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

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FRIDAY, JULY 11, 1930

PRICE TWOPENCE

THE FATHERHOOD OF GOD.

GOD IS INFINITE SPIRIT, LAW, LIFE, LOVE.

By A. L. WAREHAM.

It has been said that, if we believe in God as our Father, we must consequently also believe Him to be a Person, and a being like a man. Now we should thoroughly understand that, when speaking of the Infinite, the language we use in speaking of finite beings is imperfect and only partly sufficient to express our actual thought and meaning. That God is a father in the exact manner of a man, we cannot believe, if we believe Him to be Infinite. To believe Him to be a man-like father is to deny His Infinity. Such a God would be finite, and similar to a man; he might even be a man, highly advanced in the spirit world.

That such high spirits exist, we may well believe; and this has been believed for thousands of years, and is still believed by many. These high spirits or gods, however, are quite as much the children of the Supreme Being as we ourselves are; they are quite as much under Infinite Law as we are; and they are the outcome and results of that Supreme Law.

It is asserted by some that the earth and the spirit spheres around it are at the present time under the dominion of a high spirit, who is in fact the human ancestor of all mankind. He is called a god, but he is certainly not Supreme in the universe, and no such spirit, although he may direct much vaster systems, is Supreme; all such are finite beings, consequent upon the Infinite Being Itself; and all are subject to Infinite Law, which is Supreme Law.

It is to the Supreme Being, Eternal and Infinite, that Spiritualists apply the name God, and confusion should be avoided by confining the name to the Supreme Being.

When we assert the Fatherhood of God we really mean that God is the source of our being, and our sustenance; that we are in very truth portions of the Eternal Life and Substance. We believe in the Love of God for all His offspring, and we believe that God is Infinite, Eternal Spirit, a Boundless Ocean, in Whom we live, and from Whom we are not separated, as a child is separated from its earthly parents.

This Infinite Spirit, source and cause of all, is Living and Intelligent. It is not inferior to any of its productions, for all things are actual or potential in It. It may be considered sexless, or as comprehending masculine, feminine and neuter; It is the cause of sex, and we address It as Father, Mother, Thou, and speak of It as He, Him, It. But our conceptions must not be limited by our language. We have no words to convey our ideas accurately, and our ideas themselves are very limited and imperfect. Language should be used as a help, and not as a hindrance to higher conceptions; it is unfair to use it in such a way as to confuse the mind and to hide the truth.

God is indeed Our Father, but He is Infinite Spirit, and not a Spirit or Person with limitations or restrictions; He embraces and includes all spirits and persons within Himself.

It is a very common failing to allow one aspect of a thing to dominate our minds, to the exclusion of other aspects; this should be carefully guarded against in our conception of God. It is said sometimes that if we deny the personality of God we reduce Him to a blind, impersonal force. But this is a narrow view. We think of God as a Boundless Ocean of Living, Loving, Active, Intelligent Spirit, in which all things, forms, beings, intelligences and

personalities are actual or potential. Spirit unmanifested and spirit manifested are united in one whole.

There is no such thing as a blind or inanimate force. There is no unintelligent force. All energy is living energy. Energy, law, sensitiveness, order, intelligence and substance are all present and associated in Infinite Spirit. They are but different aspects or attributes of Primal Spirit, Almighty God.

Infinite Spirit does not produce and expel offspring, for there is no outside to the Infinite. What is produced in the way of manifestations remains within the Boundless Ocean of Spirit. Nothing is separated from God, except falsely, in our minds. This false mental separation lies at the root of much wrong thinking, wrong feeling and wrong conduct. God does not beget as finite beings beget, but manifests within Himself.

We often hear God spoken of as the Force and Intelligence BEHIND the universe. But there is nothing merely BEHIND the universe. The manifestations of the universe physical and spiritual, are floating, moving, suspended WITHIN a Boundless Ocean of Primal Spirit, which is God. The poetical saying that "We are in the bosom of the Father" is a better expression of the truth than speaking of God as BEHIND or outside.

God is also within us. He is everywhere, and we are of His Life and Substance. Everything is derived from the Ether, yet remains within It, and It remains in everything.

The great physicist and mathematician Prof. Einstein, has combined the ideas of Space and Ether, and says that "Space is the only Solid Reality; all phenomena are transient conditions of Solid Space." This solid space, ether or Infinite Spirit is, I believe, God, the Eternal Cause, the Rock of Ages.

God is Eternal, Law is Eternal, Life is Eternal, Love is Eternal. These are one. Individualised lives and forms, even the highest and most powerful, are but transient manifestations of the Eternal Infinite Spirit, which is Supreme and Almighty. If we pray to saints and spirits we may derive help, or we may possibly derive injury. Their power is limited, as is also their love and their wisdom. Such prayers may be a form of Spiritism, but it is not the highest form of Spiritualism, which teaches the supremacy, not of spirits, but of Universal Spirit.

ANSWERS TO PRAYER.

It is the greatest mistake to think that righteous prayers, addressed to Divine Spirit, cannot be answered by It. There is no thought which is not received by the Ether, registered by It, transmitted by It, and converted by It into a continuous series of effects and results, in which finite spirits may take their parts. In right prayer we appeal to all that is best in ourselves, to God within, and to all that is best outside, whether unmanifested or manifested Spirit.

Let us ask ourselves plainly: Should we pray to the Highest, the Almighty, with whom we are in immediate and direct contact? Or should we rely on unknown finite beings, whose powers and qualities are limited and fallible?

Priests have put into the minds of people the idea of the need of mediators, such as priests, popes, saints, saviours and the church. Jesus, in his model prayer, takes us direct to Our Father, WHICH art in heaven. Apparently Jesus saw no need for mediators, and used the impersonal pronoun WHICH. He used it also on other occasions in speaking of the Father.

We finite beings cannot expect to fully comprehend the Infinite, but we should ever be striving to learn more of It.

We should not allow ourselves to be diverted from that great purpose by the attractions of the finite and transient. If we are to succeed in making our wills harmonise with the Infinite Supreme Will, we must learn all that we can about It. We must know God, to the utmost of our capacity. We must not give up the task as impossible or too difficult, and be content with a makeshift. "Seek me early, and ye shall surely find me." Most of the difficulties are man-made. False conceptions must be recognised as such, and rejected to make room for truer conceptions.

LIFE AND MATTER.

CONTINUED FROM LAST WEEK.

SO FAR as energy is concerned, it matters not whether the result is construction or destruction, purposive or at random. But it is just that choice of construction instead of destruction, the intelligent "timing" of matter and energy which characterises life as purposive. There need not, therefore, be any barrier between the idea of a "soul" and the conviction that our brain proceeds by precise mechanical laws of cause and effect.

The special function of science is to reduce all phenomenon to terms of matter, force and mechanical laws. But science cannot, on the strength of that function, set up as an all-inclusive philosophy of the universe. Factors do exist which do not come within the problems of science. For all practical purposes science must be "deterministic," believing in the "uniformity of nature" and "the law of causation." But in accepting that, we cannot deny the existence of intelligent purpose revealed in the finished product; that is, the operation of will and guidance. Why has evolution culminated in man? Why does nature manifest so many signs of purpose? In short, although nature appears so rigidly deterministic, when we take a wide survey of all her results, is there not suggested some guiding principle which has arranged the phenomena so as to determine the results? Perhaps similar to the simile of the clock, we wind it up, set it into operation intelligently, and it then winds out quite in accordance with mechanical law.

After all, the method of science is but a human device necessary for purposes of research; we must not think that such a method is rigidly all-embracing. There are other factors not to be ignored in the universe. The scientific picture of the world is only one aspect of reality. The knowledge that we gain through religion and philosophy must not be distrusted on scientific grounds. On the question of ultimate origins science is dumb; all that we know in nature is how things behave; we do not know in the least WHAT is behaving. Science, indeed, is descriptive, dealing with structure but not substance. Science in recent years seems to be confirming the very position of philosophy. The principle of relativity reveals mind not as an incidental product of matter, but as fundamental to the very existence of matter itself. To assert that the processes of life are explained by the sum of natural forces, is paramount to saying that nature explains itself. For what are the laws of nature? Simply the facts of nature summarised and mathematically expressed. The facts do not explain themselves.

There are those who deny purpose or design in the universe; yet it is difficult to maintain that idea when humanity itself has such attributes. Even Sir A. Keith conceives of a "Lord of the Universe—give Him what shape we will." Sir Arthur's denial of the power of prayer and divine guidance seems rather inconsistent with such a conception. The science of chemistry reveals the development of life, as a continuous molecular growth from protoplasm, the physical basis of all life. The building up of cell-life in its complex operations is a wonderful study. But is it to be supposed that the complex aggregate generated the life and mind? The science of "Biology," popularly known as the "science of life," cannot tell us what life is. Our supreme problem is the question as to whether the complex molecular aggregate has of its own power generated such characteristics as individuality. Is it possible to believe that a

number of atoms unconscious of their diversity can combine into a unified conscious personality? As well might we believe that a hundred idiots together will produce one wise man, or that the President of the Royal Academy was evolved from a paint pot.

Let us apply logic. If my brain is the soul, and the soul is the brain, then in being conscious of myself I should be conscious of the brain. But in the process of thought I am NOT conscious of a brain; in fact, I would not realise I had a brain unless the anatomist informed me so. One concedes that the mind is simply a function of the brain, then all moral responsibility, all notions of truth, right and wrong, indeed our whole code of ethics becomes shattered. The destruction in the belief of immortality, or of the spiritual nature of man, so far from increasing moral effort will tend to decrease it. For why trouble about character, about right and wrong, if life is simply a transitory phenomenon? Under such conditions the law of Paul, "Whatsoever a man soweth, that shall he also reap," is rendered a farce. But cultivate the belief that man is spirit, and you lay the seeds for increased responsibility.

All attempts to explain mind in terms of matter have failed. Why? Let Professor Tyndall answer. In his "Belfast Address" he said: "Between the physics of the brain and the facts of consciousness there is an unbridgeable gap."

In conclusion, let it be stated that there are those of us who believe that the human spirit really belongs to a state not dominated by physics and chemistry; that at the action of death, life continues to function in a medium of finer substance, more adapted to its fuller expression.

R. MCCORQUODALE.

SPIRITUALISM IN JAPAN.

IT may interest the readers of THE TWO WORLDS to know that Spiritualism has been a recognised thing in Japan. It has been my good fortune to come across some great mediums among my many Japanese friends. One of these was a teacher in Tokio. He possessed truly marvellous powers, among which was the gift of psychometry. He was in great demand by all who knew him. For he would correctly forecast the results of a school baseball match, correctly state the contents of an unopened letter, tell absolute strangers the history of their past lives, and would also tell people the names of their relatives and friends who had left this world! Moreover, he was never known to make a silly blunder. Incidentally, this particular medium claimed that ninety per cent. of his impressions, by psychometry and clairvoyance, were given him by dis-embodied spirits! Amongst other of his gifts was the power of making himself invisible at will, and of going into trance and speaking English—a thing he could not accomplish normally! E.F.

MRS. JENNIE WALKER.—On Sunday, June 22nd, the Spiritualist Fellowship (Kentish Town) held a special flower service to mark the birthday anniversary of Mrs. Jennie Walker, Spirit President of the Church.

WEST HARTLEPOOL.—The Musgrave Street Church held a rally on Saturday, June 28th. In the afternoon four churches answered the roll call. In the evening at an open-air meeting 10 churches were represented. Mr. Ben Carter, of Halifax, was the speaker, and also took part in the Lyceum sessions. On Sunday, June 29th, Mr. Carter conducted the services.

A TRANSFIGURATION SEANCE.—A very interesting demonstration of transfiguration was given by Mr. R. B. Thornton on June 16th at the Spiritualist Fellowship, "Thirteen," Mortimer Terrace, Highgate Road, London. To most of the thirty sitters transfiguration was a new form of phenomena, and the seance was keenly anticipated. Nearly all present are reported to have observed the striking changes. In most cases recognition followed, and in several instances recognition was spontaneous and assured by several witnesses at once: while in some others characteristic gestures were helpful in the establishing of identity.

QUEER SCIENCE.

A READER having directed our attention to a certain review of Spiritualistic phenomena which appeared in "The Science of Life," number thirty, we obtained a copy of that issue of the journal, which, we understand, is issued monthly, and purports to present the current scientific views upon life and its more obscure expressions. The journal is conducted by Mr. H. G. Wells, Prof. Julian Huxley and Mr. P. Wells. The article in question is entitled "Borderland Science and the Question of Personal Survival," and while written in an easy, flowing style, is not so consistent in particular about its statements as one would by its nature expect. Indeed, the chief distinction of the contribution is not its text but its photopress which, incidentally, comprises illustrations drawn from the more scientific spiritualistic literature.

The writer deals in turn with the theory of body, soul and spirit, dream anticipation and telepathy, clairvoyance, rapping and telekinesis, materialisation and ectoplasm, the mythology of the future life and, finally, the question of survival. The topics are in turn dismissed with surprisingly little consideration. We are, for example, informed that "There is hardly any form of telepathy that cannot be imitated by conjurors and other professional entertainers"—a statement which recalls to our mind an Enquiry into Spiritualism once instituted by the Editor of "Pearson's Magazine," in which he dismissed the whole subject as fraud and imposture because a professional conjuror, with the assistance of endless apparatus, claimed to be able to imitate spirit manifestations. The fact that man has been able to imitate birds flying in the air with the help of complex machinery does not, we understand, discountenance in the minds of either of the three distinguished men who are responsible for this journal, the belief that birds fly, and, furthermore, need no greater apparatus for doing so than that which is supplied by nature.

Much objection is taken to the conditions which mediums demand for their work, and the task of the enquirer is very greatly exaggerated. One would think that there were no limitations and conditions in other fields of enquiry, and that Spiritualism was a very isolated instance, whereas this is absolutely the reverse of the fact. The article would, of course, be incomplete without some whimsical reference to Sir Arthur Conan Doyle and to "Raymond," but the remarks are merely superficial, and do not merit deep consideration.

The mediumship of Margery provided a great stumbling-block, and after much ado the compilers state "We cannot absolutely reject the evidence for these phenomena," though later, as if recovering themselves, they add that "There may, however, be a capacity for self-deception and collective hallucination greater than we have supposed." It is not possible to produce spirit thumb-prints by self-deception or hallucination. They are there, and they cannot be explained away.

It is strange that, after publishing so many photographs of spirit manifestation, and admitting some phenomena as having happened, the compilers should in conclusion state "Upon the continuity of any individual consciousness after bodily cessation and disintegration 'The Science of Life' can no word of assurance, and on the other hand it assembles much that points towards its improbability. Our lives do not begin afresh at birth, and do not end inconclusively; they take up a physical inheritance, they take over a tradition, they enter into a set drama, they are conditioned from the outset, and each has a role to play, different from any role that has ever been played before or will ever be played again. They endure in the fabric of things accomplished for ever."

Such a totally inadequate "explanation" of "Borderland Science" compares strangely with one of the opening sentences in the article: "It is not in the sphere of science to offer fundamental explanations. Science is simply a scrutiny and a putting together of scrutinised facts." This alleged "scientific" article confines itself almost exclusively to the "explaining" of phenomena by every hypothesis antagonistic to the Spiritualistic one. It does not attempt

to put together scrutinised facts. As if afraid to shatter its antiquated theories, it ignores them.—"GLEANER."

SOUTHSEA SPIRIT PHOTOGRAPHY.

RESEARCH SOCIETY'S SUCCESS.

THE efforts of the Southsea Psychical Research Society which has recently been conducting experiments in psychic photography, appear to have been at last rewarded, and in a recent issue of the local "Evening News" remarkable results were said to have been obtained.

Writing from Southsea, Mr. Leonard B. Lilley, Hon. Secretary of the local Society, outlines for us the story of a successful seance at which a psychic photograph was obtained.

"With the assistance of Mrs. Rose, the Treasurer of the Society, and Major Willett, I arranged the room for the sitters," he says.

"Owing to the sensitiveness of the plates, not so much as a red light could be used, so I set the camera in position before commencing the seance. The chairs were arranged in the form of a half-circle, and fortunately there were sufficient sitters to allow of a gentleman sitting between two ladies.

"The seat opposite the camera was first occupied by a lady, who acted as the medium. My intention was that this seat should be occupied by a lady and a gentleman alternately, so that what we did not receive on one negative we might on another. The value of this idea was manifested in the result we obtained.

"At the outset I told the sitters that we had gathered for a definite purpose, and not just to pass a pleasant evening, nor to pose for photographs. No hymns were sung or prayers offered; it was essentially a non-religious seance. The conversation was kept going whilst I took the photographs, and after the first exposure, the sitters moved along a seat, thus bringing a gentleman in front of the camera.

"The photographs were taken by flashlight, which was operated by Major Willett whilst I attended to the camera. The plates, which had been purchased from a local chemist, were returned to him for developing, thus proving that the question of fraud could be excluded.

"On examination it was seen that one plate bore a lady's face and head. At the first I did not consider it worth while having the negative printed, but closer examination convinced me that it would be to the interest of the society to have an enlargement made.

"Of course the question arose, 'Was it the face and head of one of the sitters?' Of the three ladies who sat, only one had taken her hat off, and there was no resemblance whatever between her and the face on the photograph. Having excluded all the possible explanations, that may account for this extra, I am driven to accept the only remaining one, namely, that it is a spirit photograph, thus proving to those who took part in the seance the survival of man over death."

This result will act as an incentive for the sitters to continue, and it at least serves to show that the Southsea Society is making headway. We much regret the fact that the photograph does not lend itself to reproduction.

THE SECULARISING OF SUNDAY.—Once again the secularising of Sunday has been brought up at the Primitive Methodist Conference at Bradford by the Rev. G. Denman. He said: "Instead of all other days being raised to the level of Sunday, Sunday has been brought down to the level of the working day. Mr. Denman said they must recognise the fact that they were living in a different age. "If he admits the fact that we are living in a different age," says a correspondent, "then he will have to bring his ideas up to the level of the age in which he lives." Recreation is good any day. The "good on Sunday, bad during the week" conception has accounted for much of the degeneration of the Church.

PASSING OF MR. W. C. NATION.

NEW ZEALAND'S TORCHBEARER.

A MEMOIR.



SPIRITUALISTS throughout the world will hear with regret of the transition of Mr. William Charles Nation, the torchbearer of Spiritualism in New Zealand, whose promotion to the higher life we have to announce this week. Mr. Nation, who passed away on May 29th last, was truly a veteran. He was in his 91st year.

From a very early age, Mr. Nation felt the call of the spirit world upon his services. He was born in Sydney, New South Wales, in 1840, where he received a high school education. When 17 he moved with his family to New Zealand, where his father had commenced publishing a newspaper, printed in Nelson. He was prominently connected then with the Sunday school, Band of Hope and other juvenile movements, and it was, indeed, whilst attending the local Sunday school that he first met the daughter of an English cloth manufacturer, a Miss Webley, whom he was later destined to marry and to enjoy the comradeship of for 59 years. Mr. Nation has described this period of his life as "one long courtship."

Mr. Nation had a large heart and an ever-open hand, and it was this disposition which probably led him to commence rescue work amongst the destitute. He and his wife were the means of obtaining the admittance of fifteen young women into the Anglican Rescue Home. Mr. Nation was then still connected with the orthodox church.

Some years afterwards, however, he and his family began to amuse themselves with table-tilting, and the surprising phenomena which subsequently took place upset all Mr. Nation's orthodoxy. Night after night they obtained trance speaking, automatic writing, raps and even a type of slate writing. On one occasion several influential native Maori chiefs paid a visit to his home, and were considerably startled when one of their number suddenly assumed control and gave evidence of the presence and identity of another chief's "dead" grandfather.

The Nation family were soon to learn what religious persecution was, however. In business Mr. Nation began to be looked upon as one who was "in league with the devil." One evening he asked a spirit friend why he was to be the butt of so much censure. The reply was that the phenomena would not always continue in the family; that after a time the children would not be used so much, but that he himself would have to carry on the work, a prophecy which has since been fulfilled.

Since that time Mr. Nation travelled extensively in his country, proclaiming the truths of Spiritualism. He be-

came a fearless and vigorous champion, and it was not long before he astonished the locality by publishing a Spiritualistic newspaper. It numbered eight pages, and was called "More Light." In days to come he sold the publication, and planted another in a town where no such paper existed. The new journal, "The Messenger of Life," is now in its twenty-sixth year of publication, and may be described as the organ of New Zealand Spiritualism. Year after year Mr. Nation has both edited the paper and set the type for each publication, whilst his wife folded up the copies when printed, and got them ready for posting. His death in 1923 was a great blow to the old Spiritualists, but his convictions stood him in good stead, and up to the time of his passing he had his hand to the plough.

The paper, "More Light," ran only for three years after Mr. Nation had relinquished the Editorship, and ceased publication in 1890.

For eleven consecutive years Mr. Nation was President of the National Association of New Zealand Spiritualists, and only resigned the post because of his great age. He did not, however, sever his distinguished connection with the organisation, and remained a member of the Executive Committee. In 1927 he and his daughter-in-law toured the whole of the South Island, lecturing on Spiritualism.

Mr. Nation celebrated his 90th birthday on March 11, 1930. We often overhear the statement that Spiritualism and mediumship do not promote good health and old age. "I've not an ache nor a pain, not a corn on my feet," said Mr. Nation on this anniversary. "My eyesight and general health are good, though I feel that I am near the end of my journey." So confident was he, indeed, of this, that he had already made arrangements for the future of his paper, "The Messenger of Life," and the book depot, which he had established for the sale and spread of Spiritualistic literature.

Mr. Nation might be described as a "model Spiritualist." His life has been one of effort and service, and constitutes a noble testimonial to the cause. Spiritualism in New Zealand will lose much by his passing, but from the other side of life he will no doubt continue his mission, and be a source of inspiration to the workers who fall into his place.—J.L.



NEW CHURCH AT RIPLEY.

WHILST the churches of other denominations are thinking of closing, new Spiritualistic Churches continue to be built. Friends and members of other Spiritualist Societies from long distances gathered at Ripley on Saturday, July 7th, for the opening of the Ripley Progressive Spiritualist Church, situated in Heath Road.

Mr. Staton, President of the Sutton-in-Ashfield Church, performed the opening ceremony in the absence of Mr. Hartley, through illness. The President, Mr. J. Walker, presented Mr. Staton with the key, and in opening the door for public service, he dedicated this new Temple of Spiritualism to the worship of God.

A tea, at which over 100 sat down, was later provided. The Church possesses seating accommodation for some 200 persons.

The Sunday services were conducted by Mrs. Birks and Miss Walker, when added interest was created by the performance of the naming ceremony of the President's daughter. The Society looks forward to an active and prosperous future, and has our best wishes for its success.



It is better to have no opinion of God at all than to have an opinion as is unworthy of him.—BACON.

SOUTH SHIELDS, FOWLER STREET.—On Monday, January 30th, Mrs. Annie Pattison, of London, occupied the platform morning and evening. Many old friends were present to welcome the old Northern worker. Her message was most inspiring, and her clairvoyant descriptions very convincing. Tea was served at 4-40 p.m., and a very pleasant day, coupled with loving associations with an old friend and messenger, was thus brought to a happy close.

THE CONVERT AND THE SCEPTIC.

WHICH MOST DESERVES SYMPATHY?

BY JAMES LEIGH.

THE ceaseless flow of new and inquiring minds into Spiritualism continues to-day with unabating strength. More and more are men asking one another about life, about death, and the theory of a hereafter. Thousands have suggested "Why not try Spiritualism?" And millions have set out on that errand. I do not think that any who have conducted their investigations with sincerity and patience have returned entirely unsatisfied. They may come back with varied theories upon various points, but on the one central principle the great majority maintain full agreement—man DOES survive death. He CANNOT die.

I have been fortunate in my investigations. I set out only two years ago to question the teachings of my own particular faith upon death and its implications. Eventually I wandered into Spiritualism, and conviction came quickly. I do not think that it follows that I have been more than justifiably credulous. Indeed, although fully satisfied that death works no striking changes to personality, I have maintained my human tendency to be doubtful and critical even since conviction. Above all other characteristics, I have learnt to prize these most, for so far as my conduct of prolonged investigations are concerned, they are not only invaluable but indispensable. Perhaps, then, because of my comparative "newness" to the Spiritualistic movement, my views may be interesting, if not valuable. Most of those whom I address will no doubt be Spiritualists of some considerable standing. You will have forgotten some of the obstacles and trials with which your early investigations faced you. For my part, they are still fresh in my mind, and, I believe, worthy of more general consideration.

There is at present in organised Spiritualism a great outcry for more propaganda work, and realising its immense value, I have always supported it. It is at the propaganda meeting that we are most likely to preach to the unconverted. At our ordinary church meetings we say the same things week by week to the same audiences. Repetition has become rampant, and it is this type of repetition which most, I think, accounts for the inability to retain Spiritualists, after having MADE them. Propaganda attracts the curious and the interested, and our message to them is both new and fresh. What do we tell them?

We tell them that the question which Job so ably propounded—"If a man die, shall he live again?"—has excited human interest since the beginning of intelligence, and that the problem is becoming more and more pressing every day. We assert that Spiritualism has provided a final and definite answer to that question, and hundreds of scientists and keenly critical men have agreed upon its truth. We mention that stereotyped list which contains the names of Lodge, Crawford, Barret, Crookes, Richet, Conan Doyle and a few others. On the strength of these references, we state that the truth of Spiritualism has been established beyond all doubt. But can we expect the inquirer to accept our claims upon such "proof" as this? Some, it is true, go a little further and say, "If you are not satisfied, investigate for yourself," but the matter is generally left there and the inquirer, doing his best, dabbles blindly without assistance until experience eventually teaches her lesson. What a chance for the mischievous spirit!

The average Spiritualist seems to be offended if, after having cited his experiences and the testimony of a few scientific men, his friends still question the validity of his beliefs. He does not remember that one day he was himself in a similar position, and wondered whether respectable Spiritualists were the unconscious victims of prolonged fraud or labouring under consistent self-delusion. Now that he has become convinced, and knows spirit communication to be a reality, he sometimes startles his more or less sceptical friends by inquiring, after having heard a creak in the wall, whether they heard the "spirit knock." The commonplace occurrences are thrust by many Spirit u

alists upon their friends as communications from the other side. Guides and controls are extremely overworked, and the troubled and confused investigator is astounded at the extent of such credulity.

Many Spiritualists, forgetting their own first steps in investigation, do not even appear to be able to understand why everyone is not in league with them—their evidence being so great. But there is a difference between evidence and proof. Too many Spiritualists overlook this point, for whereas there is a very great accumulation of evidence in support of a spiritual world, the amount of proof is not nearly so great in proportion. We do not say this at our propaganda meetings, and there is, consequently, much confusion amongst inquirers as to the exact meaning of the terms.

May I plead for a better hearing of the investigator's case? It is, of course, true that there is much to be said on behalf of the average Spiritualist too. He has to fight through ridicule, deception, fraud and persecution, and his fund of patience is liable to be exhausted. When he is approached by an investigator, he too often expects all that he says to be accepted without question. Let him remember the trials and tests of his own early investigation and perhaps he will be more patient.

Spiritualism is still a very young movement in knowledge as well as in years. It must not become too egotistical. It must remember that the type of evidence for survival to which, for instance, Sir Oliver Lodge has pinned his reputation is very different from that which the local churches present to the public, although both are in a sense "Spiritualistic." We quote Professor Richet's name at propaganda meetings along with Sir Oliver's. Sir Oliver is a staunch and courageous believer in human survival, and the fact that it has been adequately proven, whereas Professor Richet's position is rather different. He accepts the phenomena, but still holds an open mind as to its cause.

It does not follow that because two men admit certain phenomena occur that they agree exactly as to their cause or interpretation. We must not mislead the inquirer, even if we confuse him. There is no need to do so, for the evidence is steadily accumulating in favour of the Spiritualistic explanation.

I think that the inquirer into the immense subject of Spiritualism deserves more help and sympathy than he at present obtains. More often than not he is torn between our clashing theories and confusing beliefs till he does not know where we stand. We must emphasise that our rock is Survival, and convince him first of all on that point. Our other principles may follow after, but they must follow. In the proving of the reality of the central facts difficulties and disappointments are often incurred. The convinced Spiritualist who has gained the immortal truth no longer stands in need of great sympathy, but the honest investigator who pushes his way forward blindly and without help deserves more sympathy and a helping hand.

CANADIAN PROGRESS.

MISS ADA GARRAD (who attended the International Congress of 1928 as one of the Canadian representatives) writes to tell us of progress in Drumheller, Alta, a new city which only came into being in 1914. It is a mining and farming district, containing many British settlers and a number of old Spiritualists. Mrs. E. Allen, of the "Temple of Spiritual Light," Calgary, visited there about a year ago, and as a result a Mr. Salter, of South Wales, has since been working in the cause. Recently Miss Garrad visited the church, and found it doing excellent work, despite the depression in the mining trade. On May 3rd a Lyceum was opened, and shows every prospect of success. We are pleased to hear of the success of our Canadian friends.

CONCEITED men often seem harmless. By an overweening self-respect they relieve others from the duty of respecting them at all.

NEWSY NOTES.

A LONDON HEADQUARTERS?

Will the Headquarters of Spiritualism in this country be eventually established in London? When I sounded several of the most noted leaders of Spiritualism in the great metropolis on this question recently, I found that my fears that such a step would shortly be taken were confirmed. "It would be in the best interests of the whole organisation if the S.N.U. came to London," said one. "It would add greatly to the efficiency. In Manchester, the national headquarters of Spiritualism are too far from the main centre of events. They will soon have to be moved to London." One of the most prominent of the national workers told me that the step was unavoidable. "We have set our hearts upon getting the S.N.U. to London," he said. "What is happening in the North? Spiritualism in the North is dead. It has done its work, but it must not keep us from doing ours." However much I might try to impress him that the North was still active, he would not alter his opinion. I could not meet his arguments. I could not, for instance, point to any organisation equalling in power the Marylebone Association, which, as I announced last week, has decided to take the Queen's Hall in London for its Sunday night services. I thought of the Ardwick propaganda meetings in Manchester, which during the winter attract large crowds to hear the message of Spiritualism, but remembered that these are only held once a month, whereas in London they are to be held regularly throughout the year. Spiritualism in London, I had to admit, is spreading like wildfire now. In the North it is becoming tired and sleepy.

A PROMINENT FACTOR.

My agenda of the Conference of the S.N.U. held in Nottingham early this week tells me that the hope that the S.N.U. would soon come to London was actually expressed in the form of a motion, submitted by the National Council. I was not at the Conference, and at the time of writing do not know how the matter was discussed. We in the North are rather inclined to ignore the whole question, and I shall not be criticised for mentioning it at all. But it is a live topic in the South. It becomes a more and more prominent factor as we grow. London has made up its mind, and, I believe, will soon take action.

A NOVELIST INVESTIGATES.

I have been watching the progress for some time of Ursula Bloom, the novelist and publicist, in Spiritualistic matters. She seems to be enlarging, both in knowledge and in views, and now in the "Sunday Express" she says in a clear and vigorous article: "I see nothing to say that Spiritualism is not true." I know that she has no doubt about a life hereafter, and she appears to be satisfied upon the essential truths dear to the Spiritualist.

CHILDREN AND SPIRITUALISM.

Ursula Bloom says: "My child asked to come with me to one of the few Spiritualistic meetings that I have attended. I refused to take him. That is the only time I have refused him anything when it came to faith. Now that he is twelve years old, I do not feel that I still have the right to deny him even that. I explained that it might have a physical effect on him that would be alarming. My friends were shocked that I had for one moment entertained the idea of allowing him to go. But why not? If Spiritualism is true, have I the right to withhold from him the instrument of that truth? Have I the right to inflict upon him years of doubt and straining after fact, when all the time it is lying here on his threshold? Of course, I have not!" This sensible and broadminded view is fortunately becoming more popular. Spiritualism can have nothing but a very beneficial effect upon children. Our Lyceums can provide plenty of evidence of this, but it is unwise to foster mediumship in them until the period of adolescence. Their first duty is to build a sound body. Intellectual and psychical activities must follow.

ADVERTISING.

I am of the opinion that we Spiritualists do not advertise sufficiently. So many other important things are occupying our attention that we are inclined to overlook the value of publicity, and too many churches rely solely upon their reputations and the miserable two or three notices inserted in the local weekly paper. They call it advertising, but advertising is a much greater thing altogether. It need not necessarily be expensive—real advertising is often very cheap. In the "Daily Dispenser" recently a contributor outlined the results of a tour of investigation he had made amongst the various churches on this point, and his figures lend considerable support to my remarks. He examined the advertising of 350 churches in England and the provinces, of which 130 were Church of England. "The result amazed me," he said. Although he only investigated 66 cases coming under Wesleyan auspices, he records them as being "far and away first in the art." Next came the Baptists. He states, "The results of my inquiries shows beyond a shadow of doubt that the churches do not use the medium of advertising in the prosecution of their mission to the extent they could." He is a chance for we Spiritualists! We have the best ground to offer, but the advertising of them is still hopelessly inadequate. There are no doubt many suggestions which could be adopted with little cost.

CHRISTIAN SPIRITUALISM.

My postbag, often empty, has been filled to overflowing during the last few days with letters from readers who were interested in my remarks upon Christian and Orthodox Spiritualism. I recall now that I referred to the lack of attention which members of the National organisation were giving to this matter, which is becoming increasingly serious. I was astounded, however, to find striking confirmation of this view in the fact that of all the letters I have received, not one emanates from a supporter of the orthodox movement. All speak of "Christian" Spiritualism with sympathy and respect, and believe that it has never yet had a fair hearing. At least, they have enthusiasm.

A GROWING FEAR.

I do not intend to pass any further comment, beyond emphasising my belief that the whole future of National Spiritualism will depend upon the degree of consideration given to this problem. There are even now indications of a "split". I am surprised and astonished at the extent to which Christian Spiritualism has grown. I wish the problem could be thrashed out now, for this will have to be done at any rate, eventually. Already there are indications of a crisis. I maintain that the division of opinion is due to a complete misunderstanding, and could, given the opportunity of a fair hearing, be easily dissolved. Yet I hesitate to predict the future of the movement if such an opportunity is not quickly presented. Only Spiritualism is permanent; its medium of expression can be easily changed. All these misunderstandings are, I believe, due to the fact that we on this side are becoming too egotistic in matters of organisation. We should remember that Spiritualism is not organised on the earth, but in the heavens, and that we are but the instruments employed for this purpose. We are here to act for the spirit world—once the established organisation loses contact with that, a new medium may have to be found. Success and growing popularity should not blind our eyes to this ever-present fact.

AMERICAN SPIRITUALISM.

Mr. Horace Leaf, F.R.G.S., the English propagandist, who has been touring abroad, and who recently returned to the "old country," has, judging from reports published in the American Spiritualistic press, achieved very considerable success. Readers of this journal have been given an insight into American Spiritualism, and kept in touch with his movements by the "Through America" series of articles which has just ended. Although he was appreciative of the country in which he travelled, Mr. Leaf was greatly disappointed with the mediumship there. He sat with eight

trumpet and materialising mediums, and says that "not one particle of evidence for the survival of personalities known to me and my wife came through." Mr. Leaf, however, tells me that he and his wife enjoyed every moment of their trip. "I am expected to return in August," he said. OBSERVER.

RECEPTION TO MR HORACE LEAF.

A LARGE and distinguished company met on June 27th, in Queen's Gate Hall, under the auspices of the London Spiritualist Alliance, to welcome Mr. and Mrs. Horace Leaf back to England after their recent tour through America, the chair being occupied by Mr. H. Ernest Hunt.

After the brilliant rendering of excellent pieces by Miss Dorothea Walenn on the violin and Mr. P. Caillaux on the piano, the Chairman introduced Mr. Leaf, who had been requested to recount some of his American experiences.

Mr. Hunt said that the large and representative company present testified to the high regard in which the guests of the evening were held. Mr. Leaf was probably the most travelled of Spiritualist workers, forwarding the interests of the cause with an efficiency for which he had become famous. It would be remembered that at the request of Sir Arthur Conan Doyle he had followed in his footsteps through Australasia, a tour which might well be termed world wide.

It was with pleasure that they would listen to Mr. Leaf's remarks, as he was noted for his powers of observation, and he had doubtless many interesting comments to make upon the subject of Spiritualism, as he had found it across the Atlantic.

Mr. Horace Leaf spoke in the warmest terms of the way in which he had been treated by Americans and Canadians. No one, he said, could travel through thirty-seven States of U.S.A., and several of the Provinces of Canada, and not become to some extent Americanised, and catch something of the vitality for which Americans are noted. This vitality he thought to be largely due to the extreme electrical nature of the atmosphere in extensive areas, for where this energy was less conspicuous the inhabitants were less vigorous and pushful.

It was, he thought, partly owing to this electrically charged atmosphere that there were such remarkable mediums in America. It was noticeable, however, that the effect was not to produce an all-round improvement in mediumship, but rather to raise certain psychical faculties to a higher degree than is found in other and more humid countries. The outstanding peculiarity of American mediums of the mental order was their extraordinary ability to get the names of deceased people. Care, of course, had to be exercised to distinguish the true from the false, but when this was done, the fact remained that some American mediums were most wonderfully gifted.

The lecturer also spoke at length upon the national aspirations and possibilities of the American races, and dealt with some of the problems faced by the United States.

Those persons who do most good are least conscious of it. The man who has but a single virtue or charity is very much like the hen that has but one chicken. That solitary chicken calls forth an amount of clucking and scratching that a whole brood seldom causes.

A HACKNEY SERVICE.—Those who were present at the meeting of the Hackney Independent Lyceum Church on Sunday evening, June 16th, will remember for a long time the visit made by Mr. Walter Knight. The subject of his address was "Spiritualism: Trial by Jury." The masterly way in which he dealt with his subject, and his presentation of the truths of Spiritualism, were apparent to all, both Spiritualists and sceptics. Mrs. Rose described the spirit friends present in a clear and convincing manner, and obtained good results. At the close of the service Mr. R. Carman, our conductor, tendered thanks on behalf of all present for the great success of the meeting.

DEPUTATION TO THE HOME SECRETARY.

ON July 1st the Home Secretary (the Rt. Hon. J. R. Clynes) received a deputation representing the various Spiritualist interests of the country, at the Home Office, London. The deputation was introduced by Mr. W. T. Kelly, M.P. for Rochdale, and was received by Mr. J. R. Clynes, Mr. Ernle Blackwell (Permanent Secretary to the Home Office), and Mr. Lord. The deputation was led by Sir Arthur Conan Doyle, who outlined the sense of injustice under which Spiritualists were suffering.

The deputation consisted of Sir Arthur and Lady Conan Doyle, Lady M. Molesworth, Miss Lind-a-Hageby, Mrs. Champion de Crespigny, Mrs. St. Clair Stobart, Mr. Hannen Swaffer, Mr. E. W. Oaten, Mr. G. F. Berry, Rev. C. Drayton Thomas, Rev. G. Vale Owen, Mr. Geo. Craze, Mr. F. Hawken, Mr. M. Barbanell, Mr. R. H. Saunders, Mr. J. M. Stewart and Mr. E. W. Lancaster.

Sir Arthur, having outlined the object of the deputation, introduced Mr. Oaten, who laid before the Home Secretary a lengthy and detailed statement of the disabilities under which Spiritualists suffer under the Vagrancy and Witchcraft Acts. Mr. Oaten pointed out that the legal disabilities which applied to mediumship entailed civil disabilities which restricted the rights of Spiritualists to hold properties, claim legacies, and conduct marriages and funerals in certain districts, and his remarks were supported in short speeches by Mrs. Champion de Crespigny, Mr. Hannen Swaffer, and the Rev. C. Drayton Thomas.

A number of questions having been put and replied to, Mr. Clynes expressed his thanks to the deputation for the studied and careful way in which the case had been placed before him. It was very evident that in order to relieve these disabilities legislation was necessary, and he assured the deputation that if a suitable Bill were presented to the House of Commons it would be assured of the sympathetic attention of His Majesty's Government.

NEWTON ABBOT CHURCH: BAPTIST CHAPEL DEDICATED.

NEWTON ABBOT Spiritualists gathered in the old Baptist Chapel, East Street, Newton Abbot, on Sunday, June 29th, for the purpose of dedicating it to the work of Spiritualism. The President of the local Society (Mr. H. G. Weston) presided over a large and enthusiastic congregation.

The chapel, which is the oldest Nonconformist Chapel in the town, dates from 1697, and has recently been decorated and repaired, much of the work having been done by local members, and in their new headquarters the society should make rapid progress.

Mr. J. Woodland, of Cardiff, performed the opening ceremony. In his address Mr. Woodland referred to the glorious work which was being done by Spiritualism and its helpers on the other side. Spiritualism had been born because the old type of religious teaching was failing. He hoped that the new church would be a source of enlightenment on spiritual truth to the local residents, and, in congratulating the society on its new development, expressed his appreciation of the honour they had conferred upon him in asking him to perform the opening ceremony. He wished them every success.

Mrs. Trueman, D.N.U., of Plymouth, gave a short address and clairvoyance.

The new church has seating accommodation for from 150 to 200 persons. Its purchase and redecoration has severely taxed the financial assets of the local society, which will be glad of any offers of help.

ATHEISM.—A little philosophy inclineth man's mind to atheism; but depth of philosophy bringeth men's minds about to religion. Atheism is rather in the lip than in the heart of man.—BACON.

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FRIDAY, JULY 11, 1930.

WHY NOT A NEW ACT?

WE are pleased to hear that a Deputation of Spiritualists recently waited upon the Home Secretary to call attention to the disabilities under which Spiritualists suffer as a result of legislation which is hopelessly out of date, and we are glad the deputation received a sympathetic hearing.

It is, of course, an anomaly that mediums should be prosecuted under the "Vagrancy" Act. To suggest that an individual who has a permanent place of abode, and who may even own the house in which he lives, is a vagrant and a vagabond, constitutes a violation of language. Its very name is in itself evidence that such Act was never intended to apply to the class of offence against which it is commonly used. The fact is that this offensive clause of the Vagrancy Act was intended to apply to travelling gipsies, and individuals who went from door to door (generally back doors) imposing upon credulous and ignorant servant girls, at a time in English history when education was unknown save amongst the wealthy classes. In so far as the Act is applied against the persons and offences against which it was passed the Act is a perfectly good Act, and under no circumstances could we advise its repeal. It deals with a class of offence which ought to be punished—vagrancy, vagabondage, and exploitation.

The Act, however, was passed in 1824, at a time when psychic phenomena in its modern sense was quite unknown: when mediumship was undreamed of, and when no one suggested the possibility of communion between the living and the so-called dead. It was only in the year 1850 that Modern Spiritualism appeared in this country, and mediumship became an activity capable of scientific examination. On the face of it, then, the present Act could never have contemplated the psychic activities of the present day. The very wording of the Act shows that it was not intended to be so applied. We are in the position that a new activity (which is perfectly legitimate in itself) has arisen, and it is idle to deny the fact that there are abuses in connection with the practice of psychic faculty. Every Spiritualist knows of such abuses, and is anxious to punish them. There are individuals who make a pretence of mediumship and psychic faculty, and who show no evidence whatever of the possession of either. There are individuals who have a minimum of psychic faculty who eke out their gift with a mass of piffle which has no more relation to psychic matters than has the man in the moon. There are individuals who receive psychic impressions, and have no ability to decently interpret them: while there are occasional cases in which mediums degrade their gifts to base ends for the purpose of profit or popularity, and every sane Spiritualist is anxious that steps should be taken to deal with such abuses. To make all psychic activity a criminal offence because of the abuses which attach to it, is as foolish as throwing away the baby with the bath water. There are hundreds, per-

haps thousands, of decent respectable, sincere, and hard-working mediums who use their gifts for the honourable purposes of giving evidence to inquiring minds, and ministering comfort to the bereaved and troubled. That these should be liable to prosecution because of the few scamps who batten upon the credulity of an ignorant public, is neither fair nor reasonable.

What appears to us to be necessary is that the present Acts of Parliament should be confined to the class of offence with which they were intended to deal, and that mediumship and psychic activity of all types should be removed from the shadow of these Acts. A new Act of Parliament should be drawn and passed, which recognises the existence of genuine psychic faculty, and penalises both those who pretend to have such faculty, when they have not, or those who abuse the powers they possess, to the detriment of the general public. One thing is sure, the pretender, the charlatan, and the fraud are doing far more harm to the cause of Spiritualism than to the general public.

We are sometimes asked how are we to distinguish between genuine psychic faculty and a pretence. The question contains on its face its own answer. How does a diamond merchant distinguish between a genuine stone and a piece of paste? How does the cotton expert distinguish between the best strands of raw cotton and the inferior, or the tea or tobacco merchant distinguish between the best grades and the worst? In every department of life men have to face cheap imitations of the real article, and in consequence every form of activity has its recognised experts. There is a class of counterfeit coin, for instance, which could be distinguished by the man in the street, but there is also a class of counterfeit coinage so cleverly done that it needs the expert to distinguish between the genuine and the false, and the expert is simply the man of commonsense who has had a wide experience. It is for that reason we have said on many occasions that it is not merely the man of high and extensive scientific training who becomes an expert in psychical phenomena. The chief ingredient in psychical research is, after all, sound commonsense and well-balanced judgment, reinforced by extensive experience. We do not suppose there will ever be a time when the individual making his first few experiments will be as good a judge of psychic phenomena as the man who has spent years in its examination, but just as in certain cases of dispute expert evidence is available, so it can be made available in the investigation of the claims of mediumship.

It ought to be possible for evidence to be taken in support of the genuineness of the mediumship of anyone prosecuted. Under the present law such evidence is not admissible. The very claim to communicate with the dead is in itself considered evidence of pretence. The law virtually says that an individual who claims to have had communication with deceased human beings is lying, and no evidence is sufficient to rebut such a claim. At a meeting at the Royal Albert Hall some months ago, Sir Arthur Conan Doyle asked that those who were satisfied that they had spoken with their friends and relatives beyond the grave should stand up. Over five thousand people instantly rose to their feet. In the eyes of the law that body of testimony constitutes five thousand liars, and their evidence in court would be worth nothing, although they were composed of men and women of every grade of British life, and practically of every profession. The law cannot be allowed to remain as it is. What is wanted is an Act of Parliament, or set of regulations recognised by law, which shall deal exclusively with psychical matters, and which shall allow a real field for investigation, and a recognition of honest mediumship wherever it can be proved, and which should penalise (with even greater penalties than are at present in operation) all those who exploit a sacred subject in order to batten on the credulity of the people, or to make themselves fat by deluding the public.

That Spiritualists have always been willing and anxious to denounce impostors and frauds, is proved by the fact that over eighty per cent. of the exposures of so-called mediums have been made by Spiritualists themselves. This is as it should be, for the fraudulent pretender is doing far more harm to the Spiritualist movement than all the opposition from other quarters.

We hope that one of the results of the interview with the Home Secretary will be the formulation of laws and regulations which will allow honest mediums a fair chance, and penalise those who batten upon the pretence of it. In any case, the use of paid police spies to incite people to break the law is an abominable business which brings the law into contempt.

GONE HOME!

Just as we go to press we hear with profound regret of the promotion of Sir Arthur Conan Doyle, the great leader of Modern Spiritualism in this country, who passed to the higher life at his home, Windlesham, Crowborough, on Sunday, July 7th, 1930, at 9-30 a.m. He will receive a great ovation. Few men have fought more stubbornly or sacrificed so much for any movement as Sir Arthur Conan Doyle has done for Spiritualism. He has been fittingly described in the press as Spiritualism's "St. Paul." To Lady Doyle and the family we extend our heartfelt sympathy. We shall deal fully with his life next week. Every Church should on Sunday next mark the event with a one minute standing in silence.

CURRENT TOPICS.

On Saturday and Sunday last, the 5th and 6th of July, the "Spiritualists' National Union" held its Annual Conference at Nottingham. The meetings were held in the Mechanics' Hall, North Church Street, the chair being taken by Mr. E. A. Keeling (President). There was a good average attendance, and the many controversial points which such a Conference invariably raises were dealt with zealously and harmoniously. Gradually the activities of the Union extend, and it is becoming increasingly impossible to deal with so vast an amount of business within the limits of a Saturday and Sunday. The time will come, if the work of the Union is to progress, when a three days Conference at least will be necessary.

It is regrettable to find that the activities of the Union are still fettered by financial considerations. The balance sheet shows that the income does not meet the expenditure. We are afraid this is true of practically every denomination, but since the "Spiritualists' National Union" is a comparatively new organisation, it has not behind it the financial reserves which are enjoyed by others: neither does it seem to get the support of the wealthy classes to the extent that other bodies do. We shall hope in our next issue to publish an extended report of the Conference, and meanwhile offer our congratulations to Mr. Keeling, the Council, and the members for the excellent atmosphere in which its proceedings were conducted.

The chief event of the Conference was, of course, the election of officers, which resulted as follows: President, Mr. J. B. McIndoe (Glasgow). Vice-President, Mr. A. G. Newton (Southampton). Treasurer, Mr. J. M. Stewart (London). National Councillors, Messrs. E. W. Timms and C. E. Timms. Subscribing Members' Representatives, Mr. E. A. Keeling (Liverpool). Auditors, Messrs. R. F. Chandler and F. Chandler. The following names were added to the National Panel of Trustees: Messrs. F. Whitmarsh (London), C. Carwithen and S. Hussey (Southampton), J. Richards (Cardiff), and Mrs. E. Law (Huddersfield). The Conference was attended by 112 delegates and members.

A few months ago an interesting debate took place at Leicester between the Rev. S. J. Hickson and Mr. Maurice Barbanell on the subject, "Does the Bible Condemn Spiritualism?" The debate was well attended, and excited a good deal of interest locally. Quite a number of friends have asked that it should be published in pamphlet form, and THE TWO WORLDS Publishing Co.

have arranged for its publication within a week or two. Mr. Hickson, of course, trotted out all the well-known texts, and advanced the arguments which are so frequently thrown at Spiritualists, and it may be just as well that the replies of Mr. Barbanell should be carefully perused by everyone, since they constitute admirable ammunition with which to meet such arguments in future. We shall shortly be able to supply copies of the debate at sixpence post free, and are now booking orders.

THE BATTLE OF TEXTS.

In a recent number of the "Methodist Recorder" appears a lengthy article from the pen of T. L. B. Westerdale on the same subject, in which the writer says: "Curiously enough the new cult originated in the home of a quiet God-fearing Methodist family in America—the Fox family of New York State. (In the course of my study of this subject I have noticed that wherever true and remarkable spiritual power has been manifested, such as in the case and time of the Wesleys, undesirable psychic phenomena have also appeared in the background.) That is rather a strange admission which turns on the word "undesirable." If anything which disturbs the placid orthodoxy of the believer is undesirable, then we can understand the use of the term. Is not the argument a strange one, that undesirable phenomena accompanies spiritual power, and apparently is only in evidence where there is spiritual power. We have to remember the term "undesirable" is merely the opinion of the observer, and we think it more than likely that it is unwelcome because it disturbs his rest. Of course, Mr. Westerdale has no more difficulty in proving that the Bible condemns Spiritualism than other people have in proving that the Bible supports it, because the Bible consists of a number of isolated documents written by different individuals who had very little connection with one another. It was written in many different periods, and in many variable circumstances. Hence, it is true that the Bible becomes an armoury from which everyone may draw support for any particular opinions they happen to hold. The teetotaler has no difficulty in finding texts supporting abstinence, while his opponent has no difficulty in finding texts to confute that argument. Texts can be produced in favour of slave holding, and in favour of freedom. In favour of marriage, and in favour of celibacy. In fact, texts can be quoted to support or condemn almost any activity of man. We notice particularly that Mr. Westerdale quotes a large number of Old Testament texts, but we dare say he "trims the corners of his beard," or perhaps even shaves it off altogether, which Bible texts condemn.

WHAT ORTHODOXY LACKS.

We note, however, that Mr. Westerdale makes an excellent omission. He says that Spiritualists find it easier to attract those who have been brought up under Christian influence, when they can claim that the New Testament supports their practices. What he omits is that Spiritualism is the only weapon which has knocked the bottom out of materialism. For many decades the materialist and the atheist were asking, "Give us the evidence of a future life? Give us the evidence that there is a spirit world." And the point to be noted is that even to-day, when these questions are put to the parson, and he is challenged to produce such evidence, the more intelligent parson does not appeal to the Bible and ask your implicit belief. He begins to talk about Sir Oliver Lodge and various other psychical researchers. The fact is (and Mr. Westerdale had better face it bluntly) that without Spiritualism he is a voice crying in the wilderness. He has no present-day evidence whatever outside its evidence that there is any life beyond the grave, or any spiritual world which can satisfy human needs during life.

WHY CRITICISE YOUR BEST FRIEND?

We should be the last to decry the value of faith. It has its value, but blind faith is too often blind credulity. Men once had faith that the world was flat. Every honest man believed it, but it wasn't true. Mr. Westerdale may believe that

there is a future state for humanity, but apart from Spiritualism he cannot prove it, and while his faith may be sincere, sincerity is no evidence that a man is right. The sooner writers of this kind recognise that the most valuable hand-maiden they have is the movement which is giving people evidence of a life beyond the grave, the sooner will they cease useless contention, and a battle which they are continuously losing. Men are sick of being sermonised. They want facts. If the Christian Church can produce them, it is all to the good, but had the Christian Churches been able to produce them, we are quite sure that God would not have brought into existence the movement of Modern Spiritualism. Many ancient myths and beliefs have gone by the board. The evidence of Modern Spiritualism can save the central truth of Christianity, and of all other religions, viz., a future life for man!

A COVENTRY "MYSTERY."

A SPIRITUALIST could easily solve the "mystery" which the press has associated with a house in Gosford Street, Coventry, where "uncanny happenings" have been occurring. Two members of the family testify to having seen a ghost in the form of an old man with a white beard. The house is an old one, and may have a story behind it.

A few weeks ago a member of the family—a young lad of 17 years—startled the household by screaming hysterically for assistance. When he was pacified he said that he had seen an old man with a white beard leaning over the top of his bed, with outstretched arms. "The boy's nerves have been in a bad condition since, and he is under the care of a doctor," states the "Birmingham Mail." An elder member of the family has also declared that he has seen the "ghost." All the family have heard spirit rappings emanate from one of the cupboards. They have endeavoured to find some material explanation of these, but without result. Someone in the house apparently possesses considerable psychic power, and the discarnate forces seem to be trying very hard to use it for the purpose of communication. A Spiritualist could greatly help both.

THE BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE annual picnic of the above took place at Saddleworth on Saturday, June 21st. There was a fair attendance in spite of the weather, which was very unsettled. Owing to an important committee meeting being held, many of the healers did not take part in the ramble. Promptly at 4-30 a sumptuous tea was provided, and was enjoyed by all present.

At 6-45 a healing propaganda meeting took place. Mr. Shaw, President of the Saddleworth Spiritualists' Church, gave the healers a hearty welcome on behalf of the church, to which Mr. Brady, President of the B.M.H.A., responded. Many patients were treated, and good conditions prevailed. Mrs. Flora Ames, the medical herbalist, etc., who was present, spoke very earnestly on the good work of healing, and her remarks were much appreciated. The collection realised £1 4s. 2d, and the proceeds from diagnosis 4s. 6d., making a total of £1 4s. 8d., which will help the healers to carry on

TEACH me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.—POPE.

"KEEPING RIGHT ON."—There are many who start on a journey and stop before they reach their goal, sometimes when they are uncertain of their way. Not only is this the case with those who journey on earth, but of those who journey towards heaven. Never stop doing good, for that is a break in your journey, but keep right on doing all that you can. Then your journey will sooner end in the pleasant home above.—TRUTH-BEARER.

BOOK REVIEW.

"BIBLE CAMEOS." By H. Ernest Hunt. London: Rider and Co. 158pp. 2s. 6d.

This admirable little work endeavours to show the body, the soul and the spirit of the Scriptures. It is human and true, and after reading it the reader will interpret Bible stories in an entirely new manner. Mr. Hunt possesses a deep insight into human nature and its failings, and his helpful advice will prove very beneficial to many. Already prominent in psychological literature, and this concise little volume will greatly add to his reputation.—J. L.

"A LAMP TO THE FEET." By Frederick H. Haines, F.C.I.B. Watford: The Pure Thought Press. 261pp. 6/- net.

It is impossible not to speak well of this book. It throws a new light on the teachings of Christianity, and sets forth a pure philosophy which should carry many through life. Writing of it, the Rev. John Lamond, D.D. says in his preface: "In our early years there were passages in Macaulay's essays so musical and appealing that almost committed them to memory, but in this book there are passages equal to anything Macaulay ever wrote, dealing with themes of which Macaulay possessed only external knowledge." Mr. Haines ascribes the authorship of the volume to two of his guides, who communicated the means of automatic writing. It seems to have been the aim to win back their readers to the real and true Christian philosophy which is still masked by impure and misleading conceptions. That they do succeed is a matter on which there need be no doubt, for so illuminating is their outline upon life that the reader will be occasionally startled by the brilliant simplicity of their exposition. It will perhaps, the recorder hopes, eventually forge a link between Spiritualists and the religious world, which is at present antagonistic to their claims. At least, it will assist in the consolidation.—J. L.

"IS MY DEAR ONE DEAD?" By Beatrice Wilson. London: Anglo-American Publications. 31pp. Paper.

The author of this booklet lost her husband on January 5th, 1925. On February 1st of the same year she dreamed herself walking through London, and, stopping at a certain house, noting the street and number. The following day she read an announcement in a Spiritualist paper, the first she had ever seen, that meetings for Spiritualistic phenomena were to be held in the house that day. From that time she has been a Spiritualist, and has developed mediumship, and the conclusions which that added interest in life have led her to form are condensed and gathered together in this booklet. Her message is essentially for the bereaved, to whom she speaks with confidence, comfort and joy.—J. L.

"THE NEW NUCTEMERON." By Marjorie Livingston. London: Rider and Co. 142pp. 4/6.

The idea that automatic scripts constitute so much "drivel" has been effectually answered by several recently published books obtained through this type of mediumship. This volume stands out prominently in the list. It claims to have been produced under the direct inspiration of Apollonius of Tyana, a philosopher almost contemporary with Christ. The moving power and beauty of the book betray a wealth of wisdom. It stresses the fact that ancient teachers came to earth as message-bearers from the Divine, and that Christ was the most perfect of these manifestations. It deals not only with the past, but with the matters as are shrouded with mystery to the present, and have been untouched by human minds since the coming of learning in Egypt was destroyed. The communication strives to bring before the modern world some of the wisdom which was prevalent in his own time, and which has since been lost, and in addition a few of the greater lessons he has learned since his promotion to the other side.—J. L.

I LOVE not man the less, but Nature more.—BYRON.

CORRESPONDENCE.

OUR FUND OF BENEVOLENCE: WAKE UP, SPIRITUALISTS!

SIR,—Our Fund of Benevolence is not getting the amount of support that I should like to see, and I do think that many of our friends and members who could easily give small subscriptions, but who are not in a position to give large ones, do not realise what a big difference a lot of small sums make to a fund. Some years ago it was suggested that we who were privileged to enjoy a summer holiday every year should, as a thank-offering, contribute a small sum to the F.O.B. I think the idea was a capital one, but it did not catch on. Perhaps it was not launched at the psychological moment, so I am bringing forward the suggestion once again, in the hope that many, very many, Spiritualists will just take the trouble to send say 2s. 6d. or even 1s. to the Secretary of the F.O.B. at 32b, North Street, Keighley. You may call it a holiday levy if you like, if you do not desire to have your name appearing in print. Perhaps in some churches and Lyceums members could send their gifts in a lump sum, and thus save postage. When we are basking in the brightness of a happy, joyous holiday, what an added pleasure it will be to reflect on the little bit of sunshine that we have helped to put into the hearts of the old workers in our cause, many of whom have in their younger days not only toiled, but suffered persecution, to help to gain for us the freedom which we now enjoy. "We cannot in our cold and selfish pride pass idly by upon the other side," as we are reminded in our "Lyceum Manual." So let each one do his or her little bit, and do it cheerfully, out of gratitude to God and the angel world for all the blessings that we have had vouchsafed to us from time to time. It is indeed "More blessed to give than to receive." I enclose my 2s. 6d. for a start, and subscribe myself

MANY A LITTLE MAKES A LOT.

CONVERTS TO SPIRITUALISM.

SIR,—"Observer" concludes his Newsy Notes in THE TWO WORLDS for June 27th by reverting to the question of the large proportion of the converts to Spiritualistic beliefs remaining without the pale of official Spiritualism. Viewing the position from the standpoint of one who has come in the movement after over half a century of Church of England teaching, I should like to touch upon one or two of the causes contributory to this result.

Speaking generally, and without overlooking the many and important exceptions, my observation leads me to the conclusion that those who come into Spiritualism from atheism, agnosticism, or unreligion (if I may coin a word to distinguish between passive and active irreligion) are more apt to stay within the fold than are those who come in from the orthodox churches. This should not surprise those who know the difficulty invariably experienced in eradicating beliefs—especially religious beliefs—that have been held from earliest childhood. As though deliberately to aggravate the position created by this tendency to adhere to old beliefs, speakers on Spiritualistic platforms are fond of and spend far too much time in attacking the doctrines, dogmas, and creeds of orthodox churches, whereas their energies and talents would be much better employed in giving us more constructive religion. Let us have more of the truths of Spiritualism, and there must be a gradual and unconscious weaning away from the errors of the older religions as at present preached. Maybe that one day a speaker will follow up his tirade against dogmas in general by explaining the difference between the Seven Principles and dogmas. Maybe not.

Another cause of the "backsliding" complained of may be found in the "atmosphere" of many of the Spiritualist churches. On entering one of the orthodox churches or chapels one is conscious of the Divine Presence in a very special sense, but in too many of the Spiritualist churches one might well be excused for thinking that a conversazione is in progress. Instead of spending the time between entry and the start of the service in calm reflection, many seem to regard it as an opportunity for social chat and gossip, with no need to modulate the voice. Surely this is not

conducive to those "conditions" which are so necessary if speakers and demonstrators are to give us of their best. This want of reverence, which may appear quite natural and correct to the mere phenomena hunter, jars the susceptibilities of the real Spiritualist, who sees in the demonstrable facts of Spiritualism great ethical implications, who recognises in our spirit friends the messenger of the Great Universal Spirit, and who desires to treat them—and see others treat them—with reverence which is due to the representatives of the High and Holy One.

Thoughtful, sincere and reverent men and women will not tolerate lack of reverence, under whatever name it may appear, and they absent themselves from the churches, worshipping God in the way they have been accustomed to, or holding family services in their homes. There are, of course, other factors, but I have already written at greater length than I had intended, but would like to conclude with a suggestion that there should be a council or committee meeting in every church in the country to review the situation as it affects their particular church, endeavour to ascertain the needs (not the wants) of the area in which they operate, and reorganise their services in the light of the knowledge they will most certainly obtain if they approach their task with prayerful and humble hearts determined to show forth Spiritualism—not only in their lips, but in their lives—as the religion of surpassing beauty it is, instead of as the sordid thing it is too often made to appear.

A. E. PYMAN.

TRANSITIONS.

MR. WALTER ERNEST INMAN (SHEFFIELD).

On June 18th there passed to the Higher Life Mr. W. E. Inman, of Sheffield, an old and valued worker in the cause of Spiritualism. For nearly 40 years he laboured hard, and was steadfast, immovable, and always abounding in zeal and love for the cause. The interment took place at Norton Cemetery on Saturday, June 21st, and the obsequies were conducted by Mr. Charles Neal Porter, in the presence of 300 people, included in which were the members of the Gifford Road Lyceum, Mr. J. Oates (representing the Sheffield District Committee) and Messrs. Webster and Smith (representing Attercliffe Church). Mrs. M. Hancock, Mr. B. Hall, and several others represented the Centre Church, of which Mr. Inman was a member and trustee. A memorial service was held at Gifford Road Church on Sunday, June 29th, conducted by Mr. C. N. Porter and Mr. T. Hopkins, when there was a large attendance of members and friends to pay their respects. Our sympathy is extended to the relatives in the physical loss sustained by them, and to our arisen brother we send forth our best wishes for his continued progression.

EINSTEIN ON TELEPATHY.—Professor Einstein has just made the following statement about Upton Sinclair's new book ("Mental Radio: Does It Work and How?") Introduction by Professor William Macdougall. 278 illustrations. 8s. 6d. net. T. Werner Laurie Ltd.) dealing with the experiments in telepathy and clairvoyance which Sinclair and his wife conducted for several years: "I have read the book of Upton Sinclair with great interest, and I am convinced that it deserves the most earnest attention, not only of the laity, but also of the specialists in psychology. The results of the telepathy experiments which are carefully and plainly described in this book stand surely far beyond what an investigator of nature considers to be thinkable; but, on the other hand, it is not to be thought of that so conscientious an observer and writer as Upton Sinclair should attempt a deliberate deception of the reading world. His good faith and trustworthiness cannot be doubted, and if it should be that the facts set forth with great clearness do not rest upon telepathy, but upon some unknown hypnotic influence from person to person, that also would be of high psychological interest. In no case should the psychologically interested pass over this book without heed."

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 13TH, at 2-30, LYCEUM.
At 6-30 and 8-15 Mrs. RUTTER.
MONDAY, at 3, Mrs. FERGUSON.

At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. WOLFENDEN.

FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, JULY 20TH, Mrs. GRAYSON.

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

SUNDAY, JULY 13TH, at 11 and 6-30,
also MONDAY, at 8,
Mrs. ROBINSON (Tynemouth).
SUNDAY, JULY 20TH, Mrs. CROWTHER.
Silver Collection at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JULY 13TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, Mr. MAYHEW.

MONDAY, at 8, Mrs. M. PITT.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, 3 & 8, Mrs. LANGFORD.
SUNDAY, JULY 20TH, Mr. TINKER.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JULY 13TH, at 10-30, Lyceum
At 3, 6-30 and 8, SERVICE.
MONDAY, at 3 and 8, SERVICE.
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, JULY 13TH, at 2-30, LYCEUM.
At 6-45 and 8, Mrs. ROBERTS.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mr. W. H. WOOD.
WEDNESDAY, at 3, Mrs. SKEER,
Proceeds for Building Fund.
THURSDAY, at 8, Mrs. MARCROFT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 20TH, Mr. TONGE.

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

SUNDAY, JULY 13TH, at 6-30 and 8,
Mrs. TOMKINSON.
MONDAY, at 3 and 8, Miss BROMLEY.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Miss SELLARS.
SUNDAY, JULY 20TH, Mr. WHITELEGG.

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

SUNDAY, JULY 13TH, at 2-45, LYCEUM.
At 6-30 and 8-15, Mrs. KELLY.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3 & 8-15, Mrs. SPENCER.
SUNDAY, JULY 20TH, Mr. R. MORGAN.

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

SUNDAY, JULY 13TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. BENSON.

MONDAY, at 3 and 8, Mrs. CROMPTON.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, at 3 and 8, Mrs. OAKES.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.
SUNDAY, JULY 20TH, Mrs. BROADBENT

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At 3, OPEN CIRCLE.

At 6-30, Mr. ELY.

WEDNESDAY, at 8, Mrs. WHITEHEAD.

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

SUNDAY, JULY 13TH, at 6-30 and 8,
LYCEUM OPEN SESSIONS.

MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. MAYHEW.

At 7-30, HEALING CLASS, Mr. JENKIN
SON. At 8-30, OPEN CIRCLE.

THURSDAY, at 8, Mr. C. ROACH.
FRIDAY, at 8, OPEN CIRCLE,
Mrs. WOOLFENDEN.

SUNDAY, JULY 20TH, Mr. C. CORBYN.
LYCEUM every SUNDAY at 2-30.

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

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

JULY 13.—Mrs. PICKLES.

JULY 20.—Mr. BEN CARTER.

JULY 27.—Mrs. CROWTHER, D.N.U.

AUG. 3.—Mr. BENTLEY, D.N.U.

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

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

JUNY 13.—Mr. CAVANAGH.

JULY 20.—Mrs. PICKLES.

JULY 27.—Mrs. PEERS.

AUG. 3.—Mr. ELY.

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THURSDAYS, at 7-30, ADDRESS and
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Local Clairvoyant: Mrs. W. G. HAYTER.

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

Resident Minister, Mr. FRANK T. BLAKE.

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SUNDAY, JULY 13TH, at 11-15 and 7,
Mrs. CROWDER,

Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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SUNDAY, JULY 13TH, at 11-15 and 7,
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SATURDAY, JULY 12TH, at 7-30, and
SUNDAY, JULY 13TH, at 11 and 6-30,
MRS. PODMORE,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JULY 13TH, at 3-30,
MR. A. PARKS, Clairvoyance.
At 6-30, MR. C. AKEHURST, Address.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, PUBLIC CIRCLE.

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

SUNDAY, JULY 13TH, at 6-30,
MRS. BALMER, Address.
THURSDAY, at 8, MR. T. W. ELLA.
SUNDAY, JULY 20TH, MRS. WILLIAMS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JULY 12TH, at 7, and
SUNDAY, JULY 13TH, at 3 and 6-30,
MRS. NEVILLE.

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

SUNDAY, JULY 13TH, at 7,
MR. GEORGE PRIOR, Address.
WEDNESDAY, at 7-30, MRS. J. YORKE,
Address and Clairvoyance.

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

SUNDAY, JULY 13TH, at 3, LYCEUM.
At 6-30, MR. STOCKMAN (Eastleigh).
Address and Clairvoyance.
THURSDAY, at 8, MISS MARY MILLS.

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

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

SUNDAY, JULY 13TH, MR. W. C.
VINCENT, of Southsea, Address and
Clairvoyance.

SUNDAY, JULY 20TH, MRS. MARTIN, of
Portsmouth, Trance Address and
Clairvoyance.

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

SUNDAY, JULY 13TH, at 11 and 6-30,
SERVICE.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, JULY 13TH, at 6-30,
MRS. HOLLOWAY,
Address and Clairvoyance.
SUNDAY, JULY 20TH, MR. F. LEONARD.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JULY 13TH, at 11 and 6-30,
MR. J. TOLHURST.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MISS H. L. WRIGHT

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Barking Christian Spiritualist Church
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BARKING.

SUNDAY, JULY 13TH, at 6-30,
MRS. RAYFIELD,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN, MRS.
MOTTE.
WEDNESDAY, at 8, MRS. GOODE.

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

SUNDAY, JULY 13TH, at 7,
MISS ROGERS,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, JULY 20TH, MRS. G. BYCROFT

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

SUNDAY, JULY 13TH, at 11,
MISS JOAN PROUD,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MISS CANON, Address and
Clairvoyance.
MONDAY, at 3, MEMBERS' MEETING,
MRS. S. D. KENT.
THURSDAY, at 8, MR. SPENCER,
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MRS. EDITH HINES.
SUNDAY, JULY 20TH, MRS. S. D. KENT.

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SUNDAY, JULY 13TH, at 11 and 7,
USUAL SERVICES.
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, JULY 13TH, at 11-15, Service.
At 3, LYCEUM.
Address and Clairvoyance.
MONDAY, at 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, JULY 20TH, MISS DAUNTON.

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

SUNDAY, JULY 13TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, MR. A. RAGGETT,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING,
PSYCHOMETRY.
At 8, HEALING CIRCLE (Colour Healing)
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject: "Personality, Indi-
viduality and Ego."
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, JULY 20TH, DR. VANSTONE.

CHANGE OF ADDRESS.—MR. W. B.
CHAPMAN, Hon. Sec., Manor Park
Spiritualist Church, "Ferndale,"
Whalebone Lane, Chadwell Heath, S.X

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

FRIDAY, JULY 11TH, at 8,
MRS. L. LEWIS.
SUNDAY, JULY 13TH, at 7,
REV. B. N. BURHAM, U.S.A.
FRIDAY, JULY 18TH, MRS. ELLIOTT.
SUNDAY, JULY 20TH, MRS. M. GOODE.

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

SUNDAY, JULY 13TH, at 11 and 6-45,
BROTHER JOHN.
MRS. J. HAMMERTON, Clairvoyance.
WEDNESDAY, at 8, PSYCHOMETRY.

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

SUNDAY, JULY 13TH, at 6-30,
MRS. MAUNDER,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE
At 8, Miss V. THORNDICK.

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

SUNDAY, JULY 13TH, at 7,
MRS. QUINEY.
THURSDAY, at 3, SOCIAL.
At 8, MR. W. MARTIN.

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

SUNDAY, JULY 13TH, at 6-30,
MR. H. N. BOLTON,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. MAUNDER.

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

SUNDAY, JULY 13TH, at 11-15, MRS.
NEWCOMB. At 3, LYCEUM.
At 7, MR. P. SCHOLEY.
WEDNESDAY, at 8, MR. G. PRIOR.
SUNDAY, JULY 20TH, MR. H. BAIN.

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SUNDAY, JULY 20TH, "THE TEACHER."

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Address and Clairvoyance.
THURSDAY, at 8, MISS LILY THOMAS,
Address and Clairvoyance.

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

SUNDAY, JULY 13TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, EIGHTH ANNIVERSARY SERVICE.
TUESDAY, at 3, MRS. CLEGHORN.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JULY 13TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MRS. CANNOCK.
THURSDAY, at 8, MR. WYATT.
SUNDAY, JULY 20TH, MRS. EDWARDS.

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

SUNDAY, JULY 13TH, at 3, LYCEUM.
At 6-30, MR. SAMUELS,
Address and Clairvoyance.

OPEN CIRCLE after Service.
WEDNESDAY, at 8, OPEN-AIR MEETING
at junction of Pembury and Downs
Park Road.

THURSDAY, at 8, MR. G. BARKER.
Psychometry. Silver Collection.
SUNDAY, JULY 20TH, MRS. L. LEWIS.

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

SUNDAY, JULY 13TH, at 3, LYCEUM.
At 7, MRS. A. DE BEAUREPAIRE.

MONDAY, at 8, MRS. M. RADLEY.

TUESDAY, at 8, MEMBERS ONLY.

WEDNESDAY, at 8, FREE HEALING.

THURSDAY, at 8, OPEN CIRCLE.

Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.

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

SUNDAY, JULY 13TH, at 11, Service.
At 7, SERVICE. Address and Clair-
voyance.

TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.

WEDNESDAY, at 8, MRS. REDFERN.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JULY 13TH, 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, JULY 13TH, at 6-30,
ALDERMAN D. J. DAVIS,
Address and Clairvoyance.

WEDNESDAY, at 8, MRS. HOLLOWAY,
Clairvoyance.

SUNDAY, JULY 20TH, MISS L. GEORGE.

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SUNDAY, JULY 13TH, at 6-45,
MR. WALL,
Address and Clairvoyance.

SUNDAY, JULY 20TH, ALD. DAVIS,
Address and Clairvoyance

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SUNDAY, JULY 13TH, at 6-45,
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TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 3, LADIES' GUILD.

MISS FALLOWS; also at 8.

LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JULY 13TH, at 7,
MR. A. PUNTER, of Luton.
THURSDAY, at 3, LADIES' MEETING,
MRS. CALWAY.

FRIDAY, at 8, HALF-YEARLY MEETING.

SUNDAY, JULY 20TH, MRS. CANNOCK.

TUESDAY, JULY 22ND, at 8, at the

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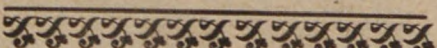
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MISS MARIAN MORETON,
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MONDAY, at 8, in Small Hall,
MISS JOAN PROUD, Psychometry.

THURSDAY, at 8, in Small Hall,
OPEN DEVELOPING CIRCLE, MRS. M.
LINES.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JULY 13TH, at 11 and 6-30,
MRS. MELLODY,

Address and Clairvoyance.

WEDNESDAY, at 7-30, ADDRESS AND
CLAIRVOYANCE.

FRIDAY, at 8, FREE HEALING and
MEMBERS' CIRCLE.

SUNDAY, JULY 20TH, MR. & MRS. KIRST

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.12

SUNDAY, JULY 13TH, at 7,
MRS. CARRIE YOUNG.

MONDAY, at 3, MRS. L. LEWIS.

TUESDAY, at 8, HEALING CIRCLE con-
ducted by MR. SALMON.

WEDNESDAY, at 8, Address and Clair-
voyance.

SUNDAY, JULY 20TH, at 3, LYCEUM

At 7, MISS M. MORETON.

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

SUNDAY, JULY 13TH, at 11-15, CIRCLE

At 6-30, MR. E. CORKILL,

Address and Questions.

MONDAY, at 3, LADIES' OWN, MRS. EDEY

Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY CLASS.

WEDNESDAY, at 8, MRS. E. BALMES,

Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

Manor Park Spiritualist Church,

CORNER OF SHREWSBURY ROAD AND
STRONE ROAD.

SUNDAY, JULY 13TH, at 11, HEALING

CIRCLE. At 3, LYCEUM.

At 6-30, MR. J. G. PLOLARD.

THURSDAY, at 3, MRS. E. HINES.

At 8, MRS. E. CLARKE.

SUNDAY, JULY 20TH, MR. G. PRIOR.

**New Southgate National Spiritualist
Church,**

ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, JULY 13TH, at 7,

MISS CECIL PRESTON and Mrs.

STACEY.

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

SUNDAY, JULY 13TH, at 11, OPEN CIRCLE

At 6-30, MR. H. CLARK,

Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,

CO-OPERATIVE HALL, KING STREET.

SUNDAY, JULY 13TH, at 7,

MISS LEONARD,

Address and Clairvoyance.

SUNDAY, JULY 20TH, MR. E. KEITH

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OPEN CIRCLE.

At 7, Mrs. E. CLEMENTS,
Address and Clairvoyance.

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

SUNDAY, JULY 20TH, Mr. G. BOTHAM.

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

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

SUNDAY, JULY 13TH, at 11,
Mr. A. T. CONNOR.

At 3, LYCEUM.

At 6-30, USUAL SERVICE.

WEDNESDAY, at 3, LADIES' MEETING,
Mrs. SOONES.

TUESDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, EVENING OF DELINE-
ATIONS.

SUNDAY, JULY 20TH, Mrs. A. ARNOLD.

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

SUNDAY, JULY 13TH, at 11, SERVICE
and CIRCLE. At 3, FREE HEALING.

At 6-30, Mrs. REDFERN.

WEDNESDAY, at 3, LADIES' MEETING.

At 8, Mr. EDMUND SPENCER.

SUNDAY, JULY 20TH, Mr. E. SPENCER.

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Mrs. A. FLETCHER.

THURSDAY, at 3 and 8, Mrs. BROWN-
JOHN.

SUNDAY, JULY 20TH, Mrs. RAYFIELD.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JULY 13TH, at 3, Mrs.
ALLERY, Address and Clairvoyance.

At 6-30, Mrs. TUFFNELL,

Address and Clairvoyance.

WEDNESDAY, at 3 and 7-30, Mrs. PRIOR
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Mrs. FRANCES LEVITT.

At 6-30, Mrs. MURRAY CHAPMAN.

WEDNESDAY, at 8, Mrs. W. EDWARDS.

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WARMINGTON HOUSE, 744, HIGH ROAD.

SUNDAY, JULY 13TH, at 3, LYCEUM.

At 7, Mr. & Mrs. COLEMAN.

SUNDAY, JULY 20TH, Mrs. HARTING-
HAM.

Wembley Spiritualist Society,

LYNCH HALL, EALING RD., WEMBLEY.

SUNDAY, JULY 13TH, at 6-30,

Mr. E. LLOYD, Clairvoyance.

SUNDAY, JULY 20TH, Mrs. HUNT.

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SUNDAY, JULY 13TH, at 6-45,
Mr. MARESCO MARISINI, Address.
WEDNESDAY, at 7-45, Mr. R. LAWSON,
Address and Clairvoyance.

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

Mrs. E. A. CANNOCK attends Tuesdays and Thursdays for Consultation for Healing at 111, Campden Hill Rd., (corner) High Street, Nottinghill Gate. Public meetings, Tuesdays at 7-30 and Thursdays at 3 and 7-30. Also by arrangement. Write 56, Barrowgate Rd., or Phone Chiswick 1184.

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