

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

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FRIDAY, AUGUST 8, 1930

PRICE TWOPENCE

"THE GLIMPSE."

AN ACTUAL EXPERIENCE BY C. WILFRED STOKES.

For hours I had lain in pain and physical torment, then suddenly all was quiet and still, with a stillness that was cold and, in what seemed to be a heavy mist of sullen, sombre grey, I had an indescribable feeling of "elevation." The room in which I lay seemed to dematerialize suddenly, and I found myself in a country strange and forbidding. I stood on a grey, rocky road, with a vista of rocks and precipitous rises before me—all grey, dull and leaden, and all enveloped in a silence and stillness that was—to my attenuated senses—tangible and heavy.

Down this grey road I was invisibly and swiftly impelled, by movement not due to my own effort. The speed was superhuman! Yet, in spite of the rate of travel, the world was intense! Ahead I could see a brightening of the atmosphere, as though I was drawing near to the rising sun as it appears at dawn on the earth.

And now I was surrounded by forms, grey and shapeless, which—like smoke clouds—swirled and writhed around me, and I had the feeling of formless, airy hands outstretched to me, trying to hold me—but in vain! That force which impelled me drew me heedlessly forward, and my ears caught the sound of drawn-out sighs like the gentle rustle of wind in leafy trees, rising and increasing to the roar of a mighty gale!

Suddenly the greyness lifted—the sound of rushing wind was cut off! A vast host of bright beings surrounded me! Their faces were impressive with a wonderfully kind expression, yet showing signs of a longing—a wistful longing—and a patient, watchful look towards a "something" just beyond their view. These beings were garbed in robes that I can only describe as of a luminous blue, a wonderful tint, from which seemed to emanate a silvery brightness.

They dwelt in a country of indescribable beauty, in comparison with which the glory of an English pastoral river landscape in the mellow stillness of a perfect summer evening was pallid and insipid. Arranged in perfect precision were the dwellings of these spirits, low, airy and spacious, and pervaded with an atmosphere of harmonious orderliness.

Foremost among the beings crowding around me stood one with outstretched arms, and a wonderful smile of welcome on her face—MY MOTHER! She had passed over eighteen months ago at the age of fifty-two, but now she seemed only half that age! No trace of greyness in her face, which was gloriously and richly brown; skin smooth and unwrinkled. I expressed my happiness at meeting her again, and she assured me that never had she been far from me. I asked if she was happy, and whether she had seen my father, who passed over ten years ago. Again she assured me that she was happy with a happiness never experienced during her earth life, but that she knew a greater happiness still awaited her. As for my father, she had met him a little while before, but he was employed in a different part of that country, and an opportunity of seeing him would be given to me.

I asked her in what way she occupied her time, and her answer was surprising to me, who had known the limitations of the earth outlook. In effect, she told me, not that she was fully occupied (for so had I always known her to be), but that there was now no "time." Day and night were equally unknown; existence—to use an earthly analogy—

was always the same from hour to hour. There was no period of darkness, no fatigue, no hunger, but always the assimilation of beauty and loving service. That she and all her company of spirits met frequently to help each other in their common growth and development; and all tried—by hovering near their loved ones on the earth plane—to impart aid and comfort by an outpouring of love and guidance. If she might call it an "occupation," she was one of several who had charge of the gardens of their colony. Some of these gardens she took me to see. What a riot of extravagant, magnificent colour! How much brighter and bigger are their flowers than our own. No words can describe their beauty and their fragrance. I had a desire to stay always in such harmony and serenity, and my thought was interpreted—as were all my thoughts during our "conversation"—and she shook her head. I learnt that my "time" was not yet. That someone dear to me needed me still on the earth plane, and that, together, we had a work to do to assist in convincing as many as possible on that plane—not only of the survival of individuality, but that love is mankind's only hope of escape from the powerful, degrading influences of hate, jealousy, complacency, and self-satisfaction. Even as her thought communicated itself to me I felt the power of that loved one reaching out across what had seemed illimitable distances from that earth place on which I had left her—and I longed to return, to tell her and others that the survival of personality, in surroundings built up by its own "earth" desires, emotions, and aspirations, is beyond any dispute or doubt.

FRIENDSHIPS RENEWED.

But I wished to see my father, and again my desire was anticipated. I seemed to feel the linking of an arm through my own, and, looking round, I saw my guide was no stranger, but a youth I had known as a friend of my schooldays—one named "Willie Hatton," a country lad, with all a country lad's love of the beauties of the natural world. Here he was, with shining countenance and glowing robe, looking as young as when he passed over. Obviously happy and full of joy. My friend led me through this land of indescribable, shimmering colour—colour that seemed alive with a richness, depth and variety of tint unknown on this plane. Eventually we reached a group of spirits gathered together in what seemed to be an open-air class, receiving information and instruction from a brilliant angel who, in garb of white and gold, resembled the glory of the sun. My guide held me back for a little while—after which a figure detached itself from the attentive class and came towards me. It was my father who, though impossible to mistake, yet appeared younger than I had ever known him! Yet I apprehended that this rejuvenation was an outward and visible manifestation of the development of the soul within!

He greeted me cordially and tenderly, and I told him that I had endeavoured to get into touch with him on several occasions, but without success. His reply was to the effect that he had very often been near to me, but had not the power to communicate. He was, however, now undergoing tuition and development as a messenger, and promised to communicate with me at an early date. I told him I had a great longing to stay in such happy and beautiful surroundings, and again I was told my "time" was not yet. He would be glad to have me stay, but the chance was being given me to recover my health and unfold my faculties, to enable me to carry the conviction of my experience as a torch to the many who cannot, or—worse still—will not, see the

new light of hope and the solution of many of life's problems that the knowledge of survival automatically offers.

Before I could obtain the answer to many further inquiries I wished to make, I felt myself drawn rapidly away. Faces flashed by me. I heard my name called repeatedly by many spirits I did not recognise, but who, I felt, must have known me probably during the earlier years of my life. I hoped to catch at least another glimpse of my mother, but I had an acute feeling of being drawn backward by an irresistible force. Faster and faster I travelled until I had a sensation of falling through darkness—impenetrable blackness—and a silence awful in its intensity.

Slowly I opened my eyes to the familiar outlines of my bedroom. Again the pain and racking torment; but within me was a hope, a wonderful feeling that, having been promised complete, eventual recovery, life was going to be full of opportunities for carrying my own conviction to others.

Near me again was that loved one, the cry of whose heart had followed me on my journey, and brought me back, not only to herself, but to her sympathy with my purpose and the help and comradeship she could give me in making a reality the words that still rang through my consciousness: "There is no death, but glorious life, and growth illimitable to all those who love their neighbour as themselves."



REMARKABLE HEALING.

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

A FEW MONTHS ago I recorded a series of impressive cures that had been brought about by the process known as "distance treatment" by Mr. H. J. Steabben, of London. The article aroused considerable interest, and led to a number of communications reaching me from various parts of the world asking for more information. These I placed in the hands of Mr. Steabben, and he undertook to treat some of them, promising to keep me acquainted with the results. These have been surprisingly interesting, and seem clearly to indicate that after every other method had failed, Mr. Steabben succeeded in what can only be regarded as an amazing way. These letters reporting cures or improvement have come from parts as remote from each other as Malta and Canada.

I have kept in close touch with Mr. Steabben since my return from America, reading his extensive correspondence and even conversing with some of his patients, and all point to the operation of a beneficent force which the healer himself unhesitatingly attributes to spirit agency. It is, of course, practically impossible to know whether extraordinary cures of this kind occur through this or that cause, owing to our ignorance of the powers and possibilities of the human mind. Suggestion is so elastic a term that it can be made to cover almost any case of the recovery of health, whether treated by ordinary medical methods or by the multifarious other methods which have been evolved.

Christian Scientists, for instance, can after all do no more than record cures and speculate upon the part God or Divine Power has played in bringing them about. The psycho-therapist of any order must always stand deferentially before the possibilities of subconscious action, and cannot be so bold as positively to aver that any particular factor brought about the cures. This is also true of the spirit hypothesis. How can one be sure that the feeling of healing force radiating through the sick body is really the result of spirits magnetising it? The carping critic may assert that the entire experience arose from mere suggestion, on the safe assumption that imagination plays us tricks.

In my own cases of healing I have always left the exact explanation of their cause or causes open, although the evidence has often strongly supported the belief that spirits have played the principal part.

Mr. Steabben wisely takes a definite stand for spirit-cooperation in his efforts. I say "wisely" for two reasons: first, it is always well to have some theory; second,

because the main facts associated with his cures support the spirit theory. Many of his patients also accept this explanation, some because it is a popular one, others because of what has happened to them.

What is one to say when patients themselves assert that they have seen and felt the spirit operators? Several of them have declared that they quite distinctly feel the invisible helpers magnetising them, and this they say without the possibility of collusion. It has always been regarded as particularly strong evidence for any theory that similar experiences befall people totally unknown to each other. I have carefully studied the despositions of some of these individuals, and have been convinced that with the exception they were capable of forming sane opinions on anything.

Mrs. Holden, of Montreal, Canada, who, previously placing herself under Mr. Steabben, was chronically ill, writes: "Truthfully I can only attribute my improvement to your powers and the help of the spirit world."

Mrs. L., of Harrow-on-the-Hill, actually gave descriptions of the spirits she had seen doing the healing, and even Mr. Steabben's own personality seems in some way to have been precipitated into her presence. During the course of her treatment she had never seen him, yet on meeting him at reception she recognised him at once owing to her vision.

Psychic colours and feelings are greatly associated with Mr. Steabben's cures. Over and over again one reads the letters sent him by grateful patients that they have been suffused by a strange but pleasant heat during the time they sat for treatment, while beautiful, mysterious clouds of colour revolved about them.

The following are examples of some of the cures. One lady had been confined to a bath chair for three years, suffering from a complication of disorders, including a diseased heart. After one week under Mr. Steabben's care she was able to leave her chair and travel a long railway journey alone, and has been well ever since, without relapse.

Mrs. R. had a growth on the chest, which was thought to be malignant. In a short time it was completely dispersed. In this case the healer's form was projected before her.

A young child seriously ill made a complete recovery. There are others which my memory fails to recall, some quite recovered, others well on the way, and nearly always these people have been long sufferers with whom all other remedies have miserably failed.

Of course, all cases are not cured, and some not improved, but this the healer ascribes to the inability of the patients to "open themselves to the spirit influences." This is a reasonable explanation where spirits are concerned. There is no more to be expected, where the cures rest upon the transmission by invisible agents of healing force, than that recoveries will be made where the force is unable to operate, than that pills operate if they have not been swallowed.

There certainly seem to be a percentage of people who are impervious to the transmission of psychic force. Spiritualist seances they are disappointed at not receiving spirit communications; in Mr. Steabben's treatment they fail to be healed. This explanation becomes more significant when it is remembered that distance is no barrier to these cures, which are as easily wrought when the patient is thousands of miles from the healer as when they are only a short distance apart.



OUR spirit body will be the reflection of our mortal life, the fulfilment of our life-day's making. We are thus the architects of the building of our souls.—FRANK SPEARHEAD

THE Austin Publishing Co., 4522, St. Charles Place, Los Angeles, California, has just published a new volume, "The Trials of Truth," by Jenny O'Hara Pincock. The book contains a mass of evidence for survival. The communications may be divided into three sections—those concerning things which have occurred since the spirit has passed over, those concerning happenings which occur prior to the spirit's transition, and those concerning events which were to happen in the future. The price of the book is not stated, but it is well worthy of study.

IN DEFENCE OF THE MEDIUM.

By IVAN COOKE.

IN the opinion of the man in the street, which is perhaps based largely on what he reads in the newspapers, mediums reap a rich harvest. Banknotes rustle, guineas glint into their expectant and richly-jewelled hands. Queues of clients besiege their waiting-rooms. And thus a medium, when hailed before the law, is able to pay a fifty pounds fine without a financial tremor, and then return to his ways. In short, never was there so easy and profitable a profession!

Facts are, however, cold and unsympathetic things. Only those mediums who have tried to earn their living by the exercise of their gifts realise that mediumship is one of the most inadequately paid, and one of the most defenceless professions by which it is possible to secure a precarious livelihood. A medium if he practise privately has no legal standing whatsoever. If he seeks that measure of protection which employment under one or other of our Spiritualist organisations affords, he will perhaps find himself worked to the limit of his strength for a meagre reward. Overwork quickly robs him of both vitality and gifts, and with the loss of the latter goes his livelihood also. And at any time, perhaps after many years of useful service, he is liable to be "exposed" by some critic whose malignity is greater than his regard for truth. Whatever vilification he suffers, whether as to morals or mediumship, there is no redress, however monstrous the charge. To such straits are mediums subjected by the present attitude of the law. And when old age comes—well, the S.N.U. Benevolent Fund could tell us many a sad tale, I fancy.

The average Spiritualist is beginning to realise these facts, but even in our own movement there remains the impression that mediums are sometimes overpaid. We stand aghast at the charge of a guinea for a sitting—an outrage! A prostitution of the gifts of the spirit for filthy lucre! Has not the medium received those same gifts from and of the spirit freely? What an opportunity is his to practise the brotherhood of man by the generous outpouring of those gifts without reserve! Do not our seances seem more sacred when no thought of cash to follow spoils our communion with the beyond? We feel then there is no disagreeable "parting up," no tinge of the material; the spirits have done the giving, we the taking; the medium is sufficiently repaid by our approbation and gratitude.

This is unworthy because it bears no relation to the real facts of the case. In truth, the gifts of the spirit are not freely given, but very hardly earned by much self-sacrifice and self-abnegation on the part of the medium. Do you think, Spiritualist, that mediumship, established and steadfast enough to convince the critical, the unsympathetic, the hard-headed and the empty-headed—do you think that gifts such as these come by sitting in a developing circle for a couple of months? No. It takes ten, twenty, and sometimes half a lifetime of years to bring a medium to the zenith of his powers.

It is an unfortunate fact that as these powers develop, and as their possessor becomes more sensitive to the spirit, so does he become the more unfitted to earn his living by trade or commerce or any business which takes him into the rough and tumble of life. As his earning capacity declines, so he must become the more dependent for his bread on those same gifts.

A doctor is well paid, because his patients recognise that they are paying not only for the service now rendered, but also for the long expenditure of time and money which enabled him to take his degree. Should we not recognise the long apprenticeship the medium must serve, take into financial consideration the years of development which went to fit him for our service?

We go to a seance, and we hold communion with our loved ones for an hour or so. We come away comforted, uplifted, slightly weary. We have given power. But what of the medium? If we are weary, how much more must weariness be his! What can we give in return?

Alas! what can we give? Have we anything to give? The gifts of the spirit can never be paid for in cash. Those

guides of the medium who have left their brightness to minister to us so patiently, so selflessly, how can they be repaid save by such love and gratitude as is ours? But we can pay, and we should pay, because it is sheer dishonesty to do otherwise, for the time and strength given to us by their servant, the medium. We should pay not only for the actual time occupied by our sitting, but also for the rest necessitated beforehand, the necessary recuperation after. As in our fees we pay for our doctor's training, so also should we pay for the training years of our medium. And, lastly, we should remember our own capacity to pay. How, then, can a fair and just standard be arrived at?

Here is a rough and ready method. A seance, if it lasts two hours, may cost a trance medium nearly as much in loss of nerve force and physical strength as we should expend in a day's work. If this is so, then it is a fair thing as a general rule to pay over our day's work, or its cash equivalent; thus if we earn a pound a day, pay it; if less, pay less. By such reckoning each would pay according to his means. And to me it seems a juster and a holier thing to pay rather than to sponge.

It is neither fair nor honest to prey on mediumistic strength and vitality, taking all and giving nothing. We should repay, in cash or kind, for all we receive, or we may be sure our communion will not be blessed. It is the least we can do, and the greater debt to the spirit remains ours.



BIRMINGHAM'S GREAT WORK.

THE ninth annual outing of the Birmingham and District Poor Children's Fresh Air Fund, which is organised and controlled by the whole of the Spiritualist churches in the Birmingham district took place on Saturday, July 19th, when a special train load of happy youngsters 1,000 strong journeyed to Henley in Arden.

The Boys' Band from Shenlet Fields accompanied us, and on reaching Henley led the way through the village, before going to the playing fields we had hired for our party. The children were quite ready for lunch, which was served immediately. All sorts of games and races then began in real earnest. The afternoon slipped by all too quickly, and at 4-30 tea was served. It took some time to get the children seated in lots of 100, but we had many willing helpers, and the work was soon in hand. After enjoying a good tea the children were refreshed for more games, etc. We had no accidents of a serious nature, but we had the services of two V.A.D. nurses with us if wanted. One of our workers had again been busy, and collected 1,000 pennies, so that each child should have one. Others had a happy thought, and collected clothing, which was given to the most needy in place of the rags that some of the poor mites had to come in. Through the kindness of several firms in the district there were enough biscuits and chocolate to go all round. The Girl Guides of Henley wheeled into a field a huge cart-load of flowers, which they had collected after seeing the poor children arrive in the morning, and they gave every little girl a choice bunch as they left the field.

We arrived back at Birmingham at 8-20 p.m., tired, but gratified that we had done just a little to brighten the lives of the poorer ones of our great city. We thank all who have helped us to realise our ambition of giving 1,000 children a real day in the country, and trust the help will continue for this glorious work. If any friends of other churches would like to help us in this work we shall be pleased to receive any small donation.—MRS. E. CULWICK, 36, Crosbie Road, Harborne, Birmingham; Hon. Treasurer, MR. W. ROBINSON, 332, Bordesley Green Road, Adderley Park, Birmingham.



EYES that disregard the rain see the rainbow. The bow shall be in the cloud, and I will look upon it.

I JOIN myself to my inspirers by attuning myself to knowledge; to perfecting the instrument of my mentality; acting thus in partnership, in the positive sense we are brothers—my inspirers and myself.—FRANK SPEAIGHT.

INFINITE BEING, THE ALL-PARENT.

BY A. L. WAREHAM.

WHEN we speak of the Fatherhood of God, we do not use the word "Fatherhood" with exactly the usual meaning; neither are we using the term All Parent with exactly the same meaning that the word "parent" usually has. God produces or manifests within Himself, and His products or manifestations are not expelled or separated from Him, but remain within Him, within the Boundless Ocean of Infinite Spirit, Infinite Being.

Jesus spoke of God as Our Father, and it is obvious that he did not use the word with its exact usual meaning; so it would be going too far to say that Jesus taught us to pray to a Personal God.

One of our well-known writers has recently written: "When we pray 'Our Father,' we automatically conceive in our consciousness a Personal Being. That is a plain and simple fact of our experience."

Of course, the said writer has a perfect right to speak for himself; no doubt what he says is true of himself and millions of others. But for my own part, and no doubt for many others, it is certainly not true. Even as a child the Personal idea of God was a difficulty, neither understood nor completely accepted. There are probably many children who wonder about it, and can come to conclusion.

With a vast number of adults the idea of a "Personal God" is rejected. On the other hand, the belief in Universal Law is the usual thing, although it is said that some believe in chance.

Now, universal law is also Eternal and Unchangeable, and it is inseparable from Infinite Being. We are all acquainted more or less with "Universal Law," and are therefore acquainted with "Infinite Being." Although we cannot comprehend Infinite Being, cannot get outside It, surround It, yet we are conscious of It by our own "Life," and we have no knowledge apart from It.

All the knowledge that we have is knowledge of "Infinite Being," of God, for there is nothing else but God, Primal Spirit, Infinite Being, either unmanifested or manifested. So, whenever we are learning, we are learning about Infinite God, the One Reality; for although we may think of God as First Cause or Eternal Cause, yet the process and results are not separated from Him, but are manifestations of Him, within Him.

All knowledge is knowledge of God. Let us therefore not be misled by anyone who tells us that we can know nothing of "Infinite Being," of Supreme God. It is not true; nothing can separate us from God actually, and nothing should be allowed to separate us from Him in our minds. There are powerful organisations on both sides of the veil whose purpose is to divert us from consciousness of direct contact with Universal Spirit, Almighty God.

There is nothing but God, manifested and unmanifested; He is everywhere, He is everything. Every "Atom" is God manifesting, Infinite Being manifesting as a finite being. Every part of us is God, bodies and souls; God in Substance, Energy and Life.

And within our bodies and souls are recorded our experiences, and the vast experiences of our ancestors. Through the ages we have been learning by experience of God, His Laws, His Manifestations. In this way we have acquired our powers of Instinct, Intuition and Subconscious functioning. These help in the formation of Conscience, which is sometimes called the Voice of God. The Voice, not of a finite or personal being, but of Infinite Being, which surrounds and envelopes us, permeates us, dwelling both within and without. It is useful to develop clairaudience; it is perhaps better to develop inspiration; but the growth and development of Conscience is most important of all.

The writer before spoken of also says: "When one attempts to conceive of 'Infinite Being,' he gets swamped in the vastness of It; he feels lost in the void; there is nothing to grip, It is too elusive."

That we cannot measure the Infinite, that we feel so very insignificant when thinking of It is natural and good;

It is a source of wonder, and a subject for contemplation and worship. If we devoted more of our time to this contemplation, communing and worship, we should be better spiritually for it. We may contemplate God as Law, Life, Love, Wisdom, Power, Substance, Spirit, and in other ways. We may become so absorbed as to be lost to the physical and transient, and swallowed up in the spiritual and eternal.

At such times we come nearest to knowing God, and to knowing ourselves. Instead of being lost, we realise that we have found God, and that we are One with Him, One with Infinite Being; not one with a personal being.

"Lost in the void." People have been in the habit of thinking of "boundless space" as being empty; of being a "void." But it is not so; God is everywhere; Law is everywhere; Infinite Being is everywhere; Substance and Life are everywhere. There is no "void." Sir Oliver Lodge tells us that the Ether, which he considers the vehicle of Life, is Solid and Continuous throughout space. Prof Einstein, the greatest astronomer, mathematician, and physicist since Newton, has combined the ideas of Space and the Ether, and says that Boundless Space is Solid.

Here then we have "The Rock of Ages," Infinite Living Substance, Infinite Spirit, Infinite Being, the One Universal Fundamental Reality. There is nothing elusive about this. It is always with us; we cannot get away from It. It is the One Thing worth gripping; all else is changing and transient.

From the electron to the highest archangel or so-called god all are children or manifestations of Primal Spirit, Infinite Being. All knowledge is knowledge of the Supreme. But what do we actually know of the great finite personalities? They may be subjects for speculation, but not for worship.

Infinite Being is the All Parent, the Supreme Power, Almighty God; if we are to LOVE Him we must learn to KNOW Him. The great commandment of Jesus was to love God with our whole being. He did not tell us to do the impossible. He himself loved the Father, Infinite Being, and realised his Oneness with It.



SPIRITUALISTS' REST HOME.

ON Wednesday, July 23rd, the officers and members of the Ipswich Psychic Society organized a garden party, which, although faced with inclement weather conditions, took advantage of the picturesque Stoke Park gardens and mansion, formerly the residence of England's oldest peer, the late Lord Gwydyr. Overlooking the river Orwell and its undulating banks, wooded to the water's edge, one of the finest views in East Anglia is obtained from the lawns.

The occasion was taken to present the Society's hon. sec., Mr. W. R. Bradbrook, with an illuminated address and a purse of gold in recognition of his services to this extremely virile society since its inception. In thanking the society for the evidences of its appreciation, Mr. Bradbrook mentioned that the owner of Stoke Hall, Mr. Harvey Winkworth, F.F.A.S., whose kind invitation had given all so much pleasure, had expressed his earnest wish that the fine old Georgian building, with its magnificent rooms, sunny aspect, and winter garden could be used as a National Health Centre for the Spiritualistic movement—a hall of healing, where those pronounced incurable might evolve renewed hope, where depleted mediums could rest, patients convalesce, and healers gain experience. "The idea is a noble one," commented Mr. Bradbrook, "and we can only hope and pray that ways and means may be forthcoming to make such a vision a practical reality."



An optimist sees an opportunity in every difficulty. A pessimist sees a difficulty in every opportunity.

DEATH gives no change to me, but altereth my sphere. I pass from Here to There the same, the eternal I, perfecting myself through the countless ages of my eternal being.—FRANK SPEAIGHT.

THE "FREE-LANCE" CONVERT.

THERE have been several references in our columns recently to those Spiritualists who, despite their convictions, persist on remaining unattached to the organised movement. In this way it is thought that the national body is deprived of a great deal of assistance. "As one of these so-called 'back-sliding' Spiritualists," writes a reader, "I have begged my own inspirers to give me a message in inspirational writing on the matter. Here is the message as I got it"—

"The instrument of communication is a woman, who possesses a useful knowledge of the profession of education. This was being entirely wasted in the condition in which we found her some years ago, and our entire purpose in bringing her into touch with the Spiritualist movement was to bring her education and knowledge into the service of the spirit, within the profession to which she belongs.

"We have made use of your organisation, have enlisted, through their helpers on this side, two of your mediums, and have brought her, through much suffering, back to her profession, where she is being led step by step along a rather lonely road to work for which she is specially fitted by virtue of her training.

"Her own inclination would have led her to work in the church. She would have loved the amenities of social intercourse, the association with a well-organised body. Left alone, she might have developed easily into a docile worker in some routine job. But the value of her special qualifications could not have been made fully effective in the church.

"We have therefore urged her to the lonely road of the free lance, where she works without meeting other Spiritualists, fighting an uphill fight in work that is not organised, except of the spirit. We use her, as we use many others like her, for permeation.

"Her particular work is in that field of psychology which deals with education, where there is, at present, some danger (from the earthly side) of the higher mental life being neglected for want of exact knowledge. As a Spiritualist, trained for mediumship in a development circle, she knows how to approach the psychology of the higher mental life, and as a trained educationist she knows where the need of application of this inner knowledge arises, and can contact others already engaged in education in their own terms.

"This work of permeation is a work which groups of workers in the spirit are now undertaking in many of your institutions, in churches, in educational associations, in social reform groups, in political circles. We are allowed to use the organisation of your church on the spirit side. We are grateful that you have also entertained our pupils on your side.

"The benefit of this work cannot fully accrue to your church organisation. The matter has been discussed in many spirit conferences between groups of workers. To give your church the full credit for the work done by our pupils in permeating earthly institutions with the aims of the spirit would be to lift your church rapidly to a dominant position. You yourselves know how dangerous it would be to create again a dominant church organisation. We wish the spirit to dominate, and you need have no fear. The co-operation of your church and of your spirit leaders has been well given, and the reward will be in the result—a growing recognition of spiritual needs in education, in medicine, in politics, and in social reform.

"As the person to whom this communication at first came, may I say that I feel a little rebellious? The paying of a subscription seems so simple a thing, and yet I have been repeatedly held back, against my immediate inclination, by the quiet insisting of the spirit inspiration that I accept for leadership. The paying of a subscription would eventually bring people to me with work for me to do. I want the outlet of work so much that I should eagerly seize on it. But the spirit turns me away, and I am sent to work which, when I find it, seems to me like the break-

ing of stones on a lonely mountain top. Whoever will want to make a road over the inaccessible way?"

"If the organisation of the church called me, I might not have the courage to work alone again."

NEWSY NOTES

QUEEN'S HALL MEETINGS.

A new era in the history of London Spiritualism will be marked next Sunday, when the Marylebone Spiritualist Association commences its series of weekly meetings in the Queen's Hall. The speaker on the occasion will be Mr. Hannen Swaffer, while Mrs. Estelle Roberts will give the clairvoyance. There is sure to be a great opening service and a great deal of enthusiasm. But London Spiritualists must be prepared to support the new venture even when later it loses its novelty. Might I suggest that any friends they have interested in Spiritualism should be introduced to the subject by a Queen's Hall service? The Queen's Hall night meetings must be kept going, and London Spiritualists must see that, after a few months' time, the enthusiasm does not die. They should keep their eyes on the Albert Hall, too, as the next likely rung in the ladder.

A WONDERFUL MEDIUM.

Forty-one years ago there was born in Botucatu, unto Paulo, a boy who possessed inherent mediumship of an astounding character. Those critics of physical mediumship, who claim that it is now a thing of the past, will be interested in the story of this boy's life. It is full of amazing happenings—events which all the bishops, doctors, scientists, and psychologists in the world could not explain except by adopting the Spiritualist hypothesis. When the lad had grown up, entered upon a commercial career, and attained the position of an assistant manager, he was suddenly dismissed from his office. Things had happened in his presence which were unbelievable except by those who had witnessed them, and work could not possibly proceed whilst he remained in the firm. The news went abroad. Medical men gathered round the young medium to observe his life closely. A prominent physician announced that he was convinced beyond all question that the phenomena were genuine, and could not be explained by hallucination or fraud. In 1919 the Cesare Lombroso Academy of Psychical Studies undertook a prolonged investigation of the case. Their researches extended over 392 sittings. Fraud was ruled out of the question, and the seances when not held in broad daylight were illuminated by powerful electric light. Mr. Eric J. Dingwall, the psychic researcher, whose antipathy to the spiritistic hypothesis is well known, records as follows what occurred when the spirits took control.

LEVITATION AND VOICE.

"On one occasion in a private house a number of objects appeared which had been left behind by one of the sitters in his hotel. At the same sitting a lamp was levitated and remained for some time floating in the air. On another occasion, again in a private house, an armchair moved about without being touched by anyone present, and finally rose into the air, and remained floating in the room at a height of two metres for two minutes. Again, at a sitting which, it appears, was held at the rooms of the Academy, a voice was heard which seemed to come from a table in the room. The voice was apparently that of a child, and was recognised by one of the sitters, Dr. G. de Souza, as that of his little daughter who had recently died of influenza."

TYPICAL PHENOMENA.

"Then by the side of the medium, and in the centre of the circle, the figure of a little girl appeared. Dr. de Souza left his place in the circle, and advanced towards the phantom, stretching out his hands and calling the child. He took her in his arms and embraced her, and to his stupefaction saw that she was wearing the grave clothes

in which she was buried. Father and daughter remained for some time conversing and discussing many incidents of the latter's childhood, and whilst this was going on the medium lay as if dead in his chair. The apparatus having been prepared, a photograph was taken, and then the phantom rose slowly into the air, and, at a movement from the medium, suddenly disappeared. The materialisation had been visible to the sitters for thirty-six minutes, and in BROAD DAYLIGHT. It seemed to be a perfectly-formed human being, with all the attributes of life."

A SKELETON FORMED.

At another seance a skull, the property of the Academy, suddenly rose into the air, grinding its teeth. Then, whilst still floating in front of the sitters, the rest of the skeleton began slowly to form. It was approached and handled by the researchers. This phenomena took place at a quarter to ten in the morning, under test conditions, and in broad daylight. Begone, dull critics of dark seances.

RECOGNISED MATERIALISATIONS.

It was noticed, at another seance, that "puffs of smoky vapour" began to appear a few minutes after the commencement. These were gradually resolved into a form, and the smiling face of a prelate, Bishop Barros, who had been drowned in a shipwreck, came into view. At a further sitting, after a period of waiting, a smoke cloud began to form against one of the walls of the room. It developed into a materialisation, which, when completed, declared "I am Walkyria Ferreira. Do you know me?" Seven of those present recognised the figure as that of Professor Ferreira, who had passed over some time previously from consumption.

EQUAL TO THE PAST.

Mirabelli has been transported from a railway station to a town—a distance of about 90 kilometers. His mediumship is really marvellous. Mr. Dingwall, speaking of some of the phenomena obtained through his instrumentality, says, "There is nothing like them in the whole range of psychical literature," which is a matter of opinion. Mirabelli's mediumship is not exclusively physical. He has obtained automatic writing in twenty-eight different languages. When in trance he has spoken in twenty-six different tongues. The fact that his physical phenomena occur regularly in broad daylight distinguishes them from many in the records of the past. Much of it, indeed, occurs quite spontaneously and in public view.

A DEPLORABLE POSITION.

Now, what is being done with this wonderful medium? Nothing! Mr. Dingwall, although writing in "Psychic Research," which is the journal of the American S.P.R., is bold enough to say: "Jealousy, spite, self-advertisement, incompetence, and downright lying are now so common that psychic research is delegated to a back place. The American Societies have neither the means nor the staff to equip a costly expedition to South America." This medium, whose phenomena would revolutionise science were it adequately investigated, is being totally ignored, probably because it proves too much. Mr. Dingwall looks in vain to the English Society for Psychical Research, but finds it "torn almost in two by internal dissensions, and not likely to do anything of permanent value until drastic changes are made in the administration." His confession has a sad significance. It means that Mirabelli's mediumship, on the word of the Lombroso Academy, is almost valueless. The record of the investigations of that body will, unless supported by an independent commission, be handed down to posterity as nothing more than an "amazing document." The true significance will be lost. Here is a medium of wonderful power, waiting to be tested, and there is no one to do the job. The position is deplorable, and in itself evidence of the failure of psychic research.

NOTHING UNUSUAL.

But it was ever thus with psychic research. I recall, as I write, how Conan Doyle, whilst seriously ill, resigned a

few months ago his membership of the English S.P.R. because of his disgust with its methods. It was, however, the Spiritualists who began the work of psychic research. It now appears that they, too, will have to conduct it if it is to be thoroughly done. Possibly if this phenomena could be made to upset the spiritistic hypothesis we should have crowds of professed investigators.

A CANON PROTESTS.

Few churches in this country can make claim to the same distinction as the new Spiritualist Church at Smethwick. Apart from the actual bricklaying, the church has been wholly erected by its own members. It has taken three years to construct, but the work has been at last completed. It has been fittingly described as a "labour of love." When, the other day, the Mayor of Smethwick unlocked its doors and declared the building open, consternation was caused amongst the local clergy. On the day following, the Mayor's Chaplain, Canon Rowlands, speaking in the local Holy Trinity Church, seized the opportunity of remonstrating with the Mayor for opening the Spiritualist Church. He confessed from the pulpit that he had done his utmost to dissuade the Mayor from doing so. "As his chaplain, I feel it is my duty to protest against the Mayor's action," said Canon Rowlands. The Canon's subsequent remarks proved that he was entirely ignorant of what Spiritualism means.

TRUTH ALONE TRANSCENDENT.

So there is still opposition from the narrow clerical. This most recent insult to Spiritualism can only have one effect upon the minds of the public. It will certainly not be detrimental to the local Spiritualist church. It is, as a local Spiritualist has stated, but another indication of the Church's inability to grasp the true meaning of its own philosophy. The event has aroused considerable interest in Spiritualism in Smethwick, and special services were held in the new church EVERY DAY last week, with large attendances! This is more than can be said for the Holy Trinity Church. Even Canons cannot stem the advance of truth. Eventually all must give way before it.

THE UPLAND DAWN.

INSPIRED SCRIPT THROUGH WYNA GREE.

"CAST CARE ASIDE," this is my message to you. When I walked in the valley of shadows, mourning because I was lost to my dear earth friends, who still grieved my absence, someone came to me clad in a white raiment, and said, "My son, why weepest thou?" I fell upon my knees, for never had I seen so wonderful a face. It was lit by an inner radiance, which shone from the eyes like a burning ray, but it was oh! so gentle, and when I lifted up my head and told him how hopeless I felt, he answered me thus: "Behold the dawn!" And as I looked I saw it afar off in the valley which is called Time. The shadows were slowly growing lighter, until the rosy streaks of a new day broke forth from the once grey skies. Then I saw a most wonderful picture of those I knew and loved on earth. And they were slowly coming up the path of the years towards me. As I watched them drawing nearer, the beautiful voice spoke again, saying, "Can'st thou not watch me even one little hour?" And as he spoke I saw as in a vision all the long, long years he had waited and watched for the souls of men to turn unto him. It was then that the beautiful figure raised his hand in blessing, and turning, left me.

No, I have never felt the time so long since then, and so, my dear children, we here and you on earth must wait patiently, knowing always one greater than ourselves still waits for us and watches for the coming dawn.

I AM confident that the dead have some kind of existence, and, as has been said of old, an existence that is far better for the good than for the wicked.—SOCRATES.

AMERICAN MEDIUMSHIP.

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

THE statement that recently appeared in *THE TWO WORLDS* to the effect that I was disappointed in the quality of American mediumship may be misleading without an explanation.

My disappointment was in PHYSICAL mediumship only during my 1929-30 visit. Mental mediumship I found exceedingly good during both my American tours, while during my first tour (1928) I was exceedingly delighted with the physical phenomena that I witnessed.

During that tour I sat with such well-known mediums as Valiantine, "Margery," Dr. T. Glen Hamilton's two psychics, and a less known non-professional medium named Florence Pillone.

I was indebted to Mr. De Wycoff for the Pillone sitting.

The sitting commenced about midnight, owing to my having to travel from New York City to a small village in New Jersey where the Pillones lived. The phenomena consisted of the levitation of a table weighing about 15 pounds, in strong electric light, the playing of a small zither, and the seizing of my right hand by a materialised hand which darted from under the table. I saw no reason to doubt the genuineness of this phenomenon.

I say nothing about the speech supposed to be uttered by a spirit in the direct voice, as that took place in total darkness, and no one can be perfectly sure of the source of such a phenomenon when nothing but platitudes are spoken; but I accept its supernormal origin on the testimony of Mr. De Wycoff, who had sat many times with Miss Pillone and her family.

The Valiantine seance was a success. I was perfectly convinced that the voices were independent of Mr. Valiantine as I sat beside him and could hear him regularly breathing while the voices talked in several languages. Judge and Mrs. William Cannon and Mr. Francis R. Fast, as well as my wife, were equally convinced of the true mediumistic nature of these interesting voices, which sometimes spoke at considerable length and with great clearness.

My visit to "Margery" at the invitation of Dr. Cranston was a red-letter day in my psychic career, and I regard her as probably the finest physical and mental medium of a peculiar kind I have met in a long investigation of supernormal phenomena. Her inspired writing of Chinese characters, drawings of pre-existing, but to her unknown, designs, impressed me quite as much as the "Walter" voice and the various physical manifestations I was privileged to witness. I have had the good fortune to meet the whole of the New York and Niagara Falls groups who co-operated with the Cranston seances in Boston, Massachusetts, and ask for no further credentials.

Dr. T. Glen Hamilton's experiments admit of no serious adverse criticism. I was Dr. Hamilton's guest for several days, sat in one of the test seances, talked long with the Dr. and his delightful wife as well as with all the members of his test seances, including the two mediums, both of whom give their services without remuneration in the interests of science. I came away delighted to know that such capable folk are doing in Canada as good and reliable work as has been done in any other part of the world, for psychic research and Spiritualism. If no other experience of the high quality of genuine physical mediumship ever came my way than what I witnessed on these occasions, I should be inclined to the spirit hypothesis.

It happens that during my twenty-seven years investigation that I have sat with many other notable mediums, and have had evidence of survival.

In 1929-30 I was much less successful, but during this tour I sat with professional mediums mainly. On one occasion only did I sit with a non-professional, a materialising medium who was not in the habit of sitting often, and who kindly obliged the church to which she belonged with a seance for the purpose of helping its funds.

Nearly twenty materialisations are supposed to have occurred, but the conditions were such as to make it quite impossible to decide their real nature. *Prima facie*, they

were genuine supernormal productions, but experience has taught me that non-payment for seances is no guarantee of genuine phenomena. I regret to admit that I have found more fraud among amateur mediums than among professional. I, therefore, attach no importance to this seance, which, along with a number of voice seances with professional mediums of good reputation with whom I sat, I regard as little more than a waste of time. There is, however, no reason to doubt the bona fides of these mediums, to whom I suppose I ought to feel grateful for having so generously placed their services free of charge at my disposal. In nearly every case the trumpet voices were very clear, but since they only lectured me about my work and their own good intentions, I was deprived of what I sought—evidence of survival.

Of mental mediumship in America I can speak in the highest terms. Not all that I heard was genuine, but I soon learned to distinguish the true from the false, and arrived at the conclusion that in America are to be found some of the best platform mediums in the world.

SPIRITUALISM IN THE BUDDHIST SCRIPTURES
DISGUISED BY WRONG TRANSLATION.

APPENDED to the four great collections of Buddha's Dialogues is a miscellaneous fifth, whose contents vary much in the different sectarian recensions. In the Pali, one of its contents is a very ancient book, the *Sutta Nipato* (Collection of Dialogues). It contains the hymn which the angels sang when Buddha was born and many dialogues between the new religious leader and his Brahmin rivals. There are also dialogues between Buddha and the numerous seekers after truth with whom India has always swarmed. One of these, Sabhiya, a wandering ascetic (or friar) goes to the six famous teachers of the day (500 B.C.), including the founder of the Jains, a vegetarian sect still extant. They give him no satisfaction, and then he turns to Buddha, of whom he has fought shy by reason of his youth (an excellent indication of the antiquity of the book).

Now, Fausboll, of Copenhagen, who first printed a Buddhist Scripture in Europe in 1855, translates this dialogue in Max Muller's "Sacred Books of the East," Vol. X. (Oxford, 1881). He has this: "At that time questions were recited to Sabhiya, the Paribbajaka* (wandering mendicant) by a deity who had in a former birth been a relation of his."

The words in the Pali do not refer to former reincarnations, as Fausboll thought, but to the recent earth-life of the spirit who was not a "deity" at all, but a devata (anonymous spirit). This was pointed out about a quarter of a century ago in "Buddha and Christian Gospels" (Tokyo, 1905). But so slow is the progress of science that it takes a very long time for the discoveries of a humble scholar to become recognised. Professor Lanman, of Harvard University, tells me that Lord Chalmers, of the English Cambridge, is about to publish a new translation of this dialogue. I do hope he will not fall into the old mistake. Here is my rendering. Of course, the great scholar of Denmark knew a hundred times more Pali than I, but he did not know enough about psychics: "At that time the friar Sabhiya had questions recited to him by the spirit of a former kinsman." The spirit advises Sabhiyo (or Sabhiya) to adhere to that teacher who can answer the questions. Of course, the result was another convert to Buddha.—A. J. EDMUNDS, Cheltenham, Pennsylvania.

*Max Muller's italicised g is a j. All scholars now use this.



HOLD thy conscious self supreme. Direction draw from higher sources. But be the pilot of thy life's course, and hold thyself secure by the I within thee.—F. SPEIGHT.

SPIRITUALISTS are defending what is the very heart and core of religion. We are proving the fundamental basis upon which all religion rests. Our message is, of course, to all. We esteem all creeds and help all.—SIR A. CONAN DOYLE.

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THE WORK MUST GO ON!

WITHIN the past few years the country has been dotted all over with countless War Memorials in memory of those who gave their lives for the country they loved and the ideals they cherished. A pleasing feature of such memorials has been that at nearly all the unveiling ceremonies which have taken place, both clergy and laity have insisted upon the fact that the men who died still live. Whilst the inscriptions have insisted that "their name liveth for evermore" there has been an astonishing unanimity in asserting that they too still lived, and there is no doubt that the self-sacrificing work of Spiritualists has done much to bring home this conviction.

It has been well said that "peace hath her victories" as well as war, and in the recent transition of Sir Arthur Conan Doyle we have a striking exemplification of the fact. The growth of Spiritualism has been very steady for over eighty years, but during the greater part of that time it grew and flourished in quietude and seclusion. The name and work of Sir Arthur made it a public matter, and it is undoubtedly true that his days on earth were shortened by the unflagging labours which he devoted to spreading the truths for which Spiritualism stands. Night and day over a period of sixteen years he scarcely gave himself a day's holiday, and by pen and voice in all parts of the British Empire, as well as in foreign countries, and especially the European continent, he laboured unremittingly to spread the knowledge of spirit return; and this he did as a contribution to the needs of the age, for he saw very clearly that it was the only thing on earth which could assuage sorrow and stem the tide of desolation which had been caused in millions of homes by the losses of the war.

There are suggestions in the air that the work of Sir Arthur should be enshrined within some fitting memorial erected to his memory. A memorial not merely of bricks and stone, but a centre from which the work so dear to his heart could be perpetuated. We hope the scheme will eventuate, and we think a Committee ought to be called together immediately to determine its form. Sir Arthur was well called the St. Paul of Spiritualism, and the title is an appropriate one. He was not its founder, but he was its greatest missionary. He expounded its principles on a broad basis—a basis so wide that it could embrace the followers of every religion under the sun. Sir Arthur still lives. His influence is not merely the influence of a memory left behind, but the influence of a LIVING PRESENCE, and no more fitting memorial to his work and his sacrifice could be established than one which would enable the work he loved to go on with added efficiency, and to exercise that international influence which for so many years was associated with so great a name.

We believe that outside the ranks of professed Spiritualists, in that wide field of broadminded men who remember his association with literature, sport, and other

activities, there would be many who would wish to see the great desires of his heart carried on, and his name perpetuated in some form which would enable us to alleviate human sorrow, to draw the fangs of bereavement, and point the road to that larger life from whence he will still endeavour to influence our world.

Sir Arthur's interest in Spiritualism was many-sided. He was its great publicity agent and propagandist, and it might be possible to establish a centre from which suitable propagandists could be sent throughout the length and breadth of the world. Such a centre might be a point of rallying of all the international forces of the Spiritualistic globe, and thus give permanence to a type of work which no one did better than Sir Arthur. But it must not be forgotten that valuable as the propagandist may be, he is beating the air unless he has solid and evidential mediumship behind him. Every religious system has its preachers and its exponents, but Spiritualism stands unique in the fact that it not merely preaches survival, but can produce the evidence which makes it the surest thing in life. Such evidence is produced through mediumship, and the crying need of Spiritualism to-day is first-class mediumship. There are plenty of psychics who can tickle the ears by references to the past and the future, but there are remarkably few who can give evidential and detailed particulars concerning those who have passed behind the veil. There are tens of thousands of psychics in the country, but a person may possess psychic sensitiveness which can produce extraordinary results without being able to give positive evidence of the activities of discarnate spirits. We have listened so often to psychics who have given remarkable readings which have puzzled the investigator, but very few of them have been able to convince us that there is a spirit world in which live the souls of the so-called dead. If some training centre could be established in which psychic faculty could be so trained that it could be used by the spirit world, instead of merely used by the medium, and if such a home could supply a hundred first-class mediums the battle of Spiritualism would be won within twelve months. It is the dearth of mediums only which prevents Spiritualism sweeping the world, and it may possibly be that a training centre for young psychics could provide Spiritualism with the most valuable assistance it could gain.

After all, one can hark back to the old Jewish scriptures and read of "Schools of the Prophets," and certainly it is that the names of some of those prophets have been perpetuated through thousands of years. It may be difficult to find a staff to direct such training, but until some such attempt is made we shall never realise the highest efficiency of our greatest asset—the medium—who can be the voice of the spirit world.

There are many forms such a memorial could take, and we offer the above thoughts merely as suggestions. Something ought to be done to perpetuate the name and work of Sir Arthur Conan Doyle.

WITHOUT law civilisation perishes.

RATHER be the tail among lions than the head among foxes.

THANKS.—The Rhondda Progressive Spiritualist Church and Lyceum wishes to convey heartfelt thanks to the many friends who responded to their recent appeal for donations and clothing for the distressed members. Many gifts have been received, and the church is most grateful for the help which has been rendered.

THE theory that "demons" are responsible for the comforting messages which Lady Conan Doyle has received from Sir Arthur since his passing was put forward in a recent issue of the "Elim Evangel." It refers to Sir Arthur's beliefs as "abominable" and states that "God hates" them. Far from being "abominable," Conan Doyle's gospel has brought comfort to untold thousands. We had hitherto no idea that God could "hate," but this is apparently one of the teachings of the Foursquare Revivalists, who would be better engaged in learning the principles of Christianity than in throwing mud at their neighbours.

CURRENT TOPICS.

THE
SUMMER
SCHOOL.

and have thoroughly enjoyed the various excursions to places of interest in the neighbourhood. The visit to Wells, Glastonbury, and Cheddar gave opportunity for the study of the early struggles of Christianity in England, whilst an excursion to Clevedon embraced an inspection of the memorials erected to the memory of Arthur Hallam (concerning whose early decease Tennyson wrote the famous poem, "In Memoriam"), and Edmund Gurney (one of the founders of psychical research), both of which memorials are to be seen in the famous old church on the hill overlooking the mouth of the Severn, and recalled the famous lines:

"The stately ships go by
To the haven under the hill.
But oh! for the touch of a vanished hand
And the sound of the voice that is still."

A HAPPY
BAND OF
PILGRIMS.

and controversial discussion on a subject too little understood, whilst occasional seances, when the showery weather made outdoor enjoyment inconvenient, have lent a spice of variety to the proceedings, and afforded opportunity for interesting conversations with the spirit world. The happy little band of students have exhibited a truly fraternal spirit, whilst the presence of Mr. Geo. Berry, as secretary, and Mrs. Springall, as house mother, has enabled the wheels to run smoothly. The accommodation at "the College," and the obliging urbanity of the staff, have been unequalled in any previous year. There are still a few vacancies for the last week, August 9th to 16th.

A REPLY TO A
CRITIC.

Elizabeth Lady Moseley, who is well known to the Spiritualists of the home counties, made a homely and effective reply to the criticisms of Rev. Morse Boycott in the "Daily Herald." "Homely" because spirit communion is largely a domestic and personal matter. Mr. Boycott, who "abhors spiritism," suggested that Spiritualism had "nothing better to offer" than the old systems. Lady Moseley asks: "Would he blame a young wife, who had lost her husband suddenly, for wishing to receive a personal message from him, to hear again his dear familiar voice?" "Suppose," says she, "a loved one were banished to Siberia, would not the bare news that he was alive be a comfort compared with a letter written in his own handwriting?" It is just this personal touch imparted to the question of human survival which brings the whole question of human immortality out of the realm of uncertain speculation (and Christianity is certainly that), and establishes it upon a basis of absolute certainty.

AN
UNWARRANTED
ASSUMPTION.

One of Mr. Boycott's statements is that Spiritualism does not make people better, and that "it has no ethical or moral significance." If Mr. Boycott really thinks that, his ignorance is deplorable. It constitutes a measure of ignorance of the subject which completely unfits him to write about the subject: but perhaps he is only "preaching." It is no unusual thing for men to put forward propositions in which they themselves have no faith, and one of the reasons why the church does not retain its hold upon the public is that at last the masses have awakened to the enormous amount of insincerity which characterises the utterances from the pulpit and those who occupy it. One can sympathise with ignorance

when it is sincere, and even be patient with foolish statements if the persons making them be honest and enthusiastic, but there are evident cases where the professional theologian not only suppresses, but even falsifies, the truth in order to bolster up an outworn and exploded theory, and unfortunately the prevalence of such methods tends to arouse the suspicions of the man in the street.

A PREGNANT
PARALLEL.

Does Mr. Boycott really believe that the incidents of the Mount of Transfiguration, the seance of the upper room, the walk to Emmaus, and the evidence given to Thomas in the examination of the nail-prints and the wound in the side of the Lord, have no ethical and moral significance? If so, he had better come out of the pulpit. The phenomena are the same.

LET US VALUE
TRUTH FOR
ITSELF ALONE.

But perhaps Mr. Boycott has taken a leaf from the Holy Mother Church, and believes that any psychic phenomena occurring under the aegis of the church and the priest are holy, whilst those occurring outside its authority are unholy and illegitimate, though the phenomena in themselves are exactly the same. This is another false claim which fails to deceive men to-day. The man in the street (in so far as he is interested at all) realises that God is the Father and Providence of the human race; that He is no respecter of persons—even though such persons be man-made priests; that His Providence is apparent as fully outside the church as inside. That His love—like His sunshine—falls equally upon all men. The Old Testament exhibits the building up of a wonderful and educated priesthood possessing tremendous power, but the greatest blessings which ever came to ancient Jewry did not come from the priest, but from the prophet, who was generally chosen from outside the ordained priesthood—it is so to-day. And the priest, true to tradition, anathematises the prophet because he is outside the priestly clan. It is still true that Deity takes little note of man-made monopolies. "The wind bloweth where it listeth—so is every man that is born of the spirit."

*

MARIE CORELLI ON RADIANT DEITY.

I QUOTE a passage from Marie Corelli's "A Romance of Two Worlds," chapter xiv., which I have just been reading, lent me by a friend.

"The Electric Principle of Christianity" opened as follows: "From all Eternity God, or the Supreme Spirit of Life, existed, and to all Eternity He will continue to exist. This is plainly stated in the New Testament thus: 'God is a SPIRIT, and they that worship Him must worship Him IN SPIRIT and in truth.'"

"He is a shape of pure Electric Radiance. Those who may be inclined to doubt this may search the Scriptures on which they pin their faith; and they will find that all the visions and appearances of the Deity there chronicled are electric in character."

"As a poet forms poems, or a musician melodies, so God formed by a Thought the Vast Central Sphere in which He dwells, and peopled it with the pure creations of His glorious fancy. And why? Because, being pure Light, He is also pure Love; the power or capacity of Love implies the necessity of Loving; the necessity of Loving points to the existence of things to be loved—hence the secret of creation. From the ever-working Intelligence of this Divine Love proceeded the Electric Circle of the Universe; from whence are born all worlds."

Marie Corelli was an inspired writer in many ways, and the book is full of spiritual teaching. The central truth in her narrative is: "The existence of powerful electric organs in every human being; which with proper cultivation, are capable of marvellous spiritual force."

"Electricity is the keynote of creation."

A. K. VENNING.

THE DEPUTATION TO THE HOME SECRETARY.

SIR,—Recently the Home Secretary received a deputation anxious to put before him the legal disabilities which at present hamper the whole Spiritualist movement, especially in the matter of police prosecutions of mediums.

On this deputation the London Spiritualist Alliance was not officially represented, although the President of the Alliance attended and made an important speech. As some surprise has been expressed that the L.S.A. did not send an official representative, will you kindly allow me to explain how this happened? The attitude of the Alliance was definite, and must not be misinterpreted.

When the project of a deputation was first mooted by the S.N.U., the General Secretary circularised Spiritualist Societies in regard to possible amendment of the Witchcraft and Vagrancy Act, and, further, drew attention to the disabilities suffered by those societies in the matter of legacies. So far the L.S.A. was in full agreement with the objects proposed, but was not prepared to quote the Cantlon Case in support, nor did the Council consider it correct to quote the Hummeltenburg Case as an argument. In both cases the L.S.A. was primarily interested, and may be presumed to be fully seized of the facts. The Council therefore decided that it could not be officially represented on the deputation so long as the matter to be placed before the Home Secretary was mainly based on these two cases.

The L.S.A. was not, however, content with merely a negative attitude, but at once proceeded, with the able assistance of Sir Ernest Bennett and Sir Oliver Lodge, to try and draft an amendment to the Witchcraft Act which could be brought forward in the House of Commons as a short Bill with reasonable hope of success. After much weary work the Council succeeded in hammering out a formula which was acceptable to the S.N.U.

All now seemed plain sailing. Nothing, however, was heard of the proposed deputation for nearly nine months, when the General Secretary of the S.N.U. wrote saying that they still intended to use the two cases mentioned above as a basis of argument, but made no reference to the agreed amendment. Under these circumstances the L.S.A. considered itself justified in concluding that the S.N.U. had reverted to its original position and, therefore, as was perfectly well known, would be the case in view of the correspondence which had passed, the L.S.A. found itself unable to co-operate, and was consequently not officially represented.

Since the deputation was received by the Home Secretary it has become known that there had been apparently some misunderstanding, and this fact is patent that it was solely owing to want of adequate information as to the intentions of the S.N.U., who organised the deputation, that the L.S.A. delegate did not accompany the President to the Home Office.

So far from being wanting in enthusiasm in the matter of our legal disabilities as has been suggested, the L.S.A. has for many years advocated in season and out of season the very policy which has now been urged upon the Home Secretary.—Yours faithfully,

R. FIELDING-OULD,

Vice-President, London Spiritualist Alliance.

July 25th, 1930.

SIR,—Mr. Fielding-Ould's letter does not quite explain all that transpired between the Spiritualist National Union and the London Spiritualist Alliance concerning the deputation to the Home Secretary. The impression left by his letter is that it was the attitude of the S.N.U. which made it impossible for them to join the deputation. This is not so. The original amendment suggested by the S.N.U. was altered after much negotiation to make it acceptable to the L.S.A. Mr. Fielding-Ould also suggests that their abstention was due to the fact that the matter to be placed before the Home Secretary was mainly based on the Cantlon and Hummeltenburg cases.

Here is a résumé of the correspondence between the two bodies. On the 6th June, 1930, Mr. Berry, Secretary to the S.N.U., wrote Miss Phillimore informing her that the Home Secretary had arranged to meet a deputation of Psychic Researchers and Spiritualists on July 1st, and asked that all who had promised to form part of the deputation could meet on June 31st at the L.S.A. rooms. This letter was acknowledged by Miss Phillimore on the 11th June, who suggested the time for the meeting.

On the 13th June Miss Phillimore wrote again, among other things asked: "Is it still your intention to make reference to the Hummeltenburg and Cantlon cases as stated in some of the earlier papers circularised?" She also confirmed the time of the meeting, namely, 5 p.m. on June 30th as being a good hour "for us if it suits the majority."

To this Mr. Berry replied on the 17th June, and wrote: "It is Mr. Oaten's intention to mention both the cases to which you refer, UNLESS SPECIFICALLY DESIRED THAT THEY SHALL NOT BE MENTIONED."

Miss Phillimore acknowledged this on the 18th June and mentioned that everything would be in readiness for the meeting on June 30th.

To the surprise of all present, not only were the L.S.A. not present or represented at this meeting, but there was no official intimation from them that they objected to the two cases being cited. Surely the place to raise this objection was at the preliminary meeting specifically called to discuss what should be placed before the Home Secretary, and in fact several alterations were made at that meeting in the suggested draft speech. A letter was read at this meeting from Sir Ernest Bennett, M.P., who wrote: "I learned yesterday that the Council of the L.S.A., of which I am a member, has not been able to see its way to endorse the action (or procedure?) of your delegation." This was the only indication given to that meeting that the L.S.A. were not joining the deputation.

In fairness to the S.N.U. these facts should be read in conjunction with Mr. Fielding-Ould's letter.—Yours, etc.

MAURICE BARBANELL,

Hon. Sec., Parliamentary Sub-Committee, Spiritualist National Union.

—*—

OUR PHILOSOPHY RE-STATED.

By RONALD MCCORQUODALE.

TO THE UNINFORMED Spiritualism conveys the impression of dark seances and fortune-telling. But to a Spiritualist it is a term covering many aspects. Mediumship is the foundation upon which the structure of Spiritualism is built, demonstrating man's survival after death. By the scientific study of the supernormal we have a wider conception of human personality, revealing that man is immortal because of the nature of the soul, the Spiritualist hypothesis being that man is spirit, here and now.

To-day we have a mass of recorded phenomena scientifically systematised which points to only one conclusion, namely, the continuity of human intelligence beyond death. The evidence for the phenomena of Spiritualism is as exact as that for any science existing. The evidence of the Society for Psychical Research and the testimony of learned scientists speak for themselves. Arguments such as fraud, telepathy and imagination will not cover ALL the evidence.

Communication with the dead, as such, means nothing, but the religious and philosophic implications to be drawn therefrom are of profound importance. The fuller purpose of Spiritualism is the promulgation of knowledge pertaining to man's spiritual nature, embracing a just view of his duties at the moment. The philosophy of Spiritualism is non-sectarian, being founded upon universal principles. Its philosophy is based upon the principle of the "Fatherhood of God." Such a religion, based upon such affirmations, goes to the source and beginning of all creation for its foundations. Spiritualism, therefore, embraces the whole realm of nature, and may be termed the "Science of Life."

Moreover, Spiritualism opens out a larger conception of religion, revealing death as an evolutionary step in the pathway of spirit, death being as it were second birth, or the means of fuller development. Spiritualism rejects much of the alleged authority of priest, church and Bible, and recognises the freedom of reason. It refuses to accept the shackles of orthodoxy, with its worn-out creeds. Spiritualism, by its teachings, seeks to elevate mankind both materially and spiritually, associating itself with all reforms promoting such objects. Such reforms as the Abolition of War and Capital Punishment, which seek to preserve the sanctity of human life, receive its earnest support. Spiritualism believes that our happiness and salvation depend upon strict obedience to the laws which govern us, recognising the Pauline doctrine, "That as a man soweth, that also shall he reap," and insisting upon righteousness of character as our passport to God. Spiritualism stands in at-one-ment with science and evolution.

Thus it will be noted that the case for Spiritualism is built upon reason, evidence and logic, appealing in all its aspects to intelligence. To explore the supernatural and unravel the mysteries of life and death is ever the prerogative of the human soul. Shall we seek in vain? The answer of Spiritualism is emphatically, "There is no death!" To remove doubt and place assurance in its stead, and to establish knowledge in the place of belief, is the greatest object of Spiritualism.



MORL PHYSICAL PHENOMENA.

EXTRAORDINARY POWER.

PHYSICAL phenomena of an amazing kind were witnessed on the evening of Saturday, June 14th, when Mr. Trevor Davies, a Welsh medium, visited Newsome, Huddersfield. Mr. J. H. Haigh sends us an account of the seance, which was held at his home, and at which reasonable precautions were taken to ensure the elimination of suspicion.

Mr. Davies asked that the circle should be held in a dark room, under test conditions," states Mr. Haigh. "These conditions he left entirely to the sitters. He was tied in an armchair with some twenty feet of stout cord. Many investigators will no doubt find fault with the dark room. The chief control, 'Red Cloud,' demanded, however, that the light should be flashed on every fifteen minutes. Each time every sitter was asked to inspect the bonds to make sure that the medium was secure." The following phenomena occurred:—

Four distinct and separate voices were heard, and joined later in the singing. Trumpet movements were observed, and at one time two different voices were speaking by this means. Water was sprinkled over all the sitters, and one chair, on which sat a member of the circle, was moved into the cabinet and out again. The curtain was vigorously shaken and thrown into the centre of the room.

In the cabinet had been placed a small table, a buffet, three trumpets, a tambourine, illuminated cards and some flowers. The tambourine was vigorously thumped in time with the music, and marks made in this way still remain on the table. The illuminated cards moved freely round the circle, and with the aid of a disc the sitters saw a hand pick up a pencil and write on some paper. The table and buffet were later thrown into the centre of the room. Hands and faces were shown with the aid of an illuminated disc, and at the conclusion of the sitting the cards, flowers, table, curtain, curtain-rod, and other objects were either upon the sitters' knees or strewn upon the floor.

Whilst "psychic researchers" are examining phenomena of the most vague character, Spiritualists, the only unbiased channels through which the spirit world can manifest, enjoy the most amazing manifestations. We hope that the powers of Mr. Davies will be further investigated, and understand that he is willing to submit to any test.

His public seances, however, are limited to two per month. "We held this sitting," states Mr. Haigh, "to give our laymen an opportunity of witnessing some of the more

convincing phenomena of which they have heard much but had never experienced."



BOOK REVIEW.

"TWELVE TESTS OF CHARACTER." By Harry Emerson Fosdick. Hodder & Stoughton. 2/6.

This book is a series of twelve practical essays on right living through religion. It is a book which the twentieth century reader cannot afford to miss. From the first to the last chapter it gives examples of character tests in vivid pen pictures which cannot fail to impress the intelligent man. It teaches that the fundamental test of character can only be brought about by observing the reality and friendliness of the unseen. It points out the church behind the church—the church invisible. It is impossible to put in a review the character of such a book. It is indeed a treasure. There are twelve texts which are not beyond the reach of any man, and are worth while reading and putting to the test.—J. W. A.

"CONVERSATIONS WITH THE OTHER WORLD: TELEPATHY WITH THIS." Edited by Isobel Grant. Williams & Norgate, London. 2/6. 91pp.

This slight volume contains a series of communications received by automatic writing. They are much too domestic to command a general appeal, and one gets the impression, from reading the book, that the communicators on this side said a lot more than the communicators on the other. There is not a great amount of really convincing evidence, for either survival or telepathy, and the reader who is not a Spiritualist, and who does not appreciate the difficulties of communication, will remain unmoved. The messages are, of course, of vital interest to those to whom they are addressed, but they would, we fear, fail to influence the sceptical reader.—J. L.

"ARE SPIRITUALISTS INSANE?" By Maresco Marisini. Middlesex: Christian Spiritualists' Congregation. 1/2. 47pp. Paper.

The title of this pamphlet is rather misleading, as it does not at all deal with the question of insanity. It endeavours rather to outline that particular type of Spiritualism preached by the publishers. It is well written, although the over-use of capital letters somewhat detracts from the appearance. We cannot bring ourselves to agree with many of the sentiments herein expressed, although we believe that a wide circulation of the pamphlet would at least consolidate the work being done by the other and more generally accepted Spiritualist propaganda publications.

"MESSAGES FROM A SCHOOLBOY." Edited by M. Birtles. London: Braithwaite & Miller Ltd. 116pp. Paper. 1/-. It is difficult to gauge the value of this booklet. It records intimate conversations received mainly through the medium of the ouija board, and, in one case, the direct voice. Evidence for identity is singularly lacking, and although the relatives of the child may have little reason to doubt the authenticity of the communications, yet the scientific mind, disinterested in their domestic side, has every reason to harbour some suspicions. There is, however, a sense of sincerity found in most of the pages, and this will probably do a great deal in convincing the general reader of their truth.—J. L.

"THE NEW ASTRONOMY AND COSMIC PHYSIOLOGY." By G. E. Sutcliffe. 137pp. 4/6 net. Rider.

That the use of clairvoyance by a medium of some considerable power might lead to a better understanding of modern astronomical problems was the conjecture of the author of this book. Very interesting and suggestive results ensued. The volume is largely Theosophical, dealing with the theories of, amongst other occultists, Madame Blavatsky, and endeavouring to prove that her occult writings are in complete keeping with the trend of modern science.—J. L.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 10TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. LANGFORD.
MONDAY, at 3, MRS. ENTWISTLE.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MISS BARTON.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, AUG. 17TH, MR. W. JAMES.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, AUG. 10TH, at 11 and 6-30,
and MONDAY, AUG. 11TH, at 8,
MRS. A. LOMAS (Southport).
SUNDAY, AUG. 17TH, MRS. ADAMSON
of Chester.
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 10TH, at 10-30, Lyceum.
At 3, OPEN CIRCLE.
At 6-30, MR. WAINWRIGHT.
MONDAY, at 8, MRS. CLEGG.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, 3 & 8, MR. PILKINGTON.
SUNDAY, AUG. 17TH, MR. J. SMITH.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 10TH, at 10-30, Lyceum.
At 3, 6-30 & 8, MRS. WOLFENDEN.
MONDAY, at 3 and 8, MRS. HARTLEY.
TUESDAY, at 8, WHIST DRIVE, 1/-.
WEDNESDAY, at 3 & 8, MRS. SHAW.
SUNDAY, AUG. 17TH, MR. BRADY.

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

SUNDAY, AUG. 10TH, at 2-30, Lyceum.
At 6-45 & 8, MRS. B. ENTWISTLE.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. SAVAGE.
THURSDAY, at 8, MRS. GERSHON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 17TH, MRS. SPENCER.

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

SUNDAY, AUG. 10TH, at 6-30 and 8,
MRS. BOARDMAN.
MONDAY, at 3 and 8, MRS. DUMVILLE.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLE.
THURSDAY, at 3, MR. MUDD. At 8,
MR. HEY.
SUNDAY, AUG. 17TH, MRS. GRAYSON.

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

SUNDAY, AUG. 10TH, at 2-45, Lyceum.
At 6-30 and 8-15, MISS P. GOODWIN.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, MISS RENTON.
SUNDAY, AUG. 17TH, MRS. BENSON.

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

SUNDAY, AUG. 10TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, MRS. TILEY.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, 3 and 8, MR. MORRIS.
THURSDAY, at 3, A Meeting for Ladies
only, MRS. SPENCER. Silver collection.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, AUG. 17TH, MRS. WHALLEY.

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

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 10TH, at 10-30, Lyceum.
At 3, MR. DRANSFIELD.
At 6-30, MR. DRANSFIELD.
WEDNESDAY, at 8, MISS WATSON.

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

SUNDAY, AUG. 10TH, at 6-30 and 8,
MR. TINKER.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. WOLFENDALE.
At 8-30, OPEN CIRCLE, MR. JENKINSON.
THURSDAY, at 8, MRS. ELLIS.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 17TH, MR. C. E. TIMMS.
LYCEUM every SUNDAY at 2-30.

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

SERVICES :
SUNDAYS : LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

AUG. 10.—LYCEUM, MR. SHUTTLE-
WORTH.
AUG. 17.—MRS. WILD.
AUG. 24.—MRS. YATES.
AUG. 31.—MRS. CHARNLEY.

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

SERVICES : SUNDAYS, at 3, 6-30 and 8.
AUG. 10.—MISS BARTON.
AUG. 17.—MR. TINKER.
AUG. 24.—MISS SUNDERLAND.
AUG. 31.—MR. THOMPSON.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
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TUESDAYS at 7-30 & THURSDAYS at 3.
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THURSDAYS, at 7-30, ADDRESS and
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Local Clairvoyant : MRS. W. G. HAYTER

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(Affiliated to the S.N.U.)
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Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
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FRIDAY, at 6, HEALING. Guild in at-
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SUNDAY, AUG. 10TH, at 10-15 and 7,
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Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, AUG. 10TH, at 11-15 and 7,
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SUNDAY, AUG. 10TH, at 11 and 6-30.
MISS VIOLET CROXFORD,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 10TH, at 3-30,
MRS. BURTON.
At 6-30, MR. A. W. ORR.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, PUBLIC CIRCLE.

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

SUNDAY, AUG. 10TH, at 6-30,
MRS. FILLMORE,
Address and Clairvoyance.
THURSDAY, at 8, MRS. BALMER, Address.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 9TH, at 7, and
SUNDAY, AUG. 10TH, at 3 and 6-30.
SERVICES.

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

SUNDAY, AUG. 10TH, at 7,
MR. PAUL KUTOS, Address.
WEDNESDAY, at 7-30, REV. D. THOMAS.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, AUG. 10TH, at 3, LYCEUM.
At 6-30, MR. P. SCHOLEY,
Address and Clairvoyance.
THURSDAY, at 7, MRS. ROLLASTON and
MRS. G. DAVIES, Address, Clairvoyance.

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

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

SUNDAY, AUG. 10TH, MR. W. C. VIN-
CENT, of Southsea.
Address and Clairvoyance.
SUNDAY, AUG. 17TH, MRS. C. DUFFY, of
Portsmouth, Address & Clairvoyance.

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

SUNDAY, AUG. 10TH, at 11 and 6-30,
MRS. PODMORE.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, AUG. 10TH, at 6-30,
MRS. MEURIG MORRIS,
Address and Clairvoyance.
SUNDAY, AUG. 10TH, MRS. M. MORRIS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, AUG. 10TH, at 11 and 6-30,
MR. F. W. WHITMARSH.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. K. BOND.

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Barking Christian Spiritualist Church
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SUNDAY, AUG. 10TH, at 6-30,
MR. PAIN,
Address and Clairvoyance.
CIRCLE follows Service.

MONDAY, at 3, Ladies' Circle, MRS.
ARCHER.

WEDNESDAY, at 8, MRS. WILLIAMS.

Barnsbury Spiritualist Church,
ROMAN RD. (opposite CALEDONIAN
RD. TIRE STATION), N.7.

SUNDAY, AUG. 10TH, at 7,
MR. W. D. WILDE,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, AUG. 17TH, MRS. KENNEDY.

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

SUNDAY, AUG. 10TH, at 11,
MISS JOAN PROUD,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MRS. S. D. KENT,
Address and Clairvoyance.
MONDAY, at 3, Members' Meeting, MRS.
FILLMORE.

TUESDAY, at 8, MRS. V. CROXFORD,
Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, AUG. 10TH, at 11, CIRCLE.
At 6-30, MR. KEITH,
Address and Clairvoyance.
MONDAY, at 2-30, Ladies' Meeting,
MRS. PRIOR.
TUESDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, AUG. 17TH, MRS. HINES.

Bowes Green Christian Spiritualist Church,
BANKING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, AUG. 10TH, at 7,
MR. TURPIN.

SUNDAY, AUG. 17TH, MRS. BAXTER.

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

SUNDAY, AUG. 10TH, at 11 and 7,
MRS. TMS.

WEDNESDAY, at 8, MRS. K. FILLMORE,
Shafesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

Clifton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, AUG. 10TH, at 11-15, Service.
At 3, LYCEUM.

At 7, MR. and MRS. F. BROWN,
Address and Clairvoyance.
MONDAY, at 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, AUG. 17TH, MRS. PODMORE.

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

FRIDAY, AUG. 8TH, at 8,
MR. A. DEARNLEY SERJEANT,
SUNDAY, AUG. 10TH, at 7,
MRS. E. CHESTERMAN.

FRIDAY, AUG. 15TH, MISS THORNDICK.
SUNDAY, AUG. 17TH, MRS. T. TMS.

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SUNDAY, AUG. 10TH, at 11,
MRS. FLETCHER.
At 6-45, MRS. STOCKWELL.
WEDNESDAY, at 8, SERVICE.

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

SUNDAY, AUG. 10TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-30 for 7, MR. T. W. ELLA,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, PSY-
CHOMETRY. At 8, HEALING CIRCLE
(Colour Healing).
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "Body and Spirit."
Speaker MR. W. MANNING.
FRIDAY, at 8, MEETING FOR CLAIRV'CE.

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

SUNDAY, AUG. 10TH, at 6-30,
MRS. WILLIAM EDWARDS,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, MISS
L. GEORGE, Address and Clairvoyance.

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

SUNDAY, AUG. 10TH, at 7,
MRS. LUCAS.

THURSDAY, at 8, MRS. ETHEL CLARKE.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, AUG. 10TH, at 6-30,
MRS. BLANCHE PETZ.
WEDNESDAY, at 7-45, MRS. E. EVANS,
Clairvoyance.

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

SUNDAY, AUG. 10TH, at 11-15,
MRS. GODFREY.
At 7, MRS. REDFERN.
WEDNESDAY, at 8, MRS. M. MORRIS.
SUNDAY, AUG. 17TH, MR. SERJEANT.

East London Spiritualist Mission,
EARLHAM HALL, FOREST GATE.

AUG. 10.—Address and Questions. Solo
AUG. 17.—MRS. SELF.
AUG. 24.—Address and Clairvoyance.
AUG. 31.—MISS GOLDSMITH.

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SUNDAY, AUG. 17TH, MRS. L. KING.

Finchley Spiritual Mission,
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At 7, MISS FRANCIS DAUNTON.
TUESDAY, at 3, MRS. WILLIAMS.
At 1-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, AUG. 10TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 6-30, MR. G. PRIOR.
THURSDAY, at 8, MR. M. GITTLESON.
SUNDAY, AUG. 17TH, MRS. C. YOUNG.

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

SUNDAY, AUG. 17TH, at 3, LYCEUM.
At 7, MRS. E. CLEMENTS.
MONDAY, at 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS' CIRCLE.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE. Silver
Collection.
FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, AUG. 17TH, MRS. ELLIOTT.

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

SUNDAY, AUG. 10TH, at 3, LYCEUM.
At 6-30, MR. GILBERT MANION,
Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
Appointment.
WEDNESDAY, at 8, OPEN-AIR MEETING
at Junction of Pembury and Downs
Park Road.
THURSDAY, at 8, DISCUSSION.
SUNDAY, AUG. 17TH, MR. G. BARKER.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, AUG. 10TH, at 7,
MRS. MARY CROWDER.
WEDNESDAY, at 3, MRS. BOLAM.
THURSDAY, at 8, MRS. BLANCHE PETZ.

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

SUNDAY, AUG. 10TH, at 11, SERVICE.
At 7, MRS. QUINEY.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS CONNOR.

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

SUNDAY, AUG. 10TH, at 6-30,
MRS. MENZIES, Address.
WEDNESDAY, at 8, REV. G. NASH,
Address and Clairvoyance.
SUNDAY, AUG. 17TH, MR. C. G. BOTHAM

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SUNDAY, AUG. 17TH, MRS. BALMER.

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ROAD (op. Congregational Church).

SUNDAY, AUG. 10TH, at 6-45
MRS. GOLDEN.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. WIRDNAM.
At 8, MRS. WIRDNAM.
LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 10TH, at 6-45,
MR. OSBORN,
Address and Clairvoyance.
THURSDAY, at 7-45, MRS. ROGERS.
SUNDAY, AUG. 17TH, MR. and MRS.
COLEMAN.
HEALING every TUESDAY at 7.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 10TH, at 7,
MRS. L. CAMPBELL.
THURSDAY, at 3, LADIES' MEETING,
MRS. E. EDEY.
FRIDAY, at 8, MRS. A. TUFFNELL.
SUNDAY, AUG. 17TH, MR. J. POLLARD.

Kensington Spiritualist Church,
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HILL GATE.

SUNDAY, AUG. 10TH, at 6-30,
MR. JOHN SHARPE,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
MR. JOHN SHARPE, Psychometry.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE, MRS. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 10TH, at 11,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MR. G. BOTHAM.
WEDNESDAY, at 7-30, MISS HERBERT,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE.

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

SUNDAY, AUG. 10TH, at 11-15, CIRCLE.
At 6-30, MISS L. GEORGE,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS.
BIRCH, Address and Clairvoyance.
WEDNESDAY, at 8, MRS. CROXFORD,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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Address and Clairvoyance.
MONDAY, at 3, MRS. REDFERN,
Address and Clairvoyance.
TUESDAY, at 8, HEALING CIRCLE.
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WEDNESDAY, at 8, MRS. CROWDER,
Address and Clairvoyance.
SUNDAY, AUG. 17TH, MISS M. MORETON.

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

SUNDAY, AUG. 10TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. A. H. SARFAS.
THURSDAY, at 3, MRS. E. CLARKE.
At 8, MISS L. GEORGE.
SUNDAY, AUG. 17TH, MR. T. W. ELLA.

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SUNDAY, AUG. 10TH, at 7,
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SUNDAY, AUG. 17TH, MRS. ARNOLD.

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73, BECKLOW RD., ASKEW RD., W.

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THURSDAY, at 8, DEBATING and
INSTRUCTION CLASS.

South London Spiritualist Mission,
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PECKHAM, S.E.15.

SUNDAY, AUG. 10TH, at 11-30, CIRCLE.
At 7, MRS. M. EVANS,
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. B. STOCK,
Address and Clairvoyance.
SUNDAY, AUG. 17TH, MRS. A. E.
RAYFIELD.

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

Southall Spiritualist Society,
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TUESDAY, at 3, LADIES' GUILD, held at
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SUNDAY, AUG. 17TH, MRS. BROWNJOHN

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TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, AUG. 10TH, at 11, SERVICE
and CIRCLE. At 3, FREE HEALING.
At 6-30, MR. FAKE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. MELCHOIR.
At 8, MR. E. SPENCER, Address and
Clairvoyance.
SUNDAY, AUG. 17TH, MR. CORKILL.

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

SUNDAY, AUG. 10TH, at 11,
MR. W. G. GILES.
At 6-30, "THE TEACHER."

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

THURSDAY, at 8, MRS. SOONES,
Clairvoyance.
SUNDAY, AUG. 17TH, MR. ALAN WELLS

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SUNDAY, AUG. 10TH, at 6-30,
MR. C. H. POTTER.
Circle after Service. Free Healing.
THURSDAY, at 3, LADIES' MEETING,
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SUNDAY, AUG. 17TH, MME. PUSTERLA.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, AUG. 10TH, at 3, Address and
Psychometry.
At 6-30, MME. BISHOP ANDERSON,
Address and Clairvoyance.
WEDNESDAY, at 3, MRS. BILLETTE,
Psychometry. At 7-30, MRS. S. KENT,
Address and Clairvoyance.

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SUNDAY, AUG. 10TH, at 11,
MRS. JULIE E. SCHOLEY.
At 6-30, MR. G. LLOYD WILLIAMS.
WEDNESDAY, at 8, MR. P. O. SCHOLEY,
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At 7, SERVICE.

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HESSEL ROAD.

SUNDAY, AUG. 10TH, at 6-30,
MRS. PRIOR,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MR. SERJEANT

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

SUNDAY, AUG. 10TH, at 11-15, Service
At 7, MRS. L. CORNWELL.
WEDNESDAY, at 8, MISS JOAN PROCTOR
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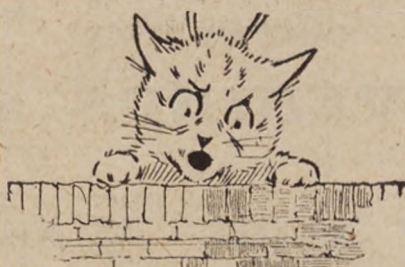
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