



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

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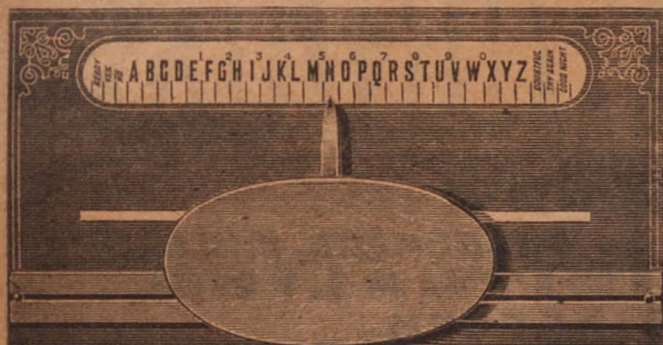
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No. 2,229—VOL. XLII.

FRIDAY, AUGUST 15, 1930

PRICE TWOPENCE

A WEEK AT THE SUMMER SCHOOL.

THE Spiritualists' National Union Summer School at Weston-super-Mare has been a most enjoyable event, in which congenial companionship and Spiritualistic study have been blended with all the joys of a real holiday.

Arriving there on the 26th July, we were introduced by Mrs. Springall (the House mother) to the assembled guests, and the evening was spent in making friendships and surveying the extensive promenade, bathing pool, and listening to an excellent band.

of sands being literally alive with bathers and paddlers taking advantage of the incoming tide.

Monday morning saw a considerable increase in the bathing party, and the vigorous breezes gave an appetite for breakfast, and paved the way for the first Students' Class, lasting from 10-30 to 12-30. The class usually consisted of an address of some forty minutes, followed by questions and discussion. These classes were held on the mornings of Monday, Tuesday, Thursday, and Friday, the subject being "The Realm of the Subconscious: (1) What It Is. (2) What It Does. (3) How Can It Be Rea-



Photo: Hesp, Leeds.

Students of the S.N.U. Summer School enjoying the sunshine amongst the ruins of Glastonbury Abbey (Somerset).

Sunday morning saw a bathing parade, and the majority of the guests thoroughly enjoyed a refreshing dip before returning for breakfast at nine. After a blow along the front (which was less than five minutes' walk from the College), a short devotional service was held, at which an excellent address was given by Mr. G. F. Berry, followed by spirit descriptions given by Mrs. E. W. Oaten. As to lunch—an excellent repast, well served and thoroughly enjoyed. The afternoon saw a visit to the old Norman church at Uphill, finely situated on a high cliff, whence the splendid sweep of the Bristol Channel engaged the eye. The beautiful church architecture was a profitable theme of conversation during the hour or two spent on the upland till the bus brought us back to headquarters for tea. A showery evening did not prevent the students visiting the local Spiritualistic Church—a very convenient and dignified building, clean, well kept, and tastefully arranged, which reflects great credit upon the Spiritualists of Weston-super-Mare. An inspirational address by Mr. E. W. Oaten was listened to with attention by an audience which packed the premises to their capacity. Mrs. Oaten again gave a number of clairvoyant descriptions. Dinner at 8-30 still left time for another walk along the prom, the long stretch

ched? (4) The Subconscious and Mediumship." So high was the interest aroused, that by unanimous consent Friday evening (which was wet and stormy) was devoted to further discussion upon a subject which opened the minds of the students to a vast and unexplored realm.

Monday afternoon was devoted to a charabanc drive to the neighbouring resort of Clevedon, which has been much improved in the last few years. A stroll along the promenade led by way of a cliff path to the old church, which contains the grave of Edmund Gurney, one of the founders of the Psychical Research Society, as well as the memorials to Arthur Hallam, made famous by Tennyson's celebrated poem, "In Memoriam." The magnificent views up and down the Channel, dotted with its several islands, and across to the coasts of Monmouthshire and South Wales, were much appreciated. Tea at the Bungalow preceded the drive home, where an excellent dinner awaited us, and the various members of the party spent the evening in accordance with their own desires—some busy writing letters, others visiting the band, while others again were bathing.

Tuesday morning's class preceded an afternoon of alternating showers and hot sunshine, and afforded oppor-

tunities for shopping and visits to the beautiful Clarence and Grove Parks, and the uncertainty of the weather prompted the whole company to attend an excellent humorous entertainment at the Pavilion.

Wednesday was a great day. Immediately after breakfast a special charabanc drew up at the door, and we enjoyed an excellent drive through a fertile plain to the wooded Burrington Coombe, noting the gigantic rock in which Toplady took shelter from the storm, and occupied his time by writing the famous hymn, "Rock of Ages." Then upwards through the Coombe, on to the high tableland and across wind-swept moors to the entrance of the Cheddar Gorge, certainly one of the finest beauty spots in England. The gigantic cliffs over five hundred feet high were beautiful with hanging creepers and lichens, and looked magnificent in the sunshine. The geological strata and pillar-like formation of the rocks were a topic of interesting conversation as we slowly descended the mile or so of the chasm, the winding road giving a succession of beautiful views. Then followed an hour spent in the wonderful caves, perhaps the most beautiful of their type in the world. The strange formations and eerie shapes of the semi-transparent stalactite and stalagmite deposits, and the many beautiful colourings of the mineral and chemical contents of the rocks above, enabled one to realise that Nature too is an artist who can paint with an inspired brush. And then lunch on the terrace, and, boarding our coach, across the moors to Wells, with its impressive old Cathedral, its stately nave, beautiful Lady Chapel, and remarkable transverse arches. The Chapter House and the stairway leading thereto are almost unique, and are certainly one of the most beautiful in the kingdom, while a good deal of amusement was caused by the striking of its fourteenth century clock, which combines the keeping of the time with recording the days of the lunar month, the moon's age, etc. At the striking of the hour the ancient armoured knights, with lance and shield run round in tournament fashion, and this timepiece enables us to realise that in the centuries gone by they knew as much of clockwork as we probably do to-day.

And so to Glastonbury, the site of the first Christian church in England. It is claimed that Joseph of Arimathea (shortly after the crucifixion) came to England and established the first Christian church, and the spot is still famous for the Glastonbury Thorn, which flowers at Christmas time. A ramble amongst the ruins of the old abbey provided an opportunity for Mr. Oaten to re-tell the story of how the automatic writings received through John Alleyne enabled Mr. Bligh Bond to discover the site of the lost Edgar and Loretto chapels, and to show that the spirit of revelation still hovers around Glastonbury as it did in the centuries gone by.

And so home for dinner, with keen appetites and light and happy spirits, one was remarking that this "gorge" was nearly as enjoyable as the one at Cheddar. After dinner there was still time for a short seance, in which many of the members took part.

Thursday afternoon saw further wanderings round the town, and a trip by some of the party through the beautiful Kewstoke Woods overlooking Sand Bay and Wick St. Lawrence, where the meadows meet the incoming tide.

Friday was the occasion of a drive to the quaint old port of Burnham-on-Sea at the mouth of the River Parret, now a little watering place nestling behind sandbanks, but in the centuries gone by a rather important seaport. After dinner an hour spent in spirit communion afforded opportunity for greetings from many of the old workers, including Messrs. J. J. Morse, Hanson Hey, and others. Friday evening's discussion was followed by votes of thanks and farewells, the singing of Auld Lang Syne and "He's a Jolly Good Fellow," in anticipation of the partings of the morrow.

No praise is too high for the staff of the Weston-super-Mare College, which was the headquarters of the School. The matron and staff seemed to take a pleasure and interest in their guests. The cuisine was excellent and varied, the service good, while the geniality of the House Mother (Mrs. Springall) and the arrangements for tours, lectures, etc., by Mr. Berry, enabled the whole week to go by without the slightest hitch or discomfort. Those

who have not visited the Summer School are missing something. The study of the deeper phases of Spiritualism forms an excellent variation to the lighter side of a holiday, and the excursions and pleasures are certainly heightened by contrast. It was generally agreed that Weston is one of the beauty spots of the west, and those who saw it for the first time have pledged themselves to make a return visit.

The idea of a Summer School is rather slow to catch upon the imagination of Spiritualists. There ought to have been two hundred present if the right spirit of enthusiasm had been shown, but at any rate the little company of something over a score are unanimously agreed that they are waiting for next year's Summer School.

THE SPIRITUALISM OF A MODERNIST

OLD THEOLOGIES AND RECORDS.

By A. L. WAREHAM.

DR. HEADLAM, Bishop of Gloucester, in a speech on modern revelations and old beliefs, is reported to have said: "Your sons and daughters at schools and colleges will be so trained that they will find it almost impossible to accept the old-fashioned view of religion. They will respect religion if it is taught in a way that does not commit them to unscientific and uncritical opinions. But if you try to impose on them these older views you will alienate them from Christianity altogether. I should be inclined to deal very tenderly with old-fashioned people; but I am not certain that these defenders of the obsolete deserve much tenderness. They are not only ignorant, but are intensely dogmatic and intolerant of the new enlightenment, and seem to consider that none should hold any views but their own. We may respect all religions, yet deplore many theologies. I ask, 'Is it wise to put stumbling blocks in the way of the younger generation accepting the truth that is in Christianity?'"

It is one of the hopeful signs of the times that there are clergymen in most Protestant denominations who are anxious to separate the grain from the chaff, to ascertain the truth and not to hide it as a thing to be afraid of, but to make it known. We are altogether with them; but even so, traditional bias and training will make progress slow.

Spiritualists accept Jesus of Nazareth as a great psychic, a great teacher and a great Spiritualist. He is of divine origin, a Son of God, even as we are all children of God. His spiritual development was of the highest and his ethical teaching of the purest; his life was an example, and his death a sacrifice.

But there has been a vast accumulation of false history and false theology associated with his name, which it is desirable to clear away. It is perhaps unlikely that we shall ever succeed entirely in ridding ourselves of much that is false and harmful; but what we can do we should do. We should therefore attempt to give some hints that will help towards the elimination of orthodox errors and the clearer discernment of the real Jesus and his teaching. If any are in doubt they can themselves refer to the writings of the great modernist biblical scholars.

THE CAUSE OF DISCORD.

ARE THE GOSPELS RELIABLE? We have to-day some who are determined to do their utmost to narrow Spiritualism to a form of Christianity. Such people, though well-intentioned, are causing discord, perpetuating error and wasting energy which would be better expended in enlightening their fellow Christians on spiritual matters. There is plenty for them to do in this way. But Spiritualism is broad enough to embrace all humanity, though many of the teachings of orthodox Christianity are unacceptable to millions.

We must emphasise here that by Christianity we do not mean the religion of Jesus, by no means. We believe that Jesus was a great Spiritualist, who taught and practised very much the same things as we teach and practise.

We believe that we are in much closer agreement with Jesus than are orthodox Christians. But as we have no reliable records of either the life or teachings of Jesus, we cannot be positively certain about many matters.

We are, however, heartily in sympathy with the general spirit of the teachings of the first three gospels, and especially with the Lord's Prayer, his commandments of love to God and man, and what is known as the Sermon on the Mount. There is much in the Gospels that we cannot accept either as the teachings of Jesus or as being the highest truth or the highest ethics. Biblical scholars tell us that the fourth gospel of John is certainly not a true account either of Jesus' life or his teaching. It was written last of the four, from 60 to 100 years after the death of Jesus, not by John, but by some person unknown. It is less simple, more mystical, and more dogmatic or doctrinal than the earlier gospels, and has falsified the actual facts of the life and teaching of Jesus. In attempting to get at something like the truth we therefore leave this gospel outside our inquiry.

Scholars tell us that history is almost silent as to Jesus. Before examining either of the gospels we shall do well to ascertain a little about their origin and history, for without some slight knowledge of that kind we are unable to judge of the value of their contents. The great biblical scholar, Professor Harnack, says that we have much reliable information concerning Jesus; but the great biblical scholar, Loisy, says that we have practically nothing that is reliable. Evidently, then, the Christian Church has no certainty to offer to us; and Modern Spiritualism has come at a time when it is sorely needed, to save religion, to comfort mankind and to provide us with proofs of the future life, of our personal responsibility and of the love of God.

THE OLDEST GOSPEL.

Mark is the earliest of the gospels, and some have thought that it was written at the dictation of Peter. It was not written until from 35 to 60 years after the death of Jesus, so we know that it could not possibly be an accurate account of things. Even when Jesus taught his disciples they did not understand him, and how can we expect that so long after they would be able to give a true account? Jesus himself appears to have written nothing. The apostles wrote nothing for many years. They did not think it necessary, as they were expecting their master's return at any time. Everything concerning his life and teachings was communicated by word of mouth, until those that had known Jesus began to die, and the converts in foreign churches needed information. Then it was found to be necessary to write a record; and this had to be done from memory, and probably what was to some extent rumour or tradition. The gospel of Mark, the earliest, is probably the most reliable. It is simple and direct, giving incidents in the life of Jesus from the time of his baptism until his ascension.

The gospels of Matthew and Luke contain most of the matter in Mark, and in addition other matter derived from another common source and from independent sources. Mark gives accounts of the so-called miracles and parables, but little more that is ethical or doctrinal, whereas the other gospels say more on these subjects.

The original gospels were probably written on parchment; and there being no printing in those days, copies had to be made by hand for the use of the different churches. Many of the copyists were ignorant men, and were liable to make mistakes in their work. Copies were also wilfully altered in places to suit the views and doctrines of the scribe and his employers. Marginal notes were sometimes made, and were afterwards incorporated in the body of the matter when copied afresh. All the originals and early copies having been long lost or destroyed, our New Testament is made up of copies of copies and so on, ad lib. There are no MSS. earlier than the fourth and fifth centuries in existence, and our New Testament is compiled mainly from these.

There were many other gospels in the second and third centuries, in addition to the four we know. Some of these contained most extraordinary and absurd accounts.

NO AUTHORITY FROM JESUS.

We know that the books of the New Testament have not the authority of Jesus in any way. Possibly some of the books were originally written by or with the help of some of the twelve apostles. We know that some bearing their names were not written by them. Many of the epistles in the name of Paul were not wholly written by him. Paul himself was never with Jesus in the flesh, and associated very little with those who were. He did not get much of his information from the disciples, but believed he was instructed by Jesus in the spirit. From the great difference in the teaching of the two men we may safely conclude that although Paul had spiritual experiences, he was mistaken in his belief.

Many of Paul's writings were earlier than the gospels, and his account of the institution of the Lord's Supper has been incorporated in the first three or Synoptic Gospels. Whether this was done in the first place or later by interpolation, there is little doubt that Paul was the originator of the doctrine of the Real Presence of Jesus in the bread and wine, and of the consequent mental cannibalism of the partakers.

It was not until 379 A.D. that the Council of Carthage decided on the books that were to be included in the New Testament—that was about half a century after the Christian religion had been established by the Roman Emperor Constantine.

VITAL DIFFERENCES.

Paul, like so many of his followers, believed himself justified in deceiving, if by so doing he helped forward his cause. In Rom. iii. 7, he says: "If the truth of God hath most abounded by my lie unto His glory, why yet am I also judged a sinner?"

Orthodox Christian doctrine is far from being identical with the religion of Jesus. We must look much further back than the time of Constantine for vital differences. They began during the earthly life of the Master. The following are some of the stages and sources of distortion:

- 1.—The teaching of Jesus largely conjectural or unknown.
- 2.—The beliefs of his immediate followers largely mistaken.
- 3.—The many misunderstandings and contrary teachings of Paul, who knew not Jesus and his religion.
- 4.—The influence of converts from Paganism, bringing with them Pagan rites and ideas, which were modified to suit Christian conceptions.
- 5.—The influence of Gnostic and Pagan philosophy and religion.
- 6.—The alterations and interpolations of MSS. copyists.
- 7.—The wholesale overhauling, selecting and rejecting of Constantine.

(TO BE CONTINUED.)

"THE MARGERY MEDIUMSHIP."

IN December last "Margery," the famous American medium, visited London, and gave three unofficial sittings at the Laboratory of the Society for Psychical Research. We have already referred to the phenomena which occurred. The records of the sittings, which were first published in "Psychic Research" (America) have now been reprinted in pamphlet form, and may be obtained from Dr. L. R. G. Crandon, 10 Lime Street, Boston, U.S.A.

A CORRECTION.—Mr. H. J. Webster, of Sheffield, calls our attention to an error in his article of August 1st. In the last paragraph the word "etymological" should read "ontological." We are glad to make the correction.

MR. ARTHUR READ, of 5, Suffolk Street, Rotherhithe, S.E.16, sends us a useful little folder on "The Dead—Where Have They Gone?" It is useful for enclosing in letters or books, and Mr. Reed is prepared to send a limited number of copies free to anyone who will enclose postage.

EGYPTIAN WISDOM AND MOSES.

THE POWER OF MAGIC.

By ALFRED KITSON, F.N.S.C., Hon. Adviser to B.S.L.U.

"THE magic of the Persians and Chaldeans," says the scholarly Brucker, "is not to be confounded with witchcraft, or a superstitious intercourse with evil spirits; it consisted in the performance of certain religious ceremonies or incantations which were supposed, through the interposition of good demons, to have supernatural effects. Magic and miracle, dream and vision, prophecy and angel intercourse, blending with the Persian philosophy and theology as rainbow hues, were among the prevailing religious ideas of their powerful empire."

We have the testimony of British officers, who have served in India, of seeing the Fakir, or wonder worker, take a wicker basket and place it over a little boy, and then commence stabbing it with a sword. They have heard the pleadings of the child to be released, and his screams of agony grow fainter and fainter, as if a horrible murder was being deliberately committed before their eyes. They have expected to see the mangled body of the boy when the basket was lifted, but instead the little victim had disappeared, as mysteriously as if the earth had swallowed him up, and while the amazed audience is wondering what has become of the poor little fellow, they have heard his merry laugh, and, looking up the road, seen him coming towards them, without a scratch or wound on his body.

Here we have a case of a boy disappearing and reappearing without the device of a hidden trap-door, as in the modern conjuror's show.

Similarly, we have the testimony of Dr. J. M. Peebles as to the psychic powers some of these adepts possess. He relates an incident in which a company of whirling dervishes inflicted severe wounds on their arms, shoulders, breasts, and thighs, from which the blood freely flowed. The sight has often turned spectators faint. Then their priest would quietly and with calm dignity step forward, and by touching their wounds and breathing a blessing on them they were healed, only the scars remaining to show where the wounds had been made.

Such circumstances as these show what wonderful powers can be acquired by the soul over the physical body, and help to prepare the mind of the reader for a calm consideration of the wonderful powers that were freely credited to the Egyptian adepts by the travellers of ancient Greece and Rome to the Egyptian temples. The incidents which I am about to lay before the reader are quoted from the scholarly work of Prof. E. A. Wallis Budge, who is the keeper of the Egyptian and Assyrian antiquities in the British Museum.

The author says that the facts were derived wholly from native religious works, the latest of which is some thousands of years old, and the earliest of which may be said to possess an antiquity of between six and seven thousand years. He further adds that many writers on Egyptian religion have somewhat ignored the fact that it had two sides: on one side, it closely resembles in many respects the Christian religion of to-day, and on the other, the religion of many of the sects which flourished in the first three or four centuries of our era.

Thus you will bear in mind that there was a Wisdom side to Egyptian religion, and the facts here given are taken from papyri and other native documents dealing with the future life, which were actually employed by the ancient Egyptians to produce marvellous effects.

One of the oldest names of Egypt is "Kamt" or "Qemt," a word which means "black" or "dusky"; it was applied to the country on account of the dark colour of the mud which forms the land on each side of the Nile. The Christian Egyptians or Copts transmitted the word under the form "Khemo" to the Greeks, Romans, Syrians and Arabs. At a very early period the Egyptians were famous for their skill in the working of metals, and in their attempts to transmute or change them they employed quicksilver in the processes whereby they separated gold

and silver from their native ore. From these processes there resulted a "black" powder or substance which was supposed to possess the most marvellous powers, and to contain in it the individualities of the various metals, and so it was supposed that their actual substances were incorporated. In a mystical manner this "black" powder was identified with the body which the god Osiris was known to possess in the underworld, and to both Osiris and the powder were attributed mystical qualities, both were thought to be sources of life and power. The side by side with the growth of skill in performing the ordinary processes of metal working in that country there grew the belief that mysterious powers existed in fluxes and alloys; the art of manipulating the metals, the knowledge of the chemistry of the metals and their mysterious powers were described by the name "Khemcia," that is to say, "the preparation of the black ore (or powder), which was regarded as the active principle in the transmutation of metals." To this name "Khemcia" the Arabs affixed the article "al," and thus we obtain the word "Al-Khemcia," or Alchemy, which will perpetuate the reputation of the Egyptians as successful students both of "white magic" and the "black art."

The magic of the Egyptians was of two kinds: First, that which was employed for legitimate purposes and with the idea of benefiting either the living or the dead; and second, that which was made use of in the furtherance of nefarious plots and schemes, and was intended to bring calamities upon those against whom it was directed. In the religious texts and works we see magic is made to be the handmaiden of religion; it appears in certain passages side by side with the most exalted spiritual conceptions, and there can be no doubt that the chief object of magical books and ceremonies was to benefit those who had by some means obtained sufficient knowledge to make use of them. But the Egyptians were unfortunate enough not to be understood by many of the strangers who invaded their country, and as a result wrong and exaggerated ideas of their religion were circulated among the surrounding nations. The magical ceremonies which were performed at their funerals were represented by the ignorant visitors either as silly acts of superstition, or as tricks of the "black art." But whereas the magic of every other nation of the ancient east was directed entirely against the powers of darkness, and was invented in order to frustrate their evil designs by invoking a class of benevolent beings to their aid, the Egyptians aimed at being able to command their gods to work for them, and to compel them to appear at their desire. These great results were to be obtained by the use of certain words of power, which to be effective must be spoken in proper commanding tone of voice by a duly qualified person; such words might be written upon some substance, papyrus, precious stones, and the like, and worn on the person, when their effect would be transmitted to any distance. As almost every man, woman and child in Egypt who could afford it, wore some such charm or talisman, it is not to be wondered at that the Egyptians were at a very early period, looked upon as a nation of wonder-workers. Hebrew, Greek and Roman writers referred to them as expert in the occult sciences, and as the possessors of powers which could, according to circumstances, be employed to do either good or harm.

St. Stephen affirms that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds" (Acts vii. 22).

It will also be remembered that the word of "wisdom" was one of the spiritual gifts spoken of by St. Paul, who says, "For to one is given, by the spirit, the word of wisdom" (1st Cor. xii. 8).

The doctrine of the Logos as the word of creative power belongs to the Hebrew thought. As the word of God is presented in the theocratic sections in the Old Testament as the creative principle, so Wisdom appears with somewhat similar functions in these books.

We have further evidence of the creative power of the Word in the opening lines of St. John's gospel, which reads as follows: "In the beginning was the Word, and

the Word was with God, and the Word was God." Here the climax is reached in the affirmation that the Word and God are one.

In pursuing our study of such an esoteric nature, where much is hid beneath the language used by the ancient writers, lest their pearls of wisdom should fall into the hands of the ignorant and foolish, let us bear in mind that the term "magic" is only another name for "wisdom," and that the wisdom of the ancient Egyptians embraced a profound knowledge of the use of animal magnetism. We must also bear in mind that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." He knew the importance of having full confidence in his ability to speak the words of power, and to thus perform the deeds attributed to him.

The making of a serpent as rigid as a rod, and the turning of it back again into a writhing snake, are feats which are among the list of magic which have been performed in the East from the most ancient period; and the power to control and direct the movements of these venomous reptiles was one of the things of which the Egyptians were most proud, and in which they were most skilful, in the time when the pyramids were being built. But this is by no means the only proof that Moses gives that he was versed in the Wisdom of the Egyptians, for like the sage Aba-ner and King Nectanebus, and all the other wonder-workers of ancient Egypt from time immemorial, he and Aaron possessed a magical rod, by means of which they worked their wonders.

The whole incidents read like a religious drama written to show off the superior magical powers of the God of Israel through Moses and Aaron. The plot of the drama and its persona are contained in the first six verses of the seventh chapter of the Book of Exodus, and read as follows:

(1) "And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron, thy brother, shall be thy prophet.

(2) "Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

(3) "And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

(4) "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people, the children of Israel, out of the land of Egypt by great judgments.

(5) "And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.

(6) "And Moses and Aaron did as the Lord commanded them, so did they."

Thus it will be seen, for dramatic purposes of the plot, that Pharaoh was to be a mere puppet to better enable the Lord, through the instrumentality of Moses and Aaron to show off his superior powers of Wisdom.

The "Lord" here spoken of is not the maker of the heavens and the earth, as Christians have been led to believe, but evidently a deceased ambitious spirit, probably a Priest, and an adept in the practice of the arts of wisdom. He found in Moses a suitable instrument to work through, and conceived the idea of constituting himself the tutelary god of the Israelites. He said that he would be their god, and they should be his people (Lev. xxvi. 12). His name appears in the Hebrew text as YHVH without vowel points. Subsequently it was enlarged to Jehovah. The "Y" has been changed to "J," and so he is known as Jehovah, which occurs 6,855 times in the Old Testament. But in all but about nine passages the name Jehovah has been changed to LORD, printed in small capitals by the translators of the King James' Bible (the ordinary English Bible). His correct name, as recognised by Biblical scholars, is Yahveh.

Later on in the record of Moses dealing with the Egyptians, we are told how he encompassed their destruction in the Red Sea. But the power to command the waters of the sea or lake was claimed by the Egyptian priests long before the time of Moses, as we may learn by an interesting story preserved in the Westcar Papyrus. This document

was written in the early part of the 18th dynasty, about B.C. 1550, which is before the birth of Moses, but it is clear that the story itself dates from the early Empire. The story is related to King Khufu (Cheops) by Baiu-f-Ra, as an event which happened in the time of the king's father, and as a proof of the wonderful powers of wisdom which were possessed by the priest called Tchatcha-em-ankh. It appears that on a certain day King Seneferu was in low spirits, and he applied to the nobles of his royal household expecting that they would find some means whereby his heart might be made glad; but as they could do nothing to cheer him up, he gave orders that a priest, and writer of books, should be brought into his presence immediately, and in accordance with the royal command he was at once obtained. When he had arrived, Seneferu said to him, "My brother, I turned to the nobles of my royal household, seeking for some means whereby I might cheer my heart, but they have found nothing for me." Then the priest made answer and advised the king to betake himself to the lake near the palace, and go for a sail on it in a boat which had been comfortably furnished with things from the royal house, "for," said he, "the heart of thy majesty will rejoice and be glad when thou sailest about hither and thither, and dost see the beautiful thickets which are on the lake. When thou seest the pretty banks thereof, and the beautiful fields, then shall thy heart feel happiness." He begged that the king would allow him to organise the journey. He was to have 20 paddles made of ebony inlaid with gold, to be used by 20 beautiful maidens. The virgins were to row and sing to his majesty. Now, as one of the young women was rowing, her hair got entangled, and one of her ornaments, which was made of "new turquoise," fell into the water and sank; she at once ceased to row the king, and so did all the others. Then the king inquired why they had ceased to row, and the maiden, who chanced to be the head or leader of the others, reported to him her loss. The king promised that he would get back the ornament for her.

The king reported the loss to the priest who had recommended the voyage. Thereupon the priest and company proceeded to the lake, where the priest spake certain words of power, and having caused one section of the water of the lake to go up upon the other, he found the ornament lying upon a pot-she'd, and he took it and gave it to the maiden. We are further told that the waters were twelve cubits deep, so that the piled-up waters were twenty-four cubits. The priest then uttered certain words of power, and the waters of the lake came as before. The king was so delighted that he made a royal feast, and loaded the priest with gifts.

The professor is careful to point out, lest some over-zealous writer should try to prove that the incident is a variation of the passage through the Red Sea, that this copy of the story which they possess was written before Moses was born. So that if there has been any copying and adapting it cannot be charged to the Egyptian writers.

Again, the power to bring the dead back to life was actually claimed thousands of years before the Christian Era by the sages of Egypt, as may be seen by the following story contained in the Westcar Papyrus previously mentioned.

A son of King Khufu, called Herutataf, who was famed as a learned man, was one day talking to his father, of a certain wise man then living, who had the power to fasten on a head that had been cut off. At the King's request the man was fetched by the King's son. He lived so far away that it took a long time to reach him, and being over 100 years old, it took a long time to bring him to the King's presence, when the King said to him: "How is it, Teta, that I have never seen thee?" and the sage replied, "O prince, he who is called cometh; and since thou hast called me, behold I am here." Khufu said to him, "Is it true, according to what is reported, that thou knowest how to fasten on again to its body the head which has been cut off?" and the sage replied, "Yes, verily, O my lord, the prince. I do know how to do these things." And Khufu said, "Let a captive who is shut up in prison be brought to me, so that I may inflict his doom upon him." But Teta

made answer and said, "Nay, my lord the King, let not this thing be performed upon man, but upon some creature that belongeth to the sacred animals." Then someone brought to him a goose, and having cut off its head, he laid the body of the goose on the west side of the colonade, and the head on the east side. Teta then stood up and spoke certain incantations, whereupon the body began to move, and the head likewise, until at length the head moved to the right place on the bird, which straightway began to cackle. After this Teta had a khet-aa bird brought to him, and upon it he performed the same miracle, and to prove that he had similar power over the animal creation, an ox was brought to him, and having cut off its head, which fell upon the ground, he uttered words of power, and the ox stood up and lived as before.

These two stories from the Westcar Papyrus are sufficient to prove that in the 4th dynasty or B.C. 3800 years, the use of the words of power or wisdom was known among the Egyptians. But the wisdom of the Egyptians was of two kinds, which enabled them to deal with the material and the spiritual world. The neighbouring nations confused the two kinds, and misunderstood them in consequence.

Their words of wisdom were employed to secure the soul's safe journey through the underworld and entrance into the Hall of Judgment, where the weighing of the heart (signifying good deeds) before Osiris was performed.

In this article I trust I have adduced sufficient evidence to show that the Egyptian priests were masters in the art of working so-called miracles hundreds of years before the time of Moses, who was trained and taught under their tuition. His power is shown in the early history of the Old Testament, and forms the bedrock on which its marvels are based. It also throws a sidelight on to certain incidents recorded in the New Testament, such as the raising of the dead, and the withering of the fig trees by a curse; and Jesus reproaching his disciples for their lack of faith, assuring them that "if they had but the faith of a grain of mustard seed they would be able to say unto the mountain, be removed into the sea, and it would be done."

I submit that the histories of those older nations and their knowledge of the occult arts help us to understand the incidents recorded of Moses and his brother Aaron, and estimate them at a juster value.

It may be of service to the reader if I add, in conclusion, that the cartouche, or oval figure, seen on Egyptian monuments, encloses characters expressing royal or divine names, and also protect them from being evoked in the ceremonies or rites of incantations of the ancient wonder-workers. They served the purpose of the modern magic circle.



BOOK REVIEW.

"A SPIRIT MESSENGER SPEAKS." London, S.E.9: K. Fillmore, 5a, Wigtown Road, Eltham. 80pp. Paper. 1/9.

Here are recorded the experiences of a spirit newly arrived in the spirit world. They are both interesting and attractive. The type and size of the volume, however, make the price exceedingly high.—J. L.

"SWEET CORN FROM HEAVEN." By Richard Arthur Bush. 106pp. 4s. 6d. Manchester: THE TWO WORLDS Publishing Co. Ltd. London: "The Greater World."

The author of "Jesus Christ at Work" needs little introduction to the Spiritualistic reading public. In this very tastefully displayed book he gives a further selection of messages received from his friends on the other side. There are ten consignments in all. They breathe throughout a humble devotion and a great respect for truth. In the Introduction one of the Communicators issues a warning against "the over-rating of the spirit helpers nearest you." Their work, he says, "is not necessarily higher because it comes from this side, nor are we holier because we have broken through the barrier, nor are we necessarily wiser." This is an amply demonstrated fact, but one that

does not usually receive the recognition which is by its due. There is a whole well of similar facts, as well as of philosophy and spiritual truth packed into these pages. They teach that the second coming of Christ is a dawning reality—not that he has returned in the flesh, but that the SPIRIT of his presence is becoming more and more realised in our midst. We believe that this book should afford many a reader recognition of it. It is a great achievement, but one that it should not find difficult to achieve.—J. L.

"THE POINT THEORY OF CREATION." By Mary Salter. London: Rider & Co. 95pp. 3s.

Miss Mary Salter has devoted a lifetime of research into theodicy, physics and chemistry. The aim of her work is to indicate the importance of geometry as it has touched her work.

"EVIDENCE OF SURVIVAL." By S. Lidia Nancarrow. London: Arthur H. Stockwell. 109pp. 3s. net.

This is a frank record of certain experiences which have convinced the author of survival. They first take the form of personal experiences—dreams, clairvoyance and clairaudience. Later they develop into evidential and board communications. Thirdly, there are recorded sittings with a trance medium, Mrs. E. Hester-Lines. The thing which will impress the reader is the frankness with which the events are recorded. The writer's personal opinions and theories are never protruded, and she stands solely upon its evidential value. Whilst this is an outstanding, it is nevertheless helpful and accumulative and will bear testing. The absence of anything startling makes the incidents most homely, and distinguishes the book from many of its contemporaries. There can be no doubt as to the sincerity of the author.—J. L.

"DE ELECTIONE GRATIAE AND QUESTIONES THEOSOPHICAE." By Jacob Bohme. Constable & Co. 10s. 6d. net.

Jacob Bohme was undoubtedly a highly illuminated soul in an age, circa 1575 to 1624, when Lutheran theology had wrested itself from the strait-jacket of Roman Catholicism, and although he kept apparently within the bounds of Lutheran Protestantism and used biblical and theological terms of his day, he was really a philosophical theosophist. The translator, J. R. Earle, M.A., gives an interesting sketch of Bohme's life, which acts as an excellent introduction, and gives added interest to the volume.

Jacob Bohme is always profound in thought, and often obscure, yet extremely alluring in the flights of his imagination, and he stirs one's deeper nature with meanings too deep for utterance. It is the land of the illimitable, and for the Spiritualist who would like to hold communion with the exalted ones of the higher life I can thoroughly recommend this volume, "On the Election of Grace." Here is just a taste of it:

"In Adam the kingdom of grace or the divine life was manifest, for he stood in the temperament of qualities. But he knew not that God was manifest in him, for he had known no evil. In like manner the particular will knew not what good was; for how should there be joy if there be no knowledge of pain and sorrow? That is joy when nature or the particular will is released from its pain; and hence it rejoices in the good when this happens to it. But if it had in its own power to take this good, there would be no joy, for the particular will would live as it listed, and would have no hope if it were able itself to do everything. But if it cannot itself do this, then it rejoices in that which it experiences by grace, or in that which it hopes it shall experience. And nature accordingly is in pain and conflict, that the grace-kingdom of love may be manifested in it, and that it may become a kingdom of joy through the which it continually experiences" (p. 164).

The volume is full of arresting passages which, whether we agree or not, challenge and provoke contemplation.—(Rev.) GEORGE COLE, D.N.U.

NEWSY NOTES

SIR ARTHUR'S BOOKS.

The promotion of Sir Arthur Conan Doyle has revived a great deal of interest in his literary work, and books written by him are now numbered amongst the "best sellers." At libraries Conan Doyle's books are greatly in demand. The "Strand Magazine" is shortly to commence republishing some of his works, and already the "Manchester Evening Chronicle" has commenced printing "Rodney Stone," Conan Doyle's boxing story, as a serial. John Murray has just published a new and cheaper edition (7s. 6d.) of Sir Arthur's "Memories and Adventures," which reads well. The book is meeting with a very cordial reception.

PREPARED.

The new "Memories and Adventures" is different from the first edition in that it has supplanted the chapter headed "The Psychic Quest" by another, called "Up to Date." The view taken by Conan Doyle was that, having devoted the rest of his book to general life, it was unfair to protrude a concluding chapter which was largely Spiritualistic propaganda upon the reader. But references to Spiritualism are not infrequent even in this. There is no doubt whatever that Conan Doyle was ready for his promotion. "One tires toward the evening," he says in his final paragraph of the new edition of this work, "but I wait with a mind which is full of deep contentment for overtime work or for rest—whichever Providence may choose to send. The reader will judge that I have had many adventures. The greatest and most glorious of all awaits me now." Sir Arthur wrote these words in February. Five months later he set forth.

£1,000 OFFERED!

I have just received a rather curious document. "If any reader can enlighten me respecting location of the centre of this movement, I will cheerfully hand over a reward of £1,000," it reads. I will not reveal the signature and address. I had thought that the headquarters of Spiritualism were located in Paris, where the International Spiritualist Federation has its offices. But perhaps my correspondent is confining his remarks to the British Isles. May I qualify for the £1,000 by naming, in that case, Manchester, for it is there that the National Union has its headquarters, and from this centre the majority of our churches are organised; whilst over 120 Spiritualist Churches exist within twelve miles of its Town Hall?

RESIDENT MEDIUMS.

I know now of several churches who are contemplating the course adopted by the Marylebone Association—that of utilising the services of really good mediums for earnest and sincere inquirers. The Marylebone Association has undoubtedly done a great deal of good in this way, and has benefited from its work. Its opening meeting at the Queen's Hall was a credit to Modern Spiritualism. Yet behind a great deal of the success of the Association is, however, the work of those mediums who sit regularly for inquirers on the premises. How often we hear the question, "Can you recommend me to a good medium for evidence of human survival?" How few Spiritualist Churches can meet the demand! It is a point worthy of consideration.

CHOIRS?

I see that Marylebone is open to enlist the services of more friends in its choir. Very few Spiritualist Churches possess choirs, although singing plays a great part in the providing of good conditions at church services. Marylebone's choir is being organised by an experienced choir-master and organist, and should certainly help the mediums considerably in their work. I wonder how many Spiritualist Churches possess choirs now? I have heard only a score.

THE OTHER "TWO WORLDS."

When the English film industry was established at Elstree not so long ago there was a great feeling of optimism. Then the "talkies" came from America and swept Elstree before them. Now the English "Hollywood" is only recovering from the shock, and although several good English pictures have been made, very few can compare favourably with the imported ones. I read, however, in last Sunday's "Express" that this country had at last produced two pictures of which it has reason to be proud. Mr. G. A. Atkinson waxed most eloquent over the picture, "The Two Worlds," which he had just seen. Some critics have even expressed the view that "The Two Worlds" is "easily the Best." But the critics are behind the times! Years ago, before the "talkies" were heard of, readers wrote to this office saying the same. They say so still.

SPIRIT PAINTING.

A form of mediumship which seems to be again coming into vogue is "spirit painting," of which several good examples have recently been produced. I was interested in an account, published in the current issue of the "Direct Voice" (New York), describing the mediumship of Mr. Francis A. Coll, of Delaware. Mr. Coll first became interested in painting about sixteen years ago. He had met an artist of great talent who had died suddenly, his ambitions unfulfilled. Mr. Coll soon afterwards began to feel that he would like to paint, but he knew nothing about drawing, and the few months he spent at an art school had no effect. Then he discovered that he could work best under discarnate influence. "My real help comes from spirit control," he now says. "I do not now exercise psychic gifts except in connection with my work as a painter, and I intend in the future to continue that plan." Mr. Coll's work is full of promise. "I have identified several of the artists in the spirit world who aid me when I am painting," he states.

UNCONSCIOUS MEDIUMS.

I think there are a lot of us who possess considerable psychic power without being aware of the fact. I was talking the other day with a Manchester medium on the subject of clairvoyance, when our conversation suddenly centered upon "imagination." "Can you 'imagine' any spirit form beside me?" he asked. I replied that it would not be difficult, and commenced to "think out" a spirit. It was very easy. I saw a man of about seventy years of age, dressed completely in dark material. He had little hair, as I remember him, and its colour was white. From his eyes shot two azure streaks which indicated to me that they were blue. A heavy white moustache was strongly impressed upon my memory. The old man was most impressive looking, standing below the average in height, and dressed in a frock coat. He was not a man you could easily confuse, and although I have a poor memory for faces, he has left a most vivid impression upon me.

RECOGNISED!

"There," I said when I had finished. "That is a specimen of my imagination." But my friend startled me. He had recognised the form! When younger he had known the old man closely. "It was a perfect description," he said.

IMAGINATION NOT ALL.

I confess that I was absolutely amazed, especially in view of the fact that I had no longing for clairvoyance, and have never wished to develop it. I record this instance merely as an encouragement to others, for there must be many who have, like myself, attributed to imagination what was in reality a form of spirit impression. We all have our doubts. In my own case, I have since received communications by other means, stating that the vision had been stimulated, and was a fact. It raises the question as to how far any of us can act alone. OBSERVER.

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THE ETERNAL SPIRIT.

"Never the spirit was born,
The spirit shall cease to be—never.
Birthless, and deathless, and changeless
Remaineth the spirit for ever.
Death hath not touched it at all,
Dead though the house of it seems."

IN these words the late Sir Edwin Arnold summed up the gigantic truth which Spiritualistic investigation is confirming. The function of the poet seems to be that of a seer, catching a foreglimpse of the truth by a form of inspiration which comes through his feelings, rather than his thoughts. Tennyson embodied the same idea in the words:

"The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
'No, but make it as clean as you can,
And then I will give you a better,'"

The idea behind all such expression is that man at the core of his being is not a creature of time, not merely a pilgrim in a physical plane, but a dweller within the eternal universe, the body through which we see his manifestation being but a temporary dwelling-place uniting him to physical scenes and earthly experiences. Sir Oliver Lodge is arriving at the same great truth by a different path, the path of empirical experiment. Consciousness, he claims, is a property of the ether, and that which is embodied within the limitations of man is but a fragment drawn from an illimitable whole. Thus he confirms the well-known couplet of Pope:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

While Professor Eddington, one of the great scientists of the age, is hinting that even the atoms of matter have a phase of intelligence within them.

We are repeatedly being pointed to the conclusion that physical matter is but a garment which clothes the eternal life-spirit, that its external form may be variable and changing, and yet it is but the clothing which covers up the eternal and unchanging reality. One of our popular hymns embodies the same thought:

"Change and decay in all around I see,
O Thou, Who changest not,
Abide with me."

It is the recognition of the fact that the Divine presence infills the whole of Nature, and is the actual reality around which all temporary things are built. We talk of the personality of men as though it were an abiding thing. John Smith is always John Smith, although he has grown from a child to a man, and passed down the stream of years to

ripened age, and yet we have but to think a minute to know that his personality has never been fixed even for a single day. The personality of an individual changes almost imperceptibly from day to day. The man who was not a bigger man or a better man to-day than he was yesterday is hard to find. If there be such a man, then he has lived a day in vain. Every experience modifies character and personality as surely as it modifies our outward appearance, so that nothing in the physical world is constant. Only the abiding things of the spirit endure. We cannot imagine the great laws of the universe—the laws of gravitation and cohesion—changing. We can only suppose the constancy throughout the whole realm of Nature, and behind the varying personality of men there must be somewhere an abiding and unchanging reality—the spirit within. "God breathed into man the breath of life, and man became a living soul." It is the breath of God—the output from God—which constitutes the living and eternal spiritual man.

Gradually the evidence accumulates that all which we know as Nature is but the garment of God, and that the manifestation of the Infinite is but hindered and hidden by the slow and heavy vibrations of a material mask; and yet that mask reveals even while it hides the eternal reality to the man with eyes to see. The artist sees more in the Spring tints and the glories of Autumn colouring than does the average man, not because there is more to see, but because Nature to his artistic eye is semi-transparent. The spiritually minded man sees behind the worst of his fellow-men the glint of something greater, and all reformatory labour for the uplift of humanity is due to the inner vision of those who see beneath the rough exterior of the earthly physical man an indwelling spirit striving for manifestation. Let the world mock at external phenomena if it will, but the phenomena of everyday life, the phenomena of the physical world, are but the passing, puerile and evanescent results arising from the activities of an indwelling spirit. All phenomena has its childish side: all phenomena has its frivolous side, but its real import is only realised by those who see causes at work behind the changing phenomena (whether of life or the seance room, as the case may be) the attempt of a deeper spiritual force to impel itself into manifestation. The philosophy of "the indwelling spirit" then becomes really the philosophy of life. Such philosophy has been built up as the result of man's attempt to penetrate behind the mists which his eyes behold: his eyes being dimmed by the mask of matter through which they have to gaze.

How does this affect the question of human survival? In our opinion it establishes the case of the Spiritualist upon an eternal and impregnable basis. Human survival is a fact because the spirit which manifested as John Smith never was a creature of earthly mould. He only presented part of himself in physical form, and what the world calls death is but its release from a narrow lot, release, indeed, from the prison house of the flesh. But the revelations of Modern Spiritualism go to show that death is not complete release into universal and cosmic freedom, but only the sloughing off of a dense physical garment in order that a less dense and more easily manageable body shall still discipline the spirit, until it becomes fitted by rational experience to enter into the full domain of self-control.

Man cannot die, because there is that within him which death is powerless to touch. This is the central truth of Spiritualism. Immortality is not a favour conferred, it is not the reward of one's own acts. It is not a prize to be won, but an inalienable birthright. Innately the spirit of man is the child of God. Though he may wander in the fields of disobedience, and be stung by the thistles of remorse; somewhere, sometime, somehow, he must return home. The destination of every one of us is sure. Free will only places within our hands the power to determine whether we shall go straight home and enter into the fullness of our heritage, or whether we shall wander in the wilds and amidst the abysses of outward manifestation, meeting with sorrows, and crosses, and difficulties, through endless periods of time, until we have learned our lesson.

Sure it is that he alone who follows the inward light takes the straight path home. The seductions of material pleasures and enjoyments may detain us in the outer courts of God's eternal temple, but some day the magnetic power of the All-Father will draw us, as the magnet does the lodestone, into the heart of His Eternal Being, there to continue consciously at one with Him.

CURRENT TOPICS.

A GHOST OF THE PAST.

A friend has kindly sent us the "Christian Herald" for July 31st, and we note with some amusement a reprint of the well-worn sermon by the Rev. T. De Witt Talmage, D.D., on Spiritualism. This sermon must be quite fifty years old. It has been reprinted by the "Christian Herald" until we should have thought that a blind man could have set the type. Spiritualism has made astonishing growth in fifty years, but the old and oft-exploded arguments are repeated with a childish naivete. We suppose the Editor of the "Christian Herald" was very short of copy.

SYSTEMATIC MISREPRESENTATION.

In the days when the sermon was preached there was such ignorance on the subject of Spiritualism that some of the falsehoods told by the famous preacher could easily pass muster, but they cut no ice to-day. Talmage says: "There is not an asylum from Bangor to San Francisco where there are not the torn and bleeding victims of Spiritualism. We can go into an asylum and say: 'What is the matter with this man?' The doctors will tell you again and again: 'Spiritualism demented him.'" Everyone who has read or investigated knows to-day that such a statement is a cool, calculated and frigid lie—a case of "bearing false witness against one's neighbour." And what can be said of a statement concerning the Rev. Theodore Parker, of Boston, that "Theodore was a worse infidel than Tom Paine, because Tom Paine was never intended to be anything else but an infidel." For the puny mind of a Talmage to criticise the mentality of Theodore Parker reminds us of the picture of the intoxicated mouse breathing defiance at the cat. Ah, well! it is all very amusing, and helps us to relapse the bitterness and scurrility with which Spiritualism was attacked in days when it was less understood than it is at present.

We are pleased to see that the transfer-ence of the Marylebone Spiritualist Association Sunday evening services to the Queen's Hall is meeting with the success it deserves. On Sunday, the 10th, the opening meeting was addressed by Mr. Hannen Swaffer, whose excellent address was followed by striking clairvoyance by Mrs. Estelle Roberts. The hall was well filled. The singing was good, and a spirit of sincerity and earnestness pervaded the whole gathering. Mrs. Estelle Roberts' clairvoyance was telling in its effect, and the presence of Lady Conan Doyle and her son once again elicited evidential communications from Sir Arthur, to whose heart these meetings were very dear. In fact, it was he who suggested the move to the Queen's Hall. As it was on his suggestion that the move was made, there is no doubt that he was one of the interested worshippers attending the meeting.

THE BISHOPS' CONFERENCE.

By the time these lines appear in print the country will have been supplied with the findings of the deliberations of the Bishops at the Lambeth Conference, which has occupied thirty-three days. Matters of great moment have occupied the attention of Archbishops and Bishops from all parts of the world, but a veil of secrecy has been drawn over the whole proceedings. The public will be informed as to certain discussions which have been come to, but the discussions, which are of tre-

mendously greater importance, will be clothed with a garment of silence. Questions concerning marriage, sex and divorce; questions concerning peace and war, ritual, the reservation of the sacrament, and the relations between the different Christian sects in India and other native problems, have admittedly been under discussion. The overseas Bishops will have been able to shed a great deal of light on these problems by their statements of fact. It is a pity that these facts should be suppressed. Secret diplomacy is always suspect, and the suppression of important facts naturally inspires men to believe that those engaged in the deliberations do not lay all their cards on the table. We have no doubt that the report of the Bishops will be a diplomatic and statesmanlike pronouncement, but already there are indications of the growing view that the Church is afraid to take the man in the street into its confidence, for in these days of education it is undoubtedly true that not all the brains, and not even the best brains, exist under a mitre.

THE RESULT.

One of the results of this secret diplomacy is that the man in the street will be totally unmoved by the Bishops' Report. Whatever may be the Conference findings on the native problems of the East and West, upon marriage or divorce, will, we believe, have very little effect upon public conduct. At one time the Church dominated the lives of the people, but to-day it has become a negligible quantity. It may be true that there is some loss in the recognition of the new position, but we rather think that religion tends to become more and more a personal matter, and less and less a matter for organised systems. Unity and conformity in religion can only exist amongst primitive tribes. The higher the development of civilisation and education, the greater must be the number of sects, because of the tendency to independent thinking, and it is but a small step from a multiplicity of sects to a recognition of the fact that the relation between a man and his God is a personal matter rather than for the dominance of organised bodies. We are looking forward to the time when every man, as the result of his own training, thinking and experience will have his own views upon matters of religion. The priest used to be an intermediary between God and man. That function is gradually ceasing, and the man in the street is realising that he himself has as much right to direct contact with God as has the occupant of an episcopal throne.

TESTIMONIAL TO MR. W. H. EVANS.

WE are asked to acknowledge with thanks the following donations:—

	£	s.	d.
Miss M. Flint, per "Immortality and Survival" ..	1	0	0
J. O. Morey	1	0	0
W. Tuck	0	1	0

Mr. R. A. Bush, 8, Mostyn Road, Merton Park, London, S.W.19, will gladly acknowledge in THE TWO WORLDS further donations to the Testimonial, which it is hoped will receive the generous support of all friends.

The total amount received to date is £73 15s. 6d., and it is earnestly desired that this sum will be made up to £100. Mr. Evans has been a long and faithful worker for the Cause.

Do not live near a pious fool.

A SMALL COIN in a large jar makes a great noise.

HONOUR the sons of the poor; they give to science its splendour.

AMONGST THE WICKED.—Day by day you will be amongst the wicked, for society is composed of righteous and wicked, and you are bound to meet both classes. Still, if you can avoid the wrong-doers and seek the company of the good you come under the influences of both. So have a care to choose the good, and let the wicked learn that you strive for good. Then it will not be to your hurt to dwell amongst the wicked, for they will shun you.—TRUTH BEARER.

THE LARGER WORLD.

FROM OUR EXCHANGES.

HERE are some items of interest picked at random from current issues of our contemporaries:—

CONGRESS OF RELIGIONS.

"We recently presented a report of a meeting held in Chicago as a preliminary to the proposed Congress of Religions to be held in Chicago during the World's Fair, 1933. In the picture on our front page was a Buddhist, a Confucianist, a Mohammedan, a Christian and a Jew. Mr. Wm. J. Ruefly, of Canton, Ohio, has just written of a forum similar and yet dissimilar to the one to which we have just referred—similar in that it is a frank and open expression of differences in opinions of the Catholic, the Protestant, the Jew and Agnostic. The result of such a gathering as this could not possibly be an increased fellowship, inasmuch as, unquestionably, no one's mind was changed because of the arguments presented. Nevertheless, it is refreshing to know that four men, each prominent in his own denomination, can stand upon the same platform and make such vehement pronouncements without giving offence, each to the other, or to an audience of between four and five thousand such as gathered to hear the discussion herein referred to. We are at least becoming tolerant. The Canton 'Daily News' devoted considerable space to the report of this meeting. The Roman Catholic religion was represented by Quin O'Brien, a well-known Chicago lawyer and authority on church history. Rev. P. H. Welshimer, Pastor of the First Christian Church, which boasts the largest congregation in the city of Canton, spoke for Protestantism. The celebrated Chicago lawyer, Clarence Darrow, since the passing of Robert J. Ingersoll the most distinguished representative of Agnosticism in this country, told why he held no religious belief. Rabbi Barnett R. Brickner, of Cleveland, represented Judaism, and it was significant that it was the Jew alone who made the only plea for the setting aside of all denominational differences and the striving for a universal religion and fellowship large enough to envelop us all. To be able to analyse and see the good points in the religious faith of our neighbour is indicative of broadmindedness and a sign of growth. Does our religion, or our philosophy, or whatever it is by means of which we order our daily lives, mean so little to us that we are afraid of being argued out of it by listening to what our neighbour has to say? Surely not!"—THE NATIONAL SPIRITUALIST (America).

MISS JOHNSON A SPIRITUALIST.

"We are all guided and watched over by guardian angels: 'He shall give His angels charge concerning thee to keep thee in all thy ways.' Miss Amy Johnson, the young English woman whose daring flight from England to Australia has thrilled the civilised world, is evidently a firm believer in this Scriptural assurance. She is also equally convinced of the efficacy of prayer: 'The earnest, fervent prayer of a righteous man availeth much.' Apparently she imbibed this truth in the home, for she tells us that at the outset of her perilous journey she had the prayers of her people, and that each day as she 'hopped off' she said: 'Please, dear God, see me safely through to-day.' It is a very touching manifestation of faith in the existence of a Higher Power, and in narrating her experiences at a Conference of the Women's Christian Temperance Union in Brisbane she could not resist exclaiming 'It is wonderful.' Proceeding to unburden herself, she spoke as one who might have been a throughgoing Spiritualist, although we have no reason for assuming that she has ever given any thought to the teachings of the Spiritual Philosophy—'If you have any doubt of the existence of somebody watching over you, you have only to pass through some danger; then you realise that a higher power is guarding you. I am absolutely convinced of it. I know I have been brought through by someone who wanted me to reach here safely, and I know I shall get back safely.

Let me tell you of something touching that happened when I was crossing the Java Sea. I was in the midst of storms, and could find no opening. I could not see what way to go. I was flying close to the water, and did not know at what moment I might strike it. Just when I thought it impossible to go in any direction, I uttered a fervent prayer. I was looking round and round, when a break in the clouds occurred, and I saw a double rainbow around me. I am sure it was a happy manifestation. I am sure it was somebody looking over me.' Whatever others may think or say, no Spiritualist will doubt that throughout her journeyings Miss Johnson was accompanied by a host of spiritual helpers, and that they would be very close indeed to her in moments of special peril. Their mission, of course, would be to inspire her with courage, to cheer her when depressed, and to implant within her that spiritual power which would assure her that her ultimate objective would eventually be won. She never lost heart, and in the end accomplished the seemingly impossible."—HARBINGERS OF LIGHT (Australia).

WE KNOW THROUGH THE SPIRIT.

"Most of us are incapable of decision, because we are not ourselves. We cannot see all sides at once, therefore cannot judge. We can think from a thousand standpoints, but we cannot know; and the deeper our spiritual sleep the more positive we are in our minds that what we think is true. Very few of our minds, so far, have ever been touched with one real, ruling decision from the 'Voice of the Silence.' The Spirit within us is the ancient prisoner of the mind—ancient beyond the multiplication of the ages in the mind itself. That is why we are here. That is why every test and ordeal of our Path Homewardward now is rendering back into allegiance of the mind-power to the Spirit—to become spiritually minded. The Spirit does not criticise or placate or excuse or discuss or explain or argue. The Spirit speaks from Truth, which is one. Not a thousand sides, not two sides, but one."—WILLIAM LEVINGTON COMFORT in OCCULT LIFE.

SIR ARTHUR'S GRAVE.

"The burial of the body of Sir Arthur Conan Doyle in the garden of his beautiful home in Crowborough, Sussex, was marked by the simplest of ceremonies, and was in keeping with his attitude towards death. As we write we again see the garden with its beautiful flowers, where he walked among its beauties with his family and friends. What more fitting place could be chosen for the resting place of his body than the garden of his beautiful home, where cluster so many memories of his daily life? Thus shall he be remembered. Not even in death will his body be separated from the place where, above all others, he loved to be."—THE PROGRESSIVE THINKER (America).

FOREST HILL FETE.

THROUGH the courtesy of Major and Mrs. Duncan, the Forest Hill Christian Spiritualist Church held a garden fete on Saturday, July 26th, in the spacious grounds of "The Beeches," Sydenham Hill. The fete was excellently organised, and many games were enjoyed. Clairvoyants and palmists were in attendance, and were kept busily employed. In the evening singing and dancing were enjoyed on the lawn, and Mrs. Duncan presented the prizes for the various competitions. Mrs. Payne warmly thanked all those who had contributed to the day's happiness, and, in particular, Major and Mrs. Duncan, whose kindness accounted for much of the event's success. The sum of £10 had been realised, and this, together with £6 which a very successful concert held a few days previously had gained, would enable her to take the whole Lyceum to Worthing. Accordingly, on July 30th, three charabancs took the happy Lyceumists for a day's outing, and although they enjoyed their excursion, they returned with a balance of a few pounds, which was later donated to the church funds.

TRANSITIONS.

MR. H. P. RABBICH (PAIGNTON).

We have to record the transition of Mr. Henry Paul Rabbich, who passed to the Higher Life on August 4th at his residence, "The Kraal," Paignton, Devon. He was 69 years of age. Mr. Rabbich was a builder by trade, and was responsible for many of the improvements in the town of Paignton, and contractor for many of its leading buildings. He had been a Spiritualist for many years, and was at one time Treasurer of the Southern District Council. His wife predeceased him by some two years, and it was only this Spring that he returned from an extensive tour in South Australia. The mortal remains were cremated at Bristol on Friday, August 8th, in the presence of a number of friends and relatives. A memorial service was held at the Spiritualist Church, Manor Road, Paignton, of which he was a Trustee, on Sunday, August 10th.

MISS M. E. FEARN (WORTHING).

A letter from Mrs. Lloyd, of Worthing, informs us that Miss M. E. Fearn, President and Founder of the Worthing Spiritualist Church, passed to the Higher Life on Monday, August 4th, at her residence, "Bryn Siriol," Navarino Road, Worthing. Miss Fearn was whole-hearted in her efforts to spread the gospel of Spiritualism, which had brought so much of interest and happiness into her own life. She was the leading spirit in the effort to establish a National Spiritualist Church in Worthing, and for many years shouldered the responsibilities of Secretary. It was due to her unselfish efforts that the new church in Grafton Road was built, and much of its financial responsibility rested upon her shoulders, she being one of the Board of Trustees. She will be missed, not only in Spiritualistic ranks, but in social activities in the town, and we trust that the local friends will be encouraged by her example and self-sacrifice to keep the flag flying. To Miss Daisy Fearn and other relatives and friends we extend our sincere sympathies.

SMETHWICK SPIRITUALISTS' REPLY.

WE recently referred to an attack on Spiritualism by Canon Rowlands, of Smethwick, who, in the course of a sermon following the opening of the new Spiritualist Church criticised the local Mayor for attending and presiding at the gathering.

At a meeting in the Spiritualist Church, Church Lane, on a recent Tuesday, an address was given by Mr. Bertram P. Mobery on "Orthodoxy—the Blind Leader," it being in the nature of a reply to Canon Rowlands' sermon of the week before. Mr. J. Phillips presided. Following the address several questions were asked.

As usual the statements were inaccurate, Mr. Mobery said. The Canon was reported to have said that Spiritualism "was a very dangerous thing for the ordinary person, and it frequently resulted in loss of mental balance." That was absolutely untrue. Although the Board of Control did not issue definite statistics as to the causes of insanity, an inquiry had elicited from the medical superintendents of a number of the principal public asylums that over a period of five years there had only been one case whose insanity had been attributed to Spiritualism, and there the certifying doctor had noted that insanity had also occurred in an aunt and daughter of the patient, and Spiritualism could only have been at most an exciting cause. There were 4.9 per 10,000 of the population certified insane, but the corresponding proportion of the clergy and ministers so certified was 10.3! These were the true figures. He was pleased to see the rev. gentleman recognised their sincerity. They had many divines of the Church of England who appeared on their platforms. There was even an Anglican Society for Psychical Research. He felt that the spirit of man was crying out for truth, for light, and for more life. This was the Spiritualists' view of man—"A child of God, and an inheritor of His eternal and indestructible kingdom."

CORRESPONDENCE.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have very great pleasure to report the following income for July:—

Southampton Seeker, £100; Members of Rippon Hall Church, North Shields, £2 3s. 6d.; Sheffield, Meersbrook, £1; Weston-super-Mare Church, per A. G. Newton, £1 1s.; Little Ilford Christian Spiritualist Church, 11s. 6d.; Collected in the Northern District Council Area, per Mr. W. D. Todd: Retiring Collection, Heaton Conference, 15s.; Retiring Collect on, Good Friday Celebrations, £1 11s. 4d.; Blyth Central Church, Good Friday Rally, 6s.; Retiring Collection, Bedlington Conference, 17s. 3d.; Personal Donations, Quarterly, 5s. 6d.; total, £3 15s. 1d.; Retiring Collection, A.G.M., Nottingham Mechanics' Hall, £4 16s.; Many a Little Makes a Lot, 2s. 6d.; Mrs. Williams, 5s.; Mrs. Allured, 2s. 6d.; Mr. T. Walster, 2s. 6d.; Mr. A. Scott, 10s.; Mr. H. Wright, 2s.; Holiday Levy, 1s.; Two Sympathisers, Yeovil, £2; Kenroad, £1 1s.; Mr. H. Newman, 3s.; A Friend, Barrow, 2s.; Rosie, 2s. 6d.; H. B., 2s. 6d.; Anonymous, per Mrs. Nurse, 10s.; Mrs. Fisher, per Mr. G. F. Berry, 5s.; In Memory and Appreciation of Sir Arthur Conan Doyle, Mrs. McLellan per Mr. McIndoe, 5s.; Colchester Visitor to Glasgow, 5s.; Canadian Visitor to Glasgow, 5s.; total £119 13s. 7d.

The Committee are truly grateful for the personal gifts received this month, especially the anonymous gift of £100, which relieves the Committee of anxiety until the Annual Appeal takes place in October. To those who are taking their holiday, and have sent their holiday levies, I hope they will feel that their little sacrifice is appreciated, and enjoy their holidays all the more thoroughly because their mite has helped another soul to receive comfort. With grateful thanks to all who have contributed on behalf of the old folks.

MARY L. STAIR, Hon. Sec.

32b, North Street, Keighley, Yorks.

A TRIBUTE TO CONAN DOYLE.

SIR,—Although late in paying tribute, yet I feel it is not too late to suggest keeping green the memory of one who was the Apostle of our Cause for 12 years.

I think I can claim some little share in the eventful moment which was the deciding factor of Sir Arthur devoting his life to the Cause of Spiritualism. Hence, I feel some justification in suggesting some form of Memorial in appreciation of his work. I could not head a list, but I would willingly subscribe my little quota. Will you help to take a lead?

EVAN POWELL.

CONAN DOYLE'S PROPHECY.

SIR,—For years the late Rev. Michael P. Baxter, M.A., taught much the same as what appears in the posthumous prophecy of Conan Doyle. The press, lacking the brains or the patience to understand him, dubbed him "Prophet Baxter," and said that he "prophesied the end of the world."

I estimate that Mr. Baxter used the phrase, "the end of the age," or "the end of this dispensation," about eighty million times. No matter—any difference between this and the "end of the world" they either could not see or would not.

And now Doyle talks about certain events to occur; and the same disgusting treatment is meted out to him, notwithstanding that he repeatedly refers to events that are to follow the first (presumably on the "ended" world).

Worked purposely or worked ignorantly, this title ("End of the world") must have brought in the shekels. Who shall say how much better than an accurate title ("End of the Age") would have done?

INVESTIGATOR FOR FORTY YEARS.

STUDY to-day, delay not.

Look not upon thy prayers as on a task; let thy supplications be sincere.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 17TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. JAMES.
MONDAY, at 3, Psychometry by Mrs.
HOPE. Silver collection. At 8, MEM-
BERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. FERGUSON
FRIDAY, at 8, WHIST DRIVE. 1/-.
SUNDAY, AUG. 24TH, Mr. TOMMEY.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, AUG. 17TH, at 11 and 6-30,
also on MONDAY, AUG. 18TH, at 8,
Mrs. M. ADAMSON (Chester).
SUNDAY, AUG. 24TH, Mrs. N. HAIGH
(Huddersfield).
Silver Collection at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 17TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, Mr. J. SMITH.
MONDAY, at 8, Mrs. WORTHINGTON.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, Mrs. ELLIS.
SUNDAY, AUG. 24TH, LYCEUM OPEN
SESSION.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 17TH, at 10-30, LYCEUM
At 3, 6-30 and 8, Mr. BRADY.
MONDAY, at 3 and 8, Mrs. KELLY.
WEDNESDAY, at 3 and 8, Mrs. MEAKIN
SUNDAY, AUG. 24TH, Mrs. SPENCER
(Diploma S.N.U., S.A.).

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

SUNDAY, AUG. 17TH, at 2-30, LYCEUM.
At 6-45 and 8, Mrs. SPENCER (Dipl.
S.A.).
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. HALLIDAY.
WEDNESDAY, at 3, Mr. R. MOSS.
Proceeds for Building Fund.
THURSDAY, at 8, Mrs. WHALLEY.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 24TH, Mr. J. SMITH.

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

SUNDAY, AUG. 17TH, at 6-30 and 8,
Mrs. GRAYSON.
MONDAY, at 3 and 8, Mrs. ROBERTS.
WEDNESDAY, and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. HARTLEY
SUNDAY, AUG. 24TH, Mr. MINNERY.

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

SUNDAY, AUG. 17TH, at 2-45, LYCEUM.
At 6-30 & 8-15, Mrs. O'KEEF (Liver-
pool).
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, Mrs.
WORTHINGTON.
SUNDAY, AUG. 24TH, Mrs. CROMPTON.

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

SUNDAY, AUG. 17TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. WHALLEY.

MONDAY, at 3 and 8, Mrs. SMETHURST.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, 3 and 8, Mrs. HARWOOD.
THURSDAY, at 8, MEMBERS' CLASS.
Conducted by Mrs. LEE.
Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mr. MUDD.
WEDNESDAY, at 8, Mrs. TURNER.

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

SUNDAY, AUG. 17TH, at 6-30 and 8,
Mr. C. TIMMS.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. RUTTER.
At 8-30, OPEN CIRCLE, Mr. JENKINSON
THURSDAY, at 8, SERVICE.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 24TH, Mr. C. ROACH.
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. 17.—Mrs. WILD.
AUG. 24.—Mrs. YATES.
AUG. 31.—Mrs. CHARNLEY.
SEPT. 7.—Mr. MUSGROVE.

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

SERVICES : SUNDAYS, at 3, 6-30 and 8.
AUG. 17.—Mr. TINKER.
AUG. 24.—Miss SUNDERLAND.
AUG. 31.—Mr. THOMPSON.
SEPT. 7.—Mr. BENTLEY.

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

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

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

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, AUG. 17TH, at 10-15 and 7,
Mrs. S. D. KENT,
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. 17TH, at 11-15 and 7,
Mr. SCHOLEY,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SATURDAY, AUG. 16TH, at 7-30, and
SUNDAY, AUG. 17TH, at 11 and 6-30,
Mrs. F. STEPHENS,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 17TH, at 3-30,
Mr. AKE JURST.
At 6-30, 8, or ADDRESS.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, PUBLIC CIRCLE.

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

SUNDAY, AUG. 17TH, at 6-30,
Mrs. WORTHINGTON.
Trance Address.
THURSDAY, at 7, Miss HELEN WRIGHT.
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 16TH, at 7, and
SUNDAY, AUG. 17TH, at 3 and 6-30.
Service as Usual.

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

SUNDAY, AUG. 17TH, at 7,
Mr. ANTEN, Address.
WEDNESDAY, at 7-30, Mrs. E. SMITH.
Psychometry.

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

SUNDAY, AUG. 17TH, at 3, LYCEUM
At 6-30, Mrs. RUTH DARBY,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. BLANCHE PERE,
Artist Medium.

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

SERVICES : SUNDAY at 6-30.
Enquiry Class : WEDNESDAY, at 7-30.
SUNDAY, AUG. 17TH, Mrs. C. DUFFY.
Address and Clairvoyance.

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

SUNDAY, AUG. 17TH, at 11 and 6-30,
Mrs. CROWDER.
THURSDAY, at 8, Mrs. CLEGHORN.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, AUG. 17TH, at 6-30,
Mrs. H. V. PRIOR,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, AUG. 17TH, at 11 and 6-30,
Mrs. GLADYS DAVIES.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, Miss L. GEORGE.

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

SUNDAY, AUG. 17TH, at 6-30,
Miss L. GEORGE,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN.
Miss CROCKER.
WEDNESDAY, at 8, Mr. A. SERJEANT.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 17TH, at 7,
Mrs. KENNEDY,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, AUG. 24TH, Mrs. STRONG.

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

SUNDAY, AUG. 17TH, at 11,
Mr. BURTONSHAW,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, Mrs. MEURIG MORRIS,
Address and Clairvoyance.
MONDAY, at 3, MEMBERS' MEETING,
Mrs. MAUNDERS.
THURSDAY, at 8, Mrs. MAUNDERS,
Clairvoyance.
On MONDAYS, AUG. 25TH and SEPT.
22ND, from 2-30 to 6, Mr. JONES and
his Control, "Medicine Man," will
attend to Diagnose, Heal and give ad-
vice on Health and Dietetics.

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

SUNDAY, AUG. 17TH, at 11, CIRCLE.
At 6-30, Mrs. HINES.
MONDAY, at 7-30, LADIES' MEETING,
Mrs. E. MORRIS.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, AUG. 24TH, Miss MADDISON.

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

SUNDAY, AUG. 17TH, at 7,
Mrs. BAXTER.
SUNDAY, AUG. 24TH, Mrs. CLEGHORN.

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

SUNDAY, AUG. 17TH, at 11, SERVICE.
At 7, Mrs. CLEMENTS.
WEDNESDAY, at 8, Mr. R. BRAILEY,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, AUG. 17TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, Mrs. PODMORE,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS.
THURSDAY, at 8, Mrs. M. MORRIS,
Address and Clairvoyance.
SUNDAY, AUG. 24TH, ALD. D. J. DAVIES

Central London Spiritualists' Society,
32, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, AUG. 15TH, at 8,
Miss V. M. THORNDICK.
SUNDAY, AUG. 17TH, at 7,
Mrs. T. TIMS.
FRIDAY, AUG. 22ND, Mrs. STOCKWELL
SUNDAY, AUG. 24TH, Mrs. M. LINES

Mrs. BLACK HILL holds an AT
HOME every Tuesday at 3. New ses-
sion begins Private Developing Class
on Thursday, Sept. 4th, at 8. Par-
ticulars on application.—6, Pasture
Road, North Wembley. Phone Wem-
bley 3322.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 17TH, at 11,
Mr. WELLS.
At 6-45, Mrs. FLETCHER.
WEDNESDAY, at 8-45, SERVICE.

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

SUNDAY, AUG. 17TH, at 11, CIRCLE.
At 6-45 for 7, Mrs. E. MORRIS,
Address and Clairvoyance.
MONDAY, at 3, Psychometry, Ladies'
Meeting. At 8, Healing Circle. Colour
Healing.
THURSDAY, at 8, Open Discussion
Group. Subject: "Fatalism." Mr.
MANNING.
FRIDAY, at 8, Mrs. G. ELLIOTT, Clair-
voyance.
SUNDAY, AUG. 24TH, Mr. P. S. MILLS-
TANNER.

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

SUNDAY, AUG. 17TH, at 6-30,
SNOWDEN HALL, Esq.,
Address and Questions.
WEDNESDAY, at 3, CIRCLE. At 8, Mrs.
PODMORE, Address and Clairvoyance.

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

SUNDAY, AUG. 17TH, at 7,
Mrs. F. MOTE.
THURSDAY, at 8, Mrs. R. HILL.

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

SUNDAY, AUG. 17TH, at 6-30,
Mrs. K. E. JARMAN,
Address and Clairvoyance.
WEDNESDAY, at 7-45, Miss DAUNTON,
Clairvoyance.

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

SUNDAY, AUG. 17TH, at 11-15,
Mrs. REDGRAVE.
At 7, Mr. D. SERJEANT.
WEDNESDAY, at 8, Mrs. BOLAM.
SUNDAY, AUG. 25TH, Mrs. H. V. PRIOR

East London Spiritualist Mission,
EARLHAM HALL, FOREST GATE.

AUG. 17.—Mrs. SELF.
AUG. 24.—Address and Clairvoyance.
AUG. 31.—Miss GOLDSMITH.

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SUNDAY, AUG. 17TH, and THURSDAY,
AUG. 21ST, Mrs. L. KING.
SUNDAY, AUG. 24TH, Mrs. S. D. KENT

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

SUNDAY, AUG. 17TH, at 7,
MME. T. BISHOP ANDERSON,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. E. A. RAYFIELD
Address and Clairvoyance.

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SOCIETY ADVERTISEMENTS.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, AUG. 17TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Address and Clairvoyance.
TUESDAY, at 3, Mrs. BILLETTE. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

**Forest Gate Christian Spiritualist
Church,**
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, AUG. 17TH, at 6-30,
REV. JOSIAH J. WELCH, C.S.F.
At 8, PUBLIC CIRCLE.
SUNDAY, AUG. 24TH, Miss A. FARROW.
SUNDAY, AUG. 31ST, Mrs. L. HARVEY.
Every WEDNESDAY, at 3, LADIES'
MEETING.

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

SUNDAY, AUG. 17TH, at 11-30, CIRCLE.
At 7, Mrs. C. YOUNG.
THURSDAY, at 8, Mr. R. BRAILEY.
SUNDAY, AUG. 24TH, Mr. M. NASH.

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

SUNDAY, AUG. 17TH, at 3, LYCEUM.
At 7, Mrs. G. ELLIOTT.
MONDAY, at 8, Mrs. M. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, AUG. 24TH, Mrs. M. and Mrs.
A. RADLEY.

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

SUNDAY, AUG. 17TH, at 3, LYCEUM.
At 6-30, Mr. GEO. BARKER,
Address and Clairvoyance.
Open Circle after Service.
MONDAY, at 8, Free Healing by appoint-
ment.
WEDNESDAY EVENING, Open-air Meet-
ing at Junction of Downs Park and
Pembury Road.
THURSDAY, at 8, Discussion Class.
SUNDAY, AUG. 24TH, Mrs. J. WAITE.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, AUG. 17TH, at 7,
Mrs. WIRDNAM.
WEDNESDAY, at 3, Mrs. CORNWELL.
THURSDAY, at 8, Mr. G. BARKER.

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

SUNDAY, AUG. 17TH, at 11 and 7,
SERVICES AS USUAL.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, Miss WARD.

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

SUNDAY, AUG. 17TH, at 6-30,
Mr. C. GLOVER BOTHAM,
Address and Clairvoyance.
WEDNESDAY, NO SERVICE.
SUNDAY, AUG. 24TH, Mrs. MAUNDER.

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

SUNDAY, AUG. 17TH, at 6-45,
Mrs. BALMER, Address and Answers
to Questions.
SUNDAY, AUG. 24TH, Mrs. CHESTERMAN

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 27TH, at 6-45,
MR. WICKS and MISS HERBERT.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD.
At 8, THE TEACHER.
LYCEUM every SUNDAY at 3.

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

SUNDAY, AUG. 17TH, at 6-45,
MR. & MRS. COLEMAN,
Address and Clairvoyance.
THURSDAY, at 7-45, MRS. BYCROFT,
Psychometry.
SUNDAY, AUG. 24TH, MME. E. CASSELL
HEALING every TUESDAY at 8.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 17TH, at 7,
MR. J. G. POLLARD, Address and
Answers to Questions.

THURSDAY, at 3, MRS. MOTE.
FRIDAY, at 8, MISS V. THORNDICK.
SUNDAY, AUG. 24TH, MISS L. THOMAS.

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

SUNDAY, AUG. 17TH, at 6-30,
MRS. E. EDEY,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
MRS. M. BROWNJOHN, Psychometry.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 17TH, at 11,
MR. GILHESPIE.
At 3, LYCEUM.
WEDNESDAY, at 7-30, MRS. MAUNDER.
At 6-30, Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
FREE HEALING.
SUNDAY, AUG. 24TH, MR. T. W. ELLA.

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

SUNDAY, AUG. 17TH, at 11-15, CIRCLE.
At 6-30, MRS. S. PEMBERTON,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS.
PRINCE, Address and Clairvoyance.
WEDNESDAY, at 8, MRS. L. HART,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, AUG. 17TH, at 7,
MISS M. MORETON,
Address and Clairvoyance.
MONDAY, at 3, MRS. EDEY and MRS.
MURRAY.
TUESDAY, at 8, HEALING CIRCLE.
All welcomed.
WEDNESDAY, at 8, MRS. MELLOY,
Address and Clairvoyance.
SUNDAY, AUG. 24TH, MISS THORNDICK

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

SUNDAY, AUG. 17TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. T. W. ELLA.
THURSDAY, at 3, MRS. S. PODMORE.
At 8, REV. G. NASH.
SUNDAY, AUG. 24TH, MR. A. L. MEAD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY AUG. 17TH, at 7,
MRS. ARNOLD.
SUNDAY, AUG. 24TH, MR. ARNOLD and
MR. ATMORE.

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

SUNDAY, AUG. 17TH, at 11, OPEN CIRCLE
At 6-30, MR. & MRS. KIRBY,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, AUG. 17TH, at 11-30, OPEN
CIRCLE.
At 7, MRS. A. E. RAYFIELD,
Address and Clairvoyance.

THURSDAY, at 8, MRS. E. NEVILLE
Address and Clairvoyance.
SUNDAY, AUG. 24TH, MRS. NUTLAND.

HEALING CIRCLE, TUESDAYS, at 8-10.
LYCEUM every SUNDAY at 3.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET.

SUNDAY, AUG. 17TH, at 7,
MRS. A. BROWNJOHN,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, AUG. 24TH, MRS. STOCKWELL.

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

SUNDAY, AUG. 17TH, at 11, SERVICE &
CIRCLE. At 3, FREE HEALING.
At 6-30, MR. T. E. CORKILL.
WEDNESDAY, at 3, Ladies' Meeting,
MISS F. DAUNTON.
At 8, MRS. V. CROXFORD.
SUNDAY, AUG. 24TH, MISS JOAN PROUD

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

SUNDAY, AUG. 17TH, at 11,
MR. MCFIE.
At 3, LYCEUM.
At 6-30, MR. ALAN WELLS.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Ladies' Meeting,
MRS. POTTER.

THURSDAY, at 8, Public Circle, MRS.
PRINCE.

SUNDAY, AUG. 24TH, MRS. PRINCE.

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SUNDAY, AUG. 17TH, at 6-30,
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THURSDAY, at 3, LADIES' MEETING.
MISS R. S. GOLDSMITH, also at 8.
SUNDAY, AUG. 24TH, MRS. JARMAN.

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MAPLE ROAD, SURBITON.

SUNDAY, AUG. 17TH, at 3, Mrs. PYNE,
Address and Clairvoyance.
At 6-30, Dr. W. J. VANSTONE.
WEDNESDAY, at 3, Mrs. CROXFORD,
Psychometry.
At 7-30, Mrs. EDITH CLEMENTS,
Address and Clairvoyance.

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24A, CHURCH ROAD, CROYDON.

SUNDAY, AUG. 17TH, at 11,
Mrs. FRANCES LEVITT.
At 6-30, Mr. J. F. KAHL.
WEDNESDAY, at 8, Mrs. HOLLOWAY,
Address and Demonstrations.

Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744 HIGH ROAD

SUNDAY, AUG. 17TH, at 3, LYCEUM.
At 7, Service as Usual.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, AUG. 17TH, at 6-30,
Mr. BURTENSHAW,
Address and Clairvoyance.
WEDNESDAY, at 7-45, Mrs. WALTERS,
Address and Clairvoyance.

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

SUNDAY, AUG. 17TH, at 11-15, SERVICE
At 7, THE STRANGER.
WEDNESDAY, at 8, Mrs. V. REDFERN.
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Thursdays at 8.—90, Sunny Gardens,
N.W.4. Tel.: Hendon 1888.

B. D. MANSFIELD, Trance Medium,
holds Circles every Wednesday and Fri-
day at 8.—4, Westmoreland Street,
Ebury Bridge, Victoria, S.W.1.

MARIAN MORETON, Clairvoyant,
Clairaudient, Speaker. At Home, Mon-
day to Friday, 1 to 5.—64, Newman
Street, Oxford Street, W.1.

MISS FRANCES DAUNTON, Psycho-
metrist and Clairvoyant, at home daily
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Fridays at 8. Public Developing Class,
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Kensington, London, W.14, Clairvoy-
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SUNDAY, AUGUST 17TH, at 7, Short Service. Address by **Rev. WM. EDWARDS.** Clairvoyance by **Mr. W. SPEER.**
After Circle.

THURSDAY, AUGUST 21ST, at 8, **Mrs. L. CORNWELL,** Psychometry.

SATURDAY, AUGUST 23RD, **Mr. C. BURTENSHAW.** SUNDAY, AUGUST 24TH, **Mr. R. R. THORNTON.**

TRANSFIGURATION SEANCES.

TRANSFIGURATION SEANCES will be held at the **Christian Spiritualist Society, Ashford Hall, Cricklewood, N.W.2,** on SUNDAY, AUGUST 24TH, at 3 and 8, and FRIDAY, AUGUST 29TH, at 3 and 8, by **Mrs. N. HARRINGTON,** a Medium of great spiritual gifts. Our spirit friends are able to build up in front of the Medium, and the face of your loved one seen and recognised for one brief moment; also a loving message (hundreds testify). Those wishing to attend, please write, enclosing P.O. 2/- and Stamped Addressed Envelope, to—SECRETARY, 41, ASHFORD ROAD, CRICKLEWOOD, N.W.2.

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