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

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THE SPIRITUALISM OF A MODERNIST.

THE GOSPELS EXAMINED.

By A. L. WAREHAM.

(CONTINUED FROM LAST WEEK.)

IF WE compare the Gospel of Mark, minus the Pauline account of the Lord's Supper, with, say, the 39 Articles of the Church of England, we shall be able to get some idea of how far Christianity has travelled away from the teachings of Jesus, as recorded in that gospel; although we do not believe the gospel to be a perfectly faithful account. It contains an apparent record of incidents and parables spoken, from the time of the baptism of Jesus by John the Baptist. But the following doctrines are not taught:

1. That the Bible is God's Word.
2. That the Church comes between God and man, or that the Church is infallible.
3. That the Pope is infallible.
4. That belief in a crucified Saviour is sufficient for salvation.
5. That God is a Trinity of three persons: Father, Son and Holy Ghost, Jesus being the Son.
6. That unbaptised children are lost eternally.
7. That God is an angry God, demanding the blood sacrifice of His only son, to expiate the sins of the whole world.
8. That it is necessary to believe the Apostles', the Nicene and the Athanasian Creeds.
9. That Adam and Eve fell, and consequently we are all condemned, and can only be saved by the blood of Jesus.
10. He gave no doctrines of Free Will and Predestination.
11. He established no rites and ceremonies, but taught prayer, purity and the love of God and man.

The comparative simplicity and the self-evident truth of Jesus's teaching is in marked contrast to the involved teachings of Paul, and still more of those fastened on the Church as time went on, and especially when the Emperor Constantine selected Christianity as the religion of the Roman Empire in the early part of the 4th century. But although the Gospel of Mark may be a close approximation to the truth, we should be wrong in believing it to be completely reliable, and worthy to be made a final authority and test regarding the life and teachings of Jesus. And we should also be careful to distinguish between what he is reported to have said of himself, what the writer says of him, and what was the opinion of individuals or the general public.

A DANGEROUS CLAIM.

We know that the people's minds were more or less full of thoughts and expectations of the coming of a Messiah, who would deliver them from all their troubles, including foreign domination, and who would establish the Jews and their religion as the dominant people and power of the world.

It was only natural that when they found a great leader, they should believe him to be the expected Messiah or Deliverer. Other nations had similar expectations. When Jesus found that the disciples looked upon him as the Messiah, he instructed them to tell no one. He must have known the danger of making such a claim. Others had made it before, and had come to a violent end; and others have made it since.

His popularity, however, increased, and he decided to go from Galilee, where he had done nearly all his work, to Jerusalem. He made his triumphal entry on a young ass, it is said, as sign of Messiahship. On the way he was greeted as a son of David. These and similar statements may be true, or they may have been made in order to prove to enquirers that Jesus was the Messiah, and fulfilled certain prophecies supposed to have been made respecting him.

It almost appears at times that Jesus was carried beyond his intentions by the enthusiasm of the people

and the force of public opinion. According to the gospel, when he was taken before the high priest, he was asked "Art thou the Christ, the Son of the Blessed?" His answer was "I am." But we are also told that all his disciples had fled and left him alone. How then could the writer of Mark know of a certainty exactly what was said?

We know that although Jesus had a simple way of teaching, yet the people were unable to understand much that he said, and this was so even with his chosen twelve. Consequently it must have been doubtful rumour, coming through others than the disciples.

CHRIST'S OWN CONCEPTION.

It is certain that Jesus's conception of his mission was very different from that of the popular idea of the Messiah. His was a spiritual and ethical conception; THERE was one of national freedom and ascendancy, with their religion dominant. Jesus called himself "The Son of David," and "The Son of God." Jesus claimed the Fatherhood of God, not for himself only, but for mankind. The people still retained the idea, as most present-day Christians do, that God was a manlike person, on a throne in some part of heaven; but there is no good reason to think that Jesus had the same narrow views.

He understood the Supreme Being, as Spirit, to be the Father or Source of all; he realised in his own consciousness the oneness of all things, and that he was in truth one with the Father, in Life and Substance, and also what we should all strive for, in Will. He was obedient, he had perfect trust and perfect love, which casteth out fear.

The popular idea of a personal God, who designed all the woes of the world, often brings with it a sense of injustice, but Jesus felt nothing of that in his higher condition. He knew that whatever happened he could trust God, the loving Father.

When Jesus was taken before Pilate, and was asked by him, "Art thou the King of the Jews?" the gospel records that he answered, "Thou sayest it." That may be considered an affirmative reply, or it may not be. If it was decisively "Yes," Pilate had no choice but to condemn him as an insurgent against the Roman power. But he was still reluctant, so that it seems the meaning of the answer might have been in doubt. However, he eventually handed him over to be crucified, and to annoy the Jewish leaders he had a notice put at the head of the cross, "The King of the Jews."

THE REAL VALUE OF MARK.

A few cases may be given to show that the gospel of Mark is by no means the infallible Word of God, and should be taken, as any other book, for what it is worth, if we can determine that. In speaking of the ascension, it says, "He was received into heaven, and sat on the right hand of God." It also says that Jesus, in answer to the chief priest's question, "Art thou the Christ, the Son of the Blessed?" replied, "I am, and ye shall see the Son of Man, sitting on the right hand of power, and coming in the clouds of heaven." Some of us will prefer to believe that Jesus never said these things. No doubt the writer believed he did. The prophecies attributed to Jesus in the 13th chapter were not all fulfilled, although verse 30 says, "This generation shall not pass till all these things be done."

Can we believe that Jesus uttered the words of chapter 9, verses 43 to 48, telling of hell and its fire that will never be quenched? Again, in verse 1: "There be some that stand here, which shall not taste of death till they have seen the kingdom of God come with power." In the opening verse of the gospel Jesus is called Christ, the Son of God; in the 11th verse of chapter 3 the unclean spirits call him the "Son of God." Gods and Sons of God had been titles given to great personages on earth and in heaven for many centuries. Verse 12 in chapter 4 does not seem in harmony with the character of Jesus: "That seeing, they may see and not perceive; and hearing, they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them."

The gospels of Matthew and Luke, as well as containing most of what had already been given in Mark, with some alterations, also gave much that was obtained from another

that has long been lost. They also contain some things from other independent sources. There is more biblical and spiritual teaching. Matthew gives us the sermon on the Mount, which the writer evidently compiled from teachings attributed to Jesus. No doubt many sayings and sayings were attributed to Jesus that had other origins.

The early disciples of Palestine were anxious to conceive themselves and others that Jesus was indeed the expected Messiah, and so little incidents were related of him, and were claimed to be fulfillments of prophecies made in the Old Testament. The disciples in Palestine were called Nazarenes and Ebionites, and they were living in expectation of the return of Jesus at any time to fulfill promises they believed him to have made, to deliver them from Roman dominion, and place them under his leadership at the head of all peoples.

CHRIST'S EARLY LIFE.

Mark had said nothing of the early life of Jesus, but Matthew and Luke give some information that is not at all reliable. Orthodox divines say that the source of their information is unknown, but we may reasonably conclude that they had taken over and adapted legends connected with other religious teachers.

Matthew and Luke both give the genealogies of Jesus, but they are not in agreement, and although the ancestry traced back through Joseph, it is claimed that Jesus was born of a virgin. Now, the virgin story was an old story, going back more than 3,000 years before Jesus was born, and was also told of Zoroaster, the Buddha, and many others. The story of Herod slaughtering the children is not recorded in any history of the time, though such an event would be most unlikely to escape the attention of historians.

A similar tale, however, was told in connection with Zoroaster, the great Persian teacher, who was also tempted by the Spirit of Evil, as Jesus was said to have been. Zoroaster was also to come again, when he would be born of a virgin. Matthew also states there was an earthquake, and that many of the dead came out of their graves, and talked about. He also says that the Roman soldiers who were to guard the sepulchre were bribed to say the body of Jesus was stolen. It is very doubtful if these statements are true. In chapter 16 Peter, the Rock is declared to be the foundation of the Church, and is given the keys of heaven. This is also doubtful.

The earliest gospel, Mark, is probably the most reliable; Matthew and Luke less so, and John teaches another version from that of Jesus, though it may be called Christian.

Paul had, to a great extent, prepared the way for the gospel of John, although it is distinct from his work. He had some knowledge of Gnosticism, and so also had the writer of John. Paul still taught of the vengeful God who required the bloody sacrifice of Jesus on the cross to propitiate Him for the sins of mankind, from the Fall of Adam and Eve onward. Jesus is spoken of as Jesus Christ, or Christ Jesus, and the meaning given to the word Christ is simply Messiah or Deliverer, but one very similar to identical with Logos, also with Purusha, etc. The doctrine of the Logos had been developed by some Greek philosophers and Gnostics, Philo, an Alexandrian Jew, being one of the latest and greatest. Each philosopher had his own personal conception of the nature of the Logos, and the doctrine seems to have originated with the idea that God thought and expressed His thought. The expression was the Word or Logos. It was really the Word itself. It was made manifest from Spirit. That which is born of Spirit is Spirit. John i. 1: "In the beginning was the Word, and the Word was God." John i. 3: "All things were made by Him." Here the expression of God's thought has been personified, and it was the work of Paul and the writer of John to identify Jesus or his indwelling spirit with the Word or Logos.

A CONFUSED IDEA.

The word Khrestos means God within, and so we get a more or less confused idea of a Christ principle, and a Christ manifesting as Jesus Christ. All this was different

from anything that had been taught by Jesus of Nazareth, the Nazarene. But these doctrines are the doctrines of Christianity. So, although Christians do not know it, they are following Paul and the writer of John, rather than Jesus. Paul incorporated the Mass, or eating of the body of Jesus Christ, with the commemoration feast of the Lord's Supper. He did not get his information from the disciples, who were present at the Supper of Jesus, but claimed to have received information from the spirit world (I. Cor. xi. 23). He might or he might not have received a communication from the unseen.

In such things, however, we place more reliance on the evidence of those present in the flesh. On his own confession Paul was ready to tell lies for the sake of his religion (Rom. iii. 7). We may well ask what kind of spirit guides he would be likely to attract. The fact that Paul taught much that was good does not justify us in following him when he is wrong.

The actual disciples of Jesus, many of whom had known him while on earth, celebrated his life and death at a commemoration supper, but there was nothing about eating his body and drinking his blood. Such an idea would be abhorrent to any right-thinking persons, but for the fact that their minds have been blunted by tradition and practice. It is an old heathen rite, and those who make Jesus responsible for such a thing are doing him poor service. The prayer book that was used by these early disciples in the first and second centuries is still available, and is known as the Didache.

THE CHRISTIANS' POLICY.

The Logos doctrine has much that is true and beautiful in it. Whenever Paul found a good and popular thing he tried to embody it in his religion, and so he and the writer of John took the Logos doctrine and modified it, and applied it to Jesus Christ. The word Christ is now so ambiguous, it has so many meanings, that it is well to use it as sparingly as possible.

Christianity went on assimilating doctrines and ceremonies from other religions for three centuries, when it became more or less crystallised. Those who did not agree were turned out of the Church, and something like uniformity was secured. But this religion was not the religion of Jesus, and although at the Reformation some evils were abolished, yet many remain.

When the gospel of John makes Jesus say, "I am the light, the truth, and the way," "I am the resurrection and the life," it is a fabrication, for God is the Light, God is the Truth, God is the Way and the Life. If we do not choose God, no one and no thing can save us.

(TO BE CONCLUDED.)

THE OLD AND THE NEW

THE late Sir Arthur Conan Doyle's name has not escaped the pages of the "Christian Herald," though one would scarcely look to find such a noted personality in its pages. However, they have not failed to comment by saying: "It was only to be expected that his death would be made the occasion for staking out further claims on behalf of the spiritist position. A few days after his death it was asserted that his form was seen and messages received from him through a medium at a memorial service service held at Albert Hall. 'He's here!' How different all this from the New Testament teaching about the other life." "It was by 'many infallible proofs' that Christ's conquest of death was attested," adds the "Christian Herald." "One wonders at the state of mind of those who seek by spiritist methods to prove what has been a matter of Christian faith, and a solace in presence of bereavement, to millions of godly people for nineteen centuries." While persons are content to believe that faith is all-sufficient, so long will works, which are infallible proof, remain dead. Faith was not sufficient for Thomas!—J. W. A.

WOE to the country which hath lost its leader; woe to the ship when its captain is no more.

WATER DIVINING AND CLAIRVOYANCE.

By EDWIN FELSTEAD.

WE do not often hear nowadays of "rabbdomancy," or the art of finding something that is hidden. Water finding is too often confused with "rabbdomancy." The man who can find water with a hazel twig is generally regarded as a rarity. Those persons possessing this strange power have often been in demand by governments of countries where clean, fresh water was at a premium. That the professional "dowser" can and does discover springs which were previously unknown is a firmly established fact.

But there pertain many theories as to the cause of the twig bending towards the earth, for that is what the divining rod apparently does do. In reality it is only the "dowser" who moves the twig.

The question arises, "How does he know when water is in the vicinity?" Some will ascribe the phenomenon to "sympathy" between the water-finder and the water. They aver that the same principle that makes a willow "weep" when near water actuates the movements of the diviner's twig. Others hold that the whole thing can be put down to motor-automatism on the part of the diviner, whose muscles are supposed to respond to some unconscious stimulant on his brain, caused by the fact that all Nature is linked up, so that the presence of water would be already known to the subconscious mind of the individual.

Modern science, at least, refutes the idea of "sympathy" between diviner and water. All enquirers into the "psychic" hold that only persons endowed with clairvoyant powers are able to tell the whereabouts of hidden objects by this particular agency.

But water finding opens up a vast field of research to those who are prepared to set aside orthodox views and to investigate into strange realms of the mind. The Romans called the divining rod "virgula divina," and it was used by them for taking auguries by means of casting bits of stick. They also used the special form, called "virgula furcata," or forked twig, usually of hazel or willow.

In the early 16th century we hear Sebastian Munster speaking of the divining rod in his "Cosmography." But the modern "dowsing" rod was first used by prospectors in the Hartz Mountains in Germany. Basil Valentine, a French chemist of the late 15th century, was supposed to be the first man to use the rod for finding water.

In Queen Elizabeth's day the German forked twig for miners was brought to England, and used by Cornish miners.

The chief modern investigator of water finding, Prof. W. F. Barrett, F.R.S., holds the theory of "sympathy" hard and fast. In the 17th century the rod was employed in the South of France for detecting the whereabouts of criminals and heretics. In 1701 the Inquisition suppressed the abuse of the rod. Apparently the whole thing is allied to the "homing" instinct of certain birds and animals. It certainly lies beneath the level of conscious perception.

Some "dowsers" use no rod, but simply walk to the particular spot over the well. It appears that the universe is permeated with something that connects all and everything in Nature. This "something" we can call Spirit. Now, if all in Nature is thus connected, then any fact not known to the conscious mind must exercise an influence on the ether. Therefore, it would seem that water finding is nothing but a form of common clairvoyance, and it is known that this latter power can be practised by the aid of discarnate spirits. It is simply a fact of Nature. It is also known that all persons possess some sort of psychic gift, in whatever degree, so that whatever conclusion we may arrive at as to how water finding is done, it remains a fact that at least some people possess this particular "supernormal" power.

INFINITE BEING.

SOME REFLECTIONS.

By W. H. EVANS.

FIRST, I would like to thank Mr. Webster for his interesting contribution towards the discussion on "The Fatherhood of God." Mr. Webster is always stimulating and has on several occasions helped me with his reflections on philosophic subjects. The only point I wish to comment on in the main we are in agreement—is that my suggestion that the truth behind Polytheism is worth considering is by him regarded as a step backward. I do not intend to quarrel as such. I simply regard it as recognising what is probably a fact: that there are many gods, and my quotation from Wallace's "World of Life" illustrated my attitude. If there be many gods, and I see no reason why there should not be, recognising the fact is not a step backward; it is a simple acknowledgment of what is. I am sure Mr. Webster will see what I mean.

Mr. Wareham in his contribution gives a couple of extracts from a previous article of mine, although he does not mention my name. Doubtless he means this kindly, but I am too used to controversy to feel hurt at criticism knowing how much is to be learned from reading the views of other folks, so he need not mind using my name in further criticisms he may wish to make. We shall need good friends all through.

The question under discussion is one on which I have written a good deal, and this present argument bears on one aspect only. I am desirous of seeing words used to some degree of exactitude. Mr. Wareham's article is an exposition of Pantheism, summed up in a phrase: "All God, and God is All." It is, I think, inescapable. When we come to consider the question of personality applied in the terms parent and father, that our difficulties begin. Mr. Wareham says, "When we speak of the 'Fatherhood of God' we do not use the word 'Fatherhood' in exactly the usual meaning." No? With what meaning then? If we are to impart special meanings into terms when we start discussing a question, it will lead to endless confusion, because everyone who takes part in the discussion will claim the same privilege, so we shall end by having a diversity of meanings. That won't do. A person is either a father or he is not. Moreover, Fatherhood implies Motherhood. The terms are finite. No amount of verbal jugglery will give them an infinite content. As H. Wells said recently in an interview, speaking on this subject: "For instance, God and the Fatherhood of God. We know what a father is, and with all deference to Christian mythology, an infinite universally present Being incapable of Fatherhood—unless the meaning of fatherhood is to be twisted beyond recognition." My contribution is simply a protest against this "twisting."

Mr. Wareham says, or at least implies it, that when we pray "Our Father," he does not have in consciousness the idea of a Personal Being. To what then does he pray? Prayer to God implies prayer to a being who can hear and respond, and this implies personality. If it does not, then I submit that Mr. Wareham is praying to a vacuum. For the life of me I cannot understand why people quarrel at this aspect of personality. We both accept a fundamental reality, the main difference being that Mr. Wareham gives it some form of transcendental Parenthood. I affirm that the Infinite produces nothing, in the nature of things cannot be so. Such terms as production, parent, fatherhood are relative. The Infinite is All. Mr. Wareham agrees. It is All, therefore Mr. Wareham and I and all other selves are It. Logically, then, when we pray to It, we pray for ourselves, the differences being that some recognise this and others do not.

Let us frankly admit that the question is too big for us in our present state of development. Much that Mr. Wareham states I have written in previous articles. Whether we mean it or not, when we speak of "The Fatherhood of God" we limit Him. In short, the "Fatherhood of God"

THE day is short, the labour great, and the workman slothful.

a human conception, probably born of our human need. Relation to Infinite Being is what we give it, and this is an exceedingly fruitful thought. Even the conception of Infinite Being is born of human consciousness. I see numerous possibilities in that thought. All our discussions about what we call the Fundamental Reality, Infinite Being Substance, are attempts to get an intelligent understanding of Being. We shall probably agree on that. When Mr. Wareham suggests that great finite personalities may be subjects for speculation because we know little about them, I think he has for the moment forgotten the implications of human survival of bodily death. The literature is full of references to such personalities. I again suggest that such are not beyond our ken, that we are related to them in the bond of brotherhood. That it is no less the duty than the joy of the greater to minister to the lesser and more lowly ones. May we not appeal to them? I think we may. I feel confident they are wishing for us to do so. Do we not frequently ask for help from our spirit friends? Well, what does this imply? That there are grades of development, "Clinging to the strong ones, helping up the slow," as we sing. What is angel ministry but a form of god directing? It may in many cases be most lowly, in others most lofty, but throughout Infinite Being this is implicit. I simply call attention to it, and ask that it be duly recognised. But at the same time let us be careful of our terms, and do not let us tie ourselves too rigidly to formulas. They have a knack of ending and limiting.



SIR ARTHUR KEITH'S CONFESSIONS.

ALFRED KITSON, Dipl. S.N.U., F.N.S.C., and Hon. Adviser, B.S.L.U.

COMMOTION was caused in the theological world by Sir Arthur Keith's affirmation in his Presidential Address to the British Association, when he said that "Every fact known to medical men compels the inference that mind, spirit, and soul are the manifestations of a living brain, and as the flame is the manifest spirit of a burning candle, at the moment of extinction both flame and spirit cease to be a separate existence. However much this mode of explaining man's mentality may run counter to long cherished beliefs, medical men cannot think otherwise if they are to believe the evidence of their senses."

Many people who read the above statement would naturally come to the conclusion that the learned scientist had had no Christian training, or he would not speak so dogmatically of the "mind, spirit, and soul" having no separate existence when the brain ceased to function.

Naturally, they will be interested to learn otherwise, as set forth in his "confession" which appeared in the "Daily Herald," June 4th. He says: "My parents were religious in thought and deed. I was brought up on the Bible. Twice every Sunday the sound of a Free Church bell came across a rural valley to our home in Aberdeenshire, Scotland, and summoned all of us to service."

"We listened to a clergyman who was sincere, fervid and learned. He preached the doctrine of salvation through Christ: if we believed in Him, and accepted unreservedly the revelation of the New Testament, then our safety in the next world was assured."

"At that time I had no doubt that the existence of a next world was a well-ascertained fact."

"Heaven was in the glory of the clouds, and Hell lay within the flaming brimstone bowels of the earth."

"I had no doubts about the Old Testament: for me it was literally true from end to end. It was an authentic history of the world. God created the earth. Adam was the first man and Eve the first woman."

"There were certain Biblical terms I found difficult to picture mentally. 'Sin' was one, particularly original. 'Spirit' was another. When I read that 'God is a spirit, infinite and eternal,' no visual image materialised in my mind."

"But when I read of God the Creator, God the Father, the God of Abraham who spoke face to face with Moses on Mount Sinai, then the result was different. Such a God I could picture, although I fashioned Him, I fear, too much on human lines."

"The third person of the Trinity—the Holy Ghost—I never could encompass. Even now, when I hear those two words drop from the lips of a clergyman, I try in vain to grasp the image he has in mind."

I feel sure that those who read this candid confession will feel grateful to have the assurance that his opinion that the "mind, spirit, and soul" do not persist after death, is not the result of anti-Christian training in his home life, but a conviction arrived at in spite of his boyhood faith.

There followed in the following issue "A Christian's Reply to Sir Arthur Keith, by Canon Elliott, of St. Paul's."

I am of the opinion that the Rev. Canon does not help the truthseeker to understand the difficulties attached to the Christian doctrines. He says: "What impresses me first and most about that article is the pathetic misunderstanding that it reveals in the whole matter of what the Church really believes and teaches to-day."

"For example, we do not teach that heaven and hell are geographical realities, the one 'in the glory of the clouds,' the other 'within the flaming brimstone bowels of the earth.'"

"Heaven and hell are 'states,' not places. That such states exist we all know very well. They may exist in two persons sitting side by side in the same room."

The point is: Does Sir Arthur state the teaching of the Church concerning heaven being in the glory of the clouds, and hell within the flaming brimstone bowels of the earth, when he attended the Sunday School? If he does, when, where, and by whom have the teachings been altered?

If heaven and hell are states, not places, are we to understand there are no heavenly "mansions," no place in which the righteous congregate, meet and greet each other? The Canon's silence on this point is not helpful to those seeking guidance. And surely when a church dignitary undertakes to reply to Sir Arthur's "pathetic misunderstandings," we naturally looked for something more definite than negations of what was definitely taught fifty years ago.

Similarly, the Canon passes, without one word of helpful explanation, Sir Arthur's reference to "the third person of the Trinity—the Holy Ghost—I never could encompass. Even now, when I hear those two words drop from the lips of a clergyman, I try in vain to grasp the image he has in mind."

Although Sir Arthur affirms that "the brain is not a tenement inhabited by a spirit or soul; the 'spirit' or 'soul' is but a name for the manifestation of the living brain," he adds, "I have within me, as have all living beings, a greed of life, an urgent craving for immortality."

His condition is pathetic. He is not antagonising the Christian religion as a scoffer, but from honest conviction based on his scientific studies of the human brain.

Regarding his "shattered creed," he says, "For if a man is truly mortal; if death ends all, if the human soul is but the manifestation of the living brain, as light and heat are the manifestations of a glowing bar of steel, then there can be no resurrection of the dead."

The "if" in this paragraph proves nothing. It is mere supposition, which holds the field until evidence to the contrary is forthcoming.

Now, Spiritualism, through its phenomena, has been able to meet the natural claims of the scientist, who affirmed that there could be no conscious life apart from an organised form, as the only organised form scientists were acquainted with was the physical, which begins to disintegrate at the incident of death, they naturally assumed that man ceased to be an entity, because even if any portion of the mental powers persisted after physical death had supervened, it would be impossible for it to give any evidence of its persistency, for the simple reason that it lacked the necessary organism through which to function.

Spiritualism supplies a new form of evidence, a new revelation outside the range of the physicist, which proves that there is resident in every human being a spirit body, moulded on the lines of the physical body, which is in a large measure a replica of the latter.

This spirit-body is dissociated from the physical body at death, and is the organised vehicle through which the soul or ego functions in and from the spirit world.

Thus the scientists' demand for an organised form, corresponding to the physical, as being a necessity for the continuity of conscious life, is here satisfied, without violence being done to the intelligence of the scientist or the rationalist.

To prove that such a spirit body does emerge from the physical body at death, and persists as a vehicle of intelligent conscious expression, has been the object of scientific research in the past, and is the object of many scientists to-day.

Once establish the fact of the continuity of conscious life apart from and independent of the physical body, and the possibility of communication between the denizens of the spirit world and this, and the way is provided by which we may learn of the moral conditions of the spirit world.

Now, a spirit body implies a spirit world, the substance of which must bear a similar relation to the spirit body, as does this earth to the earthly body. Both are real and tangible to their respective denizens. The communications from the spirit people concerning the effect which our daily actions and deeds will have on our happiness when we too pass over, is that "as we sow, so must we reap." In other words, they teach "Personal responsibility, with compensation and retribution for all the good or evil done here. And a path of eternal progress open to all who wish to make it by the path of eternal good."

The acceptance of these affirmations of the spirit people concerning the relations of our daily actions in this life to our condition of happiness or otherwise in the spirit life, lifts the consideration of the value of Spiritualism from the phenomenal to that of the ethical, moral and religious. The ethical, moral and religious aspects of Spiritualism are not sectional. It knows of no parties of theological schisms, whether Mohammedan, Christian, Parsee, Buddhist or Brahmin. It is equally superior to nationalities. All are comprised in the broad, all-embracing principles of the Fatherhood of God and the Brotherhood of Man. There are no high nor low, except in spiritual attainments. As each soul must reap as it has sown, irrespective of its religious belief or nationality, is a law of God, and is unchangeable and unerring in its operation as any of the known laws of Nature, and can be readily taught to and understood by the citizens of all nationalities. Thus the religion of Spiritualism more than meets the definition of a true religion, as set forth by the Rev. Desmond Morse-Boycott, in his article in the "Daily Herald" in its issue of July 28th, as follows: "If a religion be true it must be four-square with life . . . young men and maidens, old men and children must find in it all they need."

On pressing our inquiries as to the time in the growth of the infant's body its spirit body is evolved, they tell us it begins in the gestative period of the human foetus, and is completed at the period of "quickenings." These spirit scientists affirm that from this period onward the child is an immortal being. So that a child dying in early infancy has a spirit body to serve it on the spirit side of life, where it grows as naturally to manhood or womanhood as it would have done here. Thus Sir Arthur Keith's longing for immortality is assured to him as his divine right, not by a miracle as a special divine favour, but by the laws of evolution, which do not cease to operate with the evolution of the human body, which stands at the apex of creation, but continues to evolve a more perfect vehicle for the soul to function through on spiritual planes of marvellous grandeur, where facilities are provided for the full realisation of the soul's aspirations. God has not mocked his children by implanting in their being qualities which require an immortal existence to satisfy them without at the same time providing for their satisfaction.

BOOK REVIEW.

"NORTHCLIFFE." By Hamilton Fyfe. London: Allen Unwin, Ltd. 16s. net.

This is a beautiful and delicate piece of biography. It reveals to the reader the real true personality which existed behind the name of "Northcliffe," and shows for a great deal of his journalistic genius. It is especially interesting to the Spiritualist in view of the mass of communications purporting to have come from the journalist since he passed over. This book is, however, even more than a biography—it is an intimate and personal outline of the character and thoughts of a most intense and versatile man. Mr. Hamilton Fyfe is a brilliant writer, and this book reveals him at his best. It is incomplete on one aspect only—it makes no reference to the events which transpired two years after Northcliffe's transition, which convinced many of the survival of his soul.—J.L.

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CHRISTIAN SPIRITUALISTS' OUTING.

The Christian Spiritualists' Fellowship held their combined outing on Thursday, Aug. 7th, at Beaulieu, and despite the inclement weather, about 150 members of the Fellowship attended.

A visit to the Abbey was made, and several of the members having brought cameras with them, interesting mentoes of the outing were obtained. From the Abbey the party proceeded to the "Royal Oak" Hilltop, after which a short meeting was held.

The President (Mr. W. E. Lloyd) referred to the occasion as being a red-letter day in the short history of the Fellowship. In eighteen months over fifteen churches actively supporting the Fellowship, and they were appointing the time when a national meeting of all Christian Spiritualists would be held. Mrs. Singleton (Nestle), Mrs. Mann (Bournemouth), Mrs. Lloyd (Southampton), Mr. Cure (Bournemouth), Mr. Stockman (Nestle), Mr. Furnival (Bournemouth), Mr. Smythe (Portsmouth), Mr. Delbury (Poole), Mrs. Oliver (Southampton), and Mr. Robinson (Bournemouth) each addressed the meeting, which great enthusiasm prevailed.

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GARDEN PARTY AT LETCHWORTH.

LETCHWORTH National Spiritualist Church held their annual garden party at "Airlie," Sollershot West, the presence of Mr. W. Ogilvie, on Saturday afternoon and evening of July 12th. Mrs. H. D. Pearsall opened the party, briefly welcomed all the guests. An enjoyable afternoon was enhanced by various entertainments. The stalls and refreshment booths were in charge of Mrs. Miss Swain, Miss Bateman, Mrs. Rogers, Mrs. Slee, Mrs. Ashdown, Mrs. Hannen, and Mrs. Harrison. The entertainment was greatly enhanced by the music from the excellent gramophone kindly lent by Mr. Arthur Day.

In appreciation to Mrs. Pearsall for so kindly officiating a bouquet was handed to her by Barbara Hannen, and Mrs. Rogers thanked her on behalf of the committee. In a talk during the afternoon Mr. Ashdown described the various steps that were being taken in the scientific work to measure and analyse the psychic forces which produce psychic phenomena of various types, which, he believed, were closely wrapped up with the new electrical theory of matter, now reduced to a collection of protons and electrons.

The society benefited to the extent of £14 4s. 1d. by the fete.

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MAKE yourself positive against evil by desiring and thinking good, and acting nobly.—FRANK SPEAIGHT.

THE spirit world I now embrace with every passing moment. I am spirit. That is the ME that acts imperiously in the material; but the real ME is the vital spark of the eternal being.—FRANK SPEAIGHT.

NEWSY NOTES

WHO ARE THE BEST?

Who are the best speakers on the Spiritualist platform to-day? It is a difficult question to ask or answer. So many of our best speakers are what I would term "casuals"—men and women who are not continually engaged in the public work of Spiritualism, but who occasionally take large propaganda meetings in different towns. But there are hundreds of lesser-known personalities who labour weekly in little churches up and down the country. Surely there must be numbered amongst these a few who could compare favourably with the best of our propagandists? Their work, at least, is as valuable. The propagandists can only engage in a sort of endless repetition, whereas the more obscure speakers often have to deal with the difficult questions which arise out of our philosophy. The good speakers in the rank and file are hard to find single-handed. They appear, too, to be few. London must possess some. The provinces must possess some. I wonder who they are?

OUR SUNDAY SCHOOLS.

"I can imagine no higher ambition for an able and good man than to get hold of the youth and mould their thought on the things that matter most in life, and when all is said and done, the Sunday School is the best medium for the work." So writes "Candidus" in the "Daily Sketch." Spiritualism's Sunday Schools undoubtedly work under the most perfect system in the world. Organised on methods dictated from the Other Side, they have no time for the theological "teachings" which characterise their contemporaries. They deal with the things that matter. I wish that those who are so fond of criticising Spiritualism as "a menace" could spend an hour or two in a modern Lyceum. Those who visit them cannot fail to realise the beauty of the service, the enthusiasm of the children, and the great and broad truths of religion and philosophy which are made simple for their minds. They should be patronised better, however. The excellence of the Lyceum system constitutes its greatest handicap. It is difficult to find Group leaders who conform to its high standard. The efficiency of such leaders determines the successful working of the system, but the educational scheme of the Lyceum Union is making good this deficiency.

"THE HAIR OF MEDIUMS."

It seems as if this topic will not exhaust itself. Twice I have dealt with it. Now, in fairness to Mdle. Anne de Beziers, whose letter on the subject I quoted in a recent issue, I have to raise the matter again. In this she was stated to have said: "John the Baptist and the Nazarene are supposed to have let their hair grow long." Mdle. de Beziers now writes me to say that an error has occurred here, and that the word should read "Nazarites," a well-known order of Jewish devotees. Another correspondent, writing from Swanmore, Hants., quotes me some interesting Biblical texts about the Nazarites. They were apparently a psychic community who separated themselves "unto the Lord." They had to make numerous vows, one of which was that they should "let the lock of hair of their heads grow." Several other readers have expressed the opinion that the hair has something to do with mediumship, but none have so far shed much light on the matter.

THE BETTER WAY.

The late Mr. Walter Appleyard, J.P., of Sheffield, was well known as a supporter of the crematorium movement, and his own body was, indeed, cremated. I see that the Birmingham Council has just passed a proposal to build a crematorium for that city. The number of crematoria in this country is certainly growing. A correspondent has written to the "Birmingham Mail" to complain against the City Council's action in the matter. "It must know that it will be a dead charge on the rates for many years," he says. I do not think so. Most of the crematoria in the

country are paying their way. The public are gradually beginning to realise that cremation is the healthiest and best way of disposing of human remains. Cremation has, too, a moral effect which is very valuable, and infers some credit to the great work of Spiritualism. It leaves the impression that the body is, after all, only a house in which something lives, and that when it is untenanted it is itself a "dead charge on the rates." People do not keep dead flowers upon their tables. They dispose of them when they die. Cremation has been proved to be the most charitable and certainly the most sanitary way of disposing of a vacant human shell.

A QUESTION.

"Are there still any Spiritualists who send their children to Church Sunday Schools?" I was asked by an inquirer the other day. My answer was "No! There are not. They would not be Spiritualists if they did." But I fear there are a great number of so-called "Spiritualists" who fail to support the Cause in this way. It is a pity, but it is a fact. Last year the B.S.L.U. had to report a decrease of 787 Lyceumists.

THREE PREMONITIONS.

It is odd that so much publicity should have been given by the "Daily Herald" to the case of a Durham woman who has received three correct premonitions. Perhaps it is because she says "I am not a Spiritualist." At all events, she states that on three different occasions prior to death in the family her mother has come back to her and pronounced the name of the individual about to pass over. Premonitions are not uncommon, however the press may regard them. They are daily experiences in the lives of Spiritualists who have developed real psychic powers. But the "Daily Herald" perhaps knows nothing about psychic powers, and we must excuse it.

ANOTHER NEW JOURNAL.

Arrangements are now well under way for the establishment of "The South African Spiritualist," a new journal which is to record the events in Spiritualism in South Africa. For some time the Spiritualist Church of South Africa has been printing a "Monthly Letter," but this has now grown to such an extent that the officers have decided to supplant it with a monthly magazine. The last issue of the monthly letter was printed in July, and the new journal is to make its appearance this month. As I write, I recall the fact that during the year 1921 a journal bearing the name "The South African Spiritualist" was published monthly by the Spiritualist Union of South Africa, but it succumbed at the end of the year. It is a sign of good progress that an individual society, merely affiliated to the Union, should nine years later be able to undertake the responsibility of publishing a similar journal itself.

A PORTRAIT GALLERY.

Spiritualism is shortly to have a "Portrait Gallery" of British mediums, lecturers and writers. Mr. G. E. O. Knight, Managing Director of the Golden Vista Press and Anglo-American Publications, writes me outlining the scheme. The book will appear, he tells me, in the late Autumn. The new work will be produced under the joint editorship of Mrs. St. Clair Stobart, Capt. Leith-Hay-Clark and Mr. Knight. The whole of the profits arising out of the sale of the book are to be devoted to the Spiritualist Community, of which Mr. Hannen Swaffer has, since the promotion of Sir Arthur Conan Doyle, been made President. The price of the volume will probably be 7s. 6d. "Everybody of note in Spiritualism in this country will be found in its pages," Mr. Knight writes me. "We shall publish the latest photograph and a short biographical sketch of the career of each selected individual." Mr. Knight voices the hope that the new work will free the Spiritualist Community from debt. OBSERVER.

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FRIDAY, AUGUST 22, 1930.

THEY ARE STILL OURS!

THE great test of any form of religious faith is whether it will meet our needs in the hour of crisis, and it is just here that the Spiritualists' philosophy vindicates itself.

As the poet Lowell says:

"Faith is a goodly anchor when skies are sweet as a song," but the testing time comes when in moments of stress and difficulty, whether caused by unfortunate circumstances in life, by sickness, disaster or death, one's faith will stand the strain of circumstances. A story is told of the late Bishop of London (which may not be true), to the effect that on one occasion during a serious illness he called in his medical adviser, who told him that it was necessary he should go for a holiday to the South of France. The Bishop protested that he was too busy, and could not spare the time to go to the South of France. "Well," said the doctor, "you have your choice. You either go to the South of France or to Heaven." That decided the matter. He went to the South of France. Even though the story be not true (for many stories are told concerning Bishops) it has the value that it at least presents a point of view, and there are many who talk of the glories of Heaven who show indescribable terror whenever there is the slightest danger of their entering into its joys.

If life means anything at all, it at least means that there is a purpose in our being. That there is some reason for our location for a while amid earthly scenes, and if that be so, then it should be the object and purpose of every true man and woman to fulfil the purpose of earthly existence, and live as long as he ought. But there comes a time, through illness or age, when one is incapable of fulfilling the useful functions in life, or even absorbing the lessons which life can teach; and when that stage is reached it should be as natural for man to pass through the gates of death into life eternal, as it is for the individual to step from the schoolhouse to the workshop. Yet one has but to visit a public cemetery and see the tear-dimmed eyes and the professions of hopelessness, even while the parson utters his prayers, to realise that current theology (broad though it may be in comparison with that of a few generations ago) has not enabled men to say: "O grave, where is thy victory?"

It is in such circumstances as these that Spiritualism stands out in striking relief. We know few cases, very few, where Spiritualists who have themselves received communications from the spirit world have been perturbed by death. Very few in which tears have been shed, and very few in which the usual black trappings of woe have been in evidence.

A dear old friend of ours only a few years ago was taken ill. She had passed the fourscore mark, and the doctor was called in. "You have a severe cold," he said, "but keep yourself warm for a week or two, and we shall

have you up and about again." Looking up to him with earnest eyes, she said: "Do you know that is the worst news you can give me? My sight is failing. My memory is going. I cannot walk about as I did, and I feel sometimes that I am fettered. I want to be free!" And soon afterwards, in the quietude of the dawn, she slipped her moorings, and passed out into the larger life.

It was only in May last that Sir Arthur Conan Doyle wrote us to the effect that he had just made some gramophone records, and some records for the "talkies," and our issue of May 16th we quoted his remarks: "future generations would soon be able to say that 'He being dead yet speaketh.'" If there is one thing sure concerning the Spiritualistic philosophy, it is that it does stand men in good stead when they know that the hour of dissolution approaches. And concerning those left behind, it can be said that whilst the physical form is missed, the happy smile, the cheery word is no longer visible or audible, yet we mourn not as those without hope, for we realise that though those we love have passed through the gates of death, they are still ours. Every soul who passes from our ranks into the larger life is not a loss, but a source of strength. Often physical disabilities have hindered their work in the later days of their life, but emergence into the larger life has meant freedom. It has meant perhaps a change of work, of difference in the form which work must take, but the same mind is endeavouring to attain the same end, and oftentimes in the quiet harmony of the home there is the conscious realisation of the presence of those near and dear to us, and thus "death is swallowed up in victory," for we realise that our feet are on the same road that theirs have trod, and that though for a time the mists hide them from our vision, their voices come to us with clearness and certainty bidding us to carry on and be faithful, for presently the severed bonds will be reunited and the old fellowships resumed.

A cutting from the "Balham News" which has come to hand reports a sermon preached by the Bishop of Tuam (Ireland) at Christ Church, Gipsy Hill, in which the Bishop discussed death, doubt, and modern criticism. He says: "There are few of us who do not pass through some period in which we doubt the truth of something which we once held firm. It is no longer possible to attribute such doubt as necessarily due to some moral defect. That used, unfortunately, to be done." He concluded by saying "Death is still the king of terrors: there is a natural shrinking from that unknown beyond, and a natural reluctance to leave behind those whom we love. For the darkness of death we need the promise of light." What a pity the Bishop does not know something of the facts of life. Death is no longer the "king of terrors." There are a dozen things worse than death, and under some circumstances there is no thing which could be more welcome. It may be true that some men shrink from the unknown beyond, but to many of us there is no longer an "unknown beyond." It is because there is a known beyond, that death has ceased to exercise sovereignty over us. The promise of the light is not sufficient to remove doubts. We must have the light itself. From the great world of spirit that light has appeared. It has illumined the path of thousands of us. It has banished the terrors and fears of the unknown, and we know that when the shadows fall upon our physical lives there awaiteth us an open door giving us entrance into spiritual activity. The Bishop of Tuam is a poor representative of the Gospel of Immortality, when he has to tell us that death is still the king of terrors. Someone should send him the remarks of dear old Victor Hugo, who, as the result of his own Spiritualistic experiences, was able to say: "When I go down to the grave I can say that I have finished my day's work, but I have not finished my life. The grave is not a blind alley, but a thoroughfare, and I shall begin my work afresh with the morning. I shall close my eyes upon the twilight, only to open them upon the dawn."

An assurance of this type is not born of fear. It is not born of creeds. It is not born of theology. It is only born of personal experience, and there are thousands of men and women in this country to-day who are as sure of

the facts as was Victor Hugo. From behind the veil comes the repeated message: "Do your duty and fear nothing." Death is not to be welcomed until it comes in the natural order; but when the purpose of earth life has been fulfilled, and the lessons which it can teach have been satisfactorily learned, it is part of the Providence of God that the ripened grain is garnered to become the spiritual food of a greater life. It is just the fact, ten thousand times confirmed, that our own loved ones are not lost beyond recall, but are ever about us, which enables us to know that though the earth may hold their bodies, they are still ours!

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CURRENT TOPICS.

THE LAMBETH CONFERENCE. After five weeks of careful sitting at Lambeth the Conference of Bishops has published a list of 75 resolutions passed, and with one exception they appear to have been unanimously adopted. On many of the resolutions "there were divisions, but the differences were not deep enough to prevent the resolutions going forth as united declarations, with the solitary exception of one upon Birth Control. Altogether we may say that the result of the Conference deliberations is a dignified and stately pronouncement, which carefully follows public opinion and studiously avoids leading it. We may say that the mountain has been in travail, and has produced a mouse, for the resolutions appear to us to be far more in the nature of an apology than a declaration. We think a conference of 300 intelligent laymen would have done better.

WHY NOT ADOPT THE BOLD POLICY. A number of the problems considered have had to do with matters of policy and doctrine. These are, of course, a matter for the Church itself, and concern its own domestic matters, and these appear to have been well dealt with. But the situation is different in regard to those sections of the Report which deal with common social problems, for these intimately affect the whole community, whether they belong to a church or not. The Report says "the Christian must condemn war not merely because it is disgraceful and ruinous and a cause of untold misery, but far more because it is contrary to the will of God." That is a splendid statement! Christianity has existed 2,000 years, but has only recently discovered this fact. It has hitherto given its blessing to armed men as they marched out to slaughter one another. It has blessed the colours of the military regiments; it has petitioned God for support in times of warfare; and it has asserted in its ritual that there is "none other that fighteth for us, but only Thou, O God." It has offered thanksgivings in the hour of victory, and endeavoured to find excuses in the hour of defeat. It is a matter for unqualified delight that the Church has at last proclaimed itself against war, but be it noted that it has waited until all the leading social bodies in the world have protested against war, and until Governments have met together in conference to devise means to prevent what public opinion has already decided is an unnecessary evil. In a word, it seems to us that the Church is the last body in the world to come to the conclusion that war is evil. Its delayed conversion is none the less welcome. We should have been better pleased if the Conference had definitely said "All war is unnecessary and unjustifiable," and had offered its services wherever they would have been helpful to settle differences. To take such a stand might be considered ideal, but if the Church does not stand for ideals, who does?

A STRANGE ANOMALY. We are pleased to see that the Conference has decided to enlarge the range of action of women within the Church. The assent seems to have been grudgingly given, and may only be exercised "under the sanction of the province of the Bishop and on request of the parish priest." An ordained deaconess may assist in the administration of Holy Baptism or may

herself officiate in baptism and in the churching of women. She may also be authorised to read morning and evening prayer and the Litany (except certain reserved portions), and with the consent of the Bishop may be invited to "instruct and preach," except in the service of Holy Communion. In a word, the Church is prepared to grant an instalment of the freedom which women are rightly claiming. It is, however, a pity that the silly pagan service of the "churching" of women is referred to at all. It seems to us a service which could be profitably deleted from the Prayer Book, especially in the light of the Bishops' proclamations on sex relationships. The Conference declares that holy marriage is a part of God's plan for mankind: that it is a national interest of supreme value; that it exists for the production of children, and then, by its ordinance in the "churching" of women, offers an apology for the carrying out of high and holy duties associated with it.

WEAK POLICY IN DIVORCE. Its attitude to divorce is one which deals with effects and not with causes. The Church is evidently prepared to administer all its rites of Holy Communion to married individuals who dwell in discord, hatred, and contempt of one another. It is prepared to recognise a bond in which one party is the victim of drunkenness, unfaithfulness, jealousy and hatred, but as soon as the principles of honour dictate that such an alliance is incompatible with the laws of God and humanity, and lead to the freedom and self-respect which only severance can give, the victim becomes penalised. The Conference appears to have merely played with the question and dealt with effects. It should be the business of the Church to be more careful as to whom it joins together. It should consider not so much the result in the shape of divorced persons, as the causes which make divorce a humane necessity in these days.

DEPENDENT ON PUBLIC OPINION. If we have offered criticism, it is not with the attempt to disparage the efforts of well-meaning persons to make some contribution to the domestic and spiritual life of the nation, but arises from the fact that in our opinion the Bishops had preferred to wait upon public opinion. Had the Bishops given us this lead 100 years ago it would have been a useful document, but to-day the things on which the Conference has declared have been long established in the public mind. Unfortunately the Anglican Church, like all others, is dependent so much upon public opinion that the inspiration from a higher life has not been sufficiently in evidence to enable it to stand for principles, when such principles be in advance of public thought and practice. Social, moral and spiritual reform is in the air. The Lambeth Conference has simply laid down what has already been done in the main by everybody that matters outside the Church, and if our social reformers go on working for another twenty years, another Conference will have to be called to again bring the Church up to date.

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LET the fruit pray for the welfare of the leaf.
BE yielding to thy superior; be affable towards the young; be friendly with all mankind.

WE have received a copy of the 1930 "Examination Results" of the B.S.L.U.'s Education Scheme. The pamphlet, which is very well produced, not only gives the actual results, but supplies other valuable educational statistics of great interest to the Lyceumist. It may be obtained from the Secretary of the Education Scheme, Mr. A. T. Connor, 13, Claremont Road, Forest Gate, London, E.7.

OF special interest to those interested in the literature of Spiritualism is Messrs. W. & G. Foyle's new catalogue of books on "Occultism and the Occult Arts." The catalogue contains a section dealing exclusively with Spiritualistic literature. Many rare and out of print works are included in the various sections. Messrs. Foyle will be pleased to send copies of their catalogue (No. 10) on application to their offices, 119-125, Charing Cross Road, London, W.C.2.

THE LATE MISS MARY E. FEARN.

MISS DAISY FEARN, of Worthing, kindly supplies us with the following information concerning her sister, whose transition was announced in our last issue.

Miss Mary E. Fearn was born on November 19th, 1851, and was brought up as a Church member, singing in the choir and taking an active part in Church matters. At the age of sixteen her father passed to the Higher Life, and when, owing to her deep affection for him, she asked the local clergyman concerning his fate, he with sadness told her that he could not say, as her father had not regularly attended Church. This caused Miss Fearn a great shock, and caused her to retire from her activities in Church work. Her mother had been a member of the Society of Friends.

One day walking in the village she encountered an old lady reading "The Medium and Daybreak," and questioned her concerning it. She was told the paper would not interest her, but persisted that she would like to read it. Eventually she sat in circle with the old lady for investigation, and received undoubted proofs of the continued existence of her dear father. Miss Fearn had sat with many of the pioneers of Modern Spiritualism. She was personally acquainted with the Fox Sisters, Mrs. Emma Hardinge Britten, Messrs. Hoperott, Cecil Husk, and Williams, and there are few, if any, forms of spirit manifestation which she had not witnessed.

She worked for some time with the late Mr. D. Younger in spiritual and magnetic healing, and effected many cures.

Starting her Spiritualistic work in Worthing about 1919, she gathered round her a small but earnest band of seekers. In 1920 a hall was engaged, and a small Society formed, which became the nucleus of the present church. The Society was driven from pillar to post, and many times arrived at a hall previously engaged, only to find themselves locked out because they were Spiritualists. They were continuously subject to attack, and even the landlords of the houses in which they lived were waited upon and asked to terminate their tenancies. All obstacles were presently overcome, and on October 14th, 1925, the wishes of Miss Fearn's heart and the crown of her work were granted when the Mayor of Worthing laid the foundation stone of the new church. This venture entailed a debt of £1,200, and it required great courage and indomitable pluck to face the future and carry on. Feeble and frail physically, but spiritually strong, she was enabled to complete the building, and on March 24th, 1926, the late Sir Arthur Conan Doyle officiated at the opening. By June, 1929, £800 had been paid off the Society's debt, leaving only £300 owing, and at the time of Miss Fearn's passing the debt had been reduced to £130, with a sum of about £60 in the bank. It was entirely due to Miss Fearn's personality and tireless energy that the work was carried on with such success, for her spiritual strength frequently overcame bodily ill health and inspired others.

Miss Fearn never refused help financially or otherwise when she knew the need was real, and her home always had an open door for the true investigator into Spiritualistic facts. It is to be fervently hoped that others will arise to follow on the work.

REMEMBRANCE.—You will always rejoice in good memories, but the bad ones only bring regret. Memory is almost the only thing that you take into the other world. Rest assured that you will be met on the other side by your stock of memories, and try and make that stock a large one of good memories. Then you will be blessed with good companions.—TRUTH BEARER.

MADNESS.—Some people are considered mad when they say or do something unusual. Now, if all were mad who did or said unusual things, there would be no progress. Most steps in advance of knowledge have been termed madness. Always enquire seriously into anything new, or seemingly mad, before condemning it. If this had been done in the past there would not have been so many martyrs to new truths, for just a little enquiry would have saved many from death.—TRUTH BEARER.

ANOTHER VACCINATION DEATH.

FURTHER evidence of the adverse effects which frequently follow vaccination was submitted recently to the Birmingham Coroner during the course of an investigation into the death of a child aged two.

The mother said the child was vaccinated by a public vaccinator on July 24th. Two days later a doctor had to be called, and he pronounced the child's condition critical. The doctor, added the witness, stated at the time that he thought that the illness arose from vaccination. The vaccination doctor himself also called, and said that the child was quite normal.

Later, however, the child had to be removed to hospital, where it subsequently died. Witness said that prior to the vaccination the child was healthy, and in her view the death was caused by vaccination.

We have frequently referred to the consequences which often follow the pumping of filth into the blood stream by the process of vaccination. This is but another case in point.

ROCHESTER SQUARE SPIRITUALIST TEMPLE.

ONE hears much of the "aura" in Spiritualist speeches and demonstrations. It is undoubtedly a mysterious and unknown quantity to the majority of people. At Rochester Square Spiritualist Temple, London, on Thursday, August 14th, a large congregation were entertained and instructed by a lecture on this deeply interesting subject by Mrs. T. Tims, Dipl. S.N.U. The audience were held bound by the thoroughly clear and lucid manner in which the subject was presented, and the coloured charts showing the aura as seen by the clairvoyant. Some charts were shown, and their meaning demonstrated. At the finish the audience spontaneously broke into vigorous applause. Following a short interval the lecturer proceeded to read a number of the "auras" seen with members of the audience, which was again greeted with vigorous applause. Altogether a real enjoyable and most instructive evening. Rochester Square members have had many instructive and helpful meetings in the past, and are fortunate in having such a large and artistic Temple in which the truth pertaining to Spiritualism may be expounded.

PSYCHIC STUDIES: THE PATHWAY.

ONE beautiful summer afternoon I was lying on the grass beside a running brook of sparkling water. Ancient trees of oak and chestnut, spreading their leafy branches overhead, afforded a welcome shade. In front of me was a mossy path, where the golden buttercups struck yellow flashes of light amid the green. The varied hues of flowers and trees were so lovely and harmonious that a deep inward peace pervaded my consciousness. Far away on the distant hills the radiant sunshine gleamed like molten gold, forming a ladder of shining ethereal irradiation reaching to the sky. It seemed the entrance to a wonderful city, where splendours beyond imagination awaited the pilgrim who should enter. And as I gazed with rapture at that beautiful picture, I saw white-winged messengers passing to and fro. Some were coming earthwards, doubtless to minister unto some despairing or suffering soul in this sin-bound sphere. Others travelled heavenwards, and looking more intently I noticed they carried a burden folded in their aerial wings. I longed to see what they carried so closely, and my active thought reached the angel through. Deliberately one messenger stepped aside and turned towards me. She opened wide her radiant wings, and nestling to her bosom was a tiny babe. Placidly content and rested within those tender arms, bearing it so lovingly to the heavenly home. A cloud of snowy vapour shut out the celestial vision. A bird poured forth a melody of sweet singing, and the little brook sang in chiming rhythm the sacred words: "The least that ye do unto my little ones, ye do it unto me."—DOROTHY AGNES.

DEATH—A DISCREDITED BOGEY.

3v "DISCIPULUS."

It was in the Summer of 1916 that my young friend, Tom Travers, was instantly killed in his dug-out by a large shell, very soon after his arrival in the trenches. His parents are old friends of mine, and I had known him from his infancy.

On January 5th, 1925, eight and a half years later, it being my wife's birthday, as she is gifted with psychic power, we had a table sitting, in the hope that her mother would come to greet her upon the occasion, and in this we were not disappointed.

During the sitting my wife went under control, and turning to me and speaking in a loud voice, quite different to her usual manner, said, "I'm Tom Travers, and I have come to thank you for trying to bring the light to my mother." "Yes," I replied, "I have tried, but as she thinks it is wrong, I do not care to say nay more to her at present." "Better not," he replied, "but I want you to know that your efforts have not been in vain. She knows that it is true, but won't admit it. She often talks to me unconsciously, but both father and herself are too material to accept the truth. I am more often in your house than in my own home, for there is such a lovely avenue of light to your house, and the way is open to me."

I must explain that many months ago I felt it my clear duty to tell Tom's mother that he had on several occasions manifested his presence, and seemed sad and regretful that he could not get into touch with and speak to his own people. Now this lady is fully aware that I have often been privileged to converse with my relatives and friends who have passed through the change called death, and I did my best to try to persuade her to go to a first-class medium, and so afford him an opportunity of speaking to her. To my great regret she refused, saying that she thanked me for my good intentions, but that to do so was contrary to her religious convictions.

I was very disappointed, for that it can be wrong for a mother to speak to her own son, under any conceivable circumstances, I cannot bring myself to believe, and I deeply sympathise with poor Tom, who thus had the door of communication left unanswered to his appeal.

Continuing, he said: "What I do not understand is how I got there." I explained to him that he had been instantaneously killed by a large shell, in the trenches, and his body blown to pieces.

In a tone of wonderment he replied, "But I'm just the same." "Of course," I replied, "but you are now in your spirit body, and your earthly body lies buried in the earth."

"All that I remember," he said, "is my head falling forward (here my wife's head gave a quick downward nod) and then my grandmother coming to me." I asked which one, and he replied, "Grandmother Exray."

This was his maternal grandparent, and his closest relative in spirit life, and the fact that she had passed over years before he was born is rather good evidence how parents watch over their children's children, even though their mortal eyes never beheld them.

He continued: "I am with a company of young friends whom I knew before I came here." I asked him which plane he was on, and he said, "All I care to say is that I am on the learners' plane." He thanked me again most earnestly, and asked me to thank my wife also for opening the door for him to come through, and so giving him the opportunity to thank us both for all that we had done for him. He said he believed that he had managed to make his presence known upon several previous occasions. I replied in the affirmative, asked him to come again, and said that it gave us great pleasure to try to help him, and with a mutual "God bless you, good-night," he left us. He has talked with us also on later occasions.

Those who have read "Private Dowding" will observe the great resemblance my friend's account of his transition bears to the narrative of Mr. Tudor Pole's soldier communicator. Both of them though facing death were totally ignorant of the conditions of the next life, not having been

privileged to learn that death is "but the door through which we pass to regions more sublime."

Can we not, therefore, understand and sympathise with their vast astonishment when they discovered that they were "just the same," in possession of solid bodies, and all their faculties, and feeling more alive than ever?

Upon the tomb of the "Unknown Warrior" in Westminster Abbey you will see the words, "Dying, and behold! we live" (II. Cor. vi. 9), and when I gaze at the crowd of people paying reverent homage to our valiant ones, to whom duty was more than life, I feel sad so very few of them are aware of the glorious truth that "the resurrection of the body," that spiritual body which St. Paul tells us of in I. Cor. xv., is as immediate as it is complete. That it is literally true that "death is swallowed up in victory," and that "we shall all be changed, in a moment, in the twinkling of an eye, and the dead shall be raised incorruptible."

My friend Tom has afforded me first-hand proof of the literal truth of the great Apostle's words, for did he not find himself "in the twinkling of an eye" changed out of his perishable "natural" body into his "spiritual and incorruptible" body, much to his surprise and bewilderment at so very unexpected an experience.

Verily, in his case death was without sting, and was swallowed up in victory, and the grave was vanquished.

If, in some small way, I have been able to help him, he on his part has furnished me with still further proof that the power of death is short-lived; in fact, has no real existence save in the minds of those who will not seek and find for themselves, that it is but the awesome and forbidding door through which we must all pass to "Another golden chamber of the King's, larger than this we leave, and lovelier."

In the beautiful words of Ella Wheeler Wilcox:—

"And so for me there is no sting to death,
And so the grave has lost its victory.
It is but crossing—with a bated breath
And white, set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before."

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CORRESPONDENCE.

ADVERTISING SPIRITUALISM.

SIR,—Now that there is talk on Spiritualism in the newspapers, so ought we Spiritualists to grasp the opportunity by advertising the services, etc., in the local paper. I note with disappointment that the secretaries do not advertise enough, nor let the public hear of Spiritualism.

We must not be content with church membership, but share the great truth with the public who are striving after it. Membership in the churches should not be falling off as it is, but should grow enormously, owing to the publicity given it in the newspapers.

ARTHUR REED.

PRAYER.

SIR,—The Compiler of "More Spirit Teachings" has raised a very important point, viz., "Where is God?" Stainton Moses' inspirer speaks of "the vast distance that must separate God from man," and of "agencies between the Most High and His children." These are ancient mistaken ideas. God is everywhere. He is on all planes. There is no place where He is not. He is within us and around us. He is near and He is far. We should aspire to Him on the highest plane, and cultivate our finest, innermost spirit body and the "Good Mind." God is Universal Spirit. Not a Spirit apart from His children, but enveloping them in Himself. No one and no thing can come between us and God—Universal Spirit. The understanding and assimilating of this Truth is a great need, which will act marvellously on the minds of people. Mentally or consciously people are now far from God. What we need is to be CONSCIOUS of our nearness, for we are actually in direct contact with Universal Spirit, God.

A. L. WAREHAM.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 24TH, at 2-30, Lyceum.
At 6-30 & 8-15, Mr. TOMMEY (Leek).
MONDAY, at 3, Mrs. ROSTRON. At 8,
MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. HOPE.
FRIDAY, WHIST DRIVE at 8. 1/- each.
SUNDAY, AUG. 31ST, Mrs. F. TAYLOR.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, AUG. 24TH, at 11 and 6-30,
and MONDAY, AUG. 25TH, at 8.
Mrs. N. HAIGH (Huddersfield).
SUNDAY, AUG. 31ST, Mr. A. WHYMAN.
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 24TH, at 10-30, Lyceum.
At 3, OPEN CIRCLE, Mr. ALEXANDRA
At 6-30, LYCEUM OPEN SESSION.
MONDAY, at 8, Mrs. FERGUSON.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 & 8, Miss GOODWIN.
SUNDAY, AUG. 31ST, Mr. TONGE.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 24TH, at 10-30, Lyceum.
At 3, 6-30 and 8, Mrs. SPENCER,
Dipl. S.N.U. S.A.
MONDAY, at 3 and 8, Mrs. LYNCH.
TUESDAY, at 8, WHIST DRIVE. 1/-.
WEDNESDAY, at 3 and 8, Miss SELLERS
SUNDAY, AUG. 31ST, Mrs. WILLIAMS.

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

SUNDAY, AUG. 24TH, at 2-30, Lyceum.
At 6-45 and 8, Mr. J. SMITH.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. BURTONWOOD.
WEDNESDAY, at 3, Mrs. SAVAGE.
THURSDAY, at 8, Mrs. PITT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 31ST, Mrs. M. BRIGGS.

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

SUNDAY, AUG. 24TH, at 6-30 and 8,
MR. MINNERY.
MONDAY, at 3 & 8, Mrs. EROADHURS.
WED. & SAT. at 8, PUBLIC CIRCLE.
THURSDAY, at 3 and 8, Mrs. SHEPHERD
SUNDAY, AUG. 31ST, Mr. GRAYSON.

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

SUNDAY, AUG. 24TH, at 2-45, Lyceum.
At 6-30 and 8-15, Mrs. CROMPTON.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, SERVICE.
SUNDAY, AUG. 31ST, SERVICE.

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

SUNDAY, AUG. 24TH, at 2, LYCEUM.
At 3-45, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. ENTWISTLE.

MONDAY, at 3 and 8, Mrs. HIBBERT.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, at 3 and 8, Mr. MAYHEW
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.
SUNDAY, AUG. 31ST, Mrs. PITT.

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

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 24TH, at 10-30, Lyceum
At 3, OPEN CIRCLE.
At 6-30, Mrs. SKEER.
WEDNESDAY, at 8, Mrs. HARTLEY.

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

SUNDAY, AUG. 24TH, at 6-30 and 8,
MR. C. ROACH.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. SKEAT.
At 8-30, OPEN CIRCLE, Mr. JENKINSON
THURSDAY, at 8, Mrs. S. F. LANGFORD
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 31ST, SERVICE.
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. 24.—Mrs. YATES.
AUG. 31.—Mrs. CHARNLEY.
SEPT. 7.—Mr. MUSGROVE.
SEPT. 14.—HARVEST, Mrs. J. GREEN-
WOOD, J.P.

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

SERVICES : SUNDAYS, at 3, 6-30 and 8.
AUG. 24.—Miss SUNDERLAND.
AUG. 31.—Mr. THOMPSON.
SEPT. 7.—Mr. BENTLEY.
SEPT. 14.—Mrs. WHITLEY.

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. 24TH, at 10-15 and 7,
Mrs. G. DAVIES.
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. 24TH, at 11-15 and 7,
Mr. MEADS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SATURDAY, AUG. 23RD, at 7-30, and
SUNDAY, AUG. 24TH, at 11 and 6-30,
Mr. HARRY BODDINGTON, S.N.U.,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 24TH, at 3-30,
CLAIRVOYANCE.
At 6-30, Mrs. LILLEY,
Address and Clairvoyance.
WEDNESDAY, at 7-45, OPEN CIRCLE.

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

SUNDAY, AUG. 24TH, at 6-30,
CAPTAIN FROST, Address.
THURSDAY, at 8, Mrs. STOCKWELL,
Psychometry.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 2 RD, at 7, and
SUNDAY, AUG. 24TH, at 3 and 6-30,
SERVICES.

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

SUNDAY, AUG. 24TH, at 7,
Mrs. EDEY,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mr. J. WAITE,
Address and Clairvoyance.

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

SUNDAY, AUG. 24TH, at 3, LYCEUM.
At 6-30, Mrs. B. PETZ, Artist Medium.
Address and Clairvoyance.
THURSDAY, at 7, Mr. DAVIS (Bourne-
mouth), Address and Clairvoyance.

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. 24TH, Mr. RICHARDS
(President), Address.
Clairvoyance by Mrs. STAFFORD
(Portsmouth).
SUNDAY, AUG. 31ST, Mrs. PATTERSON,
Address and Clairvoyance.

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

SUNDAY, AUG. 24TH, at 11 and 6-30,
Mrs. INSTED.
THURSDAY, at 8, Mrs. CROXFORD.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, AUG. 24TH, at 6-30,
Mrs. E. CLEMENTS, Dipl. S.N.U.,
Address and Clairvoyance.
SUNDAY, AUG. 31ST, Mrs. WORTHING-
TON, Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, AUG. 24TH, at 11 and 6-30,
Mrs. R. DARBY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, Mrs. M. MAUNDER.

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.

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

SUNDAY, AUG. 24TH, at 6-30,
MRS. MOTE,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, Ladies' Own, MRS.
SOONES.
WEDNESDAY, at 8, MRS. PODMORE.

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

SUNDAY, AUG. 24TH, at 7,
MRS. STRONG,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, AUG. 31ST, MR. MILLET.

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

SUNDAY, AUG. 24TH, at 11,
MR. B. LELLIOTT,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MR. AND MRS. BAIN,
Address and Clairvoyance.
MONDAY at 8, Members' Meeting, MRS.
KENT.
THURSDAY, at 8, Public Clairvoyance
by MISS MANSFIELD.
On Monday, Aug. 25th, and Sept.
22nd, from 2-30 to 6, MR. JONES and
his control, "Medicine Man," will at-
tempt to diagnose, heal, and give advice
on health and dietetics.

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

SUNDAY, AUG. 24TH, at 11, CIRCLE.
At 6-30, MISS MADDISON,
Address and Clairvoyance.
MONDAY, at 2-30, Ladies' Meeting,
MISS RUTH GOLDSMITH.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, AUG. 31ST, MRS. EVANS.

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

SUNDAY, AUG. 24TH, at 7,
MRS. CLEGHORN.
SUNDAY, AUG. 31ST, MR. G. SHARPE.

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

SUNDAY, AUG. 24TH, at 11, to be
arranged.
At 7, MISS H. WRIGHT.
WEDNESDAY, at 8, MRS. EDWARDS at
Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

FRIDAY, AUG. 22ND, at 8,
MRS. B. STOCKWELL.
SUNDAY, AUG. 24TH, at 7,
MRS. M. LINES.
FRIDAY, AUG. 29TH, MR. J. POLLARD.
SUNDAY, AUG. 31ST, MRS. E. HINES.

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

SUNDAY, AUG. 24TH, at 11 and 6-45,
BROTHER JOHN and MRS. J. HAM-
MERTON.
WEDNESDAY, at 8, SERVICE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 24TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, MR. P. MILLS-TANNER
Address and Clairvoyance.
MONDAY, at 3, Ladies' Meeting, MRS.
ROAN, Psychometry.
At 8, HEALING CIRCLE. All welcome.
THURSDAY, Open Discussion Group.
FRIDAY, at 8, Meeting for Clairvoyance
SUNDAY, AUG. 31ST, MR. H. BOLTON.

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

SUNDAY, AUG. 24TH, at 7,
MR. M. GITTLESON.
THURSDAY, at 8, MRS. M. E. HARVEY.

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

SUNDAY, AUG. 24TH, at 6-30,
MRS. VIOLET CROXFORD,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. M. MORRIS,
Clairvoyance.

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

SUNDAY, AUG. 24TH, at 11-15,
MR. COUZENS.
At 7, MRS. H. V. PRIOR.
WEDNESDAY, at 8, MRS. S. D. KENT.
SUNDAY, AUG. 31ST, MR. G. BOTHAM.

East London Spiritualist Mission,
EARLHAM HALL, FOREST GATE.

AUG. 24.—Address and Clairvoyance.
AUG. 31.—MISS GOLDSMITH.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN, MOR-
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SUNDAY, AUG. 24TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MRS. E. PUSTERLA.
TUESDAY, at 3, MISS J. PROUD. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, AUG. 24TH, at 7,
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TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, Psychometry. Silver
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FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, AUG. 31ST, MRS. A. DE
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SUNDAY, AUG. 24TH, at 3, LYCEUM.
At 6-30, MR. J. WAITE,
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OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
Appointment.
WEDNESDAY, at 8, OPEN-AIR MEETING
at Junction of Downs Park and Pem-
bury Road.
THURSDAY, at 8, Flower Readings by
MRS. LILY KING. Silver Collection.
SUNDAY, AUG. 31ST, MRS. CORNWALL.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, AUG. 24TH, at 7,
MR. WHITE and MRS. TREADGOLD
WEDNESDAY, at 3, MISS JOAN PROUD.
THURSDAY, at 8, MISS MADDISON.

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At 7, MRS. RAYFIELD.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS EVA CLAEKE.

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

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MRS. M. A. MAUNDER,
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. E. NEVILLE,
Clairvoyance.
SUNDAY, AUG. 31ST, MR. E. SISSON.

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TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD,
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At 8, MR. SERGEANT.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
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CLAPHAM, N.

SUNDAY, AUG. 24TH, at 6-45,
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SUNDAY, AUG. 31ST, MR. EDWARDS.
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CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 24TH, at 7,
MISS L. THOMAS.

THURSDAY, at 3, Ladies' Meeting, Miss
L. THOMAS.
FRIDAY, at 8, Experiences related by
Members. Clairvoyance.
SUNDAY, AUG. 31ST, MR. R. THORNTON

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

SUNDAY, AUG. 24TH, at 6-30,
MADAME ROSETTA HOLT,
Address and Clairvoyance.
MONDAY, at 8, in SMALL HALL,
MRS. B. STOCKWELL, Clairvoyance.
OPEN CIRCLE, MRS. M. LINES.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 24TH, at 11, Address
and Clairvoyance.
At 6-30, MR. T. W. ELLA.
WEDNESDAY, at 7-30, Address and
Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, AUG. 31ST, MISS THORNDICK.

Lewisham Spiritualist Church,
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(op. Prince of Wales Playhouse).
SUNDAY, AUG. 24TH, at 11-15, CIRCLE.
At 6-30, MRS. MEURIG MORRIS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS. V.
CROXFORD, Address and Clairvoyance.
WEDNESDAY, at 8, MRS. E. PRINCE.
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FRIDAY, at 8, MEMBERS' DEVELOPING
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SUNDAY, AUG. 31ST, MRS. CLEGHORN.

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STRONE ROAD.

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CIRCLE. At 3, LYCEUM.
At 6-30, MR. A. L. MEAD.
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At 8, MRS. E. EDEY.
SUNDAY, AUG. 31ST, SERVICE.

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MR. ARNOLD AND MR. ATMOOR.
SUNDAY, AUG. 31ST, MRS. E. BALMER

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Address and Clairvoyance.

THURSDAY, at 8-15, MRS. LILLY,
Address and Clairvoyance.

SUNDAY, AUG. 31ST, MR. A. BERNARD.

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

Southall Spiritualist Society,
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Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING, held
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SUNDAY, AUG. 31ST, MRS. GOLDS.

Streatham Christian Spiritualist Church
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SUNDAY, AUG. 24TH, at 11, SERVICE
and CIRCLE.

At 6-30, MISS JOAN PROUD,
Address and Clairvoyance.

WEDNESDAY, at 3, Ladies' Meeting,
MRS. MAUNDER.

At 8, Service as usual.

SUNDAY, AUG. 31ST, MR. GEO. PRIOR.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
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Point Station).

SUNDAY, AUG. 24TH, at 11,
MR. BATES.
At 6-30, MRS. PRINCE.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Ladies' Meeting,
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WEDNESDAY, at 3, CIRCLE. At 8, REV.
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SUNDAY, AUG. 24TH, at 6-30,
Mrs. AMY FLETCHER,
Address and Clairvoyance.

WEDNESDAY, at 7-45, MISS MOORE.

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

SUNDAY, AUG. 24TH, at 11-15, Service.
At 7, REV. J. J. WELCH.

WEDNESDAY, at 8, Mrs. B. STOCKWELL
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THURSDAY, AUG. 28TH, at 8, **Miss R. WARD,** Psychometry.
SATURDAY, AUG. 30TH, **Miss F. FALLOWS.** SUNDAY, AUG. 31ST, **Mrs. D. KENNEDY.**
THURSDAY, SEPT. 4TH, **Mrs. B. STOCKWELL.**

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