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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,234—VOL. XLII.

FRIDAY, SEPTEMBER 19, 1930.

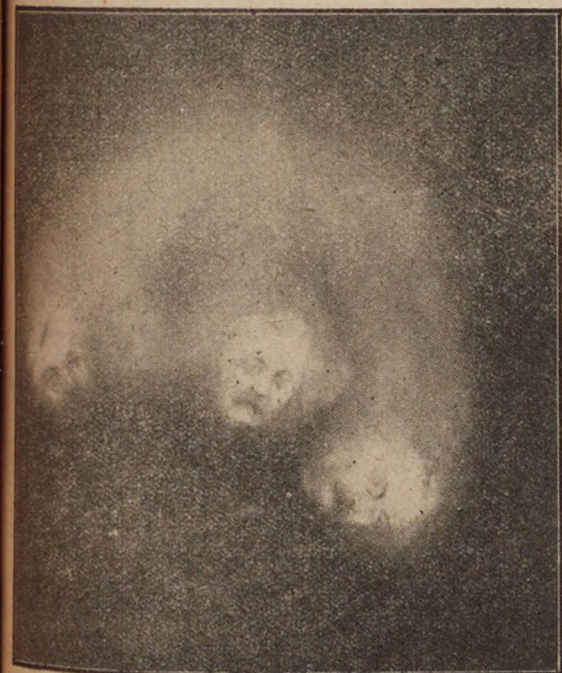
PRICE TWOPENCE

## SIR ARTHUR'S RETURN.

By the REV. CHARLES L. TWEEDALE  
(Vicar of Weston, near Otley).

I HAD the pleasure of knowing Sir Arthur Conan Doyle well, and when I heard of his passing, I felt confident from previous experience that it would not be long before he made his presence known.

I determined, however, not to invite it, but to let it come entirely spontaneously, so that it might be the more confidential.



TUESDAY, JULY 8TH, 8 p.m.—Sitters: Mrs. M. E. Tweedale and Dorothy M. Tweedale.

"A" (one of our communicators) came at the end of the sitting, and without being asked he suddenly said: "Doyle is resting by the river bank. He will be active in a few hours. [D.M.T.: That is very soon.] Yes, he was prepared for it. His Spiritualism helped him. He will not let you down. I go now and will try to get him to send a message. Sit on Wednesday at 8 p.m."

WEDNESDAY, JULY 9TH, 12-30—Sitters: Mrs. M. Tweedale and myself.

"A" came and said that Sir Arthur would try and show himself photographically next week.

WEDNESDAY, JULY 9TH, 8 p.m.—Sitters: Dorothy M. Tweedale, Mrs. M. E. Tweedale and self.

"A" came, and said: "I am going to give you direct communication, and will try and write through 'B' [another communicator], because his writing his smaller. I am the transmitter and 'B' is the writer."

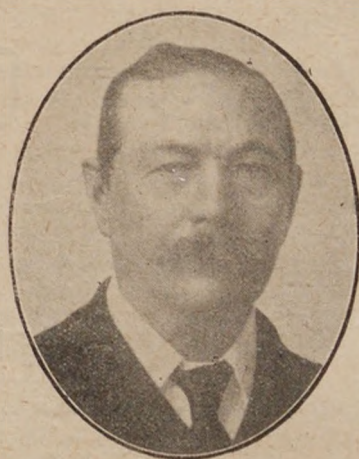
"B" now said: "Understand, this is Doyle's message."

"Well, Tweedale, I have arrived here in Paradise. That is not heaven. Oh, no! But what we should call a dumping place, for we all come here as we pass on to rest. Paradise is not heaven, but 'a park'—Persian word. I am still waiting. I will from time to time give you descriptions of my surroundings. When I awoke I was astonished and surprised

beyond measure at finding myself so free and well. Words cannot describe the feeling, and one of the first to greet me was Crookes, I am so bewildered. I will give you good evidence for your wonderful pen. The people here are giving me a great welcome, and I have much to say later on. I am here just in time for your Church Assembly (the Lambeth Conference). I will give them something to talk about."

"B" concluding, said: "Sir Arthur will be able to write himself soon, as he has sat (when on earth) under the same conditions; and is used to it."

MONDAY, JULY 14TH.—Sat with that wonderful psychic, Mr. William Hope, of Crewe, under good test conditions. I took a new, unopened packet of plates, loaded the slides and signed the plates myself, carefully inspected the camera, lens, slide, and background. After loading the slide, I put it in my pocket and proceeded to the camera and thence back to the dark room after the exposure, where I developed



the plates myself, and Hope was never allowed to touch them or place his hands over them.

On the first plate are three faces in cloudy banks of ectoplasm around my head, upon which one face is partly superimposed. They are clearly recognisable as pictures of Sir Arthur, thus fulfilling the forecast of July 9th.

After the exposure and development of the first pair of plates a remarkable thing happened. Seeing that the faces were in a cloudy band of ectoplasm, and that one was superimposed on my own head, before the second pair of plates were exposed I cried aloud the moment before the exposures were made: "Will the manifesting personality please take care not to show up on my face?"

On developing these exposures, one of which bore an extra, I found that the face had left the ring of ectoplasm above me, as requested, and shown itself close to, but not touching, my head.

This picture shows a much younger man, but I have not yet been able to get the necessary confirmation establishing its identity. The fact, however, that the face stands out clear from the ectoplasm and from my own face (in answer to my request) is remarkable.

Concerning the first photograph obtained, Lady Doyle, writing under date July 28th, 1930, says: "We have no doubt whatever about it being my dear husband, and we think it delightful that he should demonstrate his continued activity so quickly from the other side by sending such proof." She also describes it in a letter to the press as "one hundred per cent. evidential."

TUESDAY, JULY 15TH.—"A" came, and said he was transmitting and passing the message on to "B."



"B" then said (B for Doyle): "I am just beginning to know my way about. I find that all we have on earth seems to have its counterpart here—flowers, trees, birds and animals; but the greatest thing is the feeling of freedom. When I appeared at the Memorial meeting I held something in my hand, and there was a medium in the centre of the hall who saw it."

THURSDAY, JULY 17TH, 1 p.m.—As I was examining a print of the photograph, my wife saw a tall, broad-shouldered man walk away from my back. "B" afterwards said, "That was Doyle."

SATURDAY, JULY 19TH, 8 p.m.—"I am glad I got through to you, and on the photographic plate. What do your bishops have to say now?"

MONDAY, JULY 21ST, 8 p.m.—"B" writing ("B" for Doyle): "I thank God there is no sleeping until the Last Day, whenever your heads of the Church think that may be. I am alive, and by the grace of God I hope to continue the work that I began. There is no resurrection of the flesh (the physical body) as the Church preaches."

"B" now said: "Doyle will, in time, write himself."

FRIDAY, JULY 25TH.—Sitters: D. M. Tweedale and Mrs. M. E. Tweedale.

"B" (for Doyle): "You are to have great upheavals in religion. This is a message for your father: I. Cor. c. xii, verses 7 and 31, 'But the manifestation of the spirit is given to every man to profit withal'; 'covet earnestly the best gifts.' I am here, full of activity. There is so much to learn, but plenty of time to do it in. Being prepared, I could throw off the old coat (the mortal body) quite easily."

message from your people. There is nothing in Spiritualism contrary to Christianity. The New Testament is full of it from beginning to end. It was always a mystery to me why the Churches do not jump at this opportunity of adopting this great truth and save themselves from destruction. Now I am getting used to my surroundings, I hope soon to be able to write myself. I am doing my best with my own family to establish my identity. My messages to you are to throw light on the future world and to carry on my work by broadcasting."

"B" then said: "I am B. Doyle is going now to try to sign this." Then came the signature—"Arthur Conan Doyle"—thrice repeated, as here shown.

I at once ran to my study for a copy of "Wanderings," presented to me by Sir Arthur in 1921, and compared these signatures with his on the book, and found them practically identical. It was an astonishing sight to see the planchette, on which were two pairs of hands, write this off without hesitation, and wonderful to see it lift up to cross the "A" of the first word. I am certain that none of us had the slightest notion of Sir Arthur's signature, nor could we have written it normally for a king's ransom. Lady Doyle, to who they have been shown, describes them as "remarkable."

MONDAY, AUG. 18TH.—Sitters: M. E. Tweedale, D. M. Tweedale.

"B" came and said: "Doyle will try to get through." Sir Arthur then wrote: "This life is quite a wonderful life, very real, full of energy and interest. As there is no trade or commercialism, so there is no bluffing one's neighbours. Everything is above board. I am younger looking than I

*Arthur Conan Doyle*

SIGNATURE  
IN LIFE.

*Yours sincerely  
Arthur Conan Doyle*

Others, who loved the world to the extinction of everything of real importance, find that a difficult problem. My last message to-day is that Spiritualism (Christian Spiritualism) will win on its own merits, and before this time next year you will hear of two bishops turning to it in your own church."

THURSDAY, JULY 31ST, 11 a.m.—Sitters: D. M. Tweedale and M. E. Tweedale.

"B" (for Doyle): "Here is a message for you to give to the churches. We have not to fight the materialism of the scientists, but the materialism of the churches. Let them understand that creeds don't count here. (Religious creed is largely an accident of birth.) A man's deeds and life are what count. Love for others makes his journey here more smooth. There is no hell except what a man makes for himself; no eternal punishment in fire, as the Churches, especially the Roman, threaten. Sins are not forgiven except the soul concerned is penitent and wishes to do right. Later, as I gain strength, I shall have much to say about conditions here and surroundings."

THURSDAY, AUG. 7TH, 11 a.m.—Sitters: D. M. Tweedale and M. E. Tweedale.

"B" (for Doyle): "A very simple answer to clerical opponents is this: 'Follow the instruction of your Bible. What does it say? 'Seek and ye shall find. Knock, and it shall be opened unto you.' Why say 'I believe in the communion of saints,' and when the spirit friends do come, condemn them as devils? What hypocrisy! Church teaching of these matters is altogether wrong. Get back to original Christianity."

TUESDAY, AUG. 12TH.—Sitters: M. E. Tweedale, D. M. Tweedale and C. L. Tweedale.

"B" (for Doyle): "I. Cor. xii. 7. Get your Bible. The New Testament is the book of conviction. Here is a

was, and can appear and disappear at will. We are constantly having people come over here, and one or other of us go out to greet them. Their expressions of bewilderment are amusing. Time and space (as you know them) do not exist for us. We just think (of a place) and we are there. There is no difficulty, and no ill-health, except of the mind—conscience. There are not the temptations we had on earth as the mortal body is done with, and money is of no value here. Therefore all competition is spiritual.

"ARTHUR CONAN DOYLE."

My daughter inquired: "In what sphere are you?" And the reply came: "In none yet," showing pretty clearly that, as in the case of Christ, the first period of the spirit life is lived either upon, or very close to, the earth's surface, probably the former.

✱

THE sun will set without thy assistance.

WRITING from New Orleans, Mr. Horace Leaf, who is visiting America in Spiritualist interests for the third time, informs us: "I have some wonderful material gathered already this trip, among them being marvellous materialisations even in the light and on the public platforms."

AMERICAN Spiritualists have reason to feel elated over the fact that included in the list of distinguished people in the latest edition of the "Dictionary of American Biography" appears for the first time the name of Andrew Jackson Davis. The editors of this important publication have not only given the seer considerable space, but have made a real effort to deal faithfully with his life. This is another indication of the growing respect throughout the world for the Spiritualist cause.



## T. E. ROSEMARY RECORDS.

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SELECTED AND EDITED BY F. H. WOOD, MUS. DOC.

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## II.—THE LARGER VIEW OF MEDIUMSHIP:

MANY people are now familiar with the nature of mediumship. The stupid prejudice against it, so long fostered by ignorance, is slowly giving way to the recognition of it as a natural gift. The popular mind, however, still thinks it implies simple contact with the spirit world; a communicator on either side, with one medium on this.

Researches show that the problem is not so simple. As Mr. Oaten pointed out in his recent address to the S.N.U., "Mediumship is possible because the psychic faculty is common to both planes of life."

The best results are obtained only by regular sittings at a stated time, with a circle and medium on the other side, working in conjunction with our own circle and medium on this plane. The power which is drawn from the members of an earth circle sitting in harmony has its counterpart in the combined power of the spirit circle. The latter is also protective in preventing interference from other spirit people anxious to communicate. When this protective power is weak, or unable to function properly, we are liable to receive those trivial, impersonating or misleading messages which quite naturally cause scepticism and mistrust.

That is the first point I wish to emphasise in the larger view of mediumship. The Rosemary records show many comments about it. In *THE TWO WORLDS* for July 19th, 1929, I quoted our big guide Tiberius: "*We cannot protect our medium without arranging our circle over here. You are quite safe as long as you sit at the times we ask, and always pray first.*"

More recently Nona, Rosemary's special guide, wrote: "*I cannot take my own personal presence from the medium during a sitting, unless I can leave her adequately protected by another guide.*"

A few minutes later Nona passed from writing to trance speech, explaining, as she did so: "*Your brother Dennis has come, Doctor. That is why I was able to leave the control of her hand.*"

At the end of the sitting they frequently speak of "closing the door." On one occasion last February, shortly after the cruel murder in Russia of hundreds of nuns and priests, Nona ended a disturbed sitting abruptly: "*Good-night. I dare not leave open the door. Tiberius has been helping, along with others, to ease the terrible passing of these unhappy souls, and some came here with him to-night.*"

Incidents of this kind prove the necessity for constant vigilance on the part of the guides. They constitute the chief danger of irregular sitting. Nona frequently alludes to their own circle. From time to time new spirit helpers are added as the medium herself develops. "*Greater power of writing,*" explained my brother, J.D.W., "*seems to bring greater opportunities for outsiders to get through.*" The new helpers are usually strangers; chosen, apparently, because of their fitness to contribute some element in the power. After being introduced to us, they seldom write or communicate as our family guides do. The latter, we are told, "*do not draw much on the power because they are so close to you.*" It is from them we learn many interesting facts on the nature of mediumship. My own mother, S.E.W., wrote: "*It is a great comfort to me to be able to come and talk to you through this girl. Her mind is so free from all harmful thoughts or bitterness of any kind, that when the power is good it is very simple to get through to you.*"

In this one sentence we obtain a valuable hint of the kind of temperament necessary for good mediumship. H.D., another family guide, wrote: "*She is radiant enough for anything. Her aura simply flashes lights to-night.*" Equally illuminating was J.D.W.'s comment: "*She sometimes sees right into another person's mind through impressions received from a spirit friend. All mediums are not*

*sensitive to this kind of impression, but it is a protection, too.*"

I quote these extracts because in the near future mediumship will be recognised and studied by the psychologists in our universities. Their present attitude of superior aloofness will give way to one of keen interest when they recognise, as Sir Oliver Lodge has recognised in his contacts with the late F. W. H. Myers, the value of co-operation with other students who have passed over. The larger view of mediumship is a scientific question, and raises many problems for science to solve. Here is one:

Nona: "*You will have noticed that if I pause in my writing, the power goes; also that I often fill up the spaces, as it were, with irrelevant matter. I do that in order to keep the power going.*"

Nona's words explain why so much automatic script is "long-winded," but the nature of the power which needs to be kept going is a question for science to solve.

Another point familiar to investigators is the necessity for stillness during a trance sitting, and at the end of it. Sometimes Nona will write: "*Stop now, but do not move for a few minutes.*"

Again, during a clairvoyance full of evidential features, Nona said: "*The less moving about, the better for our conditions. If you move, the reflection—as a reflection in water—is broken up and gone.*"

All experienced students know these facts. But we do not as yet understand them, not having fully learned the psychic laws behind them.

The larger view of mediumship will take into account many other aspects of spiritual thought. Genius, for instance, is a form of mediumship. Impressions from the spiritual sphere is the main secret of the highest and best art. The dramatist, artist and poet are all sensitive to this impression. In my own realm of music I have received much help and inspiration from my musical guides, and through Rosemary much direct information: "*Do not forget that the closer you keep to the spirit world by thought, during this time, the easier your work, and the better the results.*" This message from H.D., came through when I was writing a cantata on "The Risen Christ," and by following the hint thus offered, my task was certainly easier, and the result, I hope, much better in consequence.

There are other aspects of mediumship which lie outside the work of Rosemary's guides. There are the healing mediums through whom such high spirits as Abdul Latif can work. There is the curing of obsession, being carried out so successfully by Dr. Titus Bull in America, with the help of a medium and a powerful band of spirit helpers.

The Rosemary guides have indicated one source of obsession and lunacy: "*Strange cases of obsession, hallucination and madness can often be traced to interference—sometimes almost involuntary—by disembodied spirits who live naturally in your own sphere. We hope that the years will bring about a great change in the treatment of these unfortunate people whose own personality is almost choked by obsessing spirits and other personalities. In many cases the people themselves are neither mad nor wicked.*"

Lastly, there is the need for educating the public, notably that section of it which has been misled by ignorant teaching. Nona has asked me to emphasise "*the absurdity of the suggestion that what ignorant people call 'meddling in Spiritualism' is harmful. To communicate with the spirit people as you do is no more harmful than—I say it in all reverence—to go to church to communicate with the Spirit of God. When visiting your church, Doctor, I have noticed that you pray to be delivered from the powers of evil; and you say, 'Lead us not into temptation.' OUR prayer is just the same. As long as you seek only the good, how can evil spirits come near? I go further, and say that to the spiritually-minded it is possible to hold communication with the lowest spirits, and receive no injury, if it be done in the name of God, and as Christ sought to help.*"

All these aspects of the larger view of mediumship should help us to realise what a precious gift it is, and what a debt we owe to our mediums. We no longer burn them at the stake, as in the days of the stupid King James, but we prosecute them under barbarous laws, with the help of police evidence obtained under false pretences.



The revision of these ridiculous Acts of Parliament would be the highest tribute this nation could pay to the memory of Sir Arthur Conan Doyle; and no better monument could mark the quiet grave in the garden at Crowborough.

Next article: "Impressions From the Other Side."

## IS THERE A CURE FOR CANCER?

THE articles on this subject which have appeared in THE TWO WORLDS have aroused widespread interest, and this week we are able to give what appears to be further evidence of the success of the "Cardigan" treatment in combating with the terrible scourge.

In publishing this further testimony, it is our hope that Mr. Rees Evans' method of treating cancer will be early investigated and put on trial by an impartial committee. If it is a cure for cancer, it will be one of the greatest blessings ever conferred upon the human race. At present it is being simply ignored. All we ask for, in spite of the great body of evidence which already appears to exist in support of the "Cardigan" treatment is a thorough and unbiased inquiry. It is not a favour we ask; it is a duty.

THE STATEMENT OF MR. DAVID JONES.

Taken May 14th, 1930.

"I have lived at 10, Elm Grove, Aberdare, for 16 years. In 1907 my late mother, who died in 1920, was suffering from cancer. That disease was diagnosed by Dr. Finney, who wanted her to undergo an operation. There was a bad cancerous growth on my mother's face. At that time I was living in Cardigan, and had heard of the Rees Evans' cure, which was then practised by Rees Evans' father and uncle. The great success of the cure was a matter of common knowledge in the district.

"I advised my mother not to undergo the operation the doctors wanted, but to come to Cardigan. She did so. My mother had only three weeks' treatment, and returned home fully cured. She lived after that for 14 years, and died, aged 84, of paralysis."

There was never any sign of recurrence of the disease.

"My mother was a firm believer, as I am, in the Rees Evans' cure, and was grateful to the day of her death to the Rees Evans family."

STATEMENT OF MRS. ROSE CHAMBERS.

Taken May 7th, 1930.

"I have resided for years at 6, Park Street, Pontycymmer, Glamorganshire. In and about 1919 I was suffering from severe pains in my left breast. I consulted my local doctor, who appeared to think the matter serious, and he advised me to see a certain specialist at Cardiff. I had advice from the latter, who definitely stated I was suffering from cancer, and he said I should require an operation. I had heard of the Rees Evans Cardigan Cancer Treatment, and saw Mr. Rees Evans, and submitted myself to him, and within some four months I returned home absolutely cured. This was eleven years ago, and I have never since suffered from the complaint. My medical doctor pronounced my cure wonderful. The treatment was purely by external application, etc. There was nothing surgical. I have since given birth to a very healthy child."

STATEMENT OF MRS. E. SENIOR.

Taken 7th May, 1930.

(Mrs. Senior's mother died after many years of great suffering from cancer.)

"I reside at 30, Wright Road, Egremont, Cheshire. Prior to March, 1923, I had been ailing for some time, and in delicate health. I saw my local doctor, and at this time a growth had formed in my left breast. It was a hard lump, causing suffering and anxiety. The doctor referred to advised an immediate operation, and a specialist confirmed this as the only means to save my life. My local doctor pointed out how serious the matter was to a friend of mine.

"I feared the advised operation, but hearing about Mr. Evans' Cancer cure and his great success, I put myself under Mr. Rees Evans' treatment in September, 1923. In

January the growth was completely removed without an operation. I have since largely gained in weight, and am now in splendid health."

## MEDIUMS IN THE EARLY CHURCH

[THE following letter was sent to the *Daily Express*, but rejected for lack of space.—ED.]

The Rev. Mr. Morse-Boycott, whose reply to Lady Doyle appears on last Friday's *Daily Express*, says: "Lady Doyle is in grave error when she asserts that the early Church used mediums." In support of Lady Doyle, permit me to point out that the Catacombs are the best evidence as to the teaching of the early Church.

As a member of the American Institute of Archaeology, I have carefully examined miles of these dismal tunnels, and have found scores of inscriptions testifying to the fact that the early martyrs were in constant communion with their departed friends, but there is not a single reference to a "priest," because no such order existed in the infant Church.

Professor Harnack, the greatest biblical scholar and "higher critic" of modern times, says: "In each early Christian Church there were at least three mediums, one for healing and two for prophecy."

Moreover, the writings of the Anti-Nicene Fathers bear abundant testimony to the fact that "Communion with the Saints" was the most potent factor in the faith of the primitive Church, and the Apostles Creed preserves the ancient phrase like a dead fly in amber.

Hermas, a contemporary and friend of St. Paul, says: "The spirit does not answer all who question, for the spirit that comes from God does not speak to man when man wills, but when God permits."

Tertullian, in his "De Anima," says: "We have to-day among us a sister who has received gifts on the nature of revelations which she undergoes in spirit in the Church amid the rites of the Lord's Day, falling into ecstasy. She converses with angels (Greek 'messengers'), sees and hears mysteries, and brings healing to those who ask."

And in his great controversy with Marcion, Tertullian made mediumistic gifts the test of truth between the two parties.

Origen, Irenaeus, St. Augustine and other early fathers have many passages proving the great importance the Church attached to intercourse with saints in the spirit world.

But in the fourth century the Emperor Constantine tried to weld all religions into one great State Church, and Christianity gradually accepted the priest, the sole, proud bridge between heaven and earth of the old pagan world. So prophecy was slain by a jealous priestcraft.

The Bible in many passages bears witness to the possibility and benefit of communion with the so-called dead, but the meaning is often obscured because our translation was made in an age that had lost the primitive faith. See, for example, I. Cor. xii. 27-30. I. Cor. xiv.

As President of the Ministers' Association of Central New York for many years, when Rector of St. Paul's, I had unusual opportunities of getting into closest touch with clergymen of all denominations, and found many, like myself, who had had their blind faith in a future life turned into certain knowledge by personal communion with disembodied saints. None of us have joined any new movement or proclaimed ourselves Spiritualists, because we believe "communion with the saints" is a normal part of the Christian religion, and the Church is materialistic and almost dead because this apostolic power is discouraged and denied.

There may be fake, mercenary mediums who prey on the credulous and discredit the truth, but counterfeit coin does not disprove the existence of real money.

JAMES EMPRINGHAM, Ph.D., D.D., S.T.D.  
63, Gower Street, W.C.1.

FEW are they who see their own faults.



## ON BEING MISUNDERSTOOD.

By W. H. EVANS.

It is the lot of most of us to be at times misunderstood. "Get wisdom, but with all thy getting, get understanding," said one of old. Before there can be understanding, there must be love, for love begets sympathy, and this quality is essential to understanding others. We may deem ourselves just, but if our justice is not tempered with mercy, it is harsh, and tends towards separateness. We can believe in the justice of God, but if God was only just, and not love, we might respect Him, but we should never love Him. Because we think of Him as love, we also think of Him as merciful. Even the justice demands that "we come not until we pay the uttermost farthing." We can acquiesce, because we feel there is love at the root of the law. In His love God forgives, but in His justice He has linked effect to cause, from which there is no escape because it is part of Him and of us.

I often think of Jesus walking about Palestine, so little understood, and so much alone. His disciples drawn to him by the magnetism of his personality, yet failing to understand him or his message. "Have I been so long a time with you, Phillip, and dost thou not know me?" What regret is there in that question, walking with them, teaching them daily, and now a question from Phillip reveals how far apart he is from them, and how little share they have in his real life. But they loved him withal, his nature compelled that, and he knew that later they would understand. He was as a father guiding his children; he could wait their coming-of-age and their growing to maturity. It came later, after his death, but not then without much travail of soul. But it came, and they lived in the light of that glorious love and learned to understand.

How many of us have found after a friend has departed from us that we did not really know him, and so had misunderstood him? There is something sweet and clean in death. When we stand on the brink of the grave which has received the body of one we had misunderstood, all their good qualities shine out, and we see at last where we were wrong. He may also have been wrong, but in death that doesn't matter; what matters is not his but our attitude. And knowing that he still lives and can know us as we are, we go from the graveside in chastened mood, thinking of all the good things we should like to say if he could only hear them. But he can sense them, and we have some little comfort in that.

"A faithful friend is the medicine of life," sang an ancient prophet. How good it is to have a faithful friend, for we know he understands. And what clear frankness exists amongst true friends. Indeed, there can be no friendship possible unless there can be also frank interchange of ideas, and even frank criticism. This latter tests friendship as nothing else can, for he is no friend who always blows one way. In the interchanges of thought and their expression we have always to remember that our friend has rights; one is to say what he honestly thinks.

There is a form of friendship which is based not on love, but selfishness, and it demands unyielding support, even of error and wrong. But a true friend can never sell himself for this kind of friendship. He takes the risk of being misunderstood, and goes out sadly but with a clear conscience.

A wise man will seek for underlying causes. He does not condemn, he waits, for he knows the operation of the law. "Judge not," said Jesus. We cannot judge, for we know too little. "If we knew all, we should forgive all." And if our friends remonstrate with us, and frankly differ we should ask ourselves whether we may not be mistaken.

It is a frequent experience to discover that we are only partially right. We should seek to see both sides of a question, for looking at one side alone causes distortion. The old adage, "One story is good until the other one is told," should always be kept in mind; then we shall not misunderstand, we shall maintain an even mind, and be more just in our thoughts.

MAKE but one sale, and thou art called a merchant.

## HAS RELIGIOUS PERSECUTION CEASED IN THE TWENTIETH CENTURY?

I HAVE no wish to raise religious controversy, nor do I desire to make any remarks that may be construed into an attack on any religious body or creed, but the following fact, duly vouched for, should have, in my opinion, a larger publicity than that afforded by our own limited surroundings. It seems incredible, in the light of our present knowledge, and the evident desire of all established churches and religious bodies for a larger and more comprehensive appreciation of our duties to each other and our responsibilities to the world at large, that such an attitude of mind should obtain among the followers of Charles Wesley and his school of thought.

A lady connected with a humble little Christian Spiritualist Church in North London, whose late husband had been a lay preacher associated with the late Hugh Price Hughes in the West London Mission, had been awarded a small pension in recognition of her husband's work, had recently consulted a medical man with respect to her eyes. The doctor had advised her friends that care should be exercised that she should avoid any mental or nervous shocks, which might possibly result in the loss of sight.

A few days back she received a visit from a Wesleyan minister, who stated that the board with which he was associated had learned she had been attending certain meetings of the Christian Spiritualists, was this so? She replied in the affirmative, when she was informed this being so she would no longer be eligible to receive the pension she had been receiving during the past 22 years, and it would be cancelled forthwith. This was confirmed officially.

This incident seemed to supply the shock of which she had been warned, for on her next visit she found the sight of one eye was destroyed. For some time past she had been nursing a daughter, who in the last stages of consumption was passing rapidly away, the husband being out of employment. A son who had been engaged as a motor driver, as the result of shell shock and war conditions, was removed to a mental hospital, leaving a wife and two small children dependent upon the mother.

The lady's friends of the Spiritualist Church are doing their best to help her in her difficulties, but as they are none of them in affluent circumstances their help can only be counted in pence. In these circumstances, may I make an appeal to the readers of THE TWO WORLDS who may feel disposed to give some help to this sad case, that any subscription forwarded to the Editor would be most thankfully received and most faithfully applied.

A. BURNETT COLLINS.

105, Richmond Road, London, N.15.

[We understand from enquiries made that the grant mentioned was a "gratuity," not a "pension," and the reason given for its withdrawal is that the recipient has ceased to be a member of the denomination.—ED.]

## THE JOURNEY OF DEATH.

SIR WALTER RALEIGH did not die a sceptic. "In going through some family papers at Lamport Hall, Mr. Gyles Isham has recently discovered a long letter written by Robert Townson, Dean of Westminster, to Sir John Isham, describing the last hours of Raleigh before his execution," writes a contributor to "Country Life." "Townson accompanied him to the scaffold, and was present at the final scene. The account he gives disposes of the popular idea that Raleigh died a sceptic. 'He was the most fearless of death that ever was known, and the most resolute and confident, yet with reverence and conscience,' Townson says. Though he admitted the legality of the proceedings taken against him, he firmly protested his innocence, and 'made no more of death than if he had but to take a journey.'"

THE place honours not the man. 'Tis the man who gives honour to the place.



## THE CASE OF HERMAN HANUSSEN.

By F. A. KRAFT, M.D.

(in the "National Spiritualist," America.)

THE famous German medium, Herman Hanussen, was arrested through the instigation of a police captain, who managed to mislead Mr. Hanussen with those usual misrepresentations which are presented to mediums by persons who wish to trap their singled-out victims, and thus have them arrested under the clause of fraud, getting money under false pretences, or other similar charges.

At the trial a number of experts on psychology were called to testify. One of them made the wise remark: "For us such things as seership are just fairy tales fit for children." The attorney for the State did not present any argument of value, but performed the usual tirade of drawing the case into comical angles, exercising his scoffing type of juristic knowledge by ridiculing the medium before the judge and audience, closing with this thundering finale: "You are sowing superstition among the people."

One of the experts against Hanussen, from the University of Prague, flatly testified that such a thing as seership did absolutely not exist. Poor University! Poorer still, when the same "authority" noticing that his statements fell flat, turned to the audience and declared that the court and audience were abnormal because all present were the victims of a psychic or hypnotic spell. He alone, supposedly, was sane and clear in mind, just as many insane people consider themselves the only sane persons who can see, observe, or think normally.

After the State had exhausted all its ammunition against Mr. Hanussen, the attorney for the medium demanded that Mr. Hanussen be granted the privilege of proving his seership before the judge and the large audience who were attending the trial. This was not refused.

It was agreed that five test questions should be asked the medium, though only four correct answers were required to satisfy the court in session. The first test was to find a hidden object; this Mr. Hanussen found in a few minutes. The second, to give a short reading from a certain handwriting, which also met with approval after his successful delivery. The third, was to give the time and place of a certain occurrence, which was also properly solved by the medium. The fourth test was the presentation of a little object which was pressed into Hanussen's hand. He found the owner of the object, and told many convincing details about his character. Finally, he was asked to stop his test for fear some things might come to light which would sound strange and sensational before public listeners. The fifth question was withdrawn, because it contained some point which alarmed the party who presented the same, and he was not over-anxious for too much notoriety, which he evidently feared.

The audience was so elated about the medium's wonderful gift and successful psychic delivery that even the sceptics shook their heads and were forced into silence. The medium, who was completely exhausted after this remarkable ordeal, was elated, as were also his spirit guides, who must have experienced great joy on the other side of life.

Then came the comedy.

The experts who testified in this case left the court room with heads bowed down like cheap actors who had made themselves ridiculous because of the imaginary importance and lack of knowledge which brought them scorn and ridicule instead of the expected laurels.

It is, however, of great importance to relate the finding of the court at the city of Leitmeritz, where this trial was conducted, and closed with the acquittal of the medium. May this verdict be of service to many a judge and police authority, as well as to the great Spiritualist movement.

Figuring on the sad fact that prejudice and ignorance are the destructive features with which psychic students have to contend, it was a brilliant ray of sunlight which flashed through the courtroom when the following elevating and encouraging verdict was announced:—

*It is our opinion that the Court is not in position to prove that Hanussen does not possess the gift of seership. The Court*

*is not in position to judge on psychic questions. The Court cannot judge on questions where science is still investigating and has not rendered its verdict. We cannot judge in the Hanussen case where the accused has demonstrated in Court that he possesses enigmatical (puzzling) spiritual powers. We hold that nobody has any right or good reason to complain if calling on a medium (seer) without receiving satisfaction just the same as nobody has a right to complain if he plays a lottery and does not win."*

A verdict, short and to the point, as rendered in the Hanussen case, is a monument to justice, tolerance and open-minded action, free of fear and hypocrisy.

## A VERY CURIOUS ADVERTISEMENT

By MAURICE BARBANELL.

WANTED, twelve ladies or gentlemen, able to speak twenty minutes, answer questions and discuss any interesting aspect of Spiritualism. Must reside in London.

Can you answer this advertisement? If so, we want you. This may sound mysterious, but the explanation is quite simple. For the past few years the London District Council has organised a weekly meeting on Monday evening at the Minerva Rooms, 144, High Holborn, W.C.1. Sometimes a paper has been read, sometimes an extempore address has been given. Many and varied aspects of Spiritualism have been discussed. Hoary subjects like reincarnation have been thrashed out. Vegetarians, Theosophists, Astrologers, Buddhists, Rationalists, New Thought adherents and the Catholic Church have sent us speakers. Each has been listened to with courtesy and patience, sword have been crossed in a spirit of friendly yet keen discussion and criticism. On many occasions the speakers have expressed their pleasure of "running the gauntlet," emerging sometimes as the victor and sometimes as the vanquished.

This year, however, reticence is abroad. Mr. Eyles, the Secretary, informs me it is difficult to find new speakers on new subjects. I know that the subject has not been exhausted, for surely it is inexhaustible. It must, therefore, be the shyness of speakers. We want "twelve apostles" of enthusiasm to open up channels of thought. Where are they? Missionaries with new ideas, speakers with new theories, we do not mind which. You can be as controversial as you wish. All we want is an exchange of opinions that we may learn from each other. No topic is barred if it be germane to Spiritualism. Age is no handicap. To young or old this invitation is extended. If you are capable of speaking for twenty minutes and standing a discussion, we welcome you. The address of the Secretary is, Mr. R. B. EYLES, 12, Mallinson Road, S.W.11.

## THE VETERAN JAMES COATES.

WE offer our hearty congratulations to Professor James Coates, late of Rothesay, on his passing of another milestone on the road of life. On Sept. 4th he entered upon his 88th year, and we understand was present at a birthday party at Rottingdean, Brighton, when a very happy time was spent.

During his long connection with Spiritualism, extending over upwards of 50 years, Mr. Coates has rendered yeoman service to the cause, both on the platform and as an author. His early experience as a public hypnotist ably fitted him to become an expert in psychical phenomena. Later he became a trance medium of no mean order, although probably his gift in this direction was overshadowed by that of his late wife. His book, "Photographing the Invisible," still stands as the standard work on psychic photography. His "Human Magnetism" is an invaluable help in the understanding of psychic healing, and in all his writings he is explicit and helpful. He can claim the friendship of all the leading pioneers of modern mediumship, and he has always stood for a high and clean standard of public life.

May the twilight of his earthly days be as peaceful as the noonday was useful.



## NEWSY NOTES

### THE LARGER SPIRITUALISM.

Thousands of Spiritualists still believe that Spiritualism begins and ends with its Seven Principles. The movement, however, has a practical aspect, as well as a religious side. As a religion, Spiritualism may be said to be founded on the fact of survival and communion with the spirit world. As a practice, it should support all kindred movements having as their object the elevation of mankind. It is true, perhaps, that the Seven Principles are the essence of Spiritualism, but they are not, by any means, the whole of it. They may be true, but they are not the whole truth.

### WHAT WE STAND FOR.

"The movement stands for the abolition of war, or it should die," Mr. Hannen Swaffer observed to a vast audience at a meeting in Birmingham two years ago. "It stands for the abolition of vivisection, or it is worth nothing. It stands for the abolition of blood sports, or I have done with it. It stands for the destruction of the slums, or it might as well not be a movement. It stands for a complete equality of the sexes. It stands for a better understanding between employers and employed, and between all the peoples of the earth." And to this list I might add that Spiritualism stands for the protection of pit ponies. Pit ponies! Yes, there are to-day 52,000 of them imprisoned in the pits, despite the fact that nearly 500 mines have shown that they can work as well without their aid. These animals are still employed in hundreds of mines, and the very nature of their work subjects them to hardships. "Many thousands often work two shifts a day," the Pit Ponies' Protection Society now declares. It is claimed that "over 10,000 are killed and injured every year."

### FREEDOM OF THOUGHT.

Spiritualism stands for complete freedom of thought. It stands almost alone in granting its followers this freedom, for the doctrines of the old order are full of restrictions and checks. The age of "This thou shalt do" and "This thou shalt not do" is over, for with the coming of a knowledge of the spirit world a wider view has been obtained. The world has begun to believe that man is a spirit, and is able to order his own life. He has a soul which dictates to him, and its voice has always been heard, even when doctrines have crumbled and religious sects, formerly fighting to subdue him, have collapsed at his feet.

### PERSONAL RESPONSIBILITY.

Spiritualism stands for the abolition of capital punishment. Its teaching is that reform is necessary in the case of the criminally minded, but capital punishment does not reform. In many cases it only tends to increase the vengeance of its victims. Just as Spiritualism stands for the personal responsibility of the individual, so it stands for the personal responsibility of the race. It does not believe in shifting the responsibilities of one individual upon the shoulders of another. Neither does it believe in cowardly thrusting the depraved minds of this world upon the care of the next—a mere confession of our own inability to teach them, and to inculcate brotherhood.

### ATTITUDE OF THE SITTER.

That the attitudes of the sitters greatly influence the success of a seance must be a fact known to nearly every Spiritualist. Recently I discussed the question with that staunch old worker, the Rev. George Cole, and was not surprised at the point of view he expressed. "The history of psychic phenomena has shown us that the dominance of the intellectual part of our composition when sitting in circles has a tendency to inhibit manifestations," he said. "On the other hand, the dominance of the emotional side of our natures, especially when it is on a high plane, facilitates psychic phenomena undoubtedly. As to the character of the manifestations, whether they will be physical phenomena or otherwise, that, however, depends not only

upon the characteristics of the medium, but of the meeting where the development takes place."

### A COMPARISON.

One has but to compare the researches of Crookes and Schrenck-Notzing to find the truth of these statements. Schrenck-Notzing, who exercised the severest intellectual control, could never get phenomena so wonderful as that which occurred through Florence Cook, whose investigator was sympathetic and considerate towards his medium. "The wonderful phenomena which Sir William Crookes obtained increased in its objective and independent value as Sir William treated not only the medium, but the invisible ones also, with human consideration," Mr. Cole observed. "Sir William was an ideal investigator, for he had a great heart and a clear brain." Alas! One looks in vain for those qualities in some of the alleged psychic research of to-day.

### A BIG WINTER.

When other denominations are bemoaning their empty pews, Spiritualist Churches are drawing good audiences all over the country. Although it is still September, scores of churches have begun to feel the crush of winter, and I know of several that have been already "packed out." From the point of view of propaganda, Spiritualism is surely going to have a huge season this winter. Fifty years ago Spiritualists were being persecuted on all sides, but to-day people are crying out for sittings with our mediums, and filling, as well, our churches to overflowing. It is to be hoped that the churches are prepared for the further inflow of new and inquiring minds, so that the best and most useful will be encouraged.

### SIR OLIVER LODGE.

We Spiritualists, in citing our claims, are prone sometimes to quote the names of great scientists and others as our supporters. Consequently, when it was explained to an inquirer the other day that Sir Oliver Lodge, although he was convinced of survival, was nevertheless standing apart from the Spiritualist movement, and, indeed, admittedly not a Spiritualist, some surprise and wonder were expressed. I was glad to see the interview with Sir Oliver published in the "Daily Mail" while the British Association were still in session, for in this he made his position plain. "My attitude is this," he said. "There are two camps, the Spiritualists and the scientists. I make my stand mid-way between them, and all I seek to do is to show that there is a point at which their interests converge and meet. Science has discovered a scientific truth in what religious people have always held by faith to be true. This seems to me to be an advance, in that it brings the spiritual and the physical together." It also hastens the oncoming of the future world religion.

### VOICE PHENOMENA IN NEW ZEALAND.

"The Direct Voice" (New York) outlines the mediumship of a girl of twenty who, in New Zealand, is obtaining wonderful direct voice phenomena. The voices come through clearly and distinctly, but Miss Pearl Judd, the medium, remains quite unmoved, despite all the fuss which is made of her. Miss V. May Cottrell, writing of one seance at which she was present, says: "Supper was served in the room where the circle was held, and the voices still went on while Pearl was actually stuffing cake into her mouth and drinking coffee!" The voices are so distinct and different that the sitters who made the acquaintance of certain guides at previous sittings, recognised their singing and speaking voices instantly, and greeted them by name. "I and all the others present, heard distinctly on several occasions a violin, banjo and cornet played beautifully, when we knew that there were none of these instruments in the room or in the house." Particulars of the phenomena have been published in the book, "The Blue Room," by Clive Chapman. OBSERVER.

IF thou tellest thy secret to three persons, ten know of it



FOUNDED NOVEMBER 18th, 1887.

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return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, SEPTEMBER 19, 1930.

## OUR BID FOR FREEDOM.

WE are pleased to hear that the movement for the remedying of the law in relation to mediumship did not end with the Deputation received by the Home Secretary, and that the members of the Deputation and the Parliamentary Committee are actively following up the campaign.

There seems to be a good deal of misunderstanding concerning what is desirable, and we continually hear individuals talking about the "repeal" of the Vagrancy Act. If there is one thing which is NOT desirable it is the REPEAL of such Act. The Vagrancy Act is an omnibus Act which covers a good many activities. If it were repealed it would be difficult to prosecute an individual for deserting his wife and children, for exposing obscene prints, for begging, and a hundred other offences, and the Parliamentary Committee have never under any circumstances countenanced or suggested the REPEAL of the Vagrancy Act.

The plain fact is that the Vagrancy Act was passed in the year 1824, when mediumistic phenomena were quite unknown, and when Spiritualism had never been heard of. Consequently, the Act could not have been intended to include modern psychic activities. Spiritualism and psychical research have come into existence during the past century, and it must not be forgotten that both Spiritualism and psychical research are impossible without mediums: they are the laboratory apparatus essential to all experiment. The Act itself is a perfectly valid and useful Act against the class of offence which it was intended to prevent. The Spiritualistic difficulty arises from the fact that the Acts have been made to apply to a class of activity which was unknown, and which could not have been contemplated at the time it was passed. What is wanted is the AMENDMENT, and not the repeal, of the offensive Acts.

We understand that when the Deputation interviewed the Home Secretary it was courteously received. The Home Secretary himself pointed out that the Act was not specially passed with a view to place the Spiritualists of to-day under any legal disabilities, but he acknowledged that the Deputation had made out a case for the relief from those disabilities. The Home Secretary said: "I want to see the most complete tolerance of freedom towards every tendency and every disposition of either individual or organised religion, and there is nothing more hateful to me than any kind of interference with people's tendencies of conscience," and promised that if a Bill were framed by the Spiritualists of the country to relieve Spiritualists of their disabilities under the Act, the consciousness of the House of Commons could be trusted to deal fairly with it. He claimed that the Government "would meet such an effort with sympathy," and would see that no undue difficulty was placed in the way of having the case fully ventilated in the House of Commons. The official Home Office view of the matter was that "the sole function of the

Government is to protect the public against fraud, imposture, and mental terrorisation. In every large community there are numbers of ignorant and credulous people who would be willing to part with their money in order to have their fortunes read, and who would place implicit reliance upon what was revealed." The Government must protect those people. It was, of course, pointed out that there was no body of people more anxious to protect the public against the sort of offence mentioned than the Spiritualists for Spiritualism suffers more severely than does the public from those who exploit the credulity of the ignorant.

The fact appears to be that there is not the slightest hope of the Spiritualists gaining the freedom to which they are morally entitled unless they are prepared to take their part in the protection of the public. That is as it should be. We cannot hope (nor do we desire) to place upon the Statute Book a law which would allow everyone who chooses to call himself a medium to do precisely as he likes. There must be some degree of responsibility and some sense of dignity, and the people who claim freedom must share the responsibility for law and order. It is along these lines that a Bill should be drafted, and we are pleased to hear that a gentleman who is prepared to introduce it on the floor of the House of Commons, and that an influential backer has been found for the Bill. All that is to the good, but the whole of the activities must not be left to a small Committee. There are over six hundred members in the House of Commons, and they each represent some constituency. The success of any Committee will depend very largely upon how far they are supported by the rank and file, and it should be the duty of every Spiritualist to approach his M.P., pointing out the fact that such a Bill is coming forward, and asking for his support to the Bill not as a matter of favour, but as a matter of right. The Bill will simply demand that Spiritualism and psychical research shall be free from the restrictions of the obsolete laws, provided mediumship is honest and responsible, and is exercised under some guarantee as to the bona fides of the individuals using it.

The Home Secretary pointed out that neither the Government nor the House of Commons were authorised upon what constituted mediumship. That is a matter for the Spiritualists, and the definition is by no means easy. We hope that such supervision as is exercisable under the Act will be reserved to the Spiritualists as a whole. Mediumship is a sacred function, and should be exercised with the purest and highest motives, but charlatanism and pretence must be put down with a strong hand, and if the Government grant the Spiritualists the freedom they ask, then the responsibility for the protection of the public will fall upon those who call themselves Spiritualists, and who are striving for freedom of worship and practice.

## IRISH ACTIVITY.

MR. JOSEPH DICKINSON, of Stockport, visited the Belfast Association of Spiritualists last month as a psychical demonstrator. His reputation as a successful trance clairvoyant and clairaudient had preceded him, and necessitated special arrangements to cope with the many members and friends who wished to be present at the meetings.

Over 60 descriptions were given with complete names and addresses, though only two of the spirit visitants were friends or relatives of the persons with whom they were described. Of the others, in every case where an attempt was made to verify the information given, it was found to be correct.

The Belfast Association is eagerly looking forward to return visit next year.

THE Trustees of the Britten Memorial have pleasure in acknowledging the receipt of one guinea "In memory of Osric Staples, killed in France, September 25th, 1915 from his cousin, I. Toye Warner-Staples, F.R.A.S. (Bristol)



## CURRENT TOPICS.

A WATER  
DIVINER.

"The Daily Mail" alludes to the exceptional powers of water divining possessed by the Hon. Mrs. Sandbach, a daughter of the second Baron Penrhyn, who from

her girlhood has been able to divine the presence of unseen springs and wells. She was recently consulted in reference to the subsidence of part of St. Asaph Cathedral, Wales. Accompanied by the Archbishop, she agreed to go down into the cathedral excavations in search of water, holding a forked hazel twig. As a result of her experiment she claimed that there was actually water under one of the piers which support the tower. The hidden stream pulled the twig violently from her hand, and she traced it to a spot on the right hand side of the chancel near the pier of the tower. Subsequent tests proved that the divination was correct, and the Archbishop has expressed his gratitude to Mrs. Sandbach for her aid. Mrs. Sandbach said she had possessed the power for many years, and whenever her services have been required she has given them. Hundreds of such cases have occurred throughout the world, but the alleged scientist will still continue to ask for facts, and deny their existence. The practical value, however, of such gifts is of more importance than their acceptance by the schoolmen.

AN  
INDIGNANT  
CORRESPONDENT.

A correspondent writes concerning the recent article by Mr. Harvey Metcalfe, recording the mediumship of Mrs. Duncan: "Nothing more nauseating have I read for a considerable time." He further states:

"The spirit entity, 'Albert Stewart,' may have spoken in a cultured voice, but his actions seem to be lacking in culture. What right had he or any other spirit entity to truss up the medium, and leave her in such a deplorable condition?" We have a great deal of sympathy with our correspondent, but life is full of strange contradictions, and many a man who dines at a first-class restaurant would probably be shocked if he was called upon to visit the slaughter-house whence his "beef" originated. It must not be forgotten that Spiritualism has its scientific side as well as its truly spiritual side. It is characteristic of life. The sewer-man is as essential to modern civilisation as the Archbishop, and we are not sure that his work is not as spiritual. He is labouring for the health of the community. The chemical laboratory of a technical school is often known by the title of "stinks," and the name is certainly appropriate, but one of the results of chemical investigation is the perfume which scents "my lady's" wardrobe. Any phase of religion or philosophy must cover the whole of life, and while we quite agree that many of the experimenters into the physical side of phenomena mistake crudity for efficiency, yet we do believe that a knowledge of the relationship between spirit and matter will be extended by the scientific inquiry into the nature of ectoplasmic manifestations.

THE  
CONSTITUTION  
OF THE ATOM.

There was much discussion amongst the members of the British Association recently on the new theory of the constitution of the atom put forward by Dr. Dirac, the young Cambridge scientist.

Sir Oliver Lodge ventured to suggest that Dr. Dirac had propounded a new theory of matter and space. "It has always been a puzzle," he said, "to know what the proton actually is. The doctor has found that it is an electron with negative energy which behaves as if it was a positive charge. He has found what importance should be attached to something that hitherto has been regarded in science as nonsensical, but he is not afraid to conduct his research into the nonsensical." Professor Lennard-Jones claimed that the work of Dr. Dirac during the last few years had been of such a fundamental character that it had compelled the admiration of the whole scientific world. "His theories," says Professor Jones, "have removed most of the difficulties which confronted physics three or four years ago, but when these theories are pushed to their logical conclusion, they

lead to other difficulties of a grave nature. There appears to be no reason why an electron should not have large negative energies as well as positive energies, and why an electron should not switch from one to the other." The new theory will doubtless become the basis of many experiments, but if there is one thing sure which is emerging from the new physics, it is that the whole of the activity of matter depends upon the immaterial. It is true of matter, as it is true of man, that it is merely the vehicle of spirit. Thousands of years ago the ancients told us that the earth is but a shadow thrown by a more substantial reality. Modern science is proving by investigation what the ancients knew intuitively.

A QUERY.

Sir Oliver's Bristol address, which we reported last week, has given rise to a good deal of correspondence in the

"Daily Mail," and a very dignified reply by Sir Oliver Lodge. One of the things that surprises us is the bland childishness of the Rev. A. O. Wintle, M.A., who suavely asks Sir Oliver "Why do not the spirits of murdered people ever succeed in communicating to those who love them such information as would condemn the guilty, or at the very least clear the innocent?" The rev. gentleman stands as the representative of one who said, "Let he who is without sin cast the first stone," and added, "Neither do I condemn thee," but it is very evident that he does not expect this ideal to be carried out in practice. He seems to imagine that the first duty of an individual who passes to a realm of higher morality than earth is to chase criminals. It would not be difficult to supply the Rev. Wintle with the cases he asks for. Some of them have been published, and elicited the criticism from his brethren of the cloth that this was mere "sensational" literature. It is not the business of any decent spirit to wreak vengeance upon sinners, and the new arrivals upon the inner side of life are as carefully protected from rash actions as is the new born babe who comes to this life. If, however, Mr. Wintle had consulted practising Spiritualists as apart from the theoretical kind, he would be amazed at the mass of information which is obtainable and has been obtained, but which the Spiritualists consider THEY can make better use of than by entrusting them to the police. The Rev. Wintle alludes to "the false spirits believed in by Sir Oliver Lodge, who are lingering about on earth and are very ungodly in their ways." He would think it unkind if someone alluded to the "false teachers" who still encumber the earth, and who are equally ungodly in their ways, for there are many of them.

A NOTABLE  
OMISSION!

One of the amusing incidents connected with Sir Oliver's speech at Bristol was that the Church of England newspaper gave it a lengthy report, but carefully omitted some sixty lines which referred to the prophet Samuel, to Spiritualism, and its relation to the Church. We do not, however, suppose there will be any protest raised against such omission.

✱

THERE are three crowns: Of the law, of the priesthood and the kingship, but the crown of a good name is better than them all.

IRON melts stone, fire melts iron, water extinguishes fire, the clouds consume water, the storm dispels clouds, man withstands the storm, fear conquers man, wine banishes fear, sleep overcomes wine, and death is the master of sleep; but "charity," says Solomon, "saves even from death."

REALITY.—You may think that anyone knows what that is. Actually they may be mistaken in their idea of what is real. Seeming things are often most real. Sometimes they only seem misty, but after a while they are more clearly seen, and become very real. This refers to spiritual things, and in the long run these will be found to be the only real things. Reality in material things is only for a time, but spiritual things are for eternity. You will learn this truth more fully when you pass to the future life.—TRUTHBEARER.



## BOOK REVIEW.

"THE HEAVENS ARE RINGING." By Ivan Cooke. Obtainable from the Author, "The Fifth House," Elmstead Avenue, Wembley Park, Middlesex. Paper, 1/6.

Mr. Cooke, who is well known to the readers of this journal, has done well in preserving the remarkable story which he now publishes. It is very simply told, relating the incident of the rescue of a darkened spirit and the verification of messages relating to it which were received from the other side. It is to be hoped that Mr. Cooke will one day venture upon something more extensive, but meanwhile this booklet will serve a useful purpose, not only in supplying good evidence of survival, but in describing the conditions of a typical earthbound soul. If a word of criticism be offered it will surely be directed to the title, which has little relation to the main events of the story. The other handicap to the sale of the book will be its price, but there will be many who, having finished the narrative, will consider this justifiable, for the book is full of enlightenment and, moreover, not produced on the usual basis of "mass production." A wide circulation of this booklet could have none but a very beneficial effect.—J.L.

"LIFE'S PATHWAY TO ETERNITY." By Julia Andrews. London: Anglo-American Publications. 151pp. 3/6.

Spiritual teachings in the light of a knowledge of the hereafter, the main theme of which is to be found in the passage, "Try to live so that when you depart out of this world the loss of you to others will be greater than the gain they derive from any possessions you leave behind you."—J.L.

"A RELIGION FOR MODERN YOUTH." By C. Humphries, M.A., LL.B. London: Anglo-American Publications. 31pp. 1/- net.

This is a concise exposition of the teachings of Buddhism, and should appeal to a certain section of those to whom it is addressed. But if we are not mistaken, the majority of modern youths, torn between conflicting doctrines and contrasting ideas, would welcome something more substantial. The trend of religion to-day brings us nearer and nearer the realm of fact, where many of the old systems are sure to be shipwrecked and their conceptions lost for ever.—J.L.

"KONDORA." By Percy Pigott. London: Anglo-American Publications. 258pp. 7/6 net.  
A story about magic in Egypt.—J.L.

"WAR, CIVILISATION AND THE CHURCHES." London: The Pioneer Press. 158pp. 2/- net, paper.

Freethinkers will be glad to have these collected essays of their famous exponent. They are typical of the body under whose flag they are written. Conveniently ignoring all facts that seem to offer opposition to his preconceived theories, the author makes a case which, on the face of it, seems sound. But the essays will bear criticism, though they deal merely with outer appearances. They are blind to everything else, despite the fact that truth is not always discovered at first sight, but is usually hidden. Mr. Cohen, who seems very tired of life, makes no effort to find it, relying merely on his wit and sophistry to carry him through.—J.L.

"THE CONSOLING ANGEL." Edited by Florizel Von Reuter. London: The Psychic Press. 181pp. 3/6.

This book is best described in the concluding words of its compiler: "A spirit has communicated who has established its identity in a most convincing manner. This has been done through the giving of over three hundred names and facts which were unknown to the writer. In establishing its identity, the said spirit has also proved the survival of its personality, as well as of its earthly mentality. It has given us numerous details concerning its life in the spirit world, the ethical information imparted being of especial value." The value of the book is not over-rated. Obtained through the "additor" Mr. Von Reuter's automatic writing

device, the messages are full of evidence and cheer, showing the gradual improvement in the process of communication of a spirit who in earth life was entirely ignorant of these matters, and describing, occasionally, typical scenes in the spirit world. A book for the sceptic and the scoffer.—J.L.

## SCIENTIFIC SPIRITUALISM.

THERE is a great need for more education in the Spiritualist movement, and an effort is being made by the British College of Psychic Science, of which Mrs. Rose Champion De Crespigny is the Honorary Principal, to meet this necessity.

Its programme for the Autumn Session is full of interest and instruction. Amongst those who will visit the college are Mr. Hope and Mrs. Buxton, of Crewe, the former of whom has arranged for a lantern lecture there on "Spirit Photography." Mr. Evan Powell, the materialisation medium, will lecture on "Physical Phenomena from the Point of View of the Medium," a title which suggests a very unique meeting. Mr. Florizel Von Reuter, Mr. Hamman Swaffer, Mr. Dennis Doyle and Mr. R. Dimsdale Stocker are amongst the others who are to give the weekly lectures. Seances for mental and physical phenomena are also arranged.

The British College is making a real attempt to serve those who are especially interested in the scientific side of Spiritualism, and its Autumn programme will be forwarded to all who make application to the headquarters, 15, Queen's Gate, London, S.W.7.

## A CHURCH AT KING'S LYNN.

EFFORTS have been made for some time to found Spiritualist Church in King's Lynn, one of the few towns of importance where there is no Spiritualist Society established. They have at last been rewarded, and recently a meeting was held in the Ripley Hall, Lynn, organised by a few earnest workers. It was extensively and favourably reported in the local press. Mr. Anton Leader was the speaker on the occasion, while Mrs. Brown gave the clairvoyance. Singling out a reporter, she gave the description of a spirit, which was acknowledged by the journalist to be his grandfather. "I can vouch absolutely for the complete truth of her description," he stated in his report of the meeting. "I was a complete stranger to the clairvoyant. She cannot possibly have known anything of me except my profession, nor can she have fabricated the message she gave me, and which I do not reproduce here because it concerns a strictly personal matter which I do not feel inclined to broadcast to the world at large."

An effort is being made to form a committee, so that a church at King's Lynn may be eventually established.

## GROWTH IN CANADA.

"THE churches of Canada are progressing rapidly, and the Spiritualists' National Union of Canada is making great strides," the Rev. F. B. Mantle, Pastor of the National Spiritualist Church of Light, at London, Ontario, writes us. "I feel sure that the forming of this Union will add greatly to the success of the cause in Canada. I believe the time is not far distant when Spiritualism will be the outstanding religion in this country, but as one big family, we shall have to put our shoulders to the wheel."

PROMOTION.—The American Spiritualist press announces the death of the Rev. William F. Peck, one of the oldest workers in the field of Spiritualism. The Rev. Peck was an ardent Spiritualist for sixty years, and devoted the greater part of his life to the cause. For many years he was a trance medium. His last active service was his association with the Rev. Jay Johnson, of San Diego, where they served together for three fruitful years.



## CORRESPONDENCE.

## PRAYER.

SIR,—Whatever may have been the teachings of "Imperator," on the need of intermediaries Jesus taught us to pray direct to God, Who is everywhere, and on all planes, high and low, spatial, mental and spiritual. We must endeavour to realise our direct contact with Him, His universal presence and power. There is within each human being the germ of a fine innermost spirit body, which may be attuned to the higher vibrations of universal spirit. This we should use and cultivate in aspiration and prayer to the Highest. This ensures a spiritual quickening, and a new birth of the higher man or woman. Nonetheless, there can be no doubt of the great part taken by the good spirits in our spiritual training and the answering of prayer.

A. L. WAREHAM.

SIR,—Surely the compiler of "Spirit Teachings" is wrong when treating Mr. Wareham's article as applied to Spiritualists. It never so occurred to me. I do not agree with the same article entirely, our language is much too imperfect to describe fully the views of the truth. Thanks to the teaching of Jesus, we have, we know, the same means of inspiration that he had. The writers of the Gospels, good men of the best intentions, give their interpretations, and we can accept them fully, or only partly, by seeking the spirit Christ's guidance. Words, we too well know, can be twisted into all sorts of meanings. "The Bible is the book where each his dogma seeks and each his dogma finds" (Butler Hudibras). "The Christian religion consists wholly on this, to learn to know ourselves" (Jacob Boehme).

AFFYT.

## A DISCLAIMER.

SIR,—I learn that my name has been used in connection with the issuing of a new paper to be called *The Psychic Weekly*, to be published by the National Psychic Press Ltd. and, in fact, I have been mentioned as a director of this company. Further, the names of Mr. Swaffer and myself have been printed as members of an honorary board. Whilst it is true that there was originally some suggestion of my assisting the production of a new psychic paper, this terminated when the individuals with whom I was dealing were unable to continue. Since then I have not been, and I do not intend to be, associated with the National Psychic Press Ltd. or *The Psychic Weekly*, and the use of Mr. Swaffer's and my name is entirely unauthorised.

M. BARBANELL.

## THE SPIRITUALISM OF A MODERNIST.

SIR,—In my articles on the above I spoke of the unreliability of the Gospels as dealing with the life and teachings of Jesus. In spite of Mr. Bush, the greatest authorities do not claim infallibility, and, indeed, the internal evidence is sufficient to prove contradiction to an unbiased investigator. Mr. Bush then quotes the opinion of Dr. Weymouth on the Acts of the Apostles. But this book was not referred to by me. Then Mr. Bush makes an unpleasant charge against me as follows: "I am grieved to note his reprehensible misuse of a text in Paul's letter to the Romans, torn from its context, grossly falsifying its meaning." In my article I quoted the text, and gave chapter and verse, so that anyone could turn it up and read the context if they chose to do so, Romans iii. 7. I did not tear it from its context, nor did I falsify its meaning. I hope readers will kindly take the trouble to refer to the chapter. In verse 4 Paul also says, "Let God be true, but every man a liar." There can be no doubt that God is true; but why should any decent person wish "every man to be a liar"?

I know of no reliable history of Jesus, nor does Mr. Bush. Still, I believe him to be the greatest spiritual teacher and exemplar the world has known, and I believe him to be working for humanity still. There are thousands of Spiritualists believing the same, who object to the errors of Christianity, and who wish to keep the movement as free from sectarianism as possible.

Mr. Bush seems to have misunderstood both my articles and the attitude of non-Christian Spiritualists. The whole drift of my writing was in support of the real Jesus and his teachings as distinct from, and in many ways opposed to, the Christianity of the Christians. It is a gross libel on the Master to claim that the Church has been in close touch with him throughout its history, or that it is so at the present time. But I believe that there have always been some very near to him in spirit, though it has not been necessary for them to be members of a Christian church. The best friends of religion are those who strive to purify it from its errors, and not those who shut their eyes to its defects.

A. L. WAREHAM.

## S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure to report the income for August, viz.: Hebden Bridge Church, Mrs. Christie's fee, 10s.; Robert G. White, 10s.; Mr. & Mrs. J. Lowe, 10s. 6d.; Mrs. Leadbeater, holiday gift, 2s. 6d.; Arthur W. Gladman, 5s.; A. Topping, 10s.; F.P., T.D., Huddersfield, 13s. 6d.; Mr. & Mrs. Coleman, 10s.; Member, Glasgow Association, per Mr. McIndoe, £2; W. S. Haigh, India, 5s.; Letchworth Church, 5s.; Bowes Park Church, per Mr. Barbanell, £2 1s. (two donations); Holborn Hall Church, Hull, holiday levy from a few friends, 12s. 6d. Total, £8 15s. 6d.

The Committee are grateful for the donations received this month, especially for the holiday levies, because the writer of the letter in *THE TWO WORLDS* will feel that the appeal has not fallen on barren soil. Truly many a little makes a lot, and the fund for August is considerably larger than previous years. For this assistance please accept our grateful thanks, and we trust your holidays have been the most enjoyable you have ever had.

MARY L. STAIR, Hon. Secretary.

32B, North Street, Keighley, Yorks.

## WHAT IS A MEDIUM?

SIR,—Your interesting leader of Friday, Aug. 29th, is a challenge to science, and Dr. George Hyslop's remarks, which you quoted, strikes the tone and dignity of the whole question, viz., "Natural selection," classification and adaptation. These are the three cardinal demands of all scientific research, from anatomy, physiology, astronomy and geology to cerebro-psychology.

Yes, the serious students have a certain "rough knowledge" about the factors which seem to influence manifestation and development of psychic faculties. It is this slipshod, rough-handed and unscientific process which forms an encouragement to all kinds of impostors, legerdemainists and conjurers. In every path of progress and on every line of discovery, ignorance, presumption and self-opinion rushes in to advertise its ignorance for self interest. This branch of human science is a *major scientific problem*, and as the airways and their scientific engineering are not banded to and fro between conjurers and septsics or self-interested "land crabs," but are honoured in the dignity of their scientific and official efficiency.

This universal higher navigation made possible by the co-operation of the two worlds (the mortal and immortal) calls for even a *higher and more dignified and scientifically exacting method in mediumship* than in even railways, seafaring or airways. Why all this clap-trap, dogmatising, conjuring and ridiculous folly in generalising and comparing the natural laws and phenomena of psychical science with physics and their phenomena? We need a clean slate, a clear sheet and a graduated scale of analysis, selection and classification of *mediumship*, as of all other general and species in our scientific research. This would enable us to ascertain the actual facts of psychic science, and not to publish ignorant presumptive controversies.

I would suggest, in response to another remark in the same issue and close of your appreciated article, "There may well be a physiological basis for the possession of mediumistic faculty, but there are psychological ones also." Yes, and these latter are equally well organised.

PROF. T. TIMSON, F.B.P.S., D.SC., F.P.C., etc.



## SOCIETY ADVERTISEMENTS.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, SEPT. 21ST, at 11 and 6-30,  
MR. P. SCHOLEY.

THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, MRS. FILLMORE.

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

SUNDAY, SEPT. 21ST, at 7,  
MR. MARISINI,

Address and Clairvoyance.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.

SUNDAY, SEPT. 28TH, MRS. BYCROFT.

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

SUNDAY, SEPT. 21ST, at 11,  
MR. BURTINSHAW,

Address and Clairvoyance.  
At 6-30, Miss D. MOORE,  
Address and Clairvoyance.  
MONDAY, SEPT. 22ND, from 2-30 to 6,  
MR. JONES and his Control, "Medicine  
Man," will attend to diagnose, heal  
and give advice on Health and Dietetics  
THURSDAY, at 8, MRS. NUTLAND.

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

SUNDAY, SEPT. 21ST, at 11, CIRCLE.  
At 6-30, MRS. H. V. PRIOR,  
Address and Clairvoyance.

MONDAY, at 2-30, LADIES' MEETING,  
MRS. HINES.

SATURDAY, at 7-30, HEALING CIRCLE  
AND PSYCHOMETRY.

SUNDAY, SEPT. 28TH, MRS. F. LANE.

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

SUNDAY, SEPT. 21ST, at 7,  
MR. MAX GITTLESON.

SUNDAY, SEPT. 28TH, MISS J. PROUD.

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

SUNDAY, SEPT. 21ST, at 11, Discussion.  
At 7, MRS. B. STOCK.

WEDNESDAY, at 8, MRS. REDFERN, at  
Shaftesbury Hall, adjoining Bowes  
Park Station.

LYCEUM every SUNDAY at 3.

**Camden Psychic Centre,**  
59, ROCHESTER ROAD, CAMDEN TOWN.

REV. JOSIAH J. WELCH, Dipl., C.S.F.

Daily at 3, PSYCHOMETRY.  
SATURDAY, at 8, ADVICE and HEALING.  
10 to 7. Seance, MONDAY at 8.  
TUESDAY, at 8, DEVELOPMENT.

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

SUNDAY, SEPT. 21ST, at 11,  
MR. WELLS.

At 6-45, MR. DIMSDALE STOCKER  
WEDNESDAY, at 7-45, MRS. J. HAM-  
MERTON.

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

SUNDAY, SEPT. 21ST, at 7,  
MR. F. J. VERNON.

THURSDAY, at 8, MRS. GOODE.

## SOCIETY ADVERTISEMENTS.

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

FRIDAY, SEPT. 19TH, at 8,  
MRS. L. LEWIS.

SUNDAY, SEPT. 21ST, at 7,  
MRS. ELLIOTT.

HENRICH BONINI, Violinist.

FRIDAY, SEPT. 26TH, Miss J. B. PROUD  
SUNDAY, SEPT. 28TH, MRS. M. MORRIS

**Brixton Spiritual Brotherhood Church**  
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, SEPT. 21ST, at 11-15, Service.  
At 3, LYCEUM.

At 7, MRS. ESTELLE ROBERTS,  
Address and Clairvoyance.

MONDAY, at 7-30, Ladies' Public Circle.  
TUESDAY, at 8, Members' Circle.

THURSDAY, at 8-15, Public Circle.  
SUNDAY, SEPT. 28TH, MRS. H. PRIOR.

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

SUNDAY, SEPT. 21ST, at 3 and 6-30,  
MISS MADDISON,

Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE.

At 8, MRS. STOCKWELL,  
Address and Clairvoyance.

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

SUNDAY, SEPT. 21ST, at 11, OPEN CIR.  
At 6-45 for 7, LONDON LYCEUM  
DISTRICT COUNCIL.

MONDAY, at 3, LADIES' MEETING,  
Psychometry. At 8, Magnetic Healing.  
THURSDAY, at 8, OPEN DISCUSSION  
GROUP. Subject, "Faith Healing."

Speaker: MR. H. BODDINGTON.  
FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, SEPT. 28TH, MRS. G. ELLIOTT

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

SUNDAY, SEPT. 21ST, at 3-15, LYCEUM  
At 6-30, ALDERMAN D. J. DAVIS,  
Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING.  
WEDNESDAY, at 7-45, MRS. BEATRICE  
BURNHAM, (U.S.A.), Clairvoyance.

**The Spiritualist Fellowship**  
(KENTISH TOWN), "THIRTEEN, MOR-  
TIMER TERRACE, HIGHGATE ROAD.  
Cars, 7 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.


SUNDAY, SEPT. 21ST, and THURSDAY,  
SEPT. 25TH, MR. D. SEARJEANT.  
SUNDAY, SEPT. 28TH, MISS GOLDSMITH

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

SUNDAY, SEPT. 21ST, HARVEST  
FESTIVAL. At 11-85 MR. WOOLFORD  
At 3, LYCEUM.

At 7, MRS. LEVITT.  
WEDNESDAY, at 8, MRS. B. STOCK.  
SUNDAY, SEPT. 28TH, MR. R. BARRA-  
CLOUGH.

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

SUNDAY, SEPT. 21ST, at 7,  
FOURTH ANNIVERSARY SERVICE.  
Preacher and Clairvoyant:   
REV. GEORGE NASH.  
Preceded at 6-30 by Naming Service.  
THURSDAY, at 8, MR. C. G. BOTHAM,  
Address and Clairvoyance.

**How to Train the Memory.** By H.  
ERNEST HUNT. 1/1, post free.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 21ST, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.

At 7, HARVEST FESTIVAL, MISS EVA  
CLARK.

TUESDAY, at 8, MR. BILLETTE. At  
7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE

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

SUNDAY, SEPT. 21ST, at 3, LYCEUM.  
At 7, MRS. F. KINGSTONE.

MONDAY, at 8, MRS. A. RADLEY.  
TUESDAY, at 8, MEMBERS ONLY.

WEDNESDAY, at 8, FREE HEALING.  
THURSDAY, at 8, PSYCHOMETRY. Silver  
Collection.

FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, SEPT. 28TH, MRS. MAUNDER.

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

SUNDAY, SEPT. 21ST, at 3, LYCEUM.  
At 6-30, MRS. LILLY,

Address and Clairvoyance.  
OPEN CIRCLE after Service.

MONDAY, at 8, FREE HEALING (by  
appointment).

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

THURSDAY, at 8, MR. G. BARKER.  
Silver Collection.

SUNDAY, SEPT. 28TH, MRS. SOONES.

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

SUNDAY, SEPT. 21ST, at 11-30, CIRCLE  
At 3, LYCEUM.

At 7, MR. G. TAYLER GWINN.  
THURSDAY, at 8, MR. H. BODDINGTON.

SUNDAY, SEPT. 28TH, DR. VANSTONE.

**Hanwell Spiritualist Church,**  
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 21ST, at 7,  
SERVICE.

WEDNESDAY, at 3, SERVICE.  
THURSDAY, at 8, SERVICE.

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

SUNDAY, SEPT. 21ST, at 11, SERVICE.  
At 7, MRS. BARLTROP.

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

WEDNESDAY, at 8, MRS. CHESTERMAN

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

SUNDAY, SEPT. 21ST, at 6-30,  
MRS. HYLDA RHODES, Address.

WEDNESDAY, at 8 (in "Hut") MR. A.  
CLAYTON, Address and Clairvoyance.

SUNDAY, SEPT. 28TH, MRS. WORTHING-  
TON.

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

SUNDAY, SEPT. 21ST, at 6-45,  
MRS. REDFERN,

Address and Clairvoyance.  
SUNDAY, SEPT. 28TH, MR. STEBBEN.

A Circle for Psychic Development  
(limited to seven students) is to be held  
under the direction of Miss MARY MILLS  
and her guides. Will those who wish to  
develop their gifts please communicate  
with Miss MILLS, 40, Windermere Rd.,  
S. Ealing, London, W.5.



**SOCIETY ADVERTISEMENTS**

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

SUNDAY, SEPT. 21ST, at 6-45,  
Mrs. MOATE,  
Speaker and Demonstrator.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3 (LADIES' GUILD)  
and 8, MISS FALLOWS.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, SEPT. 21ST, at 6-45,  
MR. E. KEITH,  
Address and Clairvoyance.  
THURSDAY, at 7-45, OPEN CIRCLE.  
SUNDAY, SEPT. 28TH, Mrs. KING (nee  
MISS SMEDLEY).  
SUNDAYS at 3, STUDY GROUP.  
TUESDAYS, at 3, PSYCHOMETRY. At 8,  
HEALING.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 21ST, at 7,  
Mrs. HOLLOWAY.  
MONDAY, at 7-30, WHIST SOCIAL.  
THURSDAY, at 3, Ladies' Meeting,  
Mrs. M. LINES.  
FRIDAY, at 8, MR. ARTHUR CLAYTON.

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

SUNDAY, SEPT. 21ST, at 6-30,  
REV. DOMINIC MILLS and Mrs. F.  
BETTS, Address and Clairvoyance.  
MONDAY, at 8, in Small Hall,  
Mrs. M. MAUNDER, Psychometry.  
THURSDAY, at 8, in Small Hall  
SPECIAL LECTURE by DR. W. J. VAN-  
STONE on "Healing." Admission 1s.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 21ST, HARVEST.  
At 11 and 6-30, Miss L. THOMAS,  
Address and Clairvoyance.  
At 3, CHILDREN'S SERVICE and NAM-  
ING CEREMONY.  
MONDAY, at 7-30, Mrs. CLEMENTS,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, Miss MOORE,  
Address and Clairvoyance.  
SUNDAY, SEPT. 28TH, MR. H. BOLTON.

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

SUNDAY, SEPT. 21ST, at 11-15, CIRCLE.  
At 6-30, MR. T. W. ELLA,  
Address and Questions.  
MONDAY, at 3, LADIES' OWN, MISS  
PROUD, Address and Psychometry.  
WEDNESDAY, at 8, MR. R. BRAILEY,  
Psychometry.  
FRIDAY, at 8, MEMBERS' DEVELOPING  
CIRCLE.

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

SUNDAY, SEPT. 21ST, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, Mrs. A. NUTLAND, Address  
THURSDAY, at 3, Mrs. BRADLEY.  
At 8, Mrs. S. PODMORE.  
SUNDAY, SEPT. 28TH, Mrs. D. C.  
WILLIAMS.

Will churches having booked Miss  
D. Moore on and from Oct. 5th, 1930  
and 1931, please cancel same as she  
is unable to keep any bookings for a  
time.—D. MOORE, 230, Kingston Rd.,  
Teddington, London.

**SOCIETY ADVERTISEMENTS.**

**CHRISTIAN SPIRITUALISTS' CONGREGATION**  
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— HEALING & DEVELOPING CLASSES —  
SATURDAYS.—PUBLIC CIRCLES AT 7.45 P.M.  
PUBLIC MEETINGS WITH AFTER CIRCLES  
NEXT SUNDAY AT 7 P.M. | NEXT WED. DAY AT 7.30 P.M.  
Mrs. M. STEBBING Mrs. A. E. RAYFIELD  
Write for Free Syllabus.

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

SUNDAY, SEPT. 21ST, at 7,  
MR. NICHOLLS.  
MONDAY, at 3, Readings by Good Me-  
diums, Harvest Tea, and Social Even-  
ing.  
TUESDAY, at 8, HEALING CIRCLE. Help  
with a kindly thought and earnest  
prayer.  
WEDNESDAY, at 8, MR. NUTLAND.  
SUNDAY, SEPT. 28TH, MISS M. MILLS.

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

SUNDAY, SEPT. 21ST, at 7,  
MR. CHAS. ANTEN.  
SUNDAY, SEPT. 28TH, MR. & MRS.  
COLEMAN.

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

SUNDAY, SEPT. 21ST, at 11, OPEN  
CIRCLE.  
At 6-30, MR. & MRS. KIRBY,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, SEPT. 21ST, at 11-30, OPEN  
CIRCLE.  
At 7, MR. J. G. POLLARD.

THURSDAY, at 8-15, MR. A. CLAYTON.  
SUNDAY, SEPT. 28TH, MR. A. BEARE.  
SATURDAY, OCT. 11TH, at 7-30, SOCIAL  
EVENING. Admission Free.

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

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

SUNDAY, SEPT. 21ST, at 7,  
HARVEST THANKSGIVING,  
Mrs. LAURA LEWIS,  
Address and Clairvoyance.  
TUESDAY, at 3, LADIES' MEETING, held  
at 16, Osterley Park Road.  
SUNDAY, SEPT. 28TH, MISS M. MORETON

**Streatham Spiritual Brotherhood,**  
STREATHAM SCHOOL OF MUSIC (almost  
opposite STREATHAM Station).

SUNDAY, SEPT. 21ST, at 6-30,  
MR. ETHERIDGE.  
Circle after Service. Free Healing.  
THURSDAY, at 3 & 8, Mrs. BYCROFT.  
SUNDAY, SEPT. 28TH, CAPT. J. FROST.

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

SUNDAY, SEPT. 21ST, at 11, SERVICE  
and CIRCLE.  
At 6-30, Mrs. MELLODY, Address and  
Clairvoyance.  
WEDNESDAY, at 3, MR. E. SPENCER.  
At 8, Mrs. RAYFIELD.  
SUNDAY, SEPT. 28TH, Mrs. BEAUMONT.  
SIGALL.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, SEPT. 21ST, at 11,  
MR. DUNMORE.  
At 3, LYCEUM.

At 6-30, Mrs. L. KING.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, Mrs. MAY, Ladies'  
Meeting.  
THURSDAY, at 8, Mrs. A. ARNOLD.  
SUNDAY, SEPT. 28TH, MR. W. WILDE.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 21ST, at 3 & 6-30,  
Mrs. CROXFORD,  
Psychometry, Address & Clairvoyance.  
WEDNESDAY, at 3 and 7-30, Mrs. M. A.  
MAUNDER,  
Psychometry, Address & Clairvoyance.

**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, SEPT. 21ST, at 11,  
MR. HAROLD VERNON.  
At 6-30, MR. ERNEST MEADE.  
WEDNESDAY, at 8, Miss L. THOMAS,  
Address and Demonstrations.

**The Fellowship of the Spirit,**  
78, LANCASTER GATE, W.2.

SUNDAY, SEPT. 21ST, at 6-30, SERVICE  
and CIRCLE.  
THE GUIDES OF W. E. LONG.  
PUBLIC RECEPTION, SEPT. 27TH, at 7.  
Collection.

**Wembley Spiritualist Society,**  
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, SEPT. 21ST, at 6-30,  
Miss F. MORSE,  
Address and Clairvoyance.  
SUNDAY, SEPT. 28TH, MR. POLLARD.  
LYCEUM every SUNDAY at 3.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, SEPT. 21ST, at 6-30,  
MR. WILKINSON.  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, Mrs. C. YOUNG.

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

SUNDAY, SEPT. 21ST, at 11-15, SERVICE  
At 7, Mrs. E. A. RAYFIELD.  
WEDNESDAY, at 8, Miss M. MORETON.

85, LANCASTER GATE, W.2.

SUNDAY, at 7 p.m.  
Address and Clairvoyance,  
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**NEW SECRETARIES.**

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MONDAY, SEPT. 22ND, at 3 and 7, **Mrs. SUTTON.** TUESDAY, at 3, **Rev. J. J. WELCH.** At 7, **Mr. E. KEITH.**  
WEDNESDAYS, at 3-15, **Mrs. BETTS.** THURSDAYS, 3 to 6, **Mrs. GABRIEL.** 6 to 8, **Miss MANSFIELD.**  
FRIDAYS, at 3, **Mr. E. KEITH,** and Daily from 1 to 6 p.m. At 7, **STUDY GROUP, Mr. ANTEN.** At 7, **Mrs. SUTTON.**  
Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. **ETHEL A. KNOTT.**

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SUNDAY, SEPT. 21ST, at 10-45, LYCEUM. At 11-30, OPEN CIRCLE. At 3-30 and 6-30, **ANNIVERSARY SERVICE and HARVEST THANKSGIVING, Mr. P. S. MILLS-TANNER.**  
MONDAYS, at 7-30, HEALING CIRCLE. Free, All Are Welcome. At 8-15, DEVELOPING CIRCLE. At 9, STUDY CLASS, MEMBERS ONLY.  
SUNDAY, SEPT. 28TH, at 3-30, **Mr. W. D. WILDE.** At 6-30, **Mr. B. FRANCIS.** Clairvoyance by **Mrs. EVANS**

### THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION.

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, SEPT. 20TH, at 8, **Mr. R. R. THORNTON,** Psychometry.  
SUNDAY, SEPT. 21ST, at 7, Short Service with Address and Clairvoyance by **Mr. C. BURTENSHAW.** AFTER-CIRCLE.  
THURSDAY, SEPT. 25TH, at 8, **Madame E. E. KEENAN,** Handwriting Psychometrist.  
SATURDAY, SEPT. 27TH, **Mr. W. D. WILDE.** SUNDAY, SEPT. 28TH, **Mrs. F. MOTE.**  
THURSDAY, OCT. 2ND, **Miss R. WARD.**

#### Miscellaneous Advertisements.

**RONALD BRAILEY,** Clairvoyant and Psychometrist, at home daily. Post correspondence. Circles, Tuesdays and Thursdays at 8.—90, Sunny Gardens, N.W.4. Tel.: Hendon 1888.

**MARIAN MORETON,** Clairvoyant, Clairaudient, Speaker. At Home, Monday to Friday, 1 to 5.—64, Newman Street, Oxford Street, W.1.

**MISS FRANCES DAUNTON,** Psychometrist and Clairvoyant, at home daily, 2 to 7. Psychometry, Mondays, Fridays and Saturdays at 8. Developing Classes Tuesdays and Thursdays at 8.—Flat 2 (1st floor), 18, Monmouth Road, Westbourne Grove, Bayswater, W.2. Phone Park 4796.

**MR. ALFRED VOUT PETERS,** 51, Hunter Street, Brunswick Square, London, W.C., has resumed his Public Circles on Mondays at 8, and holds a small or limited group on Wednesday at 3. Old friends will be cordially welcomed.

**MR. H. J. STEABEN** takes a limited number of Healing Cases for Absent Treatment. Private and Class Tuition given in healing. Letters only to 50, Upper Gloucester Place, N.W.1.

**Mrs. B. HAMILTON** holds Public Developing Classes every Friday at 8 Saturdays at 8, Circle for Psychometry. Sundays at 7, Short Address and Psychometry. — 69, Westbourne Grove, Bayswater, London, W.2 (exactly opposite Post Office).

**Mrs. BLACK HILL** holds an "At Home" every Tuesday at 3. Private Developing Class, Thursday at 8. Particulars on application.—6, Pasture Road, North Wembley. Phone: Wembley 3322.

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

**Mrs. FLORENCE SUTTON,** Clairvoyant and Psychometrist, holds Circles for Development every Tuesday at 8.—111, Oxford Gardens, Ladbroke Grove, W.10.

**Mrs. LILLY,** the Gifted Healer, receives patients daily for treatment. Trance diagnosis by spirit doctor. Clairvoyant and clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 33, Clifton Road, Maida Vale, W.9, or Phone, Canningham 1430.

**Mrs. ETHEL SMITH** has removed to 42, Chessington Way, West Wickham, Kent. At home daily for Healing. Service, Sunday at 7. Circle for Clairvoyance and Psychometry, Thursday, 3 and 7-30.

**Mrs. HARVEY,** Clairvoyant and Psychometrist, 43A, Russell Road, Kensington, W.14. At home daily, 10 to 1 and 2 to 8 (Saturdays excepted). Developing Classes open Tuesdays and Thursdays at 8. Public Circles for Psychometry on Mondays and Wednesdays at 8, Fridays at 3 and 8. Public Sunday services will be announced. Phone: Western 0265.

**Mrs. HUGHES** holds spiritual services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

**Mrs. MAYES,** 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays at 7., Tuesdays at 8.

**Mrs. PIKE** holds Wednesday evening Service at 8. Sunday morning, Circle at 11; evening service at 7. Open Circles at each meeting.—29, Ethelden Road, Shepherds Bush, W.12.

**ROBERT DAVIES,** Dipl. S.N.U., Clairvoyant and Psychometrist. At home 11 to 7, Tuesdays and Wednesdays. Drawing-room Demonstrations, Tuesday at 8, Wednesdays at 3 and 8.—Beech House, 83, Cleveland Road, Hr. Crumpsall, Manchester.

**The Guild of Spiritual Healing Ltd.** (Dr. Lascelles' Healers). Open daily, 10 to 9, Saturdays and Sundays excepted.—"THE SEEKERS," 29, Queen's Gate, S. Kensington, London, S.W.7.

#### SPEAKERS' OPEN DATES.

**Mrs. MARTIN,** 11, Wimpory Street, Openshaw, Manchester, has open dates for 1931, and will be pleased to hear from secretaries.

**Mrs. ROBERTS JOHNSON,** c/o STEPHEN FOSTER (Ground Floor), 85, Lancaster Gate, London, W.2. Next visit, Sept. 29th.

A lady resident in Darley Dale, near Matlock, would be very happy to know of a Spiritualist service or home circle she could join in within a few miles of her home.—Box R.B., Two WORLDS Office, Manchester.

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