



THE TWO WORLDS

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

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FRIDAY, AUGUST 6, 1926.

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An Exponent of the Spiritual Philosophy of the Present Century.

O. 2019—XXXIX.

FRIDAY, AUGUST 6, 1926

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Original Poetry.

Our Heroes.

THEY are our boys,
Our honoured dead,
Who sleep where poppies, gleaming red
Grow lush above their graves.
In years to come their names may be
Forgotten by posterity,
But those who loved them still will see
The field four square
Where poppies grow,
Where crosses mark the graves we know.
Our sons and brothers who have died
To keep the gate of freedom wide,
Now lie at rest
In Flanders fields.
The cause they fought for has been won
By comrades brave.
Their work is done,
And o'er their graves the scarlet poppy gaily waves
In every breeze
That stirs the air
Neath Summer skies serene and fair
In Flanders fields. —MRS. M. MORRISON.

Centenary of Andrew Jackson Davis, 1826—1926.

From "The Arcana of Nature"

ANDREW JACKSON DAVIS was born August 11th, 1826, coming Grove, Orange County, N.Y., in very humble surroundings. His father eked out a precarious living by tanning, shoemaking, and farm labouring. He was a good-natured man, strictly honest, with a strong conviction, but a weakness that led him to waste his scanty resources on his son. The family was in a chronic state of poverty and he succeeded in overcoming this unfortunate habit. It happened when his son had attained his eleventh year. After many removals the family settled down in a fairly comfortable home in the village of Hyde Park, N.Y. Jackson was at a promising youth, either intellectually or physically. Up to this time he had passed his life at home, under the influence and protection of his mother, excepting for a short period of schooling. At school, during a bare few months' attendance, he had shown no aptitude for learning, and was naturally dull and backward, while his shyness and awkwardness made him the victim of the contempt and persecution of his fellow-pupils. But for his sympathetic mother, the lad would have led an unstable life. His father regarded his delicate sensitiveness, his physical weakness, and his continued dependence on his mother as signs of an effeminate nature, for he knew only one remedy, and that was to send the child out to fight his own battles. The mother, however, perceived that the boy was yet too young, was not strong, and needed home care, and carried her point. She herself pronounced psychic temperament, had seen visions in her life, and received warnings and prognostications which were often strikingly fulfilled. To the boy she related these experiences, which by the husband were held as foolish hallucinations, and when young Jackson

himself had intimations from the invisible world, his mother understood and believed them. This happened on one occasion when the boy was sick with a fever, and the doctor had forbidden him cold water. He told his mother that he heard a voice saying, "You may drink the sweet water of maple trees," upon which she acted with promptness. The maples which abounded in their woods were tapped for their sap, and a supply secured for the sick lad, which brought about his speedy convalescence.

Several attempts were made by the parents to place young Davis where he could acquire a trade and earn a living. In his eleventh year he obtained a situation in a plaster mill, where he was set to tend the hopper. This was several miles from his home, and he slept in his employer's attic. The monotony and long hours of this work, together with his home sickness, soon drove him to return to his mother, even though he knew this act would meet with his father's keen displeasure. At this time somnambulism first manifested itself, and he received dream impressions of labour-saving machines, wooden models of which he strove to produce by the aid of his penknife. His father, however, would have none of this trifling and laziness, as he termed it, and the boy had to return to something more immediately practical. So in his twelfth year he again attended a rudimentary academy for about six weeks and made some slight advance on his past achievements, mastering the greater part of the multiplication table, simple and compound addition, a passable handwriting, and the spelling of words up to three syllables. Sickness then stopped his further schooling. After his recovery he was taken on as house porter by a lawyer who had become interested in the family, but Jackson's natural awkwardness, in spite of his best endeavours, was such that he failed to give satisfaction. He was next tried on a farm at shepherding and hoeing, and became, he says, quite handy at the latter. It was during his outdoor work, when alone in the open fields, that several times he heard strange music and voices, and an intimation was given him that he should go to Poughkeepsie. After a while he prevailed on his parents to move to that village, within walking distance, and his father finding employment in a factory, they settled in what has since become famous as the home of the "Poughkeepsie seer." Here his father tried him on a shoemaker's bench, but finding him lacking in aptness, he was again sent to school for ten weeks, making, however, little advancement save in writing and cyphering. So obtuse was he at this time that, as he states, his mind was apparently stupefied whenever the larger studies were placed before him. His backwardness and dullness, he admits, grieved him in the schoolroom, but a few skips in the open air, he adds, would restore his usual contentedness. This was his last schooling—about five months in all, with not a word of grammar, history, literature or science. During one season at home his parents had treated him to a Peter Parley's Geography, the pictures in which amused him.

After two more years of discouraging experiences, and after the death of his mother in the year 1842, he was engaged by Ida Armstrong as a clerk in the shoe business, and was practically accepted as a member of the Armstrong household. In Armstrong he found a patient and benevolent employer, who taught him practical business habits. Towards the end of 1843 a travelling mesmerist named Grimes came to the village. Young Davis attended one of the public meetings, and volunteered with fifteen other youths as subjects for experiments. Grimes, however, was unable to exert any influence on him by passes,

and Davis returned home with no confidence in the alleged phenomena. But a few days later William Levingston, who lived near, and was an expert mesmerist, called at the shoe store, and asked Davis to come to his house for an experiment. This was on December 1st, 1843, when Davis was 17 years of age. The passes, in this case, were entirely successful. As Levingston's subject the boy was soon entranced, and, whilst utterly unconscious, was put through a series of astonishing performances before several spectators who had been called in unknown to Davis. At the bidding of the operator he read, while blindfolded, letters from a newspaper, told the time of watches, and diagnosed diseases. From this time on he was in frequent demand in the rural community, both as a study for the serious and a source of entertainment for the frivolous. For some time he freely diagnosed diseases and suggested remedies; then, at the instigation of his spirit guides, a small fee was required from those who could afford it. Young Davis now gave up his business engagements and devoted himself to the vocation which seemed so unmistakably marked out for him. The fame of his cures spread abroad, and his services in connection with those of his magnetiser, Mr. Levingston, were in constant demand.

Interspersed with this regular daily occupation, the young man had some remarkable personal experiences, which are fully related in his autobiographical writings. In one of his trances he believed himself to have been carried from Poughkeepsie, across the Hudson River to the Catskills, and symbolic visions not only opened to him his future career, but gave him stimulating and cheering incitements thereto. Later he found himself in a remote churchyard, where he was visited by two spirits who revealed themselves as Galen and Swedenborg, and who engaged him in prolonged converse, mingling gentle correction and instruction with lofty philosophic exposition, and promising to watch over and aid him in his coming years.

For nearly two years young Davis travelled between Poughkeepsie, Danbury, Bridgeport, and other towns, once only going as far as Albany. He was accompanied by Levingston, and for a time also by a lecturer, a Mr. Gibson Smith, who had become convinced of the helpful nature of Davis's clairvoyance. This continued up to the age of nineteen. His normal condition at this time was that of an unlettered country youth, somewhat awkward of manner, and given to fits of moodiness and meditation, with occasional visions of a brighter and freer state.

On the intimation, he asserts, of his spirit guides he severed his relations with Mr. Levingston and attached himself to Dr. S. S. Lyon. Dr. Lyon gave up a business in Bridgeport to ally himself with the young seer. They proceeded to New York on a tour that was to combine clairvoyant medical diagnosis and lecturing. After a few weeks Davis was moved to look for an amanuensis to record the words he felt he was soon to be inspired to dictate. The Rev. William Fishbough, of New Haven, was selected, and the choice proved a happy one in every way. In addition to the manipulator, Dr. Lyon, and the scribe, Mr. Fishbough, three responsible and qualified witnesses were present at every lecture to vouch for the genuineness of the proceedings. Dictations were made daily, and the time occupied each day varied from forty minutes to four hours, the entire work being completed in one hundred and fifty-seven lectures, the first of which was delivered on November 28th, 1845, and the last on January 25th, 1847.

The whole of "Nature's Divine Revelations" was thus dictated when Davis was in a profound trance, an illuminated state which Mr. Davis called the "superior condition," as will be further explained hereafter. This work is an 8vo., of nearly 800 pages, divided into three parts. In the first part the author essays proof of a spiritual existence, and goes into the rationale of magnetism, clairvoyance and the source of his own inspiration. The claim is made that the magnetic state is a further development and extension of the motive powers of organic life; also that closely associated with, and involved in, all visible existences there are invisible "correspondences" or "representatives." These move in a sphere of their own, which again opens into a still more refined and advanced sphere.

The uniformity of law throughout all these spheres insisted on, namely, the law of progression; development and immortality of all things in a purified and perfect state of existence. "All forms," it is asserted in this part, "are external effects and are mortal." They can be depended upon as affording proofs of immortality or demonstrating even the probability of a future life. There is an internal, invisible quality and essence that can be found by search and analysis to be the truth of all truth and the real of all realities—the internal principle of the Eternal Mind.

Part two is devoted to a scientific exposition of the material universe from its primal, amorphous state by the formation of successive nebular zones, and of millions of suns with their respective planets from these zones. The geological history of the earth is traced minutely, as is the development of the mineral, vegetable and animal divisions, and the later segregation of man into races and nations. The origins of languages, of mythological beliefs, of creeds and other human social institutions are treated. The books of the Bible are compared with other ancient writings; the person and character of Christ are given considerable space, and an eloquent tribute paid to this illustrious figure. Swedenborg is one among several historical personages eulogised for their special contributions to the progress and unfoldment of the race. The nature of death, considered from a spiritual or a materialistic point of view, is strongly presented as an agreeable transition.

In part three an effort is made to apply a remedy to the evils of our present civilisation, to bring under a natural law the different societies and aggregations of human beings, corresponding to the laws operating in the planetary system, so that each individual will gravitate to the employment and environment best suited to his peculiar temperament and qualifications. Detailed suggestions are given for the formation and operation of great associations.

There is a profound optimism manifested throughout Davis's work, and in his closing paragraphs it is evident that he believed he was ushering in the establishment of a new heaven on earth, or at any rate, was elucidating methods by which such an evolution from modern society could be consummated. In his "Address to the World," which was dictated by him at the conclusion of the volume, although published as the Preface, he says, "The physical and mental organisation of man enforces the conclusion that there are no possible limits to social progress, spiritual attainment and elevation, for man is a microcosm or a combined expression of all the perfections contained in the divine essence that animates and preserves the harmony of the universe. Upon the constitution of man (who is a type of divine wisdom) are based those important principles which, when duly comprehended, will constitute the whole world one brotherhood." The foregoing is necessarily an inadequate sketch of the scope and contents of a work which, not without defects of prolixity and obscurity in portions, yet shows great breadth of view and profound philosophic thought.

In "Nature's Divine Revelations" the author undertook to unfold what he terms the Harmonical philosophy. In subsequent productions, notably in "The Great Harmonia," this was expounded in fuller detail. This last named work was brought out at intervals in five volumes entitled respectively "The Physician," "The Teacher," "The Seer," "The Reformer," "The Thinker." Of these notable volumes in a voluminous output, numbering thirty books in all, are "The Penetralia," "Philosophy of Spiritual Intercourse," "History and Philosophy of Earth," "Truth versus Theology," "Death and the After Life," "The Diakka and Their Earthly Victims," "Special Providences," "The Inner Life," treatises on practical magnetism and autobiographic works, especially "The Magic State," "Beyond the Valley" and "Events in the Life of a Seer," and finally a few works of imagination embodying metaphysical and spiritual teachings.

It is to be noted that the foregoing productions were subsequent to "Nature's Divine Revelations" and are unlike that work in their general style and arrangement, are less fluent and consecutive, and more nearly re-

the productions of a writer in the normal condition. Their general teachings, however, are in entire accord with those of Davis's first effort. When they were produced, both the magnetiser and the scribe were dispensed with, and the author was only approximately entranced. This independent condition was first attained on May 16th, 1847.

The nature of the "superior condition" is explained by Dr. Davis in various passages occurring in several of his books. The following are quotations:—

"It is impossible by words to convey a full and adequate conception of the manner in which I arrive at truth. I can only employ such words as convey all the ideas that words CAN convey of this process. My information is not derived from any persons that exist in the sphere into which my mind enters, but it is the result of a law of Truth emanating from the Great Positive Mind and pervading all spheres of existence. By this, truth is attracted to, and is received by, the mind. . . . I do not receive these (impressions) from the Great Supreme Mind, but from this second sphere, focus or medium which legitimately belongs to this Globe alone. When you ask me a question I am then existing in the medium or sphere of the body, but in investigating and finding the answer I pass to the sphere where I can associate with the truth and reality. . . . Furthermore, the manner in which I obtain my information may be compared to a process of chemical analysis. In analysing a body the chemist separates its constituents until he has found its simple elements. . . .

It is by a process of spiritual analysis that I obtain truth: I pass from the body with a desire for a particular kind of information. This desire attracts the particular kind of truth of which I would be informed, separates it from all other things and causes it to flow into the mind. And when I thus obtain the truth of which I am in quest I return to communicate it through the organisation."

A more general statement of the nature of this condition is found in Mr. Davis's book entitled "Answers to Questions," as follows:—

"The superior condition, in contradistinction to one's ordinary state, consists of a practical and conscious growth of the intellectual and moral endowments. These faculties are opened and lifted to a higher degree of operation. . . . Nothing of passivity or indifference is possible. The mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodies, but the faculties are active and conscious of inherent energy and truth. . . . The result of such superior exercises is stamped upon the individual's character, and the ultimate effects are interior elevation and an education of the whole mind."

Mr. Davis further says, "The inspired poet has truthfully described the superior condition as

"That blessed mood
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened, that serene and blessed mood
In which the affections gently lead us on,
Until the breath of our corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul:
While, with an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things."

A marked resemblance may be traced between the "superior condition" of Dr. Davis and the psychic manifestations of Swedenborg. In the proceeding sketch is given, in Swedenborg's own words, a description of his breathing and physical condition when in a state of great mental illumination, which shows an obvious similarity, physically and mentally, to the state described by Dr. Davis and by Wordsworth.

Of the scientific value of Dr. Davis's writings which deal with the physical structure and evolution of the universe it is not my purpose to attempt an estimate. It is self-evident that the elaborate and technical discourse on astronomy, geology, natural history, ethnology, sociology

and a host of other departments of science display a familiarity with these several subjects, as well as with literature and history, that perhaps cannot be found in the writings of any other author, however learned. In this connection it will be interesting to the student who consults "Nature's Divine Revelations" to note the testimony that in two cases Davis's statements in matters astronomical anticipated later discoveries in science. The Russian astronomer, Maedler, and the French, Le Verrier, are the two discoverers alluded to, and a full statement of the facts are given in Mr. Fishbough's notes on pages 159-161 of the work in question.

It is, however, to the phenomenal character of this book, and the extraordinary circumstances under which it was produced, that special attention is called. Fortunately Mr. Fishbough and those associated with him had a full appreciation of its peculiar value, and they have placed on record an account so precise and circumstantial, and so well confirmed by trustworthy witnesses that (apparently) no intelligent and open-minded person can read this account and doubt its truthfulness and accuracy. That an uneducated youth of nineteen, who could barely read and write, possessing only a slight knowledge of the rudiments of arithmetic, who had read no books except Peter Parley's "Geography" and a few chapters in the Bible, who never had any desire or aptitude for study, who, while entranced, took matters in his own hands and arranged an itinerary for diagnosing and treating the sick, and who, while thus engaged, manifested masterful familiarity with anatomy, physiology and medicine, who, after some months of engrossing absorption in this work, commenced the dictation, and in a year's time produced, a book of the characteristics mentioned—this is surely a phenomenon that deserves careful consideration and demands an explanation. The attitude of the ostrich, with its head in the sand, is not a becoming one to the philosophic or scientific student. Ignoring these facts so carefully observed and witnessed seems ostrich-like and imbecile.

The theory of the "sub-conscious mind" and the "subliminal self" does not in the least aid the sceptic who denies the possibility of discarnate existences. These phrases, if they mean anything, tend to show that the mind and consciousness, in the utmost recesses of our nature, are independent, or may act independently, of our physical bodies, a step, indeed, on the road towards the perception of an independent life of the spirit after separation from the body.

If Dr. Davis's explanation of what he names the "superior condition" be not accepted as the correct explanation of how his books were produced, it is incumbent upon the objector to account for the phenomenon. If the hypothesis of the "superior condition" be accepted as the true explanation of the origin of these books, then the riddle of the ages has been solved, and we have an assurance and proof of a progressive life after death to console us for the disappointments and seeming misfortunes of our earth-life.

◆

LONDON, EALING.—On Wednesday, July 14th, a thanksgiving service was held to commemorate paying off the outstanding mortgage, thus freeing the church from debt. As a brass memorial tablet to the late treasurer, Mr. Butler, was unveiled at the same time, the service had a double interest to members. The President, Mr. Whitmarsh, in a short address, referred to the noble efforts which had been made on behalf of the church by members past and present. He spoke in terms of praise of the valuable assistance rendered by the late treasurer during his long association with the church, and then performed the unveiling ceremony. Members were invited to give their experiences, and Mrs. Golden, Miss Hughes and others testified to the consolation which Spiritualism had brought to them during the hour of trial, and related some of the difficulties which were experienced by the pioneers in the early stages of the church's existence. Mrs. Butler provided and tastefully arranged beautiful white flowers.

Ancient Creeds and New Conceptions.

A. Dearnley Serjeant.

CONTINUED FROM LAST WEEK.

THESE primitive ideas, which I have dwelt on at some length have continued with quiet and steady persistence until to-day. At a later period, but still considerably anterior to our own or even the birth of Christ, at Magnesia, in Central Asia, each year a bull was brought by the civic authorities. The finest bull obtainable in the neighbourhood was procured. The old idea, that for sacrificial purposes the highest and best was alone suitable, was one that had been handed down from the earliest of times, when sacrifice was an all-important and vital affair, sacrifice, for ransom or any other purpose, being the only fee within the paying powers of primitive man—quite a different thing to when, in after times, it degenerated into a symbolic religious dogma.

Now, this bull was dedicated to the welfare of the town. The installation of the bull was a ceremony of great importance, a gala day equal to our modern bank holiday, when the whole town went en fête. For did not the welfare of the town depend upon the bull, a living incarnation of the luck of the town, a mascot that would serve a two-fold purpose, a redeemer for the people and a propitiator to the gods? At the end of the year—and here again the old idea of the annual rebirth comes into play—the bull was sacrificed. Why? In order that his holiness and strength might be given unto the people of the town. For when slain, the bull was divided up into portions and distributed among the people, that they might have a portion of his strength..

Here again we have that act of saving grace which has been one of the most marked characteristics of mankind since his inception: his clinging to the blind belief of that something which shall save him from the fruits of his own acts and of those around, betraying all too clearly man's lack of confidence in his own powers and his want of faith in the Deity which he professes to look upon as Father.

Again, at Athens the bull was killed and his carcase distributed in the usual manner. When this part of the ceremony was over, the hide was stuffed with straw, and then the slaughtered animal was set upon his feet and harnessed to the plough, as though it were in the act of ploughing. Thus we get expressed in a crude form the idea that death is followed by resurrection. From festivals such as these most possibly sprang the idea or belief in the resurrection of the physical body.

And so we see germinating at the back of these festivals the as yet vague and shadowy ideas of immortality, aided largely by the pagantry of nature, which, although it seemingly died down in the autumn, it revived or had a re-birth in the spring, and above all was annually recurring.

This festival—of which there have been many variants—continued through long ages on this earth, until the mind of man grew a little less crude, and in consequence required that his religion should be less primitive in conception; although, despite the steady march of truth and knowledge, this dogma as expressed in the festival of the Bull of Magnesia continues, with fatal persistency to the interests of true religion, to be the staple one in most of the so-called Christian Churches of to-day. Indeed, when we read in connection with Jesus the Christ that "He died to save us all," that statement might apply equally well to the Bull of Magnesia, for in each case it is the basic or dominant idea.

Thus we see from earliest ages in man were certain definite desires, certain definite hopes, which bred and fostered beliefs, which he endeavoured to express in ceremony or ritual, varying according to the mental development that he had attained: man's emotional and religious feelings being the two primary ones, and in turn being the begetter of his spiritual hopes and desires. For the religious and emotional feelings of mankind are so closely inter-related that it is not easy to separate them.

Man, being the child of the great Father-Spirit, would naturally have implanted in him that spark of divinity, an inheritance which links Father and son in one communal bond of love and spirit. Thus equipped pre-birth, the emotional and religious feelings of man would commence to stir and show signs of activity at a very early stage of his pilgrimage on earth.

These religious feelings were associated with certain definite mental pictures, impressed at the time when man was, perhaps, at the most impressionable stage of his development, and these mental pictures remained in his mind, closely associated with his religious beliefs, long after they should have been dispelled by the fierce search-lights of knowledge and reason.

The child, when young, invariably associates with the religious beliefs, as he is taught them, certain concrete mental pictures, generally an elaboration and a glorification of his home surroundings. 'How many children, in their generation, have associated God with a venerable deity with a bald head and a long white flowing beard, sitting on a throne with a sceptre in his hand, with angels bowing in perpetual adoration around him—grandpa serving more often than not as a favourite model? To some whose minds run on a narrow trend this might savour of irreverence, but there is hardly, if ever, any irreverence in the mind of the small child—it is merely the different aspect from which he views matters religious—and as the years pass on in their wonted flight, and although knowledge has dispelled his early religious illusions and beliefs, still these early mental pictures remain, although in his heart of hearts he knows that they are not.

My earliest conception of God was that venerable being which I have described in the previous paragraph. And although I have travelled a long way from the idea of an anthropomorphic deity, hardly without exception the word God brings that mental picture into the focus of my mind's eye.

So is it to-day, man cannot rid himself of those early primitive conceptions formed when the rude stone altar smoked with the blood of the hapless victim and was the centre of all matters religious, and the definite mental pictures, formed when these conditions were in being at the cradle stage of man's evolution, are with us even now, although we should have cast them from us long since, as the grown man should have cast the paraphernalia of babyhood from him. For even man, when he will, will not. That strong retrogressive conservative tendency, that clinging to something of which he is perfectly sure, that distrust of fresh ideas, fresh truths, something that he has not previously experienced or been aware of; in addition, that lack of faith and trust in his own inexhaustible powers which still act strongly as a deterring and determining factor in the religious views and evolution of mankind.

Thus we have arrived so far on the way of our investigation. We have seen how our present religious beliefs in general and the vicarious redemption in particular, are the gradual result of centuries of accretions of religious dogmas, beliefs and ideas, just as we find in rocks strata after strata, the gradual result of repeated accumulations of matter, a picture book, in fact, of the cosmic evolution of this planet of ours. So exactly the same process has occurred in the evolution of religion. The modern product which we dignify by that name is but the result of epochs of wrong thinking and muddled ideas, based on the strata of the religion of primitive man, to which, more or less, we are still woefully clinging with the tenacity that a drowning man clings to a straw.

So this somewhat long and arduous investigation has been to demonstrate that much we revere to-day as religion, much that serves as common capital, most, if not nearly all, religious teachings is but of man's making and conception, and has not the least shred of Divine Authority. So in particular there more often comes a time in the life of man when he feels that the old religion no longer serves him, that it only cumbers the ground on which he might build a new temple to God, and in consequence it is necessary to cast off or shed many of the old ideas and beliefs. Just as the grub, to emerge into the butterfly, must cast

ff its cocoon, so in general, in the interests of true religion and religious evolution, we must leave behind many of the old religious beliefs and dead-heads, and build a new temple to God, in order that the day of fulfilment be brought to speedy issue.

TO BE CONTINUED.

Are Animals Immortal.

P. A. Jensen.

WHETHER animals are immortal or not is a subject about which there is a great diversity of opinion. A belief in animal immortality, however, is in conflict with a number of evolutionary facts which may not be ignored in a discussion of the subject. Animals have souls, of course; trees and flowers have a living principle which may be called a soul, but this is no evidence that their souls are immortal.

The subject has recently been widely discussed, and a belief in animal survival is supported by a number of distinguished Spiritualists in England—Miss E. W. Stead, Sir Conan Doyle, Rev. Charles Tweedale, Dennis Bradley and others—but the essential facts which enter into a discussion of the subject were not considered.

A belief in animal survival rests solely on the fact that mediums at times clairvoyantly see animals, but this is no evidence whatever that the animals seen are located in the second sphere of existence. Animals as well as other physical objects have their counterparts, or doubles, visible in the inner spiritual realm all about us. Our earth and all the other planets swim in a boundless spiritual ocean, invisible to physical sight, in which living animals at times are reflected like a mirage, and visible to spirit seers at times in the body. But this invisible, ethereal realm is not the heavenly world, which, according to the revelations of Andrew Jackson Davis, is a distinct locality, an immense spiritual zone-formation somewhere within the star clusters of the Milky Way.

There is also a pictorial phase of mediumship in which animals appear as symbolic representatives of a multi-arious number of ideas, the meaning of which is not always easy to comprehend. The seer of them has simply to learn what they mean through the repetition of innumerable experiences.

Human testimony is the most uncertain source of knowledge, especially in its relation to supernormal facts, and when it is in conflict with the revelation of Nature another application must be sought for it. Animals cannot have immortality because they are merely contributory forms in the evolutionary process of the creation of man.

Evolutionary facts unequivocally show that the purpose of creation was to evolve man, and he could be evolved only through the development of the subordinate kingdoms. The animal and the vegetable kingdoms are merely scaffolding through which man's marvellous physical structure was evolved, which in turn became the cradle of this sublime and immortal spirit.

Animals have only one-half of the brain structure possessed by man, namely, the cerebellum, while all humans possess the double brain, the cerebrum and the cerebellum; it is through the cerebrum that the moral and spiritual attributes function, the faculties which raise man above the beast.

The physical structures of animals but represent incomplete forms, and consequently their soul forms are also incomplete when compared with the form of man. The law of immortality, like many other spiritual mysteries, was first made plain by Andrew Jackson Davis, and it fully explains why man is immortal and animals are not. He writes:—

"If it could be shown that animals possess the cerebrum and the cerebellum, the perfect double brain structure as seen in man, then would the immortality of every creature be certain and sure. But the male and the female laws meet for the first time in the human head since first they flowed forth from the Supernal Source, and their marriage

makes the soul a oneness and an immortal unit. It is not merely the possession of the human form, but the perfect marriage between the cerebrum and the cerebellum which settles the question of the soul's individuality and immortality."

Our life on earth is so constantly associated with animals and birds that it seems we could not be really happy in the heavenly world without them. But somewhere in the Harmonial Philosophy Davis speaks about animals being imported from other advanced planets.

Hypnosis as a Therapeutic Agent.

Some Experiments by Braid.

ELSEWHERE we have referred to one of the experiments tried by the celebrated Dr. James Braid, of Manchester, whose enquiries into psychological states over 75 years ago produced the term hypnotism. Braid was interested, too, in Spiritualistic phenomena, and made a public experiment in table turning at the Manchester Athenæum in 1853. He was the originator of the term "unconscious cerebration," so often attributed to Dr. Carpenter. He was persecuted both by the medical faculty and the religious bigots for his experiments, which were outside the practices of the faculty, and offended the theological susceptibilities of the narrow-minded. Even yet the results of his experiments have not been taken advantage of.

In the preface to a pamphlet published by him in 1850, entitled "Observations on Trance or Human Hybernation," appears the following:—

"It may be requisite for me to explain that by the term Hypnotism, or nervous sleep which frequently occurs in the following pages, I mean a peculiar condition of the nervous system, into which it may be thrown by artificial contrivances, and which differs in several respects from common sleep or the waking condition. I do not allege that this condition is induced through the transmission of a magnetic or occult influence from my body into that of my patients, nor do I profess by any processes to produce the higher phenomena of the mesmerists. My pretensions are of a much more humble character, and are all consistent with generally admitted principles in physiological and psychological science. Hypnotism might, therefore, not inaptly be designated rational mesmerism in contradistinction to the transcendental mesmerism of the mesmerists.

"One of the sitters present when Braid gave an exhibition to the famous Jenny Lind sent the following up to the 'Medical Times':—

"Commenting on these phenomena Braid says of the somnambulist, she was equally successful in accompanying Mdle. Jenny Lind in one of her extemporaneous effusions, which was a long and extremely difficult, elaborate chromatic exercise, which the celebrated cantratrice tried by way of testing the powers of the somnambulist to the utmost. When awake the girl durst not even attempt to do anything of the sort, and, after all, wonderful as it was, it was only phonic imitation, for she did not understand the meaning of a single word of the foreign languages which she had uttered so correctly, either when asleep or when awake.

"All these phenomena, therefore, wonderful though they be, are only exaggerations or exaltations of functions or faculties which are possessed by all of us in a less degree in the ordinary waking condition. They do not, however, amount to universal lucidity or thought reading, or 'community of ideas' with those with whom they are en rapport, for, whilst exaltation of her natural faculties of vocal phonic imitation enabled the somnambulist to imitate correctly the words and music enunciated by Mdle. Jenny Lind, she understood not a word of the language they uttered, nor could she have imitated Mdle. Lind's accompaniment on the pianoforte for a single bar, these being arbitrary arrangements only to be acquired by training and practice.

"It is commonly said that seeing is believing, but feeling is the very truth. I shall, therefore, give the result

of my experience of hypnotism on my own person. In the middle of September, 1844, I suffered from a most severe attack of rheumatism, implicating the left side of the neck and chest and left arm. At first the pain was moderately severe, and I took some medicine to remove it, but instead of this it became more and more violent, and had tormented me for three days, and so excruciating that it entirely deprived me of sleep for three nights successively, and on the last of the three nights I could not remain in any way in one position for five minutes from severity of the pain. On the forenoon of the next day, whilst visiting my patients, every jolt of the carriage I could only compare to several sharp instruments being thrust through my shoulder, neck and chest. A full respiration was attended with stabbing pain, such as is experienced in pleurisy. When I returned home for dinner I could neither turn my head, left arm, nor draw a breath, without suffering extreme pain. In this condition I resolved to try the effects of hypnotism. I requested two friends who were present, and who both understood the system, to watch the effects, and arouse me when I had passed sufficiently into the condition; and with their assurance that they would give strict attention to their charge, I sat down and hypnotised myself, extending the extremities. At the expiration of nine minutes they aroused me, and, to my agreeable surprise, I was quite free from pain, being able to move in any way with perfect ease. I had seen like results with many patients, but it is one thing to hear of pain and another to feel it. My suffering was so great that I could not imagine anyone else ever suffered so intensely as myself on that occasion, and, therefore, I merely expected a mitigation; so that I was truly agreeably surprised to find myself quite free from pain. I continued quite easy all the afternoon, and slept comfortably all night, and the following morning felt a little stiffness but no pain. A week thereafter I had a slight return, which I removed by hypnotising myself once more, and I have remained quite free from rheumatism ever since, now nearly six years. Was there the slightest room to doubt the value and efficacy of hypnotism in this case?"

Feeling.

T. W. Ella.

FEELING is the basic sense we possess. On it we depend for the expression of every other sense, i.e., sight, taste, touch, smell, hearing. Feeling is primarily resident in, contained in, and operative through mind, which permeates every part and portion of the physical body, but is not limited thereto.

In relation to our physical body, feeling is primarily registered in the solar plexus, then through the heart, brain and nervous system, but is not confined to that area. Temperament is the determining factor as to those feelings we shall be most prone to enter into and express, bearing in mind that the range of temperament is manifold, and every phase dual.

As already stated, the solar plexus is the initial physical centre of feeling, instancing premonitions, forebodings, fears, ecstasies and those strange experiences which some have, as when the Scots say they are "fey"; it is because of the lack of spontaneity between the solar plexus and brain that these emotions are seldom understood immediately.

Every feeling we experience gives rise to an emotion, every emotion reacts on the cells and tissues of the body and is reflected in the aura, or mind field.

Feeling is perpetually in operation, that is to say, we are continually receptive to and distributors of sensation.

The activities of feeling are manifold. For instance, love, hate, joy, sorrow, courage, fear, like and dislike, buoyancy and depression, optimism and pessimism. Every one of these phases of feeling produce eventually definite results in the physical body, some of which interfere with its functional activities and gradually set up organic disability; others exhilarate and tone up the entire system.

We are primarily affected through our feelings for

good or ill. In the aggregate, men and women are mastered by their feelings, and these tremendous surges of feeling reflected in the aura set up powerful fields of influence, through which we either attract or repel, produce harmony or discord, inspire hopes or fears in others, and this is not confined only to those physically embodied.

It is through this field of influence or aura that we also affect and influence those who are physically dead, and with whom eventually reciprocal action is set up for good or ill. Through this basic faculty of feeling we set up those correspondences on either side of life which can hinder or help us. Every phase of mediumship is dependent upon feeling for its initial expression, and the more sensitised the medium the more effective are the results.

We are each actually electric centres, perpetually discharging currents of feeling, some beneficent, some baneful, positive and negative, constructive and destructive, building up or breaking down, blessing or blasting. Anger, tumultuous craving, desire feelings, weary and exhaust the body, and are known to have grave results on the physical and etheric sheaths. Every feeling affects the heart: the more intense the feeling, the more powerful is the reflex action on that organ. Love feelings are known to exhilarate, the heart and nervous system increasing their resilience and elasticity, whereby the whole cellular system is improved, vitalising the blood stream, replenishing, vivifying the arterial walls, energising all the organs of the body and increasing its power of resistance to disease. Fear feelings have been known to stop the heart's action altogether.

Anger feelings are the cause of many maladies in the physical body. They definitely alter the heart's beat and disturb the blood circulation, will harden the arterial walls, will unduly increase the blood pressure, leading to apoplexy, aneurism and rupture. Violent anger, frequently indulged in, will, in the course of a few years, produce valvular affection of the heart. The effects of anger on the physical system are so profound and varied that we are not yet quite able to realise all its ramifications, but in connection with this I would suggest you consider those mystery diseases, i.e., rheumatism, cancer, constipation.

The harbouring of malicious feelings will produce functional disorder in the bile centre, causing its contents to overflow and poison the blood stream. Irritability is injurious to the nervous system, depleting its resilience.

Depression produces dyspepsia. In fact the feeling nature has a most pronounced effect on the digestive organs. The most nutritious and easily digested food has, by reason of the absorption of poison from the saliva, become foul and putrid in the stomach, productive of gastric trouble, because of some harmful feeling one has been engaged in before partaking of the food.

Feelings exercising their influence through the muscular system will gradually make their imprint on the facial muscles, portraying those characteristics that so sharply define one person from another. Hence we speak of the melancholic, saturnine, jovial, phlegmatic, vivacious, sanguine, miserly, brutal, sensual, lovable person, because these traits are envisaged in the features. Thus, in spite of the mask we wear, the face is the index of the feelings, the mirror of the soul, and bears the hall mark of the character for those that have eyes to see.

Then again, consider the effects of our feelings on others through the media of the eye, the hand, the voice: the glance that repels, strikes terror, blasts hope (at any rate, temporarily), the look that attracts, inspires confidence, trust, affection; the blow, the protecting embrace, the gentle caress; the harsh tones, the biting sarcasm, withering scorn, the gentle inflection, the tender cadence, the mellow tones; the inspiring resonance, conveying hope, enthusiasm, swaying masses and moving whole communities to action.

We have also to consider the sex feeling, or impulse, which is almost—and with some, altogether—the strongest feeling the human possesses, and which in multitudes of lives runs riot, despoiling the temple of the body, turning it into a living sepulchre through disease, as well as blighting its activities. Whereas, on the other hand, through the self-same force of feeling being directed into

mental channels by the aid of cleaner thoughts, encouraging ideals to their concrete expression, the entire brain body can be re-vitalised, fresh and vigorous, allowing an even more intimate cohesion of mind and an easier receptivity to pure thoughts, fresh ideas, use this force, which is disseminated through the sex is the celestial fire which burns out all the dross, and ennobles, at the same time containing the city of destruction where it is unrestrained. It is a which, being now in our possession, is not destroyed path.

As we realise that the effects of feeling are not limited to the physical body nor the material world, but are spread in the aura, the self-same area in and through which vision is produced and communication set up with that diverse, diversive and manifold region of life after death, we appreciate how necessary it is to give more attention to feelings, i.e., their nature, quality, strength, intensity, and use.

When again, through our feeling do we also affect the substance of the incarnate body, or, as it is often said, the etheric form. Thereby we are conditioning the body with a specific gravity, as a result of which we find ourselves after death in that strata of life, dwelling in that community of people with whom we are fundamentally in correspondence. Thus we are here and now weaving our own web of fate, in spite of environment and destiny, both of which are purely physical.

Whatever be that condition in which we shall find ourselves after death, being mutable, it is alterable, and can be improved through and by the media of feeling, and is still our basic sense possession, undiminished, differentiated. Thus it is not by repressing, mutilating, destroying our feeling that we shall evolve to higher degrees of consciousness here or hereafter, but by the modulation, blending and controlling of feeling that we have that mastery. This is obtainable through meditation and concentration. By that I mean the going in, if only for a few minutes, each day, relaxing the body, so that there is ease and restfulness; then to tune oneself mentally, and endeavour to keep the mind, filled by the efforts to centre on one thought, as, for instance, light (the reason why light is suggested is because, as we can understand the meaning, it implies and expresses all that we can think of as revealing, unfolding, and clarifying), but each can take whichever thought they consider most helpful to them.

As these efforts are daily persisted in, they become increasingly less irksome. The power of extraneous thoughts and influences are diminished; we are more quieted, we are more sensitised and receptive to finer rates of vibration or feeling; our auric condition is gradually changed instead of being a chaotic indescribable, scintillating-changing mass of emotion. It becomes a definite, distinctive coherent centre of controlled feeling, permeated with vivid blending colour rays, signifying a new culture, the outcome of finer thoughts and feelings. Thus, through the law of correspondence we attract incarnate beings who respond to the higher feelings, sending out, i.e., those great ones—great in consciousness, knowledge, love, wisdom—nonetheless human, who are earning because of that love they possess, to come into our conscious orbit and impart to us some gleams of wisdom, enhancing and enriching our understandable-

This companionship with these noble teachers even leads into a loving fellowship, which is to our mutual benefit, and eventually results for us in illumination, understanding, knowledge, the sum total of which is growth and expansion of our consciousness, dependent in an auric field of harmonious influences, using the entire physical system, bespeaking for us at life after death a still more intimate communion with those blessed teachers and helpers, a wider scope, a field of activities, a still more glorious auric covering, adding garment indeed, radiating the splendour of a being illumined with love and wisdom that has caught the essence of the light which is signified in the Buddha. It is in a twilight sense, perceiving what the Christ in

the Sacred Heart of Divine indwelling, imminent, all-abiding divinity means.

Spirits and their Communications.

THE decision of Mr. Justice Eve in the Chancery Court concerning the ownership of scripts obtained by automatic writing is an important one. Miss J. D. Cummings obtained a number of communications by automatic writing which claimed to be "The Chronicle of Cleophas," who, it is claimed, was one of the disciples with whom Jesus talked on the road to Emmaus. Mr. Bligh Bond obtained these from Miss Cummings and edited and published them.

He was present when some of the scripts were obtained. The question at issue was whether copyright in the scripts was the property of Miss Cummings, through whose hands they came, or of Mr. Bligh Bond, to whom some of them appear to have been addressed. It was not disputed that Mr. Bond had added to the value of the scripts by his editorship, and amplified them by notes and comments. The question to be decided was whether copyright was the property of Miss Cummings, Mr. Bond, or some other person, since it was in evidence that Mr. Bond was their editor and Miss Cummings merely an amanuensis for the spirit world.

We cannot see any escape from the decision of Mr. Justice Eve that Miss Cummings was entitled to copyright in the work, since as far as this world was concerned she was the author. The suggestion set up by counsel that the communications were transmitted from the brain of Mr. Bond to the unconscious brain of the medium, and subsequently transcribed automatically by Miss Cummings, seems to us to be absurd, and to make the maximum demand upon one's credulity.

We are not enamoured of squabbles of this description which concern the financial value of "spirit-inspired communications." It seems to us that there are people in this world who would commercialise even the "Holy Spirit" itself, and we can quite imagine that the spirit inspirers of such communications might well have reason for disgust at the petty squabbles of those who seem to attach no more value to the communications than that of how much can be made from them.

YOU can believe in the virgin birth, or else you might say you were not made by God; it is almost of the same value, for you are God's children.—THROUGH M. AND H. D.

THE National Spiritualist Church, Blackburn, desires to thank an anonymous donor (Redditch) for a gift of books for the Wolstenholme Memorial Library, the receipt of which is much appreciated.

WE understand that a new Spiritualist Society has been formed in the district of Forest Gate, London, to be known as the Christian Spiritualist Church, and will meet at 4, Palmerston-road, Romford-road, Forest Gate, E.C. The President is Mr. H. Thompson, and the Hon. Secretary Mr. H. J. Kirby.

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FRIDAY, AUGUST 6, 1926

Hypnotism and Mesmerism.

WE are surprised at the reluctance of the medical faculty to make full use of the power of hypnosis for therapeutic purposes. There is a slow but steady recognition of the power of the mind to control the functions of the physical body, and hypnotic phenomena go to show that such action is not confined within the limits of the individual but may be stimulated by another mind. Christian Science claims, for instance, that where an individual cannot exercise or command the Divine Mind within himself, a "practitioner" may do it for him.

It is often claimed that hypnosis and its milder sister, "suggestion," are only capable of remedying functional disorders, but the records of 60 years ago, and particularly the columns of "The Zoist," contain records of great value in establishing its effectiveness in serious disease.

To James Braid, of Manchester, we are largely indebted for the recognition of hypnosis as a scientific fact. Under its old name of "mesmerism" it had become associated with a number of fads and fancies, many of which rested on very insecure foundations. Its exploitation as a means of public entertainment had done much to depreciate its status, even though such methods had won it some recognition as a fact. Braid took the subject up from the scientific standpoint, rescued it from its use as a toy and a plaything, and made it a scientific tool: so vital a tool, in fact, that the majority of scientists appear to be afraid to use it. "Some evil mingles with all good," we are told, and in ridding mesmerism of much that was childish and unworthy Braid also discarded principles which we are persuaded will yet have to be recognised before hypnosis will confer the maximum of its benefits upon humanity.

The mesmeric theory was that there was a definite force or fluid which flowed from operator to subject, which produced both a somnambulist and therapeutic result, and through these was capable of stimulating remarkable activities within the subject. Braid discarded the idea of a "magnetic or occult fluid," and insisted that the results were due to mentality alone. Probably the clumsy name of "animal magnetism" had much to do with its unpopularity. Braid's experiments show that very remarkable phenomena were produced, but we believe it is true that hypnosis, whilst capable of producing extraordinary results in certain directions, entirely fails to produce some of the results obtained by the old mesmeric school, as typified by Ashburner, Elliotson, Esdaile, and others.

There is much to be said for the possibility of danger from the indiscriminate use of hypnosis, and of the possibility of its unfair influence. It is not generally understood, for instance, that Allen Kardec, who was looked upon as the leader of Spiritualistic thought on the Continent, developed his mediums by hypnotic methods. He already held to the theory of reincarnation, and found many of the mediums developed by him confirmed his own dominant idea. Where they did not, he discarded them, and looked

upon them as unreliable and of poor quality. Hence, in France and Southern Europe, Spiritualism includes the theory of reincarnation. It is a striking evidence of the dominant idea of an operator giving a bias to a whole movement, and whilst we do not doubt the honesty of Kardec, we see how the influence of a strong personality can weigh down the scales of truth.

We shall yet return to the recognition of the existence of the psychic fluid (loosely called magnetism, though it has no connection with magnets), and our healers are continually demonstrating the existence of such fluid, while the investigation into the nature of the psychic auras, etheric emanations and the composition of ectoplasm, which is apparently the same thing condensed into material form, are gradually enabling us to understand the scientific bases on which rest the findings of a previous generation of observers.

Yet Braid did some wonderful work which is too often overlooked. Let us take the following extract from "The Medical Times" (1847):—

On Tuesday last, the 13th inst., Mdle. Jenny Lind, accompanied by Mr. and Mrs. Schwabe and a few friends, attended a seance at Mr. Braid's for the purpose of witnessing some of the extraordinary phenomena of hypnotism. There were two girls who work in a warehouse, and who had just come in their working attire. Having thrown them into the sleep, Mr. Braid sat down at the piano, and the moment he began playing both somnambules arose and approached the instrument, where they joined him in a trio. Having awoke one of the girls, Mr. Braid said, although ignorant of the grammar of her own language when awake, that when asleep she would prove herself competent to accompany anyone in the room in singing songs in any language, giving both notes and words correctly—a feat which she was quite incompetent to perform in the waking condition. He then requested anyone in the room to put her to the test. Mr. Schwabe sat down to the instrument and played a song (a German song), in which she accompanied him correctly, giving both notes and words simultaneously with Mr. Schwabe. Another gentleman then tried her with one in Swedish, in which she succeeded. Next the Queen of Song, the far-famed Jenny Lind, sat down to the instrument and sang most beautifully a slow air with Swedish words, in which the somnambule accompanied her in a perfect manner, both as regards music and words. Jenny now seemed resolved to test the powers of the somnambulist to the utmost, by a continued strain of the most difficult roulades and cadenzas, for which she is so famous, including some of her extraordinary sostenuto notes, with all their inflections from pianissimo to forte crescendo, and again diminishing to thread-like pianissimo; but in all these fantastic tricks and displays of genius by the Swedish nightingale, even to the "shake," she was so closely and accurately tracked by the somnambule that several in the room occasionally could not have told, merely by hearing, that there were two individuals singing, so instantaneously did she catch the notes and so perfectly did their voices blend in accord. Next Jenny, having been told by Mr. Braid that she might be tested in some other language, the charming songstress commenced "Castor Diva and a La Bell a mi (Ritornella), in which the fidelity of the performance both in words and music, was most perfect and fully justified all Mr. Braid had alleged regarding powers. She was also tested by Mdme. Lind in merely imitating language, when she gave exact imitations. Mr. Schwabe also tried her with some difficult combinations of sound, which he said he knew no one was capable of imitating correctly without much practice, but the somnambulist imitated them correctly at once, and that whether spoken slowly or quickly by him. When the girl was aroused, she had no recollection of anything which had been done by her, or that she had afforded such high gratification to all present by proving the wonderful powers of imitation which

are acquired by some patients during a state of artificial somnambulism. She said she merely felt somewhat out of breath, as if she had been running."

The possibility of an untrained working girl rivalling a moment's notice the far-famed Queen of Song throws a tremendous light on the possibilities of humanity.

Perhaps one of the reasons for the neglect of the subject that the personality of the operator has much to do with success. Every operator cannot produce the same results in his practice, and the science of medicine requires set form which theoretically can be used by all practitioners alike. The fact, however, that some men are endowed with the hypnotic or mesmeric personality is some evidence of the corresponding fact that something more than a physical quality is required. The successful operator must have the psychic power and the right temperament, and that again is an inference that the faculty is related in some way to the other psychic qualities of men.



CURRENT TOPICS.

HOW OUR IDEAS GROW. EVEN those who do not definitely adopt Spiritualism are beginning to catch the spirit of its message. Thus Mr. James Douglas, in the "Sunday Express," adding to the Battle of the Somme, says: "Nearly a million dead men are watching us as we squander their martyrdom in our miserable squabbles and ignoble feuds. They haunt our mines with their unspoken reproaches and their unuttered rebukes. They hover in a grey cloud over the towers of Westminster and the printing presses of Fleet Street. They come and go like wild geese over the cold places and empty factories. They wonder why we cannot live in the fellowship of life as they did in the fellowship of death." Men are fond of telling us that messages from the beyond are trivial; that no great information is obtainable; that phenomena are contemptible; and that philosophy is unsound; but at its root and base Spiritualism is not a matter of messages, or of phenomena, or of philosophical equations: it is a matter of the eternal presence of those whom we love, and those who love us. When our best beloved are standing at our elbow, it does not matter much what he says. We are not concerned as to whether he moves a table or offers us his opinion upon some political and economic difficulty. It is the sense of PRESENCE which gives us strength, and in the light of its presence we are able to renew our own strength and double our energies.

THE REAL V. THE EXTERNAL. IN the higher and real sense Spiritualism is not a squabble about theological problems or articles of faith, or the splitting of hairs concerning sacraments or sacramental names. The man who has imbibed the real spirit of Spiritualism has opened his senses to the recognition of a SPIRITUAL PRESENCE which is ever with him. Such presence may not dictate his belief, but it guides his conduct, may not apply set forms, but it energises his whole life, and he realises the truth of the statement, "Man does not live by bread alone," but by the powers of the spirit world, which inform and direct his character and life. The man whose conduct has not been improved by a contact with the spiritual world has missed the one thing in Spiritualism which really matters. If the "sense of the presence" which has brought him has not made him a kindlier neighbour and a better citizen, then he has missed its whole point and purpose. At its root and base, then, Spiritualism is not a matter of belief in creeds or forms, or even principles, but a means for the unfolding of the psychic perceptions, so that we live every day in the conscious presence of the hosts of the spiritual world, and the consciousness of such presence enables a man to make his own principles, to live his own life, to worship in spirit and in truth, and to serve his generation with faithfulness.

THE CHARITY OF THE DEAD.

MR. DOUGLAS says: "The men of the Somme are sorry for the men they left behind them. I do not think they despise us. They are far too great for any contumely or any contempt. They pity our faint hearts and our feeble minds. They would gladly come back to help us to be brothers in peace as they were brothers in war. They would not blister us with derision and sear us with sarcasm. They would find excuses for our betrayal of their trust and our mockery of their faith. There is a sublime charity in the dead." Mr. Douglas does not claim to be a Spiritualist, in our sense of the term, but in the quotations above he shows that he has an understanding of the mind of the spirit world which many Spiritualists might envy. He rightly interprets the mental attitude of the great army of the arisen ones. From their vantage point they understand humanity, both in its weakness and its strength, in a sense that humanity here does not understand.

THE SPIRIT IS MORE THAN THE LETTER.

How charitably minded is the great army of the arisen. How kindly is their treatment of us. There are times when we all fall short of the great attainments which should be ours; when we see and do those things which belittle our divine man and womanhood, and yet the silent watchers "behind the veil" seldom chide us. But the sense of their presence is more distant. They are a stage farther removed from us, and the remoteness of their presence is to us its own condemnation. How true it is that if the world is to be saved from its folly and selfishness it will have to grow sensitive to the presence of the spiritual world. Outside that no creed, no profession of faith can ever save it: all the articles of faith ever enunciated, all the theological dicta which have been laid down, are but as froth upon the moving stream. It is the moving tide of the spirit, within and about us, that constitutes the call to the large and full life. Here lies the true salvation, for it conveys to us the consciousness that we are truly eternal souls, having part of our life and consciousness in the spirit world in the immediate present. To those who have realised this fact death means no more than an enlargement of their range of activity. It is not an entrance into a new life; it is only an emergence into a greater freedom.

SPIRITUALISM AND OLD AGE.—It has often been remarked the connection between Spiritualism and the advanced age of numbers of its active workers. Dr. Peebles reached 100 years all but three months. Mrs. Frances Rawlinson, of Blackburn, an untiring worker, passed on at the age of 90. Mrs. Everitt, the famous medium, lived to the age of 87. The publisher of "The Message of Life," N.Z., is well into his 87th year, and going strong.

You cannot alter the destination of the ego. Life is always real; in time and space there is no cessation. The will of the ruling power is infinite. Nothing can stop the evolution of man and spirit; these work eternally together, and with this power none can contend. That you are shaping your course is true in a way, as you have free will, but your end is destined for you: the soul goes back to its source, which is God.—THROUGH M. AND H. D.

HYDE PARK MEETINGS.—There were, owing to unavoidable circumstances, no meetings on the first Sundays of July and August, but the three intermediate Sundays were carried on by Mr. H. Barbanell, Mr. Prentice and Mr. Snowden Hall, and Mr. Stewart and Mr. D. Serjeant respectively. Despite a few obtuse and critical personalities, our movement is slowly gaining ground, its humanity and reasonableness is slowly leavening public opinion. One factor remains to be solved by our movement. That is the need of out-door speakers. Here is a glorious opportunity for the young initiate filled with the spirit of earnest endeavour. The winter is not now far ahead, then will be the chance to get ready, in the home circle, the study class, or the Lyceum. So that when summer comes again it cannot be said of us that "the harvest is plenteous but the labourers few."

A Chapter from "Oahspe" on Liberty and Responsibility.

1. Man saith: If I cannot add one jot or tittle to my corporeal body, and it is ali built up by my Creator, then, indeed, it is His.

2. Neither am I accountable whether it be well made or well preserved.

3. And if I cannot make one new thought nor idea, then are all my thoughts and ideas His, given by Him, or by His creations.

4. Neither, then, am I accountable for my thoughts, nor behaviour, whether they be good or bad. Verily, then, I am not responsible for anything, neither what I am nor what I do, nor for what becometh of me. I am but an automaton; I myself am nothing.

5. The Creator saith: Because I gave thee liberty thou art responsible for all thou art and for all thou makest thyself, and for all that shall come to thee, and for thy peace and happiness, both in this world and the next.

6. Liberty I gave thee as to what thou shouldst eat, and shouldst wear to cover thyself, and thou shouldst abide.

7. I gave thee liberty to build thy house in thine own way, but behold, such liberty I gave not to the bird as to her nest, nor to the beaver, nor to the ant, nor to any other living creature.

8. Liberty I gave thee as to whether thou shouldst eat herbs or flesh. But such liberty I gave not to any other creature.

9. To the sheep and the horse I said: Eat ye of herbs; to the tiger and lion: Eat ye of flesh.

10. To thee I gave liberty to make thyself carnivorous, herbivorous, or omnivorous.

11. Whatsoever thou didst put in thy mouth, and it united with thy blood, and entered thy body, behold, it was by My labour and by My power it was accomplished.

12. Verily was I thy workman.

13. All thou didst in the matter was to choose. Thou wert, in that respect, the master, and I thy servant. And behold, I made not the servant responsible for the master's behaviour.

14. Because thou madest thyself carnivorous the fault is thine own. I placed before thee the herbivorous animals and the carnivorous animals, and I gave thee eyes to look upon them as to their behaviour, whether ferocious and destructive or peaceful, patient and docile.

15. And I spake unto thy spirit, saying, Look, judge for thyself as to what thou shalt eat; behold the order of My creations and the result upon the living.

16. Hence, thou are accountable unto thyself and responsible unto all the world for having made thy corporeal body as thou hast.

17. I gave thee liberty to receive thy inspiration from drunkards and harlots and fighters, or from men of wisdom, the innocence of childhood or the virtue of a virgin.

18. Even so, in regard to thy spirit, thy soul, thy mind, thy ideas, and thy thoughts, I gave thee liberty in the same way.

19. To behold a city of corruption or the country with its pure fresh air, trees, flowers, mountains and valleys.

20. And I spake unto thy spirit, saying: Choose thou what thou wilt to be the inspiration of thy mind, thy soul and thy spirit. Behold, I, thy Creator, am thy servant, to impregnate thee with thoughts and ideas. ALL THOU HAST TO DO IS TO CHOOSE.

21. Yea, I said: I will even take thee to whichever place and condition thou mayest choose.

22. And now, because I gave thee this extreme liberty, and thou hast chosen, behold thou art accountable to thyself for thine every thought and idea, for thy spirit and soul, and in thy behaviour to all the world.

23. With liberty I bestowed responsibility also.

24. I am the Power, the Light and the Life.

25. In one thing thou art not responsible nor an automaton, and that is thine own entity, thine own self, thine own I am.

26. Thyself I gave to thyself, and even at the zero of thine entity I said: Go thou, make thyself. All other animals I created perfectly with My own hands, but to thee I gave liberty to make thyself, even as thou hast. Yea, even in this I said: Choose thou, and I will do the labour Myself for thee.

27. So that choice and liberty were the sum total which I gave to thee.

28. Now, therefore, O man, as I gave choice and liberty unto thee, so shalt thou give the same unto thy neighbour and associate.

29. Without these there is no responsibility; with these all responsibility.

30. Choose thou thine own food and raiment and thine own house. And choose thou the place and provide the way for whatever inspiration thou mayest, still thou shalt be responsible in all, whether the result be good or evil, according to thy choice, whether thou fawn upon satan (self and worldlyism) or emulate the Creator.

Some Thoughts on the Bible.

A. K. Venning.

THE absurdly narrow-minded trial in Tennessee may do much good if it induces people to really study the subject of evolution and religion dispassionately. The idea that religion and science are opposed to one another is ridiculous. True religion is based on facts, and facts are the only true basis of science.

To me Spiritualism is a religion, a philosophy and a science based on provable facts, and the assertion we have heard so frequently lately that science breeds atheism is also ridiculous. Materialistic science may do so, but true science is spiritualistic, and draws one to God in reverent homage and adoration of all His marvellous works.

A study of the Bible will show it to be the greatest spiritual book ever written. It is pure Spiritualism all through, from the voice speaking to Noah and the three angels (spirits) who visited Abraham "and did eat," to the revelations of St. John. Its writers were highly inspired men—or mediums—but inspiration is not absolute truth unadulterated, and its quality depends upon the spiritual development of the agent. There were false prophets even in those days! Inspiration has always existed, but it must not be forgotten that if it is inferior to-day to what it was in Bible times, it is the fault of "Idiot Man," as Richet calls him. Think of the millions of mediumistic people—so-called witches—murdered in the past!

Having no claim to be a great Bible student, I have made a few notes of errors and misunderstandings in the book as we have it to-day, pointed out by scholars. I have more than once started to read the Bible systematically, but the peculiar fondness of the Hebrews for almost endless repetition, which annoys me greatly, has always put me off.

One must always remember that the translators were more or less consciously, or unconsciously, biassed by personal beliefs, tradition and heredity, and so arranged words and sense to meet their own ideas. Here is an example:

"I know that my REDEEMER liveth" (Job xix. 25). God, translated "redeemer," and supposed to prophesy Jesus, really means next-of-kin, one who stands up and answers for an accused person, one who vindicates one's character if attacked. It was an ancient custom for each to have a god (see "The Book of Job and the Problem of Evil," by Buchanan Blake, B.D.). The vast crowds that flock to hear Handel's "Messiah" are taken in and deceived by a falsehood.

• Ella Wheeler Wilcox sensed the truth when she wrote, in "Easter Morn":—

"Each soul is its own redeemer;
There is no law but love."

Buddha taught the same: "How man hath no fate except past deeds." Again: "Within yourselves deliverance must be sought. Each man his prison makes."

r Edwin Arnold's "Light of Asia": "REPENT, for Kingdom of God is at hand," means change your views on things, for, etc.

Are they not all ministering spirits sent forth to minister to those who shall be HEIRS OF SALVATION?" (1 Pet. i. 12) means "those who shall be on their way home."

Born again": born from ABOVE.

Saving for the cause of formation" (Matt. v. 32 and 1 Pet. i. 12) is an interpolation.

In my flesh I shall see God" (Job. xix. 26) "OUT of flesh" is the true reading.

In my Father's house are many MANSIONS": RESTING-places.

Only-begotten": begotten only of God, i.e., reborn in the higher planes.

No man hath SEEN God," i.e., only the reborn showeth forth.

He that hath seen me hath SEEN the Father" (John i. 18): hath seen the power of God, or the divine nature in or through me.

Salvation": soteria, a safe return home.

Day" in Hebrew means an epoch.

There are, I believe, many others.

The idea that the Bible is the literal, infallible word of God is surely absurd. Would God encourage warfare, as the Bible does; tell licentious tales; speak of man's sin; His own creation—as shameful, a diseased human condition; certify the existence of Satan and everlasting hell; the making of woman out of a man's rib (a mere side of the revolution of the sun around the earth); the Jonah whale affair (the gullet of a whale is about 1½ inches in diameter)?

Then there are many subjects of the greatest importance to the welfare of mankind that are altogether ignored by the Bible: self-discipline, endurance versus self-indulgence; proper training of the body, mind and heart; the cultivation of the life-essence in place of its reckless squandering as is the rule; the fact that wrong-doing to another is self-hurting oneself; and the truths of Spiritualism clearly stated so that the ignorant can understand.

Is not self-culture one of man's greatest helps to civilization? What has the Bible to say of this? Nothing.

Who has any imagination at all, and can realise the glorious, mysterious Power that creates and rules and orders all things in the cosmos, it is overwhelmingly evident that, if He intended to write a book for the teaching of the world, He would first and foremost have placed its divine origin absolutely beyond any dispute, and He would have surpassed anything written in the Bible by an INFINITE degree. The idea that God wrote the Bible is dishonouring to Him as that He made such an error in writing a man that He had to send someone to repair the mistake!

My conception of God, the All-mind, feminine-masculine, without that no words, even All-powerful, Everywhere, All-knowing, can begin to express Her and His Love and Wisdom.

To sum up: there can be no doubt that the Bible is a collection of writings, selected by men, of variable value, composed by human beings in an unscientific age, some of beauty and value, others of no value whatever.

LET the dial of your heart be the sun of righteousness. — PROVERB.

LONDON, CAMBERWELL CHURCH OF THE SPIRIT.—On Sunday, July 18th, after the evening service, a presentation was made to Mr. and Mrs. A. O. Hirst on their departure from London for Birmingham. In a few well-chosen words Mr. Nickels, of Luton, on behalf of the members of the Church, asked them to accept suitable gifts as a small token of affection and appreciation of their loyal and devoted services to this Society. Although we deeply regret their departure, we know that wherever they may be, they will always do their very best to advance the Cause. May that many blessings may be given to them.

The Case of Mr. Reginald Sanders (Pseudonym).

By L. M. Bazett.

I HAD some slight acquaintance with a family named Sanders, living at Camberley. There were several sons and daughters, but I had only met one or two of them. A mutual friend told me that one son had died abroad some years ago, but neither of us had ever met him, and I knew nothing of his history except that some tragedy was connected with his death.

The same friend asked me to try to get into communication with the son who had died abroad, Mr. Reginald Sanders, and finding that I was willing to attempt this, promised to send me some object belonging to him, if Mrs. Sanders could supply one. She sent me a school cap, which had not been worn since the boy was about ten (I learnt later that he was nineteen when he died). On March 21st, 1919, whilst holding the cap, I received the following impressions:—

I saw first the letter "S." written small, over a line. Some object was under the line, but was too indistinct to be discernible. Numerous lights were to be seen, one large yellow light standing out rather prominently. I was conscious of a strong vitality. There was a background of grey—a dispersed, airy sort of grey—vertical lines. There was no heavy depression, or sadness, in this greyness. Next came an idea of measles, accompanied by a strong impression of disinfectants. One light, of a purplish shade, shone out large in the centre. I think he was popular and clever; he seems to be connected with other people; does not come alone. Next came a feeling of high altitude: hilly district. The background changed, it was moving and alive, everything shifting continually. I had some idea of possible drowning.

I was conscious of a distinct mental change of focus after receiving the impression about measles, and realised that there was a lapse of time between the group of ideas connected with measles and those connected with high altitude.

Some of the impressions appeared to have a symbolic meaning, but as these may be variously interpreted, I attempt no explanation of them here.

Verification of these impressions and of the scripts that followed, was supplied by letter from a brother in America, and Mrs. Sanders commented on one or two details. The following facts were made clear:—

1. He had an acute attack of measles whilst at a preparatory school.

2. He was popular at school through love of games.

3. When abroad his work took him to a very hilly district, so high that he was often literally in the clouds.

(NOTE.—This may account for the shifting background seen by me.—L. M. B.)

After receiving the above impressions, I tried at once to get direct communication from Mr. Sanders through automatic writing. The following script was the result:—

March 21/19, 5-10 p.m.

Question (L. M. B. to her guide): Hewett, are you here?

Answer: Yes, Hewett.

Q. Can you bring Reginald Sanders, please?

A. Yes, I will tell him.—Hewett. Reginald Sanders.

Q. Is this Mrs. Sanders' son, not Gerald, but Reginald? (Note.—Gerald had been killed in the War.)

A. Reginald I am, Guy Reginald.

Q. Your mother and your brother Robert are most anxious to get word from you. Do you follow?

A. I do. Oh, for a chance of explanation! How can I do it?

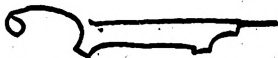
Q. Can you hear me speak aloud?

A. I can, yes.

Q. If you are wanting to make an explanation, try and so do.

A. Reginald had g— (what Gray said) his . . . gun . . . gun . . . (or gum). Oh, I say, I was

nor with him. I was not there at the time. Land not visible.



Robert discussed with him about it—the disaster. I did not know . . . Robert, do you realise that? Lying in wait . . . Ugun . . .

Feel near self's hot

Feel responsibility of explaining to them. I delighted so in adventure. I was found some time after.



Q. Are you still writing, Reginald Sanders?

A. Reginald here.

Q. Can you go on, or would you rather try again quite soon?

A. Reginald feels your want, Mother. I am denying nothing, only never clear. . . . Did report come direct?

2. Did it bear S. (or L.) postmark?

3. Did you consult E.? Last man to see (scribble) E. . . . REPORT document. I am very happy, Mother dear. Benny sold, did he . . . Reginald can't continue.

Q. Hewett, are you here?

A. Yes.—Hewett.

Q. Can you ask Reginald Sanders to try again for a short while to-morrow morning?

A. Yes.—Hewett.

* * * * *

The script received the next day ran as follows:—

March 22/19. 11-30 a.m.

Q. (L. M. B. to her guide): Hewett, are you here?

A. Reginald here.

Q. Please write straight on.

A. Lent (or sent) Young guns. I am afraid Young was leaving his position. Reginald died in East, and did not come home once. Doomed to, yes. Sent Young news of my departure. I am enjoying remembrance of the game . . . Seyn . . . sap . . . Shall I be understood? Senu . . . same . . . senl. . . .

Q. Are you able to go on?

A. At school won the 100 yards often. Derriman, too. Goll (or Gott, or Soll, or Solls, or Lolls) fell in action, didn't he? I remember Derriman well, and liked him very much. I am opening parcel in Stud(y) I. . . . I am happy, Mother, and dear old Gerald is often with me. Sunday we heard old M. . . . I remember how I was fed up. Mrs. M. was very nice. All the chaps liked her. How is Birmingham suiting Mildred? Can't go on.—Reginald Sanders.

NOTES ON VERIFICATION OF SCRIPTS OF MARCH 21/19 AND MARCH 22/19.

1. "Gray" was the name of his headmaster when school, but he had died before Reginald Sanders.

2. With regard to the drawings in the script, Y. Sanders said that Reginald would be likely to draw make things clear.

3. "So hot." Correct.

4. "I delighted so in adventure." Correct.

5. "Did not come home once." This was true.

6. "I am enjoying remembrance of the game." His brother wrote: "Believe he did go in for shooting."

7. "Won the 100 yards often." Correct.

The names mentioned in the scripts were not recognised with the exception of "Gray."

The verification is quite fragmentary, owing to the fact that the circumstances of Mr. Sanders' death have never come to light.

In September, 1920, a sitting was held with an independent medium, who gave the following account of the circumstances connected with the death of Mr. Reginald Sanders. It will be seen that two or three statements made by this medium tallied with the impressions previously received by myself. The medium had no knowledge whatever of the case. I give a brief account of what was seen by her:—

The weather was very hot, in a foreign place, with dark people around. Mr. Sanders was alone in his bungalow wearing a white suit. He was attacked by three men carrying guns and killed. He also had a gun, but could not use it owing to the short range. The men imagined that they had some grievance, and were acting in revenge, but the grievance was in reality connected with something else. The medium heard him say, "Mother, I didn't do it."

NOTE BY L. M. B.

The points in the above account which tally with my own are:—

1. "Weather very hot."

2. "He had a gun."

The words "Mother, I didn't do it" may refer to a report of suicide through temporary insanity which has been allowed to reach his home.

It is possible that the repeated words "seyn," "sap," etc., occurring in the script of March 22/19., may be an attempt at "sane."

THE love of God carries you to the people who will benefit by coming into contact with you or you with them. All things are under His loving eye, and He decides what shall be the instrument to carry the tidings to His beloved children.—THROUGH M. AND H. D.

HE who serves his fellow creatures most takes the highest rank, and so on downwards to those who have just reached this sphere. They perhaps have not had time to climb their highest, but will continue to progress upwards and onward towards the highest goal, which is God's Fatherland.—THROUGH M. AND H. D.

S. O. S.

When human beings are travelling on the ocean and they fear all is not well, those in charge of the ship send out an **S.O.S. URGENT** to help to rescue them. Those with a sense of duty and honour go quickly to their aid. What joy it brings to those weary ones to see rescue coming.

The President (Mrs. E. A. CANNOCK) and Committee of the **KENSINGTON SPIRITUALIST GUILD** send out to the world an **S.O.S. FOR URGENT HELP.**

WILL YOU HELP US TO GIVE OUT TO THE WORLD "SPIRITUALISM."

We want to build a Church for Spiritualists to worship in. At present we turn eager seekers for God's revelation away from our door: our little place is too small. Halls are not available; rents are very dear in this district. Will anyone answer our call for help?

WILL SPIRITUALIST SOCIETIES HELP US WITH A COLLECTION.

Any individual can help us by sending a **DONATION OR COLLECTION** to the Hon. Secretary, **KENSINGTON SPIRITUALIST GUILD (HYDEVILLE), 73, EARLS COURT ROAD, KENSINGTON, LONDON, W.8.**

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DOVER.
Sunday, July 25th, Mr. C.
Botham, Dipl. S.N.U., visited
church for the first time. His
ses were forceful and convincing,
is clairvoyant descriptions were
7, recognised by good congrega-

**CASTLE-ON-TYNE : HEATON
(AND BYKER.**

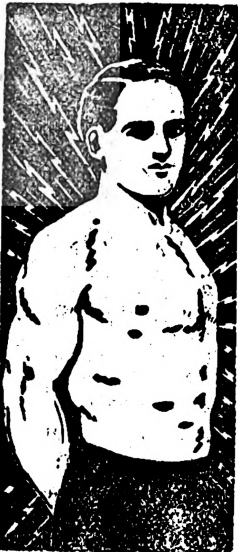
VERY interesting ceremony was
med in the above church, when
of our Lyceumists (Mr. J. W.
dson and Miss N. H. Black)
united in marriage. Our con-
y, Mr. R. Hunter, performed the
ony. The church was crowded,
very tastefully decorated with
s. A guard of honour was
l by the Lyceum leaders, who
our beautiful banners over the
wedded couple as they left the
l. This is the first wedding in
aw church, and created a great
of interest in the city among
mists and Spiritualists in general.
pect this is only a forecast of a
busy time in this direction, as
expressed pleasure and surprise
beauty and effectiveness of the
ony.

LIVERSEDGE.
Sunday, July 25th, the above
y and Lyceum held their 33rd
rsary services. In the morning
en-air service was held in the
e (Littletown). Mr. Ben Carter
an address on "Spiritualism and
Life." Many strangers were
t. The Lyceum children ren-
musical items that were greatly
d. In the afternoon a special
session was held, and in the
g a large gathering assembled
Oldham's field, off Well-street.
leckheaton Society joined the
edge friends for this service,
ds of 400 people being present.
arter gave an inspiring discourse
piritualism and its great mission."
yceum scholars and choir filled
torm behind the speaker and
ed a number of special hymns
nthems, Mr. Dalby conducting
r. Holmes at the organ. The
sful services denote the great
ned interest in Spiritualism that
nifest in the Tспен Valley.

NDON : KENTISH TOWN.
MBERS and friends of the above
y held a pic-nic on Thursday
oon, July 22nd, at "Gray's
at." Theydon Bois, Epping
t, by chara. We had a delightful
hrough beautiful country roads
scenery, under the guidance of
d friend, Mr. S. Stokes, who gave
cellent service as pianist at
y afternoon healing circle. On
l at Epping most of the party
for the time being "children
" enjoying themselves with the
amusements. After this a walk
forest. Some visited the "Parish
h," originally built in the 12th
ry, and, curious to relate, over
rchway at the entrance to the
yard was this inscription:
regis "No Death." At 5 1/2 p.m.
as arranged. The catering was o.

**THE VITAL
POWER
OF THE HUMAN BODY.
IT CAN BE RESTORED.**

The force that runs the human
machine is stored in the nerves.
This nervous energy, as it is called,
is only another name for electricity.
If any organ of your body is
weak and inactive, it means that
the nerves which control it lack
power. This must be restored before
the affected part can perform its
its proper functions. It does no



good to take
drugs for
such a con-
dition as
this.

You can only
effect a cure by
replacing the
energy that has
been lost. Drugs
are poisons—
electricity is life.

Saturate your
nerves with a
glowing current
from the British
Electric Body
Battery, fitted
with the Ren-
owned Ajax
Generators, for
an hour each
day. The weak
organs will re-
spond in the
same way that
an electric motor
starts whirling as
soon as the power
is turned on.

The "B.E.I."
is a self-charged
body battery which generates a steady, un-
broken stream of galvanic electricity, and infuses
it into the nerves in just the right volume. It
builds up vitality and strength, and cures all ail-
ments resulting from a debilitated state of the
nerves and vital organs.

Men who suffer from failing vitality, debility, or
any of the usual weaknesses, will find that the
"B.E.I." Body Battery, together with electric
suspensory attachment, will quickly put them into
good condition. It is a natural remedy, and those
who have used it will tell you that it does all we
claim for it.

THIS IS FREE.

We'll send you our Free Book, closely sealed,
which tells you all about the Battery—how it cures
and what it does—together with full information
concerning the treatment. Special booklets for
Ladies and Gentlemen. Please specify which is re-
quired when writing. This Book is illustrated,
and explains many things you should know about
the cause and cure of human ailments. If you
want to be the man Nature intended you to be,
send for the book at once, or if possible CALL AT
THE INSTITUTE FOR FREE ADVICE AND
DEMONSTRATIONS.

The British Electric Institute
(Dept. 346), 25 Holborn Viaduct, London, E.C.1
South African Branch: 70, Pritchard Street,
P.O. Box 7222 Johannesburg.

the best, which does credit to Mr.
William Gray. Afterwards we formed
a circle, and enjoyed sweet communion
with many spirit friends. The Presi-
dent (Mrs. Ellis), vice-president (Mrs
Quiney), Mrs. Beehag, Mrs. Coombs,
Mrs. Croxford (of Southsea), Mrs.
Bacon, Mrs. Meridith and Mr. Stokes
taking an active part. Departure for
home by another charming and long
ride made a finish to a real pleasant
half-day's outing, and especially when
we realise the result means over-
£6 to our Building Fund.

AUTHORS MSS. edited ready for
publication by expert journalist. Mod.
fee.—W. H. SPEER, "Emohym,"
Hassocks, Sussex.

WEST VALE.

THE above church held special
re-opening services on Saturday, July
31st. After having undergone altera-
tions and re-decoration, the church
presents a beautiful appearance. Mrs.
J. Greenwood, J.P., of Hebden Bridge,
conducted the re-opening service in a
beautiful manner, and was supported
by Mrs. Hamer, of Elland (late of
Oldham, who gave an inspiring
address and clairvoyance. Mr. Ben
Carter, presiding, spoke of the progress
the church is making. A public tea
followed, and a special service was
held in the evening. Mrs. Greenwood,
Mrs. Hamer, Mrs. Iredale, Mrs. Harvey
(President) and Mrs. Holmes (St.
Paul's, Halifax) and Mr. Carter all
took part. The attendance and collec-
tions were most successful, and the
services were continued on Sunday,
Mrs. Sykes (Huddersfield) taking the
services. The splendid musical pro-
gramme was enjoyed. Mr. Halstead
presided at the organ.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207,
DEANSGATE.

SUNDAY, AUG. 8TH, at 6-30,
MR. J. BELL.

SUNDAY, AUG. 15TH, Miss F. MORSE.

Cheetham Hill National Spiritualist Church,
HALLIWELL LANE.,

SUNDAY, AUG. 8TH, at 10-30, LYCEUM
At 3-15, 6-30 and 8, Mrs. SMITH.
MONDAY, at 3 and 8, Mrs. BUXTON
THURSDAY, at 8, Mrs. LYNCH.
SATURDAY, at 7, Mrs. SHAW.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 8TH, at 10-30, LYCEUM
At 3, 6-30 and 8-15, Mrs. KELLY.
MONDAY, at 3 and 8, Mrs. ELLIS.
WEDNESDAY, at 3 and 8, Mrs. CHAPMAN
SUNDAY, AUG. 15TH, Mrs. MEAKINS

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

SUNDAY, AUG. 8TH, at 6-45 and 8-15,
-MRS. MARCROFT.
MONDAY, at 8, OPEN CIRCLE FOR
HEALING AND CLAIRVOYANCE.
TUESDAY, at 8-15, Miss MILES.
THURSDAY, at 8-15, Mrs. SMITH, of
Greenfield.
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, AUG. 5TH, Mrs. GERSHON

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, AUG. 8TH, at 6-30,
MRS. KNOWLES.
WEDNESDAY, at 3, OPEN.
THURSDAY, at 8, Mrs. ELLIS.
FRIDAY, at 8, OPEN CIRCLE.
Lyceum every Sunday at 2-30.
All Children are welcome.
SUNDAY, AUG. 15TH, Mr. J. BOOTH

Miles Platting Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET,

SUNDAY, AUG. 8TH, at 3, OPEN CIRCLE
At 6-30 and 8, Mrs. BUNTER.
MONDAY, at 3 and 8, Mrs. WILMOTT.
TUESDAY, at 7-45, MEMBERS' CLASS
WEDNESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. HOYLE
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 15TH, Mr. A. F. CRAVEN

SOCIETY ADVERTISEMENTS.**Milton Spiritualist Church,
BOOTH STREET, ECCLES.**

SUNDAY, AUG. 8TH, at 11, LYCEUM
At 3, OPEN CIRCLE.
At 6-30 and 8, MRS. KNOTT.
MONDAY, at 3 and 8, MRS. KELLY.
TUESDAY, at 8, PSYCHOMETRY.
WEDNESDAY, at 3 and 8, SERVICE.
SATURDAY, at 8, OPEN CIRCLE.

**New Manchester Lyceum Church,
BRUNSWICK STREET.**

SUNDAY, AUG. 8TH, at 10-30, LYCEUM.
At 6-30 and 8, MRS. DIGGLE.
MONDAY, at 3, MRS. BENSON.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MRS. WILMOTT.
THURSDAY, at 8, MRS. RICHARDS.

**Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.**

SUNDAY, AUG. 8TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. DRONSFIELD.
WEDNESDAY, at 8, OPEN CIRCLE.

**Harrogate Spiritualist Church,
LOWTHER CHAMBERS, BEULAH ST.**

SUNDAY, at 3, LYCEUM.
At 6-30, PHILOSOPHY. At 7-30, CLAIRVOYANCE.
WEDNESDAY, at 7, CLAIRVOYANCE.
THURSDAY, at 7-30, MEMBERS' CIRCLE.
SATURDAY, at 7-30, OPEN CIRCLE.

**Bournemouth Spiritualist Mission,
CHARMINSTER ROAD (opposite Richmond Wood Rd.), BOURNEMOUTH.**

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 and THURSDAYS at 3,
CLAIRVOYANCE AND SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS AND
CLAIRVOYANCE.
LOCAL CLAIRVOYANT: MRS. W. G.
HAYTER.

**Brighton Central Spiritualist Church
ATHENÆUM HALL, NORTH ST.
(Opposite Ship St.).**

SUNDAY, AUG. 8TH, at 11-15 and 7,
REV. J. J. WELCH.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.

**Brighton Spiritualist Church,
MIGHELL STREET HALL.**

SUNDAY, AUG. 8TH, at 11-15 and 7,
MRS. GLADYS DAVIES.
At 3, LYCEUM.
MONDAY, at 6-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, Miss SCOGGINS,
D.N.U. (Int.). Treasurer.

**Chatham Spiritual Society,
QUEEN'S HALL, MILITARY ROAD.
(Affiliated to the S.N.U.).**

SUNDAY, AUG. 8TH, at 7,
REV. G. NASH.
SUNDAY, AUG. 15TH, MRS. STANDAGE.

**Dover Spiritualist Society,
METROPOLE HALL, CANNON STREET**

SUNDAY, AUG. 8TH, at 11 and 6-30,
MRS. PODMORE.
At 3, LYCEUM.
SUNDAY, AUG. 15TH, Rev. GEO. NASH

CHANGE OF ADDRESS.

HORWICH SPIRITUALIST CHURCH.—
MR. A. GOULD, Secretary, 67, Leicester-
avenue, Hilton Estate, Horwich.

SOCIETY ADVERTISEMENTS.**Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL, UPPER-
TON ROAD.**

SUNDAY, AUG. 8TH, at 11-15 and 6-45,
MR. P. SCHOLEY.
At 3-30, PUBLIC CIRCLE.

**Gillingham Christian Spiritualist Church
PAGET HALL, PAGET ROW, GILLINGHAM**

SUNDAY, AUG. 8TH, at 7,
MRS. M. GOLDEN.
SUNDAY, AUG. 15TH, Mr. FULLER.
SUNDAY, AUG. 22ND, Mr. H. WRIGHT

**High Wycombe Spiritualist Society,
SPEEDS HALL, PAUL'S ROW, HIGH
WYCOMBE.**

SUNDAY, AUG. 8TH, at 6-30,
MRS. E. SMITH.
SUNDAY, AUG. 15TH, Mr. H. WRIGHT

**Southend Spiritualists' Church,
CORNER OF HILDVILL DRIVE AND
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).**

SUNDAY, AUG. 8TH, at 11 and 6-30,
DR. W. J. VANSTONE.
At 3, LYCEUM.
THURSDAY, at 8, Miss L. THOMAS.
SUNDAY, AUG. 15TH, Miss MARRIOTT.

**Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL ST.**

SUNDAY, AUG. 8TH, at 6-30,
Speaker: MRS. CROWDER,
Address and Clairvoyance.

**Worthing Spiritualist Church,
GRAFTON ROAD.**

SUNDAY, AUG. 8TH, at 11 and 6-30,
MR. NICKELLS.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. GLADYS DAVIES.

**Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.,
BARKING.**

WEDNESDAY, AUG. 11TH, at 8,
Miss HOGG,
Address and Clairvoyance.
Welcome to all.

**Battersea Christian Spiritualist Church
TEMPERANCE HALL, WANDSWORTH RD.
(Nr. Queen's Rd.), LAVENDER HILL.**

SUNDAY, AUG. 8TH, at 6-45,
MR. E. F. MORRIS,
Address and Clairvoyance.
SUNDAY, AUG. 15TH, Mr. J. POLLARD,
Address.

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

SUNDAY, AUG. 8TH, at 11 (doors
closed 11-15), PUBLIC CIRCLE.
At 3, LYCEUM.
At 6-30, ADDRESS AND CLAIRVOYANCE
THURSDAY, at 8, CLAIRVOYANCE
MEETING.
SUNDAY, AUG. 15TH, MRS. PATTERSON

**CROYDON
NATIONAL SPIRITUALIST CHURCH,
THE NEW GALLERY, KATHARINE ST.,
(opposite the Town Hall).**

SUNDAY, AUG. 8TH, at 6-30,
MR. H. J. OSBORN.
At 3, LYCEUM.

SOCIETY ADVERTISEMENTS.**Bowes Park Spiritualist Socy
SHAFTESBURY HALL,
Adjoining BOWES PARK STN, N.W.**

SUNDAY, AUG. 8TH, at 11,
MRS. BRETT MARTIN.
At 3, LYCEUM.
At 7, MRS. JAMRACH, Dipl. S.N.
WEDNESDAY, at 8, at 54 WHITTING-
ROAD, NURSE GILES.

Chiswick Spiritualist Mission.

SUNDAY, AUGUST 8TH,
OPENING OF NEW PREMISES
(Late of 67 FLANDERS ROAD,
by kind permission of Mrs. FRASER
at
"HARVARD TOWERS," 59 HARVARD RD.
(Near Gunnesbury Stn.), CHISWICK.
At 10-45, DEDICATION SERVICE
followed by
Address and Clairvoyance by
MISS A. E. WHITE and MRS. J.
HAMMERTON.
At 6-45, Address by "THE STRANGER"
Clairvoyance by MRS. HAMMERTON.
Solo by MR. J. WATCHOUS.
Please Note our New Address.

**Church of the Spirit, Camberwell, S.E.
THE CENTRAL HALL, HIGH STREET
PECKHAM.**

SUNDAY, AUG. 8TH, at 11, SERVICE.
At 6-30, MRS. FILMORE.
MONDAY, at 2-45, LADIES' PUBLIC
CIRCLE.
At 55, STATION ROAD.
TUESDAY, at 7-30, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 7-30, PUBLIC CIRCLE.

**Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET**

SUNDAY, AUG. 8TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MRS. JULIE E. SCHOLEY.

**Clapham Spiritualist Church,
ST. LUKE'S RD. (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.**

SUNDAY, AUG. 8TH, at 11, CIRCLE
At 3, LYCEUM.
At 7, ADDRESS AND MESSAGES.
SPEAKER: MR. A. RICHARDS.
MONDAY, at 8, SPECIAL MEMBERS'
CIRCLE.
FRIDAY, at 8, MRS. MORRIS.
SUNDAY, AUG. 15TH, ADDRESS AND
CLAIRVOYANCE.

**East London Spiritualist Association
NO. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass the
Main Building to Second Door on Left)**

SUNDAY, AUG. 8TH, at 7,
MRS. BRIGGS.
SUNDAY, AUG. 15TH, MRS. BEAUMONT
SIGALL.

**Forest Gate Christian Spiritualist Church
4, PALMERSTON ROAD, ROMFORD ROAD,
FOREST GATE, E.7.**

THE OPENING SERVICE
in this Church will commence on
SUNDAY, AUGUST 15TH, at 6-30
to be followed by a
PUBLIC CIRCLE at 8 P.M.

**Fulham Spiritualist Society,
12, LETTUCE STREET, PARSON'S GREEN**

SUNDAY, AUG. 8TH, at 7,
MR. G. TAYLER GWINN.
THURSDAY, at 8, Rev. MILLS and
MRS. BETTS.
SUNDAY, AUG. 15TH, MRS.
WORTHINGTON.

SOCIETY ADVERTISEMENTS.


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

SUNDAY, AUG. 8TH, at 3, LYCEUM.
At 7, MRS. CLEMPSON.
MONDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, LYCEUM MEETING.
Address and Clairvoyance.
NOTE.—The Monday Afternoon Circle
is suspended during August.

Harringay Christian Spiritualists' Mission,
1, SALISBURY PARADE, ST. ANNS RD.
HARRINGAY.

SUNDAY, AUG. 8TH, at 7,
MRS. BAXTER,
Address and Clairvoyance.
TUESDAY, at 8, FREE HEALING CIRCLE,
Mr. CUMINGS in attendance.

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

SUNDAY, AUG. 8TH, at 6-30, 
MRS. MAUNDER.
THURSDAY, at 8, SERVICE AS USUAL
SUNDAY, AUG. 15TH, MRS. CLEMENTS

Hornsey Spiritualist Fellowship,
FELIX HALL, 29, FELIX AVENUE,
CROUCH END (Close to Clock Tower).

SUNDAY, AUG. 8TH, at 7,
SPECIAL VISIT OF
MR. BEN CARTER, OF HALIFAX,
Address and Clairvoyance.
Circles, etc., Daily. Application to
be made.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 8TH, at 7,
MR. and MRS. LUND.
THURSDAY, at 3, MRS. MERVALL
COLLINS.
FRIDAY, at 8, MRS. A. JOHNSON.
SUNDAY, AUG. 15TH, MRS. E. EDEY

Kentish Town Spiritualist Society,
17, PRINCE OF WALES CRESCENT,
PRINCE OF WALES RD., KENTISH
TOWN, N.W.

SUNDAY, AUG. 8TH, at 3-30,
FREE HEALING. All welcome.
TEA at 5 p.m.
At 7, ADDRESS AND CLAIRVOYANCE.
At 8-30, MEMBERS (only) CIRCLE.
THURSDAY, at 8, Miss A. PARROTT.
SUNDAY, AUG. 15TH, MRS. QUINEY.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, AUG. 8TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, MRS. ELLIOTT.
WEDNESDAY, at 7-30, USUAL SERVICE

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

SUNDAY, AUG. 8TH, at 11-15,
OPEN CIRCLE. At 2-45, LYCEUM.
At 6-30, MR. R. THORNTON,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
Miss J. B. PROUD,
Short Address and Clairvoyance.
WEDNESDAY, at 8, MRS. G. DAVIES,
of South Africa.
Psychometrical Flower Service and
Readings.

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SOCIETY ADVERTISEMENTS.

Kensington Spiritualist Guild,
"HYDESVILLE," 73, EARLE'S COURT RD.
KENSINGTON, W.8.
President, Mrs. E. A. Cannock.

SUNDAY, AUG. 8TH, at 7,
MRS. BRETT MARTIN AND
MR. PATEMAN,
Address and Clairvoyance.
MONDAY, at 8, MRS. ETHEL SMITH,
Psychometry.

Non-Members, Admission 1/-.
Members, Silver Collection.
TUESDAY, at 8, MRS. E. A. CANNOCK,
Psychometry. Admission 1/-.
ANY MEMBER OF THE PUBLIC WELCOME
TO THE ABOVE SERVICES.

THURSDAY, at 7-30, DEVELOPING
CLASS. Admission 1/-.
(Application to be made.)
First and Third THURSDAYS in month,
at 3, "AT HOME," Mrs. CANNOCK,
Admission 2/-.

Second and Fourth THURSDAYS,
GROUP, Mrs. CANNOCK
(by arrangement).
No. 31 bus passes door, or Earle's
Court Station Underground close to.
Buses to and from Hammersmith and
District stop at Earle's Court-road.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E

SUNDAY, AUG. 8TH, at 7,
MRS. CLEMENTS.
Followed by OPEN CIRCLE.
MONDAY, at 3, LADIES, Mrs. JAMRACH.
Followed by TEA and CIRCLE.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. MAUNDER.
SUNDAY, AUG. 15TH, Mr. G. PRIOR
Lyceum every Sunday at 3.

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

SUNDAY, AUG. 8TH, at 11,
HEALING CIRCLE. At 3, LYCEUM.
At 6-30, MR. NORTH.
THURSDAY, at 3, MRS. PRINCE.
At 8, Mrs. S. PODMORE.

London Central Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1. (Corner of Bury St.)

FRIDAY, AUG. 6TH, at 7 for 7-30,
MR. H. WRIGHT.
SUNDAY, AUG. 8TH, at 6-30 for 7,
MR. C. HALLIDAY.
FRIDAY, AUG. 13TH, Mrs. PODMORE.
SUNDAY, AUG. 15TH, Mrs. BROWNJOHN
An Open-air Meeting takes place in
Hyde Park each Sunday at 3.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, AUG. 8TH, at 11,
OPEN CIRCLE.
At 6-30, MR. CLARK.

THURSDAY, AUG. 12TH, MRS. GOLDEN.
SUNDAY, AUG. 15TH, SERVICE.

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

SUNDAY, AUG. 8TH, at 6-30,
MR. G. PRIOR.

WEDNESDAY, AUG. 11TH, at 3,
Mrs. MEARS.

THURSDAY, AUG. 12TH, at 8,
PUBLIC CIRCLE.

SUNDAY, AUG. 15TH, at 6-30,
Rev. GEORGE WARD.
Also at LYCEUM at 3. Adults invited.
Forward Movement at 11.

Moss Side National Progressive Lyceum Church, Stanley Grove, Moss Lane West.

SPECIAL NOTICE.—SATURDAY, AUGUST 7TH, at 7 p.m. prompt, **THE "ALL IN" FIRST-CLASS MINSTREL TROUPE CONCERT.** Services are being given to help the Church Appeal Fund. **ADMISSION 6D.; CHILDREN 3D.** Doors open 6-15. Please come and support their efforts and help our Church. All heartily welcome.

SUNDAY, AUGUST 8TH, at 2-30, A MASSED LYCEUM SERVICE, conducted by MR. J. HART (Pres. M. & S. L. D. C.) At 6-30, **Mr. J. E. HART** on "SHAKESPEARE: HIS RELATION TO RELIGION." At 8-15, **MEMBERS' CIRCLE,** MR. MANSFIELD. TEA will be provided at a nominal charge. The Council will take a collection each service for our Urgent Fund.

MONDAY, at 3 and 8, Mrs. LANGFORD. TUESDAY, at 8, MEMBERS' DEVELOPING CLASS. Leader, MR. D. BELL

WEDNESDAY, at 3 and 8, Mrs. SHAKESHAFT. THURSDAY, at 8, OPEN CIRCLE. LEADER, MRS. FORREST.

SATURDAY, at 7-45, Mrs. HILL.

SUNDAY, AUGUST 15TH, at 2-30, LYCEUM. At 3 and 6-30, Mr. ROBT. DAVIES. Also at 8-15, **MEMBERS' CIRCLE**

MONDAY, AUGUST 16TH, at 3 and 8, Mr. ROBERT DAVIES will give **EXPERIMENTAL PHENOMENA.**

South Manchester National Spiritualist Church and Lyceum, Princess Hall, Princess Road, Moss Side, Manchester.

SUNDAY, AUG. 15TH, at 6-30,
Mr. ROOKE, of Stockport.
 Chairman: Mr. ROBERTS.

SUNDAY, AUGUST 8TH, at 6-30,
Mr. KNOTT, of Rochdale.
 Chairman: Mr. SHERRAN.

SUNDAY, AUG. 22ND, at 6-30,
LYCEUMISTS.

LYCEUM EVERY SUNDAY AT 2-30. At 8-15, CLAIRVOYANCE.
MONDAY, at 3, Mrs. MELLOR. At 8, MEMBERS' CLASS. TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, Miss BARTON. At 3, CLAIRVOYANCE. At 8, OPEN CIRCLE.

South Midlands District Subsidiary Committee of the Midlands District Council.

THE MONTHLY MEETING of the above Committee will be held at the "**FORWARD**" **NATIONAL SPIRITUALIST CHURCH, 58, VILLA ROAD, HANDSWORTH, BIRMINGHAM,** on **SATURDAY, AUGUST 28th, at 3 p.m. prompt.**

AGENDA:—Apologies; Minutes; Business Arising; Correspondence; Secretarial Reports; Annual Gathering, 1926; Deferred Notice of Motion re Church Disputes, Resignation of Secretary and Appointment of Successor. Any other Business.

Cars Nos. 24 and 25, Colmore Row, City, to Villa Road, Handsworth.

ALFRED E. JENKINSON, Hon. Secretary.

SOCIETY ADVERTISEMENTS.

Surbiton Christian Spiritualist Church
 12, SOUTH BANK, SURBITON, SURREY

SUNDAY, AUG. 8TH, at 11-15, LYCEUM
 At 3, Mrs. STOCKWELL, Address and Psychometry.

At 6-30, Mrs. STOCKWELL,
 Address and Clairvoyance.
WEDNESDAY, at 7-30, Mrs. ROBERTS,
 Address and Clairvoyance.

West Ealing Spiritualist Church,
 5A, NORTHCROFT TERRACE, NORTHCROFT ROAD, WEST EALING.

SUNDAY, AUG. 8TH, at 6-45,
MR. LENNARD AND MRS. BOLTON.

WEDNESDAY, at 7-45, SERVICE.
SUNDAY, AUG. 15TH, at 6-45, SERVICE.

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

SUNDAY, AUG. 8TH, at 7,
MR. D. VIDAL DIEHL.
WEDNESDAY, at 8, NO MEETING.

Bounds Green Christian Spiritualist Church,
 BOURNE HALL, WOOD GREEN.

SUNDAY, AUG. 8TH, at 7,
REV. MATTHIAS,
 Address and Clairvoyance.

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SPEAKERS' OPEN DATES.

MDME. EVELYN KINNEAR, Lecturer, has several vacant dates during her tour of Great Britain and Ireland.—Write SECRETARY, 42, High-street, Eltham, Kent.

Mr. A. J. CARTER has a few vacant dates for 1926 for speaking. Write, Alexandra House, Harold Wood, Romford, Essex.

Mr. J. HYDE TAYLOR, 1, Whitehall-lane, Walsall, near Birmingham, Inspirational Speaker, Clairvoyant, etc. Correspondence Classes in development of Mediumship, Spiritual and Psychic Philosophy.

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BIRTHS, MARRIAGES AND TRANSITIONS.

TRANSITION.

WATKINS.—George Edward, who passed to the higher life July 12th, 1926, age 62. Late of Cardiff Barry Dock and Bristol. "There is no death! what seems so is transition. This life of mortal breath is but a suburb of the life elysian, whose portal we call death."—5, Albert Square, Fleetwood.

IN MEMORIAM.

KAY.—In loving memory of John Kay, who passed to the higher life August 8th, 1923, aged 69 years. "Thou art not idle, in the highest sphere, thy spirit lends itself to loving tasks; and strength to perfect what it dreamed of here is all the crown and glory that it asks." Never forgotten by his WIFE AND FAMILY, 23, West George-street, Salford.

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