

# The Two Worlds

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## DISCOVERY IN A CHURCH EARLY SPIRITUALIST BOOK IS UNEARTHED

By JOSEPH P. WHITWELL

Editor of "The National Spiritualist" (America)

To-day—Good Friday—Spiritualists are holding mass meetings in Manchester in order to commemorate the Eighty-seventh Anniversary of Spiritualism. Meanwhile, in America, a well-known Spiritualist has discovered a manuscript which throws new light on the early position and teachings of Spiritualism. History repeats itself, for Spiritualists still proclaim the gospel which was originally revealed at Hydesville eighty-seven years ago.

A FEW days ago a book on Spiritualism, of which I had never heard, and which I do not believe many Spiritualists have ever seen, was shown me by a friend. If further proof of the determination on the part of the spirit people to spread their message of continuous life to all corners of the world were needed, we have it in this book, which finds a place, not among the Spiritualists, but in the library of a Universalist Church in another city, because its message has been accepted as the word of the founder of the Universalist Church. On the flyleaf we find the following inscription:—

Messages from the Superior State. Communicated by John Murray, through John M. Spear in the summer of 1852. By S. C. Hewitt.

John Murray, who from the doctrines of James Relly founded the denomination known as Universalist, was born at Alton, England, on December 10th, 1741. He passed to the spirit world at Boston, Mass., thirty-three years before the demonstration sat Hydesville.

It seems quite significant that on March 31st, 1852, just four years after the revelation at Hydesville, the mediumship of John M. Spear, who, because of his splendid work among prisoners, was known as the prisoner's friend, became apparent. He developed the phases of writing, speaking, and healing.

Although most of the messages contained in his book were given by John Murray, the first messages received through Mr. Spear came

in the form of written instructions from other spirit friends of Mr. Spear, and were intended as a test of Mr. Spear's faith in the judgment of the spirit communicators. Mr. Spear obeyed these instructions, which did not always turn out as he had been led by the message to

expect, but in every case a reason for the failure was given with further instructions, which turned out to be correct.

In the introduction, Mr. S. C. Hewitt, compiler of the book, has logically answered many questions concerning the phenomena. Some of these questions are being asked to-day.

We quote from the introduction as follows:

"But why do not the spirits speak to us? it is inquired. If they be spirits, why can we not see them? But should they speak,—what then? A ventriloquist is near, either seen or unseen, and it is he that speaks, not the spirits. And should they present themselves to our eyes, we should, in like manner call it imagination, or the like: anything but spirits of a Superior world . . .

"Now the reason of this procedure (table tipping and raps) is plain. A scientific age needs its scientific methods in all things, in the beginning of all new ideas. But what is there scientific in the sounds of which we hear so much?—it will be asked again. Plainly this, that agents, with which science has so much to do, are made the instruments, through which intelligence from the world above comes to the world below.

"These agents are the subtle agents of Nature, with which science has made us familiar, and which we call electricity and magnetism. And besides, this new mode of development leads the scientific class of observers to a scientific classification of its facts, and also to an analysis of its principles, of the most thorough and philosophic character; thus giving the world without, what is true of the world within—a spiritual science, which shall give to all materiality the soul and life it so much needs.



JOSEPH P. WHITWELL

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## Early Spiritualists' Views

(Continued from previous page)

"But then, would spirits tip over chairs and tables, break furniture, write, speak and play such pranks as we often hear of their doing? Is this the way—new though it be—in which they come to us if they come at all? In reply I would ask the reader a few questions: Are not spirits men, very much like ourselves? And do not men do such things? Where is the law by which one thing becomes another on the instant? Even Saul on his way to Damascus is only arrested instantaneously, while it takes some time for him to get the scales from his eyes and to become Paul.

"The mere fact of communicating with beings of another world—though the spirits themselves, with whom we communicate, as well as the mode of address, be of a low order, is nevertheless a fact of very great value. It demonstrates at least a future life for the spirit, and that, low as the means may be by which this thing is made sure, is worth more than all mere human testimony, however good, to the same end.

"But however new these modern facts may be in their mode of exhibition, are they new as to the essential principles which they involve? These modern phenomena are not mere sounds; but the sounds are intelligent. They are not mere movements of things which heretofore have stood in their places undisturbed; these movements have a language of their own; and, in their way, their story, too, is told.

"The writing, the speaking and the healing at present so abundant, and in quantity as well as quality still progressing, are only higher modes whereby the same great truth of spirit-life and thought comes flowing in from heaven from spirits and from God."

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## THE RUDI SCHNEIDER CASE

Proof that is "Beyond Cavil"

**A**RISING out of the summary, published in *The Two Worlds* last week, of Dr. D. F. Fraser-Harris' lecture on the Rudi Schneider phenomena, we have received the following letter:

In an impartial account of the Rudi Schneider phenomena I think there should have been notice taken of a "versus" to your caption—"Proof Beyond Cavil."

The tests to which Rudi Schneider was submitted at the N.L. of P.R. by Mr. Price called forth the following: "It has been proved absolutely that Rudi is able to escape control; consciously or unconsciously he has been caught in *agranate delicto*." Mr. Price then adds, "I developed the three plates in Rudi's presence on the morning of Friday, April 29th, 1932. When I confronted Rudi with the evidence, he did not know what to say. I formally charged him with having freed his arm and suggested his having moved the handkerchief from the counterpoise. He made no reply."

Finally, Mr. Price states: "The question now arises as to whether any of the phenomena we saw at seance on April 28th was genuine."

In the light of these charges and conclusion, "Proof Beyond Cavil" is not justified. Omission in the article of the above is to be deplored.

W. H. HOWARD NASH.

Four Marks.

### Rebutting Evidence

In case Mr. Howard Nash's outlook may be shared by any other reader, may we ask him to read:

- (1) "The Genuineness of Rudi Schneider." *Light*, March 17th, 1933.
- (2) "The Truth at Last." *The Two Worlds*, June 23rd, 1933.
- (3) Dr. Walter Franklin Prince's Searching Analysis and Unanswered Questions. *Bulletin of the Boston S.P.R.*
- (4) Dr. Eugene Osty on "The Strange Conduct of Mr. Price." *Revue Metapsychique*, April, 1933.
- (5) "Medium or Conjurer," by Dr. Fraser-Harris. *Light*, February 16th, 1934.

After reading the above comments, which

are but a few representative of Psychic Researchers throughout the world—for instance, the American S.P.R. also published a lengthy exposure of Mr. Price's "exposure"—Mr. Howard Nash will readily appreciate that no shadow can justifiably fall on Rudi Schneider's behaviour when in the hands of Mr. Price.

The photograph, around which this controversy sprung, shows that even with his left hand out of control (a fault of the controllers) Rudi Schneider could not have reached the handkerchief, nor have produced the wonderful telekinetic phenomena observed. Further, the "exposure" was not published, nor were the members of his Council acquainted, until some twelve months later. The allegations were, in fact, first published in a sensational article in a Sunday newspaper.

As to the conversation in the developing room, it is a one-sided record for which there is absolutely no corroboration. Mr. Price knows no German, and Rudi Schneider cannot speak English at all easily. Clearly Mr. Nash is quite out of touch with the facts.

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HUDSON TUTTLE said of the spirit world, "It is a locality and not a condition."

THE incredulity of those who discredit the descriptions of the next world, obtained through psychic faculties, is quite natural.

I was incredulous myself at the commencement of my investigations, some fifty years ago, and for a long time after, and even now I feel like the French scientist who, after investigating physical phenomena for years, said "They are impossible, but true."

If life persists after so-called death, and I know it does, what kind of existence is left to the imagination but a natural one like this one we are enjoying—*mutatis mutandis*; and what rational reasons could be adduced against the equity of such a life? None.

#### What Sort of World?

To enable us to conjecture what the next life is like, let us try to picture what post-mortem conditions would satisfy human desires.

Being accustomed all our lives to existing earth conditions, they would naturally and rightly form a basis for our speculations. Then let it be this earth life, without its trials, tribulations, struggles, and wrongs; with a currency in terms, not of gold, but of service; its climatic conditions ideal; its language universal and incapable of misinterpretation; its method of locomotion depending, not upon bodily fitness, but upon mental concentration, and involving no strain, fatigue, or other inconvenience; and, lastly, the spirit body, impervious to disease or disability of any kind; in fact, a replica of the physical body at its best and free from all defects. That is what most people would like, and, strange though it may seem, those are the precise conditions that obtain in the next world, so we are told by those who live there, and their evidence would be readily accepted on any other subject when in the flesh, then why discredit them because they happen to be living

# WHAT THE SPIRIT WORLD IS LIKE

BY A BARRISTER-AT-LAW

(The Author of "Post Mortem Talks with Public Men.")

in a world which, admittedly, does not change character for the worse.

No wonder that the two hundred and more discarnates that I have conversed with would not return to earth life on any consideration, if they could.

#### The Old Conceptions

On the other hand, the conception of after-life, held by many, when they take the trouble to have any ideas on the matter at all, is a kind of perpetual singing to the accompaniment of golden harps. Just think, for one moment, how intolerable it would be to do anything incessantly and for all eternity. Such a life, in less than a month, would be a perfect hell, even to an archbishop.

"The fool hath said in his heart, there is no God." The man who believes there are no sports or recreations in the next world is in no better position.

It is indisputable that the urge to an activity, imposed by our innate needs, is so strong and compelling in mankind that it is seen even in a child, who, without any prompting, will improvise means of exercise, if only by pulling his father's hair, or biting his own toes, as I have often seen babies try to do. Even a kitten will habitually play with her own tail: both the child and the kitten are only responding to that urge and thereby helping their own growth and development.

#### Building Our Character

From the moment of birth to so-called death we are evolving character by mental and physical exercises of all kinds, from playing marbles when young, to playing the fool when old: in both cases acquiring that experience and knowledge that help to form character—of some kind,—and character, be it remembered, is the only asset we take with us to the next world.

As our characters are formed here, so are the characters of spirit children and adults formed and further developed in the next world, hence recreations are as necessary to the evolution of the human soul as they are to the development of the physical body, and for the same reason. It is only through the necessity for thinking and doing things that the mind develops and expands at all. Deprive man of the need for any such effort and the result would be something in the nature of imbecility.

To those simple souls who object to, or see no necessity for, sports in the next life, I would say, try to imagine what this world would be like without recreation of any kind? Surely we would degenerate into criminals for idleness begets abnormalities; and the old saying, "The devil finds work for idle hands to do" is not inapt.

This evolutionary process is going on throughout life, then why should it be suddenly discontinued at so-called death. Surely no one would contend that man is perfect at death;

moreover, Dame Nature makes no sudden changes and certainly no mistakes, hence, on transition, man continues to do, with certain limitations and subject to certain modifications, just as he did here, with one fundamental difference: he has to right wrongs committed during his earth career, if he wants to be happy. When he has accomplished that, often by no means an easy task, he proceeds to shed the dross inseparable from earth life, and replaces it with the gold of an altruistic existence, and in that way fits himself for further promotion. He is, however, still the same individual, only like the coal heaver on Sundays, has put on clean garments on a clean body.

#### Source of Error

The misconception about the nature of the next world is, in a great measure, due to the fact that the physical body has been wrongly regarded as the real self or ego, whereas it is merely the vehicle used by the soul or ego to manifest in a physical world.

When the earth body is shed on transition the soul continues to live just as before, only in a non-material world, and subject to the laws governing such a world, and, of course, invisible to earth people, except to those possessing psychic gifts such as clairvoyance.

All these inspiring facts can be proved by the humblest of God's creatures, by the simple process of investigation, entered into not in the hope of confirming preconceived ideas, or to support prejudices, but to seek the truth wherever it may lead.

Our prejudices are mental weeds which it is imperative that the would-be investigator should ruthlessly eradicate otherwise his efforts to get at the truth will be futile. Alas! how many of us are able to distinguish between our opinions and our prejudices?

When Galileo discovered the satellites of Jupiter, the astronomer of the day refused to look at them through Galileo's improved telescope because he said he knew they did not exist. That attitude still enslaves the majority of mankind as it did in the time of Christ, which called forth the rebuke:

If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead.

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# LADY OXFORD'S CASE

## Predictions She Received Were All Fulfilled

By W. J. FARMER

I HAVE been reading *More Memories*, by Lady Oxford, and though I gather that she is not much in sympathy with Spiritualism, yet, like most people who have contacted the occult she has had an experience that shows that there are people who have the utterly inexplicable power of foreseeing the future.

There is nothing that puzzles us so much as this, and perhaps there is nothing that is more likely to cut "as a two-edged sword" than peering into the future. If the seer be a real seer, and the future should be seen as an unhappy one, it would, I think, be better not to know it.

### Lady Oxford's Experience

However, what Lady Oxford was told was not unpleasant. She writes :

When I was in Paris with my father and mother in 1889 an American lady, Mrs. Moore, gave an afternoon, dance, to which Lady de Grey, Princess Daisy of Pless, Ann—Lady Ribblesdale,—myself and several men and women of fashion were invited. After a sumptuous tea—and what would now be called a "cabaret"—Mrs. Moore announced that we were all to sit round her ball-room as a famous fortune-teller had arrived from Vienna to tell us our past and future by the lines on our hands. Exhausted from dancing and the extreme heat, we were only too willing to obey.

The door opened and a deformed, sinister-looking woman—a little higher than a tennis-net—came into the room dressed in a dirty black merino shawl and trailing black petticoats. Mrs. Moore asked her to choose which of us she would take first into an adjoining room to examine our hands. She peered at all of us in turn out of sloe-black eyes, set wide apart in a face pitted with small-pox.

She stopped in front of me, and in a peculiar accent and clear, low voice said: "You come along and say nothing, if you please."

When we were alone I said I would, of course, obey her, but wanted to know if it was anything in my face that had made her choose me. "Oh! No!" she said. "It is not people's faces but their hands which interest me; and yours are fine, square, and strikingly powerful."

We sat down facing each other, and after scrutinising both my hands she took the left in her bony fingers and said that I was much troubled over an admirer of little significance who had gained my heart but would never guide my life. "If I did not see that you are to have five children I should say you would be killed in 1893—how? I cannot tell, but you will lie on your back for a long time. Courage and audacity will pull you through."

### Striking Predictions

She went on to tell me that in spite of lovers I would marry a famous and remarkable man. She could not say if he would be a doctor, a preacher, an author, or a man of science; but he would be "cheered through the streets till he died." She could tell me nothing about my own five children, but I would have the charge of others, of whom some would give me trouble. She ended by saying that if I had the will, character, and health I might become famous. She told me I lacked discipline, and my nerves and emotions were so sensitive and incalculable that I would pass through troubled waters which might easily overwhelm me. "You have too few skins, and must study your health, as in later life you will suffer from nerves and rheumatism."

As I was absorbed by my love for Peter Flower, and knew no famous doctor, author, or preacher, or man of science, her prognostications about my future husband seemed fantastic; but to have five children of my own, and the charge of others, exceeded my imagination. As I was never likely to be a step-mother, whose children was I to take charge of, and what nonsense to say I would suffer from nerves and rheumatism. I was strong and active, and did not know the meaning of

the word "nerves," much less rheumatism. Fortune-tellers were foolish, and no sensible person should be influenced by them.

But when I fractured my skull over timber, hunting in Leicestershire in 1893, and after my third confinement my doctor—Sir John Williams—told me that my nervous system was unreliable, that I should study my health, as no doctor would be of much use to me, and I was never to sleep in linen sheets, I remembered the Viennese fortune-teller, and everything that she prophesied of my future came true.

### Case of Seership

Now I personally have no faith at all in palmistry. I am quite sure that this fortune-teller got her unaccountable information otherwise, even if she herself considered it came from the hands. Most certainly no dates are written in hands as to future events, nor details such as those given.

It was clearly a case of seership, but while we must admit that prophecy is a fact, not a philosopher on this earth can explain the how or why of it.

Palmists can tell a lot of one's life by the indications on the hands. For instance, a dressmaker has the marks of her thimble, etc., plain to the expert eye. A man who once worked hard at manual labour can be told of this for years after he has had a "soft job."

It all seems uncanny to be told correct details of one's past life by the hands, but when it comes to accurate prediction of the future it is not palmistry at all but seership.

## THE CHURCH AND SPIRITUALISM

Rev. Charles Tweedale, Vicar of Weston, writes as follows :

In the interview given in the *Evening Standard*, which you notice in your last issue, the impression is given by the secretary that the proposed Society is something quite new in its object of bringing Spiritualism into the Church.

May I remind readers that I have specialised on this object for the last twenty-five years, written the standard work, *Man and Survival after Death*, which is now in its fourth edition and several foreign editions, and has circulated widely among the clergy; written *Present Day Spirit Phenomena and the Churches* (which you recently described as the best propaganda pamphlet, and which has now reached its forty-first edition), both of these with the especial object of introducing Spiritualism into the Church.

Further, I have written thousands of letters and articles to the Press, and have lectured all over the country, have circularised the bishops many times, and obtained the privilege of having my pamphlet distributed to all the bishops at the Lambeth Conference.

In addition to this, I founded the Society of the Communion of Saints—now the Church Psychical Society—in July, 1921 (fourteen years ago), and this Society has been on the list in the *Church Year Book* ever since. All this is ignored by the promoters of the new Society, but the fact remains that I have already done what they propose to do: the foundation being well and truly laid by me, and the superstructure well built. "Palman qui meruit feret."



DIAMELIN, CALCUTTA, P.O. BOX 107, DEPT. 2W

## A TRANSFIGURATION INCIDENT

A Spiritualist's Recollection

FOLLOWING is an account by Mr. Jackson Holroyd of an experience of transfiguration mediumship fifty years ago.

The articles on transfiguration call to mind an incident which occurred in a family circle held at my parents' home in a cottage on the outskirts of Halifax nearly fifty years ago (says Mr. Holroyd). I can vouch for the truth of it, although I was only a boy of about ten years of age at the time.

All the people who attended the circle were well known to each other, and my mother was the medium; in her day and generation she was one of the best trance mediums, but she never undertook public work.

The husband of one woman who regularly attended the circle was a very unbelieving man. He consistently refused to attend and see for himself.

At last, however, he was prevailed upon to do so. As I remember him, he stands out in my memory as the most stubborn, dogmatic, materialistic man I have ever known.

The circle was held, and at the time transfiguration was one of the forms the phenomena took.

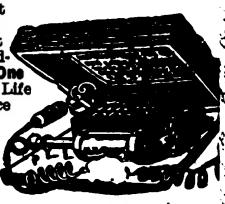
I have heard the people who were present relate how my mother was controlled and laid down upon the hearthrug in front of a bright fire. She was placed by the control into a peculiar posture, with one arm doubled under her and her face upturned; her face changed completely. The dour Yorkshireman was a feature of the circle, and as the transfiguration developed, his attention as were the others. As my mother's features changed, a large tear-drop from her eye came and rested on her cheek. It remained there. As the transfiguration developed, the unbelieving Yorkshireman suddenly exclaimed, "That's our Tom. He was killed in Trafalgar Tunnel. I had to find him, and when I found him he was just like that. He was doubled up in that way and he had that big tear-drop on his cheek and that's his face. I'm off."

He instantly jumped up and ran from the room, and it is said of him that he ran all the way home without stopping. When he got home he said, "They had our Tom up at Holroyd's. I shall never go there again." He could never be prevailed upon to do so.

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# DO RESCUE CIRCLES DO GOOD?

By AUSTIN JONES

IN a recent issue of *The Two Worlds* there appeared a virulent attack on Rescue Circles. If this attack is justified, then the sooner these Circles are blotted out the better. If, on the other hand, the attack is conceived in error, it is of the highest importance that it be analysed and refuted. That is my only excuse for dealing with that article minutely and at length. I speak, I hope, for the hundreds of properly conducted Rescue Circles in the land.

The article opened with a quotation from *More Spirit Teachings*, in which the exalted spirit, "Imperator," stated that Circles in which the spiritual element is lacking attract earthbound spirits, who love to perplex and bewilder.

This is elementary: we do not need an "Imperator" to tell us that.

But next comes the common well-worn device of tearing a statement from its context and attaching it to a statement *not* in the context. For the next paragraph is not "Imperator's." It goes on to say that one of the commonest forms of deception in Rescue Circles is the claim that earthbound spirits can be helped in them. With this I cordially agree, but it is deceptive to give the uninitiated the impression that "Imperator" condemned Rescue Circles.

#### No Communicator Sacrosanct

Even if he had condemned them, are our canons of evidence so flagrantly puerile that we are to base our convictions on the alleged testimony of even an exalted spirit? Even a poor Rescue worker would not be so unscientific as to invest Stainton Moses with the garment of infallibility! We have heard of the marvellous psychic explorations of Emmanuel Swedenborg. He claimed to be taught by exalted angels, and here is just one example of the teaching: "In one district of the spirit world are all the Mohammedans who are not quite hopeless. These are converted to Christianity, when they become eligible for Heaven proper."

And if we concede that all that Stainton Moses recorded was sacrosanct, why stop at "Imperator"? Why not go to Biblical mediumistic records, and be confronted with alleged statements of God Himself that spirit intercourse is anathema?

As I shall presently demonstrate, my own belief in the efficacy of Rescue work is born of *evidential* knowledge.

I am not dependent on my own powers of thought, which are naturally subject to error. Nor do I rely upon other people's opinions, however exalted they may be. I depend only on knowledge gained in the hard school of *evidential* physical plane fact.

#### A Shaft of Light

The article went on to say that evil spirits can reach the higher spheres only after a long course of purification.

Again, obviously true. Speaking for my own Circle, and I am sure for many others,

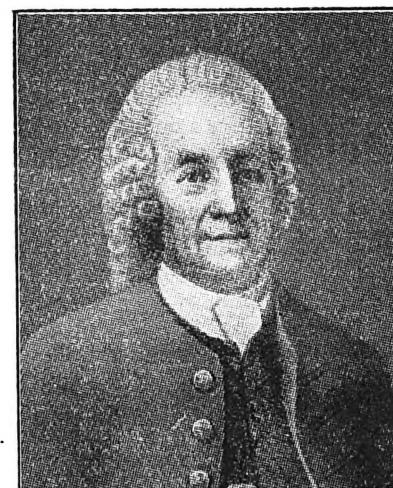
Opinion is divided in the Spiritualist Movement regarding the efficacy of the Rescue Circle. Our contributor says these Circles do good, and adds that he speaks from nine years' experience.

all we can do for a depraved spirit is to try to bring to him just the possibility that he is not entirely surrounded, as he thinks, by the malignant forces of terror and despair.

Once this idea gets into his mind the helping spirits are able gradually to make their presence known to him. Hitherto everybody around him has had naught for him but foul curses and threats. Then the spirit workers cause him to control a medium. Instead of darkness and curses and despair, he finds himself in an atmosphere of sympathy and love.

A medium is certainly not *essential*. It is simply that with a medium the spirit workers can effect contact more quickly.

And speaking again for our Circle, we are



EMANUEL SWEDENBORG

certainly not competent to effect the reformation of depraved spirits. We have neither the knowledge nor the power. Sufficient for us to act as liaison officers, so to speak.

#### Not Always "Depraved"

A very widespread but erroneous idea is that earthbound spirits are necessarily depraved. In nine years of rescue work I could count the depraved subjects on the fingers of my two hands. Very many who *have* been evil perhaps, but who have been through such terrors that their state has become one of dull, hopeless despair, ready to grasp at the faintest chance of escape.

Then there are the normally decent-minded people who, under great stress of mind, have committed suicide. When we enable such a person to contact the spirit helpers, and moreover, receive the fullest details of the suicide's earth life, which are verified up to the hilt, do we care one jot for all the alleged statements of all the alleged spirits who are alleged to

pour forth condemnations through alleged channels of Truth?

The article goes on: "Low spirits like to make people in Circles believe that they are instrumental in helping spirits in darkness—" Low spirits.

#### A Personal Incident

Again I must refer to our Circle, although at the risk of being accused of egotism. One of our spirit band is a healer. For a long time he had tried to get me to work for him. I have been obstinate, because I consider a healing medium should be scrupulously clean physically. I have long abandoned alcohol and meat eating, and have lately abandoned fish, but as yet I have failed to conquer the cigarette habit. Therefore, I do not encourage the healer. Some months ago, at a Duncan seance, he materialised, for the express purpose of trying to shock me into obedience. He also took the opportunity of giving me instructions for the treatment of my son. There materialised, too, another member of the band.

Now I am sure Mrs. Duncan will be delighted to hear that a seance of hers has been contaminated by these low, deceitful spirits, and that they were aided and abetted by "Albert"!

Incidentally, "Albert" said he would help our Circle. I must write him, telling him we are low Rescue workers.

Again, an attack by "Imperator" on the lower forms of mediumship is made to serve as an attack on Rescue Circles. Apparently this phase of mediumship is apt to fall into use as a mere gratification of wonder or curiosity. The last two cases we have had

(Continued on page 252.)



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## S.N.U. NEWS.

Edited By FRANK HARRIS

# National Propaganda Fund

We have received this week a welcome donation to the National Propaganda Fund as a result of a seance given by Mrs. H. V. Duncan at Portsmouth. This amounted to £4 5s. Perhaps others who enjoy the privilege of working under the auspices of S.N.U. Churches will also consider such an effort on behalf of the same Fund. We are indebted to Mrs. Duncan for her generous gift.

### Cambridge Propaganda

A very successful Propaganda Meeting was held in the Guildhall, Cambridge, on Sunday last, in connection with the visit of the National Council to the town for the quarterly meeting. The hall was very well filled, and addresses by Mr. J. B. M'Indoe, President of the Union, and Mr. Frank T. Blake, the Vice-President, were followed with marked attention. Messrs. R. Boddington and George F. Berry also took part in the service, but Mr. John Stewart, the National Treasurer, was unable to preside owing to indisposition, his place being taken by the General Secretary of the Union. The local people think that lasting good will have resulted from the meeting, which covered not only the expenses of organising it but the incidental expenses of the visit of the Council. The Council are greatly indebted to the members of the Cambridge Church for their hospitality, and for the opportunities given to them to see the beauties of the University town.

### National Peace Congress

The National Council has accepted the invitation of the National Peace Congress organisers to send delegates, and Messrs J. M. Stewart, M. Barbanell, and R. Boddington will represent the Union. The Congress is being held at the Friends' House, Euston Road, London, from June 28th to July 2nd inclusive.

### Consultative Conference

The National Consultative Conference, in connection with the Annual General Meeting of the Union, to be held this year in the Heaton and Byker Church, Newcastle-on-Tyne, on July 6th and 7th, is taking the form of a discussion, to be opened by Mr. Maurice Barbanell, on ways of securing to the Union a greater share in the number of persons who have become avowed Spiritualists during the past few years. It will also cover the need for securing a greater efficiency of platform service, both in speaking and demonstration.

### Subscribing Members

At the Cambridge Meeting of the Council seventeen new subscribing members, of the Union were accepted, and three new Churches were accepted into affiliation.

### 1936 Diary

Church secretaries are asked to note that Diary advertisements for the 1936 Union Diary should be in the hands of the General Secretary of the Union not later than April 27th next. As many of the advertisements are placed through the District Councils this will mean that Churches should deal with the matter earlier than this date, so that there is no delay

in getting the matter into the printers' hands immediately following the 27th. It should also be noted that the money for the advertisement should accompany the order. As the wallet diary issued this year was largely of an experimental nature, it would be helpful if those who want this type for 1936 would place their order early, in view of our inability to fill all the orders sent last year. Those who require refills for the cover obtained with this year's diary would also assist us to gauge requirements if they would indicate their desires at an early date. I am glad to note that the sale of diaries has again increased, although it is surprisingly small considering the number of Churches in the Union. Taking into consideration the quality, style, and price of the Union Diary, we ought to be able to sell ten times as many, especially in view of the additional information given in it. With the discounts given Churches are neglecting a profitable side-line with which to augment their funds, and it is hoped that within the next year or two sales will increase to the proportions commensurate with the usefulness of the publication.

The National Council has decided to offer a special discount to all District Councils, in order to induce all the Churches in their areas to insert an advertisement of their services. This is in an endeavour to make the list of Churches in the *Diary* a complete index of the Churches in the Union, and thus serve as a directory for Spiritualists away from their own centres.

### Good Friday in Manchester

The Eighty-seventh Anniversary Celebration of the birth of modern Spiritualism will be held in the Co-operative Hall, Downing Street, Manchester, on Good Friday, April 19th. The speaker is Councillor Ernest Marklew, of Grimsby, and the chair will be taken by Councillor Tom Connor, of Bolton, President of the Manchester and District Group. Mr. W. W. Ely will be the clairvoyant.

### Divine Healing Conference

Evidently the Medicines and Surgical Appliances (Advertisement) Bill has no terrors for the unorthodox healers of the orthodox Churches. Over two thousand persons attended the Conference, held under the chairmanship of the Bishop of Liverpool (Dr. David) recently. That spiritual healing is a recognised force in the land is evident from the fact that the Lord Mayor of Liverpool presided at the evening meeting held in connection with the Conference, but I wonder if the Conference, or the evening meeting, would have been as fully reported in the daily Press if it had been organised by the Spiritualists' National Union, or the Spiritualist Joint Council on Healing. I am frankly amused at the declaration of a member of the organising committee, who told a pressman that "our object is to open-up new fields of inquiry among Church people on the question of divine healing." Again, Spiritualists lead the way, but they are still liable to prosecution if the iniquitous B.M.A. Bill goes through as drafted.

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At 5, Réunion Tea, all welcome, 6d. each.  
 At 7-30, Mr. Stephen Foster.

Saturday.

At 7-30, Mr. Ben Carter (of Halifax).  
 Easter Sunday.

At 11, Mr. Ernest Meads.

At 6-45, Mrs. Tina Tims, D.N.U.  
 Easter Monday.

Special Engagement of Dr. Alexander J. McTyndall, of New York. Lecture, 7-30, "Spiritualism What it Means to the World To-day." Giving evidence of survival, and man's higher psychic and spiritual powers.

An opportunity not to be missed. Dr. McTyndall, scientist, psychic and telepathist; President of General Assembly of Spiritualists of America; President of New York State Spiritualist Association. 6d. and 1s. each.

Sunday, April 28th,  
 LYCEUM SUNDAY.

THE CHURCH IS AT THE CROSS-ROADS: SPIRITUALISM PRESENTS THE CHALLENGE

# We Challenge the Church

The Churches can no longer ignore the growing interest in Spiritualism. A Society has been formed to initiate the clergy in the knowledge of Spiritualism. This is evidence that the "man in the pulpit," no less than the occupants of the pews, are alive to the challenge of the New Revelation.

By RONALD McCORQUODALE

THE eschatological teaching of the Church is extremely vague and unsatisfactory, and needs revision. The traditional teaching regarding the life to come and the future state is being abandoned. The doctrine of hell is virtually abolished, and many other doctrines are falling into disfavour; but what has the Church to offer in constructive teaching?

Whatever else is true, the Churches have failed to face up to this problem, and official religion has not put any after-death teaching in the forefront. The loss of any definite belief in personal survival has, in the writer's opinion, largely caused the decline in the intellectual and spiritual appeal of the Church. At any rate, an eminent divine and Principal of a Theological College says: "Among the reasons for the decay of influence of the Christian pulpit during the last generation, one is undoubtedly the fact that the doctrine of immortality has so largely lost its place at the heart of the Christian message. Preachers do not concern themselves with life after death. Life is dealt with as though it found its sanctions, rewards, and punishments within the circle of earth's experience, and needed no future life to round off its incompleteness and bring its tremendous issues to function. The thought of another existence beyond the grave has receded from the foreground of consciousness in religious thought."

#### Appalling Ignorance

The clergy are unable to give help to bereaved people, or light and knowledge concerning life hereafter, to thoughtful people who wonder what happens after death. They cannot answer our perplexing questions. Some ministers do turn to theosophical or Spiritualistic books for suggestions, but, generally, the clergy seem appallingly ignorant about these matters and have made no study of Psychical Research, and seem unaware of the facts ascertained by critical investigation.

Now Spiritualists are an independent community, bearing witness to a fundamental truth no longer recognised or sufficiently attended to in orthodox religious thought. Their independence was necessitated because existing religions did not sufficiently emphasise the facts and implications of human survival, and did not favourably regard the phenomena which proved this matter. Spiritualists seek to bring psychic facts and their significance into their rightful place in the scheme of things and in our philosophy of life, from which they should never have been expelled. And the Rev. Leslie Belton declares that,

rightly or wrongly, Spiritualism is supplying a need which the Churches ought to supply, and this they will not do till they revise an eschatology which, in its crudest form, is so totally discredited that it has become the butt of street-corner rationalists and music-hall comedians. Modern man asks for a demonstration of survival, and whereas Spiritualism supplies an answer the Churches fail to do so.

I quote the Rev. G. Vale Owen: "Unless the Church accepts our standpoint it will be disastrous for the Church. Science has taught us that fact can no longer, as in former times, be accepted on authority alone. A fact must be capable of demonstration. As it is claimed that there is a life beyond the grave, the layman asks for proof. It is no proof to point to the authority of the Church or Bible. That no longer satisfies him." These words are a veritable challenge to the Christian Church, for it indicates the spirit and temper of the age—an age of enlightened thought and candid inquiry. Many recognise only an inward authority—fallible yet compulsive,—that of reason and conscience. Man is thrown more and more upon himself, and is taking to heart the Emersonian doctrine of self-reliance and the teaching of Martineau. And as the Rev. Leslie Belton pointedly says: "If a man feels no inner assurance of immortality; if his reason refuses to be satisfied with Church teaching regarding the life to come, what then? If he asks for demonstration, is it right to denounce his lack of faith, or is it not intelligible if he seeks to exercise his divine capacity to find out for himself?"

#### Confusion and Confliction

The attitude of Christian thinkers and divines to Spiritualism and Psychical Research is confusing and conflicting. Noted divines like Dr. Inge and Dr. Temple adopt rather a scornful and contemptuous attitude to the problem of survival and communication. Most clergymen seem ignorant even of the best literature on the subject. How many of them have made any attempt to find out the real truth about Spiritualism?

And yet, as the late Sir A. C. Doyle once said: "The basis of *all* religions is that we survive death, and the proving of the truth of this is the greatest necessity in this age of materialism and perplexity." Yet the clergy have strangely ignored the aid that Psychical Research gives to religion. Notable exceptions are Canon Campbell and the Very Rev. Dr. Norman Maclean.

The truth of the resurrection and the life hereafter has lost its force in the Christian

faith which Christ intended us to have. There is a marked difference between the Christianity of to-day and of the early Christian Church. In the earlier times the resurrection and the life hereafter were the keystones of the Gospel—you get this notably in the teaching of St. Paul. But to-day the Church is outside *all* Psychical evidence and experience. There is a lack of assurance among Christians regarding the reality of a spiritual world. Dr. Inge talks of the blessed hope of immortality. Dr. Sheppard speaks of belief and probability. No bishop speaks in terms of certainty, conviction, and quiet assurance like Sir Oliver Lodge. And why? Do not bishops stand pre-eminently for the reality of a spiritual world. Do the clergy speak in the same tones of quiet confidence about a future life as Christ did? Several ministers have testified to this lack of assurance among Christian people.

#### The Importance of Spiritualism

Many ministers are realising that the proofs of survival given by psychical phenomena would greatly fortify Christian faith. Proof by evidence of the survival of human personality beyond death would profoundly affect public thought. And why be content with faith in man's spiritual nature—in the existence and survival of the soul—when by specific evidences we may attain to positive knowledge, and certain assurance? Psychical evidence is, after all, the *death blow* to materialism, and the confirmation *par excellence* of religious faith in the spiritual nature of man. Only psychical evidence can dispel modern unbelief; indeed, only the pressure of such evidence converted ardent scientific materialists like Wallace, Barrett, and Lombroso to a truer psychology and healthier philosophy.

The Church is faced with a mass of such recorded evidence which cannot be ignored or denied. Either these things are true and most profoundly affect our ideas in science, philosophy, and religion, or they are false. Has the Church really and honestly faced this momentous question? Is it not the duty of the clergy to be acquainted with what there is to know on these matters, and in the interests of truth, knowledge, and religion to look into the question? But no—the Church has shirked and is shirking the issue. Will the Church respond to the spirit of the age, or will she continue indifferent to Spiritualism's profound realities? The Church is called upon to face truth and pronounce judgment. Let the Church look truth in the face and take her proffered hand and march on thereby to greater conquests.

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FRIDAY - - April 19, 1935

## THE RESURRECTION FROM THE DEAD

*"He is not here. He is risen."*

THE lengthening days and increasing sunshine are evidence that Spring is with us again! It is a season of hope and expectation. We can rejoice in the knowledge that the days of gloom are passed, and it is significant that the present season of the year—the Vernal Equinox—was chosen as the festival of the resurrection. Easter was an ancient pagan festival based on sun-worship, and was adopted in the early days of Christianity because at such a time the festival was a common practice. While the pagan world was celebrating the return of the sun, Christians celebrated the resurrection.

The fact that the days of Lenten discipline are falling into disuse does not destroy the joy with which we greet the season of the resurrection. The mighty solar orb, giver of warmth and light, has for some months been showering her favours upon our brethren in the Antipodes. For us, dwellers in this Northern hemisphere, the sun had left the earth. Days were short and nights were long and cold. Trees, stripped of their leaves, had thrown their long, gaunt arms into the air in an attitude of despair.

What wonder that primitive man, with little knowledge of the natural laws, imagined that God had forsaken the earth, and man had fallen from Divine favour? Aye, Easter is as old as the procession of the seasons, as hoary as man's hopes and fears.

The sun has come to the period of its annual resurrection, and is bringing back to earth, or at least to our hemisphere, life and light. The birds are singing their love songs to their mates, the brooklets, released from the thrall of frost, babble their praises to the glorious sky. The leaf buds in hedgerow and tree burst their bonds. All life shakes off its winter sloth, and raises its head to the heavens.

Let us rejoice at the coming of the sun, who in his passing of the equator (the old symbol of the sun upon the cross) brings life and light to a darkened and devastated world! It is the old, old story. The pity of it is that it ever became personified and limited, since it belongs not to one creed or church, but to all humanity.

Whilst we greet with joy the days ahead,

our brethren under the southern cross are losing the sunlight. This reminds us that life and death are complementary. All birth here must somewhere else be death, and all death here is but the opening of a door to a new life elsewhere.

There is no death: the stars go down  
 To rise upon some fairer shore,  
 But bright in heaven's jewelled crown  
 They shine for ever more!

It was fitting that at this time of the year there should burst upon the world the revelation of Modern Spiritualism. Those who arranged the reopening of the gates of spirit communication were probably mindful of man's traditions, and suited the deed to the times. Two thousand years ago a weeping woman looked into a tomb, expecting to find the material body of her lost hopes. And to her came the pregnant message, "He is not here. He is risen." Many thousands since then have looked upon a lifeless form within a coffin, and the message "He is not here. He is risen" has been heard innumerable times.

The same story could be told of every man who has passed through the gateway of death, through all the centuries that humanity has lived upon earth. It is the common lot of human souls. In the last century many millions have returned and spoken to those who have mourned their "loss," assuring them that the law is that every man survives the tomb.

The light of divine love and purpose is shining for us as it shone for humanity 2,000 years ago. God is the same yesterday, to-day, and for ever. The same Divine guidance which assured the resurrection of Jesus Christ is also assuring the resurrection of all his children—every Dick, Tom, and Harry.

Let it be ours to assert that the sun is always shining somewhere, that there is no death, but merely change of form. Let us respond to the wonderful powers which are everywhere operating around us. Let us get out into the sunlight of eternal life and revel in the beneficent rays which it casts upon a darkened world.

Aye, "He is risen." Physical death is not a curse but a blessing. A thousand times worse is he who pursues his daily task unresponsive to the sun-rays of Divine purpose, which are ever striving to warm him into new life. This is the Easter needed: the crucifixion of all that is base within us, and the birth of responsiveness to spiritual forces. The crucifixion of another person can never save us, but the crucifixion of all that is mean and sordid in mankind will mean our ascension into oneness with the arisen dead.

### THE NEW MEDIUMSHIP

I was most interested to read the message from "The Lady Nona," which appeared in *The Two Worlds* of April 5th. It should serve as a reminder to all psychics of what will be expected of them in the future, and our increasing responsibilities to humanity.

We psychics should be developing our minds, obtaining knowledge of every sort, studying books, attending lectures, passing examinations, etc. In addition, we should be working closer and closer to our guides, and perfecting our particular psychic gifts.

We shall be called to declare ourselves against war, capital punishment, the White Slave traffic, slums, and a hundred other things which are blots on civilisation. We shall be lecturing on the need for abolition of capital punishment, sterilisation of mental defectives, etc.

C. S. COLLEN-SMITH,

### PREMONITIONS BY MENTAL PICTURES

The Editorial of April 5th recalls to mind certain experiences during the past nine months.

In company with a friend we sat weekly for absent healing and spiritual communion. On one occasion, after retiring to bed, with my eyes closed I was conscious of my friend standing at the foot of my bed, clothed in blue.

My first thought was to open my eyes to look at her, but, on second thoughts, I knew that I should not see her objectively, as she was occupying another bed in the room. I came to the conclusion that I had received a mental picture, and interpreted the reason that my friend had been clothed with healing as the significance of the blue.

A few weeks later I related the incident to another friend, who, in the past, was one of our public mediums. She suggested that the friend in question, who was contemplating marriage, would be married in blue. To which I replied, "No, she is thinking of green for her wedding attire." It later transpired that the friend's interpretation was correct.

The forthcoming marriage caused us to part company, for when next we met it was in my friend's new home. I was shown her wedding attire, which was all blue! She had changed her mind whilst in the shop.

On another occasion, as I was getting into bed I saw, mentally, two letters falling from the letter-box on to the mat in the hall. One was in a white envelope and one in a blue envelope, which would be delivered the next morning. I came to the conclusion that I would receive two letters in the morning.

The following morning I heard the postman, and expected to see two letters when my breakfast arrived. To my disappointment there were no letters on the tray, and I was putting it down to a figment of the imagination; but when I went downstairs I saw on the hall table two letters, one in a blue envelope and one in white: they were for another resident in the house!

I received the impression that the significance of the mental picture was to testify to my explanation as to spirit people foretelling what would be termed the future. The letters being posted at night, the natural sequence would be the delivery in the morning, which I had seen in advance, and analogous to how the spirit friends foretell. As an onlooker the effect of a cause would be more readily seen, or the natural sequence, as the result of an action which is not limited by time or space.

London, S.W. 4.

EVA C. DEAN.

### DO RESCUE CIRCLES DO GOOD?

(Continued from page 249.)

have gratified our wonder and curiosity to this extent: in each case my wife has been held immovable for over an hour. Not one word has escaped her lips.

This is a frequent occurrence. Such cases are almost without consciousness of any kind. They are numb with despair and suffering. To carry them to the planes of light would be like subjecting them to a high-voltage shock. To allow them to remain for an hour in physical surroundings helps to stir their minds into activity.

"But what an exciting and sensational time for the sitters!"

#### No After Effects

My wife and I have now sat for nine years being deceived by the blandishments of these low spirits. With what result? According to some, we should long since have been lured into vice and sin. And of course we should be physical wrecks. My wife has been controlled by hundreds of rescue cases. In these nine years she has not been ill in bed for two days.

In conclusion, opponents of rescue work say smugly: "You should not contact these spirits, but you should pray for them." Do exaggerate if I say that not in one service in a thousand do we hear prayers for the darkened ones?

## TOPICS OF THE WEEK

Next Week's "TWO WORLDS" Readers of *The Two Worlds* have responded so readily to the special numbers published from time to time that we are introducing a further novelty next week. The innovation will take the form of a symposium on the vital question, "Where and What is the Spirit World?" Contributions will be drawn from the writings of Andrew Jackson Davies, J. B. Tetlow, Cora L. V. Tappan-Richmond, Dawson Rogers, E. W. Wallis, J. J. Morse, Mrs. M. H. Wallis, etc. In these days we hear much about the splendid work accomplished by the pioneers of Spiritualism, and from time to time *The Two Worlds* has attempted to draw attention to their work. Our symposium next week will enable us to present more comprehensively the views of Spiritualism's pioneers on the vital subject stated above, and briefly outlined by "A Barrister-at-Law" in the current issue.

The Churchman's Ignorance In the *Manchester Evening News* the Rev. Herbert Barnes discusses the question: "Why I Believe in Immortality?" He says:

I cannot answer in the Spiritualist way, for I have been denied those experiences of which it speaks. I have never had communication from the dead. I do not know where the soul was before birth. I do not know what happens the moment after death. Those who say they do, leave me strangely cold.

I do not know whether spirit communication is possible. I may have opinions on these things, but their settlement one way or another is not vital to my belief in immortality as a working truth in life.

No Doubt! The position of the Rev. Herbert Barnes would be understandable if he accepted as proof of immortality the story of a physical resurrection. But the Rev. Herbert Barnes apparently doesn't know about that either. He says he believes in immortality with "an ever-growing faith." In short, he feels, as the poet expressed it, that immortality "must be so." So there cannot be any doubt about it. The materialist can no longer question!

The Way of Religion It would almost seem from the Rev. Barnes' statement that he is proud of his uncertainty about spirit communication and other things. And yet he says "Death for the body is a perfectly natural and logical thing: death for the soul would be an interruption and an incompleteness." His whole argument is one of special pleading. He puts himself in the position of the Creator, and he says: "If I had brought the universe into being I would do this and that." In the case of the Rev. Barnes, and a great many of the clergy, it would seem that regarding immortality the wish is simply other of the thought. While it is unlikely that immortal life can be proved, yet its likelihood is made immensely more tenable if we can be sure that personality survives the intermediate phenomenon of death. If human life can face and overcome that crisis,

the chances are that it will survive indefinitely. But it is a strange world. All the great religions have been founded on the idea of a spiritual world, and in their early stages, at any rate, communications between this world and that have been common. The years roll by. Priests become involved in questions concerning bricks and mortar, and all the responsibilities arising from organisation. In one respect at any rate history is constantly repeating itself, for religions as they grow older generally become more and more material, and lose the close and vivid touch with the unseen which they originally experienced.

#### More Falsehoods

This is an age of classification. So far as is possible everything is tabulated, annotated, and set in a class by itself. Even the critics of Spiritualism can be placed under different categories. A correspondent, writing from Manchester, under the non de plume "Truth-seeker," says:

While conversing with a friend a few days ago the subject of spirit messages arose. My friend said: "I am a Catholic, you know." I admitted my ignorance of psychic matters, and asked a number of questions.

I was informed that: (a) Maskelyne could reproduce any psychic phenomenon better than any medium; (b) the asylums were full of Spiritualists; (c) all spirits who communicated with people on earth were spirits of evil.

Needless to say, being tolerant I did not argue, but I am expected to believe that any message from a dear departed relative of irreproachable character, or from a deceased pope, is a message from the devil or hell.

Since my baptism and confirmation in the Church of England many years ago I have lived amongst Mohammedans, Hindus, Brahmans, Lingites, Buddhists, and Catholics, and I have, to some extent, studied religions. But such false and unsubstantiated assertions as the above, which my reason will not allow me to accept, are all to the good of the cause of Spiritualism—and to the detriment of the Church of Rome.

#### The Open Mind

It would, however, be unfair to say that all Catholics were as militant and as erroneous in their statements about Spiritualism. For example, another correspondent, who is a Catholic, writes in the following terms:

On March 29th I came across your paper for the first time, and feel I must congratulate you on the impartiality of outlook which permits in your publication articles and letters dealing with Psychic Research and science from contributors holding widely different opinions and beliefs. The courteous manner in which discussion on so vital a subject is conducted is a further matter for congratulation.

I was particularly interested in the article on "Phenomena Beyond Dispute," by Father Herbert Thurston, the eminent Jesuit, which made clear the attitude of the Catholic Church, and the reasons for Her caution. I am a Catholic, deeply interested in this subject, and because of the fairness manifested in your paper I shall become a regular reader.

GRETTA McKEOGH.

London, N.W. 6.

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By Rev. Leslie J. Belton.

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#### MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Wednesday, April 24th,  
At 7-30, Clairvoyance, Mrs. Helen Spiers.  
Thursday, April 25th,  
At 3-30, Psychometry, Mr. Thomas Wyatt.

Friday, April 26th,  
At 7-30, Clairvoyance, Mrs. Stella Hughes.

#### TRANCE LECTURES.

Thursday, April 25th, at 8, Mrs. Grace Cooke.  
Address by "White Eagle," followed by questions.  
Subject: "The Miracles of Jesus."

#### GROUP SEANCES. (Limited to Eight Sitters.)

Thursday, April 25th, at 7-45 Mrs. Helen Spiers  
Friday, April 26th, at 3 Mrs. Stella Hughes

Private Sittings can be arranged through the Secretary with the following Mediums:—Mrs. Barkel, Mrs. Cannock, Mrs. Grace Cooke, Mrs. Hirst, Mrs. Stella Hughes, Mrs. Annie Johnson, Mrs. F. Kingstone, Mrs. Livingstone, Mrs. Morrel, Mrs. Helen Spiers, Miss Lily Thomas, and Mr. Thomas Wyatt.

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Sunday, April 21st,  
At 11, Mr. W. G. HIBBINS, B.Sc., B.Eng.  
At 6-30, Mr. E. W. BEARD, Speaker.  
Mrs. Helen Spiers, Clairvoyance.

Wednesday, April 24th, at 7-30,  
Mrs. E. A. Cannock, Clairvoyance.  
Friday, April 26th, at 8, Miss Jacqueline.  
Lecture: Subject, "Colour and its Relation to Numbers and Health."  
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#### SPIRITUALIST COMMUNITY Services: SUNDAY MORNING and EVENING at GROTRIAN HALL, WIGMORE STREET. (Nearest Station: Marble Arch or Bond Street.)

Sunday, April 21st,  
At 11, Rev. C. DRAYTON THOMAS.  
Clairvoyance by Mrs. Helen Spiers.

At 6-30, Dr. H. P. SHASTRI.  
Clairvoyance, Miss Lily Thomas.

Sunday, April 28th,  
At 11, Mr. LEWIS JEFFERSON.  
Clairvoyance by Mrs. Annie Johnson.

At 6-30, Mr. ERNEST HUNT.  
Clairvoyance by Mrs. Helen Spiers.

Monday, April 29th, at 8-30, Mrs. Estelle Roberts.  
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## MEDIUMSHIP CAN BE INVESTIGATED

### A Home Circle's Lessons

By MARJORIE BELL

I HAVE read Mr. James Leigh's article, "The New Trend in Psychic Thought," with great pleasure and interest, and heartily endorse all he has to say on the necessity for instrumental checks in the seance room.

As leader of a Home Circle which is doing experimental work in this direction, may I make one or two remarks on our actual experiences, which, after all, are the things that count.

#### Guides Not Always at Fault

Too often guides are blamed for being unwilling to co-operate in psychic experiments, when it is the medium who is the real culprit.

Of course, in the case of a few mediums, especially those whose very livelihood depends upon their earnings as mediums, one can understand their having a lurking dread lest lessening of the mystery of the phenomena tend to lessen their appeal to the masses.

It is this dread, coupled with the egoistical desire to continue to be thought "wonderful," which we believe accounts in many cases for lack of willingness to partake in such experiments.

Of course the cry is often, "Mediums in the past have been badly treated by researchers." True, but surely such is not the case to-day when many sympathetic researchers, capable and willing to fall in with the medium's wishes, are to be found.

In our own case the medium's common-sense is appealed to, and he is made to feel that he can have complete confidence in all sitters.

#### Medium Confident

Since 1927 I, personally, have held myself responsible for his safety, as far as it is humanly possible to be so responsible: consequently, he now sinks into trance with a feeling of confidence in his guides and sitters, and is willing to be used as an instrument in any way recommended by the guides, who, in their turn, show a splendid spirit of co-operation in all experiments which they deem safe for their medium.

We never do anything without their consent, no matter how we wish that they would allow us to have "just that little extra." From experience we know that they know best. Only twice—and that in our early days—did we go against their wishes, and each time we had cause sincerely to regret our doing so.

The researcher, at whose request we are giving a series of experimental sittings for levitation of the medium, said to me, on the occasion of our last sitting, "Your medium is a splendid fellow. He is so willing to enter into everything. He doesn't mind how much we criticise."

Only by strict observation and experiment can we hope to get at the laws underlying psychic phenomena, physical and mental; and once the forces involved are discovered and harnessed to man's use, who can tell to what extent humanity may benefit? Then let us get on with the job!

## AUTOMATIC WRITING EXPERIENCES

### Views of Miss Geraldine Cummins

Speaking at the Deansgate Picture Theatre, Manchester, on Sunday, Miss Geraldine Cummins described the methods by which the Cleophas scripts have been communicated to her.

Over a million words have, she said, been transmitted. On one occasion as many as seventeen hundred words were written in an hour, and never less than fifteen or sixteen hundred were written without pause at a single sitting.

#### The Apostles' Work

These messages throw new illumination on the rise of Christianity, and the activities of the Apostles. The medium knew neither Greek, Hebrew, nor Latin. She knew nothing about early Christian origins. Her reading was confined to modern works. She had only passed one examination in her life, and that was for shorthand.



Miss GERALDINE CUMMINS

#### Gaps Filled

There were innumerable parallels between the scriptures and the writings of Miss Cummins, and many gaps in Holy Writ have been filled by the messages from Cleophas.

Spiritualists, who for eighty years had been reviled and persecuted at the hands of established religion, could feel a bond of sympathy with the first Christian generation, who suffered untold martyrdom because of their convictions.

The similarity of outlook between the first Christians and the present-day Spiritualists was, said the speaker, absolutely undeniable. So the Cleophas scripts in addition to helping Christian scholars to a fuller assessment of the Christian revelation, had a significance for Spiritualists; they portrayed the abundant mediumistic phenomena which occurred in the ancient world.

The meeting was the last of a series of monthly services arranged by the Manchester Central Spiritualist Church.

So successful have these services been that, commencing in October, meetings will be held weekly at the Deansgate Theatre.

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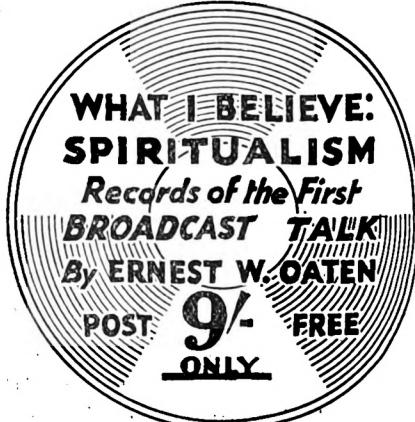
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# UNORTHODOX HEALERS' BID FOR FREEDOM

By Our Own Representative

A LIVELY discussion on the ways and means of attaining medical freedom took place on Friday evening at the headquarters of the Animal Defence and Anti-Vivisection Society. The chair was taken by Miss Lind-af-Hageby, and among the speakers were the Duchess of Hamilton, Dr. Lionel Atherton, Miss Loat, Doctors Doherty and McNaughton, and Mr. Frank Hawken.

Miss Lind-af-Hageby, in opening the meeting, briefly set out the points that had been raised for discussion, and the ultimate aims of those interested. She referred to the time when the medical profession were in a similar plight to that of the osteopaths to-day, and their fight for recognition, and how in Germany, under the Hitler regime, both homeopathic and osteopathic doctors were now a recognised body. In quoting Bernard Shaw as having said, "For all who died under the medical profession there should be an inquest," she referred to him as the Moliere of the present day.

## LONDON PIONEER PASSES

MR. J. D. TURNER, of "The Link," writes:—"One of the oldest adherents of Spiritualism in London passed to the higher life on Sunday, April 7th, in the person of Mr. T. L. Rix, aged eighty-two.

A man of great charm of character, possessing a real genius for friendship, he lost no opportunity of interesting in Spiritualism those with whom he came into contact.

He will be greatly missed by his many friends, including the present writer, who was privileged, at Mr. Rix's personal request, to conduct the funeral service at Golders Green Crematorium on Tuesday, April 9th.

It is more than sixty years ago that Mr. Rix was introduced to Spiritualism by his cousin, James Kerr, and he was well acquainted with many of the well-known figures of a bygone day, such as Mr. E. W. Wallis, Mr. Glendinning, Mr. and Mrs. Hy. Withall, Mr. Shipley (of *Light*). He also had experiences with well-known mediums, C. E. Williams, Cecil Husk, Mrs. Guppy, and Mr. and Mrs. Everitt, among others.

The writer has a MSS book containing spiritual messages given through Mr. Robson (in trance) at a series of seances held at Blackfriars, London, from April—June, 1872.

## SHAW'S BIG MOVE

A SALE of Work was held on Saturday, April 6th, in Shaw National Church. Mrs. M. A. Turner, of Rochdale, was the opener, and Mr. R. Roberts, of Oldham, occupied the chair.

Since the Church was opened in January, debts of over £40 have been cleared off. Part of the new income is earmarked for further Church improvements, while the rest will form the nucleus of a reserve fund.

## WIGAN SPIRITUALIST'S PASSING

THE transition has occurred, at the age of sixty-one, of Miss F. Waghorn, President of the Wigan Christian Spiritualist Church, and an old worker for the Movement in Manchester and District.

Dr. Doherty, of Manchester, the next speaker, quoted cases of negligence, and supposed negligence, that were proved otherwise by the medical profession, and went on to say that the medical profession was the most protected profession in England, and took the greatest advantage of it. Correct diagnosing should come first and treatment afterwards, but in the present day diagnosing was fifty per cent. wrong.

Dr. McNaughton, in a short, breezy speech, cited various cases where osteopathy had succeeded when the medical profession had failed.

Dr. Lionel Atherton, the originator of the first osteopathic hospital in this country, followed with a brief opinion of the situation. Unfortunately, he said, time did not permit of his going into the details he would have liked, but he wanted to impress on his listeners the fact that the constellations had something definitely to do with the present wave of medical change. Phrenologists had long before

the time definitely given 1875 as the year when there would be a big inrush of spiritual power to man, and it was singularly coincident with the Fox rappings at Hydesville and the following gradual great rise of Spiritualism.

Mr. Frank Hawken, secretary of the Marylebone Spiritualist Association, made some very trenchant remarks in regard to the effort being put forward by the Spiritualist Movement to secure recognition as a religious body. It would not only arrest charlatanism in our midst, he said, but give spiritual healing the recognition it richly deserved. "I am not in favour, he continued, of our associating with other bodies in our fight for recognition, because I am of the opinion that separate onslaughts by the various bodies concerned stand a greater chance of wearing down opposition."

He mentioned the fact that the Marylebone Spiritualist Association had, to his knowledge, given treatment-free treatment—in the way of spiritual healing

to over 25,000 people in the course of a year. Surely those figures spoke for themselves. He went on to mention the remarkable accuracy of the diagnoses given by spirit healers from the other side through mediums, and cited the case of his own boy, who was stricken with paralysis at eighteen years of age. Doctors had examined him and informed the parents that within two years the lad would be helplessly paralysed. He, Mr. Frank Hawken, then consulted two separate spirit guides. Both of them gave him the same diagnosis and guaranteed his son's cure under treatment. This was carried out, and the result was that the attacks got further apart, and at the age of twenty-three years they entirely stopped. His son was now perfectly well, and able to ride a bicycle.

The meeting was a well-attended one, at which Spiritualism was well represented, together with the other interested societies seeking recognition on this all-important subject.

## SPIRITUALISM AND YOUTH

THE Accrington (Pearl Street) Lyceum held their Forty-sixth Anniversary on Sunday, April 7th, when Mr. R. W. Marks, G.N.S.C., gave an address on the above subject.

Mr. Marks said that youth in Spiritualism was not militant enough, and had not the courage of its convictions.

Youth could not look upon Spiritualism with complacency, and the reaction of youth seemed to be that it does not want to have much to do with the phenomena. He, the speaker, was not decrying the phenomena, but phenomena were not to become the Movement.

In fifteen years time, Mr. Marks said, there will be but two principal religions—Roman Catholicism and Spiritualism. The scales will be evenly balanced between them. But the Roman Church will have altered much: spirit communion will be practised, but only through the priests.

## London Spiritualist's Conference

AT the invitation of the London District Council of the S.N.U. a large gathering of presidents, Church workers, associates, and friends, assembled at Marylebone House on Saturday and took part in an interesting conference.

In the afternoon Mr. Hendry, the brother of Mrs. Hewat McKenzie, opened a discussion on the subject, "How to Conduct a Healing Service."

One interesting suggestion advanced during the discussion was that testimony meetings should be held. A procedure for absent healing was also introduced.

In the evening the Rev. Drayton Thomas spoke on the policy of Spiritualism. Mr. Frank Whitmarsh introduced the question, "Is a Uniformed Teaching Desirable or Profitable?" He thought they had to decide whether Spiritualism was to be something bigger than mere survivalism, and if it was to be merely a permeating influence in the Church or a real constructive force for the uplift of man.

Mr. A. G. Newton, of Southampton, remarked upon the many erroneous teachings of the past which had driven men to atheism. The only teaching that should be allowed, he said, is that which would bring the atheist back to God

## SEQUEL TO AN ATTACK

FOLLOWING upon the public propaganda meeting, held recently at Kettering, to correct the false statements of the Rev. L. A. Ewart, Vicar of Earls Barton, activities of the Kettering Church were continued on Sunday, April 7th, when special services were held at the Temperance Hall, and were conducted by Mr. David Bedbrook and Mrs. Robertson, both of London.

Mr. Robertson's addresses were full of consecrated power and information, and Mr. David Bedbrook's clairvoyance was quite remarkable. Beside descriptions, names, and surnames were given, and practically every one recognised.

These services were well attended and much enjoyed.

"We believe that the truth of Spiritualism will flourish in our little town as it has not done for years," writes the local secretary.

## Crewe Spiritualist's Passing

ON Monday, March 25th, 1935 Mr. J. J. Salmon, president of the Crewe National Spiritualist Church, passed away suddenly whilst carrying out his duties as a goods guard at Springs Branch, near Wigan, in the employ of the London, Midland and Scottish Railway.

On Sunday, March 24th, he attended the evening services at the above Church and enjoyed the service, and joined heartily in the singing of the hymns. Little did we realise that he would be called to the higher life in such a short space of time.

He was elected president of Crewe Church in January, 1935, and was a staunch worker and supporter, and respected by many.

The interment at Crewe Cemetery, on Friday, March 29th, was largely attended. On Sunday, March 31st, Mrs. Pears, of Rhos-on-Sea, conducted an inspiring and impressive memorial service to his memory.

MANCHESTER Society of Spiritualists held a successful Sale of Work on April 6th; the opener being Mr. George North (Hyde), who spoke on his initiation into Spiritualism.

## AMERICAN SPIRITUALIST'S VISIT

DR. A. J. McIVOR-TYNDALL who was the speaker on Sunday at the service at the Queen's Hall, is a man of unusual personality.

After years of world-wide travel he is sojourning in England. A graduate of the medical profession, he is a member of the Directorate of the General Assembly of Spiritualists, and is well known in the United States as a lecturer on Spiritualism.

Dr. McIvor-Tyndall claims that he has in several instances aided the authorities in noted trials by his psychic powers.

He is fulfilling several engagements in this country, among them a lecture on, and demonstration of, survival, at the Rochester Square Temple on Easter Monday.

## MEDICAL CLAIRVOYANCE

"CLAIRVOYANCE as an Instrument for Research," was the subject upon which Mr. Geoffrey Hodson spoke at the Malvern Public Library last week. Mr. Hodson said: In the field of medical research clairvoyance is of great value. Even when the case history of a patient has been studied there are usually some problems left unsolved. First, a kind of etheric clairvoyance like X-ray vision may be used to examine the body for defects; a slightly higher order will show the vital body, one function of which is to receive and store the vitality absorbed in various ways from the sun and distribute it to the body by means of a very complex mechanism.

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# VIEWS OF EDISON & FORD

## The Distinguished Inventors and Spiritualism

By JOHN MONGER

FROM the article entitled "Did Edison Talk with the Dead?" we gather the idea that for the greater part of his life Edison was a confirmed Agnostic, who refused to believe in personal survival.

The following extract, from an article published in the *Australian Theosophist* of November 15th, 1931, may be of interest. The writer, J. L. Davige, states:

If I have spurred men to greater efforts, if our work has widened the horizon of man's understanding a little, and even given a measure of happiness in the world, I am content.

These words of Edison's, uttered in the presence of President Hoover and Henry Ford, in his Menlo Park laboratory, not long before he died, sum up Edison's ideal of service. There is not the slightest doubt that he was an idealist of the first order—the bending of his magnificent intellectual powers and resources to practical usefulness in human service is indication enough,—and he had a complete philosophy, based on the unity of life and the brotherhood of all that lives.

Public references to his religious beliefs are rare. Goethe and G. F. Watts and other men of genius have been equally reticent about them. But he frequently discussed them, as they did, with his friends, notably the late Luther Burbank (as advanced a philosopher as he was a botanist) and with Henry Ford.

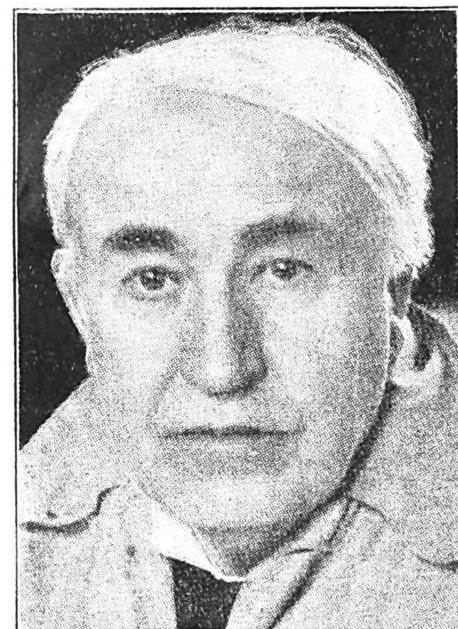
Edison's private physician says that no one who knew Edison could have doubted his belief in and reverence for a supreme intelligence; and his whole life, in which the ideal of honest, loving service to his fellow-men was predominant, indicated how faithfully he followed those two commandments wherein lie.

All the law and the prophets, and his original views of life regarding the cells of the body as the units of life which have memory and which give us immortality led people to wonder whether he believed in the continuity of the individual.

Mr. Ford assures us:

Mr. Edison believed that the essential individual life survived the change called death. We often spoke of it together. He has just gone, I believe, to get new faculties to continue his work.

Mr. Ford's metaphysics are straight theosophy. He is definitely convinced that the individual intelligence is an integral part of the collective intelligence, the master mind, whom we call God; that life is perpetual and



THOMAS ALVA EDISON

continuous, that our intuitions and our native knowledge are acquired in the course of a long series of incarnations. "Work," he says, "is futile if we cannot utilise the experience we collect in our life in the next."

\* \* \*

Henry Ford is not, so far as I am aware, a member of the Theosophical Society, but Edison was. His application was signed at Menlo Park in 1878, when he was thirty-one, and the familiar signature is reproduced in the *Golden Book* of the Theosophical Society.

Edison was no doubt attracted by the synthetic philosophy which theosophy gave in applying evolution not merely to the physical manifestation, but to the whole of life. About the same time Sir Alfred Russell Wallace joined the Society in London, and Sir Wm. Crookes joined in 1883; Madame Blavatsky admitting him and Bishop Leadbeater at a meeting of the London Lodge.

In all these three scientists—three of the greatest the world has ever known—was a deep mystical stratum which gave them a profound understanding of life, subjective as well as objective.

This exonerates Edison from the stigma of Agnosticism from the age of thirty-one years.

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GROUP SEANCES (Limited to 10 Sitters).

LECTURES.

THURSDAY, April 25th, at 7:30, Mr. Roy Morgan.

FRIDAY, April 26th, at 7:45, Mr. S. M. Haffar, "Common Grounds between Spiritualism and Islam."

TUESDAY, April 30th, at 7:30, Miss Peterson.

Private Sittings by arrangement. Particulars of Membership and Monthly List of Activities supplied free on receipt of postcard.

JOHN JACKSON, Secretary.

# Church and Society Announcements

## UNIVERSAL SPIRITUALIST CHURCH LONDON.

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SUNDAY, at 7, Address and Clairvoyance by Miss M. E. RANDALL.  
(After Circle).

TUESDAY, at 8, Public Circle.

THURSDAY, at 8, Psychometry.

SATURDAY, at 8, Clairvoyance.

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MONDAY, at 3, No Meeting.

TUESDAY, at 3, Mr. R. R. Thornton.

WEDNESDAY, at 3, Miss G. Butcher.

THURSDAY, at 3 } Mr. R. R. Thornton.

FRIDAY, at 3 }

## Manchester Central Spiritualist Church, 5, The Parsonage, Blackfriars Street.

SATURDAY, April 20th, at 8, Open Circle.

SUNDAY, April 21st, at 11 and 3, Open Circles. At 6-30, FRANK HEPWORTH.

MONDAY, April 22nd, at 8, Clairvoyance, Mr. Frank Hepworth.

TUESDAY, April 23rd, at 8, Members' Open Circle. Leader, Mrs. Hulton.

THURSDAY, April 25th, at 8, Members' Developing Class. Leader, Mrs. Dumville.

SATURDAY, April 27th, at 8, Open Circle.

SUNDAY, April 28th, Mrs. PETRIE.

Blackpool National Spiritualist Church and Lyceum.  
Albert Road.

Sunday Services—

Lyceum at 9-30. Public Circle, at 11.

Services at 3, 6-30, and 8.

Sunday, April 21st,

Mr. W. RIDGWAY.

Sunday, April 28th,

Mrs. A. EXLEY.

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, April 21st, at 3 and 6-30,  
Mrs. E. O'KEEF, Cert. S.N.U.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, April 28th, at 3 and 6-30,  
Mrs. J. GREENWOOD.

Group and Private Seances arranged  
on application.

## LONDON

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, April 21st,

At 11, Mr. S. ISTD.

At 7, Mr. G. ELLIOTT.

Wednesday, at 8,

Mrs. Violet Redfern.

Psychometry.

Sunday, April 28th,

At 11, Mr. T. W. ELLA.

At 7, Miss AMY MORLEY.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, April 21st, at 7,

Mr. and Mrs. BILLETT.

Sunday, April 28th,

Mr. BEDBROOK.

Battersea Spiritualist Church

(Affiliated Spiritualist National Union),  
Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, April 21st, at 11 and 6-30,  
Mrs. F. TYLER.

Address and Clairvoyance.

Lyceum, at 3-15.

Every Monday, at 2-30, Medicine Man's Healing Band attends to give treatment and advice.

At 8, Church Healing and Diagnosis by "Wing Group."

Wednesday, at 3, Psychometry Meeting,

Mrs. Treadgold.

Thursday, at 8, Clairvoyance Meeting,

Mrs. Redfern.

Sunday, April 28th, at 11 and 6-30,  
Mr. E. SPENCER.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road  
(off Wellesley Road, in rear of

Gunnery Station).

Sunday, April 21st, at 11, Lyceum.

At 7, Mrs. BALMER.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Mrs. Butler.

## NORTHERN

Salford Central Spiritualist Church  
St. Philip's Place, Chapel Street.

Sunday, April 21st, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. FORRESTER.

Monday, No Meeting.

Tuesday, at 8, Circle.

Wednesday, at 8, Mrs. Wild.

Thursday, at 8, Members.

Saturday, at 7-30, Social. 1s.

Sunday, April 28th,

Mr. WAINWRIGHT.

Manchester Society of Spiritualists,  
38, Maskell Street.

Sunday, April 21st, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Mrs. LANGFORD.

Monday, Closed.

Wednesday, at 8, Whist Drive. 6d. each.

Wednesday, at 8, Mrs. Ogden.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, April 28th,

Miss P. GOODWIN.

Stockport Progressive National Spiritualist Church,  
Over 37, Mottram Street.

Saturday, April 21st, Closed.

Sunday, April 21st, at 3, 6-30, and 8.

Mrs. SHEARSMITH.

Monday, April 22nd, at 3 and 8.

Mrs. H. Oliver.

Tuesday, April 23rd, at 8,

Open Healing and Developing Circle.

Wednesday, April 24th, at 8,

Good Medium.

Moston Spiritualist Church and Lyceum,  
Church Lane, Moston.

Sunday, April 21st, at 10-30, 3, and 6-30,

Lyceum Open Sessions.

Monday, Closed.

Wednesday, at 2-45, Psychometry.

At 8, Mrs. Hartley.

Sunday, April 28th,

Mrs. RENSHAW.

Moss Side National Spiritualist Church and Lyceum.  
Above 64a, Gt. Western Street.

Sunday, April 21st, at 2-45, Lyceum.

At 6-30 and 8,

Mr. L. BANCROFT.

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15, Service.

Saturday, at 8-15, Open Circle.

Longsight National Spiritualist Society,  
Shepley Street, Longsight.

Sunday, April 21st,

At 2-30 & 6-30, Lyceum Open Sessions.

At 8, Clairvoyance.

Monday, Closed.

Tuesday, at 8, Mrs. B. Entwistle.

Thursday, at 8, Mrs. Hulme.

Saturday, at 8, Open Circle.

Mrs. Whitehead.

Sunday, April 28th,

Mrs. WILMOTT.

Collyhurst National Spiritualist Church,  
Collyhurst Street, Manchester.

Sunday, April 21st, at 1-45, Lyceum.

At 3-15, 6-30, and 8,

Mrs. TODD.

Monday, Closed.

Tuesday, at 8-15, Whist Drive. 1s. each.

Wednesday, at 8, Service.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, April 28th,

LYCEUM ANNIVERSARY.

## CLAPHAM SPIRITUALIST CHURCH.

(Affiliated to the Spiritualists' National Union, Ltd.)

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).  
 FRIDAY, April 19th, Address and Clairvoyance, Mr. Rainie Cockersell.  
 SUNDAY, April 21st, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, The Rev. C. S. C. WHITFIELD.  
 MONDAY, at 3, Psychometry. At 8, Healing Instructions. At 8-30, Healing Treatment Free.  
 WEDNESDAY, at 8, Developing Circle.  
 FRIDAY, at 8, Usual Service.  
 SUNDAY, April 28th, at 7, Mrs. BLANCHE PETZ.  
 SATURDAY, at 7-30, Whist Drive. Tickets, 6d.  
 TUESDAY, at 8, Phenomena, Mrs. Joy Colquhoun.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton. Sunday, April 21st, at 11-15, Service. At 3, Lyceum.

At 7, Mr. T. W. ELLA. Monday, at 7-30, Ladies' Public Circle (Gentlemen invited). Tuesday, at 8, Members' Circle. Wednesday, April 24th, at 2-30, Whist Drive, 6d. Prizes. Wednesday, 7 to 9, Public Healing. Thursday, at 8, Miss F. Winn. Address and Clairvoyance. Saturday, April 27th, at 7-30, Social. Sunday, April 28th, Mrs. PRIOR.

Battersea and Wandsworth Christian Spiritualist Church. 111, The Grove, Wandsworth, S.W.18. Sunday, April 21st, At 11, Service and Circle. At 6-30, Address and Clairvoyance. Mr. and Mrs. FLORA LEWIS. Wednesday, at 8, Clairvoyance, Mr. Stanley Forsythe. Friday, at 8, Mr. Burtenshaw. Saturday, at 7-30, Mrs. E. Rayfield.

Croydon National Spiritualist Church, Bedford Park, near West Croydon Railway Station. Friday, April 19th, at 5, Good Friday Celebration.

Representatives from South London Churches cordially invited. Subject for discussion, "Mediumship." Sunday, April 21st, at 6-30, Rev. C. DRAYTON THOMAS. Wednesday, at 7-45, Mrs. S. Podmore. Thursday, at 3, Ladies' Meeting. Sunday, April 28th, Mr. DAVID BEDBROOK. Lyceum every Sunday, at 3.

Croydon Spiritualist Church (Accepting the Leadership of Jesus Christ.)

The Blind Institute, Bedford Hall, Bedford Park. Sunday, April 21st, at 6-30; Mrs. EDWARDS, Address. Mr. Edwards, Clairvoyant. Miss R. King-Fisher, Soloist. Sunday, April 28th, Mrs. KINGSTON. Address and Clairvoyance. Every Wednesday, at 7-45, Spiritual Healing Service.

Cricklewood Christian Spiritualist Society, Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2. Sunday, April 21st, at 6-30, Mr. F. HIGGS. Address and Clairvoyance. Wednesday, at 3, Circle. At 8, Mrs. Maunders.

Central London Spiritualist Church 33, Hatton Garden, E.C. 1. Fridays, at 7-30. Sundays, at 7, Friday, April 19th, Service. Sunday, April 21st, Service. Friday, April 26th, Service. Sunday, April 28th, Service.

Christ's Church of the Spirit, 309, Upper Richmond Road, Putney. S.W. 15. Putney 3129. (Buses 30 and 37.)

Sunday, April 21st, at 7, Mrs. G. RAY RICHMOND. Address and Clairvoyance. Thursday, at 3, Psychometry, and at 8, Address and Clairvoyance, Mrs. W. Green.

Friday, at 7-30, Spiritual Healing. Sunday, April 28th,

Mr. EDWARDS, Address.

Mr. Daisley, Clairvoyance. For Seats, Developing Circles, apply Hon. Secretary. Monday, at 7-30, Healers. Tuesday, at 3, Ladies only. At 7-30, General. Wednesdays, at 7-30, Direct Voice.

Ealing Spiritualist Church, 8, Baker's Lane, Broadway, W. Sunday, April 21st, At 11-15, Mrs. GODFREY.

At 6-30, Mrs. E. CLEMENTS. Wednesday, at 8, Mrs. F. Kingstone.

Saturday, at 8, Whist Drive.

Sunday, April 28th,

Mr. DIMSDALE STOCKER.

Clapham Christian Spiritualist Centre. New Morris Hall, 79, Bedford Road, Clapham, S.W. (Near Acre Lane, Clapham N. Underground Station.)

Sunday, April 21st, at 7, Mr. WHITE and Mrs. TREADGOLD. Address and Clairvoyance.

Tuesday, at 3, Psychometry. At 8, Healing Circle.

Thursday, at 8, Miss J. Proud. Psychometry.

Sunday, April 28th,

Mrs. LINES.

President and Medium:

Mrs. DONALDSON.

Forest Hill Christian Spiritualist Church, Bednall Road, Off Stanstead Road.

Sunday, April 21st, At 11-15, Public Circle. At 3, Lyceum.

At 7, Mr. G. J. SWIFT. Tuesday, at 3, Mr. Bert Camper.

At 7-30, Healing Service. Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing Circle.

Sunday, April 28th,

Mr. BERNARD RODIN.

Forest Gate Christian Spiritualist Church, Earlham Hall, Earlham Grove, Forest Gate, E. 7.

Sunday, April 21st, at 6-30, Rev. GEORGE WARD.

At 8, Public Circle.

Sunday, April 28th, Mr. I. F. BARKER.

Sunday, May 5th, Mrs. MINNIE BAGOT.

Wednesday, at 3, Ladies' Meeting.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

KELVEDON ROAD, FULHAM (3 minutes from Parson's Green Station). Buses 96 and 14.

SUNDAY, April 21st, at 11-30, Service, Address and Clairvoyance. At 3, Lyceum Session. At 7, Service, Address and Clairvoyance by Mrs. F. KINGSTON.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. B. Stock.

SUNDAY, April 28th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. JOHN POLLARD.

GOOD FRIDAY and EASTER MONDAY, a Social and Dance, 8 to 11.

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church).

Sunday, April 21st, at 6-45,

Mrs. KENT.

Monday, at 7-30, Service.

Tuesday, at 8, Healing Circle.

Wednesday, at 3 and 8,

Mrs. Mote.

Lyceum at 3 every Sunday.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4. (Corner Carpenter's Place.)

Sunday, April 21st, at 3, Lyceum. At 7, Miss ROSE JACKSON.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mr. Stanley R. Forbes.

Saturday, at 8, Mrs. Minnie Lines.

Sunday, April 28th,

Mr. POTTER.

Hackney Progressive Lyceum Church 4, Sanford Terrace, Brooke Road, Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549. Trams—43, 47, 49, 75, 83.

Sunday, April 21st, at 3, Lyceum.

At 7, Mrs. COOK.

Tuesday, at 8, Open Circle.

Saturday, Whist Drive, 1s. including Refreshments.

Sunday, April 28th,

Mrs. GERTRUDE SKINNER.

Ilford Psychical Research Society, Clements Road, Ilford.

Sunday, April 21st, at 7,

Mr. PERCY SCHOLEY.

Address and Clairvoyance.

Wednesday, April 24th.

No Meeting. Lyceum Play.

Thursday, April 25th, at 3, Ladies' Meeting.

Mrs. Holloway.

Evening, Lyceum Play.

Sunday, April 28th, at 7,

Mr. A. NICKELS.

Address and Clairvoyance.

Kensington Spiritualist Church, Lindsay Hall.

The Mall, Notting Hill Gate.

Sunday, April 21st, at 6-30,

Mr. STEPHEN FOSTER.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall (entrance West Mall),

Bank Holiday. No Meeting.

Thursday, at 3, Mrs. Attmore.

Tuesday, at 7-45, Healing in Small Hall.

Hackney Spiritualist Church, Sutton Place, Urswick Rd., Hackney. (Founded 1896.)

Entrance Back of House.

Sunday, April 21st, at 7,

Mr. H. BOLTON.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Mrs. Elliott.

Friday, at 8, Healing, Mr. Rean.

Sunday, April 28th,

Mrs. E. LAING.

Hendon Spiritualist Fellowship. The Liberal Room, 65, Brent Street (opposite "Bell" Bus Stop).

Sunday, April 21st, at 7,

Mrs. ALICE GREGG.

At 8-30, Spiritual Healing.

Sunday, April 28th,

Mrs. NEVILLE.

South London Spiritualist Mission, Lausanne Hall, Lausanne Road, Peckham, S.E. 15.

Sunday, April 21st,

At 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Mrs. PODMORE.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, Mr. and Mrs. Blette.

Address and Clairvoyance.

Sunday, April 28th,

At 7, Mrs. RAYFIELD.

Saturday, April 27th, at 7-30, Social Evening.

Kenton Spiritualist Church, Northwick Park Hall.

Stations: Northwick Park (Met.), and Kenton (Bakerloo).

Sunday, April 21st, at 6-30,

Mrs. CANNOCK.

Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8,

Mrs. Fillmore, Clairvoyance.

Sunday, April 28th,

Mrs. EDWARDS.

Kingston Spiritualist Church, Villiers Road.

Sunday, April 21st, at 11 and 6-30,

Mrs. W. H. EVANS.

At 3, Lyceum.

Tuesday, at 7-45, Spiritual Healing Centre.

Wednesday, at 7-30, Mrs. Leonard.

Address and Clairvoyance.

Sunday, April 28th,

Mrs. R. DARBY.

Little Ilford Christian Spiritualists' Church,

Third Avenue, Manor Park, E. 12.

Sunday, April 21st, at 7,

Miss ROSE WARD, A.C.

Monday, April 22nd, at 3,

Service.

Wednesday, April 24th, at 8,

Miss THORNDICK, A.C.

Sunday, April 28th, at 7,

Mrs. BELL and Mrs. THOMAS, A.C.

Palmerston Christian Spiritualist Temple,

Maryland Road, Stratford, E. 15.

Sunday, April 21st,

At 11, Forward Movement.

At 6-30, Mr. E. KEITH.

Wednesday, April 24th, at 2-45,

Mrs. Robertson.

Thursday, April 28th, at 8,

Mrs. Prince.

Sunday, April 28th, at 6-30,

Mr. G. H. DUNMORE.

Occult Research Society.  
Stembridge Road Halls, Anerley.  
Sunday, April 21st, at 11,  
Sunday School.  
At 3:30 and 6:30,  
Mrs. GARLAND.  
Sunday, April 28th,  
Miss J. PROUD.

South-West London Psychic Centre  
5, Spencer Park, Wandsworth Common, S.W. 18.  
Tel: Victoria 9113.  
Sittings for Psychic Photography with John Myers, by appointment.  
Tuesday, April 23rd, at 8, Service.  
Mr. John Myers is open to take Propaganda Meetings, giving his service FREE.

Manor Park Spiritualist Church, Stone Road, Shrewsbury Road, Forest Gate, E. 12.  
Sunday, April 21st, at 11, Healing Service.  
At 3, Progressive Lyceum.  
At 6:30, Mr. and Mrs. TAYLOR. Collection for Church F.O.B.  
Thursday, April 25th,  
At 3, Ladies' Meeting, Mrs. Mauder.  
At 8, Mr. B. Camper.  
Address and Clairvoyance.  
Saturday, April 27th, at 7:30, Concert by the Lystro Players.  
Tickets: Adults, 6d.; Children, 3d.  
Sunday, April 28th,  
Mr. F. WHITMARSH, Address.  
Mrs. L. Harvey, Clairvoyance.

Streatham Christian Spiritualist Church,  
21, High Road, Streatham, S.W. 16.  
Sunday, April 21st, at 6:30, Service.  
Address and Clairvoyance.  
Wednesday, at 3, Service.  
At 8, Service.

Southall Spiritualist Church, Hortus Road, Southall.  
Sunday, April 21st, at 7, Mr. LEONARD.  
Tuesday, at 2:30, Ladies' Guild.  
Wednesday, 7:30 to 9, Healing Circle.  
Thursday, at 8, Short Service. Clairvoyance.  
Sunday, April 28th, Miss LILY THOMAS.

Wembley Spiritualist Society, ion Hall, Ealing Road, Wembley.  
Sunday, April 21st, at 11:15, Service.  
At 6:30, Address and Clairvoyance.  
At 3, Lyceum.  
Sunday, April 28th, Mr. A. CLAYTON. (Blind Seer.)

Streatham Spiritualist Church, Tudor Hall, Pinfold Road (Back of Public Library).  
Sunday, April 21st, at 11, Open Circle.  
At 6:30, Mr. and Mrs. WILLIAMS.  
Wednesday, April 24th, at 3, Psychometry.  
At 8, Miss Corri.  
Address and Clairvoyance.  
Sunday, April 28th, Mrs. LANE.

Shepherd's Bush Spiritualist Society, Becklow Road, Askew Road, W. 1.  
Sunday, April 21st, at 11:15, Open Circle.  
At 6:30, Mr. GIBBON.  
Address.  
Thursday, at 8, Open Circle.  
Wednesday, at 7:30, Free Healing.  
Sunday, April 28th, Miss LEONARD.

The Fellowship of the Golden Triangle.  
Spiritual Healing Centre.  
21, Sinclair Gardens, West Kensington, W. 14.  
Resident Healer, Diana.  
Phone: Shepherd's Bush 5310.  
President: Mrs. SHEDDEN.  
Hon. Sec. Mrs. R. FORTT.  
Sunday Service every week, 6:30, Address and Clairvoyance.  
Tuesday Afternoons, at 3, Lectures on various subjects of interest.  
At 5, Intercession for the Sick. Names be sent to the Secretary.  
Wednesday Afternoon, at 3, Paper Psychometry.  
Thursdays, at 8, Healing Circle.  
Fridays, at 8, Psychometry, Clairvoyance, Messages. Classes for the practical development of Healers are being held, full particulars from the Hon. Secretary.  
Daily Thoughts. Delightful book of Automatic Writings, 1s. 6d. Science Papers, 1s. Discount to Societies. (Buses to Shepherd's Bush Green. Down Richmond Road, turn left.)

The Golden Cross Spiritualist Mission.  
347a, Edgware Road, London, W. 2. (Entrance through Cafe.)  
Sunday, April 21st, at 7, Mr. C. BURTENSHAW. After Circle.  
Tuesday, at 8, Group Seance for Psychic Photography (1s.).  
Wednesday, at 3, Mrs. M. Turner.  
Thursday, at 8, Mrs. W. Edwards.  
Friday, 7-9, Healing.  
Saturday, at 8, Mrs. G. Bycroft.  
Saturday, May 11th, Mr. Horace Leaf.

Tufnell Park Spiritualist Church and Healing and Psychic Centre.  
692, Holloway Road, N. 19.  
SPECIAL EASTER SERVICES.  
Good Friday, April 19th, at 7:30, Rev. Francis Gifford, B.P.A.  
Sunday, April 21st, at 11, Speaker, Mr. HOWES.  
Clairvoyant, Rev. J. J. Welch, Dpl. C.S.F. Communion Service to follow.  
At 3, Open Air, Finsbury Park, D.V.).  
At 7, Rev. H. W. Randall (Portsmouth).  
Wednesday, April 24th, Mr. B. Rodin ("Sun God").  
Saturdays, 3 to 4:30, Free Healing.  
At 8, Psychometry.  
Open Daily for Healing and Interviews.

Watford Christian Spiritualist Mission.  
77a, Queen's Road, Watford, Herts.  
President and Medium, LESLIE FLINT.  
Sundays, at 7, THE DISCIPLE, Through his Medium, Leslie Flint. Come and hear this Great Teacher, followed by Clairvoyance.  
Mondays, at 8, Direct Voice Seance. No Fees. Silver Collection only.  
All Welcome.  
Fridays. Transfiguration.  
First and Third Week each Month. Psychometry.  
Second and Fourth Week each Month. Mr. Flint is open to accept Bookings with Churches.

Wigmore Psychic Centre, Grotian Hall (Studio No. 3), Wigmore Street, London, W. 1. Telephone: Wellbeck 7382.  
Principal: HORACE LEAF, F.R.G.S. Every Tuesday, at 8, Public Developing Class.  
Every Wednesday, at 3, Psychometry.  
Every Friday, at 3, Clairvoyance (Trance). A Special Private Developing Class is being formed under the personal tuition of Horace Leaf, F.R.G.S. Particulars from Hon. Secretary, Miss Claudia Guillott.

Surbiton Christian Spiritualist Church, Maple Road, Surbiton.  
Sunday, April 21st, at 3, Mrs. STEPHENS.  
Flower Readings, 6:30, Address and Clairvoyance.  
Special Music, Wednesday, 7:30, Mr. E. Hunt, Address.  
Sunday, April 28th, at 6:30, Mr. W. H. EVANS, Address.

The Path-Finders Spiritualist Society 44, Baker Street, London, W. 1.  
Sunday, April 21st, at 6:45, Address and Clairvoyance, Mrs. R. EDOUIN.  
Thursday, April 25th, at 8, An Evening of Clairvoyance. Mrs. H. Henderson.  
Saturday, April 27th, at 8, An Evening of Psychometry. Mr. Graham.

Westbourne Park Psychic Centre, 155, Cornwall Road, Westbourne Park, London, W. (Lower Door Entrance.)  
President: Mr. H. Francis.  
Mondays, Tuesdays and Fridays, at 3 and 7. (No Meetings Good Friday.)  
Public Meetings for Psychometry, Clairvoyance and Clairaudience. Visitors 2s.  
(Private Interviews by appointment.)  
Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 52, No. 7 'bus to door.  
(Met. Station—Ladbroke Grove).

## SOUTHERN

Eastbourne National Spiritualist Society. Dickens Fellowship Hall.  
Sunday, April 21st, at 3:30 and 6:30, Easter Sunday.  
Rev. ETHEL HOUGHTON.  
Sunday, April 28th, Service.

Bournemouth Spiritualist Mission (Spiritualist National Church), Charminster Road (opp. Richmond Wood Road), Bournemouth.  
Sundays, at 11 and 6:30, Address and Clairvoyance.  
Tuesday, at 7:30, and Thursday, at 3, Clairvoyance and Spirit Messages.  
Thursday, at 7:30, Address and Clairvoyance. Local Clairvoyante, Mrs. W. G. HAYTER.

Brighton National Spiritualist Church and Sussex Psychic Bureau, Michell (Mile) Street.  
Sunday, April 21st, At 11:15, Mr. K. KELLY.  
At 7, Professor W. G. HIBBINS.  
Monday, at 7:30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Sunday, April 28th, At 11:15 and 7, Mrs. S. PODMORE.  
Group Seances:  
Tuesdays, at 3, and Saturdays, at 7:30, Thursdays, at 3, Transfiguration. Miss A. L. SCOGGINS.  
Advice on Health and Healing by Appointment.

**HANNEN SWAFFER**  
**Dr. NANDOR FODOR**  
**MAURICE BARBANELL**  
**ESTELLE STEAD**  
**J. M. STEWART**  
**A. W. AUSTEN** and many other competent critics

have all paid tribute to

**MOON TRAIL**

To-day's Supreme Trance Orator

**But**

Moon Trail's eloquence is not what matters. It is his VITAL MESSAGE that counts. Verily is it the Ancient Wisdom of All Time. Regardless of any religion it is the soul need of thousands.

**THOUSANDS SHALL NOW HEAR HIM PRESENT THE KEY TO LIVING AT THE**

**ROYAL ALBERT HALL**

when his subject will be  
**HAIL ! THIS AGE OF SUPERMEN**  
ON  
**Sunday, May 26, at 7:30 p.m.**

Visitors from the Provinces during Jubilee month should include this event in their programmes.

If you can take a block of tickets for sale, or assist by giving publicity or help in any way, write to the Secretary to the Organisers—Lawrence Wyverley, 21, Station Road, Marlow, Bucks, or telephone High Wycombe 1099.

**Sutton Spiritualist Church,**

St. Barnabas Road, Sutton.

Sunday, April 21st, at 6-30,

**Mrs. LEVITT.**

Address and Clairvoyance.

Sunday, April 28th,

**Mrs. D. C. WILLIAMS.****National Spiritualist Church,**

16, Bath Road, Bournemouth.

Resident Minister: **Mr. F. T. Blake.**

Sunday Services, at 11 and 6-30,

Tuesday, at 8, Phenomena.

Thursday, at 3, Phenomena.

At 8, Educative Lecture and

Discussion.

Friday, at 6, Healing. Guild attends to

give Treatment to Sufferers.

**Ramsgate National Spiritualist**

Church,

Chatham Street, Ramsgate.

Saturday, April 20th, at 7,

**Mr. E. SPENCER.**

Sunday, April 21st, at 3 and 6-30,

**Mr. E. SPENCER.**

Address and Clairvoyance.

Sunday, April 28th, **Mrs. CALWAY.****Richmond Psychic Centre,**

163, Kew Road, Richmond, Surrey.

'Phone: Richmond 0212.

Monday, April 22nd, Easter Monday,

Closed.

Tuesday, at 8, **Mrs. Lily Goldsworthy.**

Psychometry.

Admission Free. Silver Collection.

Wednesday, at 3, **Diana.**

Paper Psychometry.

Thursday, at 3, **Mrs. Ada F. Atkinson,**

Developing Class.

Friday, at 8, **Mrs. H. V. Prior.**

Psychometry.

Monday, April 29th, at 3,

**Mr. George Daisley,** Psychometry.

Silver Collection on Entrance.

**Southend Spiritualist Church,**

Hildaville Drive, Westcliff.

Sunday, April 21st, at 11 and 6-30,

**Dr. VANSTONE.**Thursday, at 8, **Mr. Harold Sharp.**Sunday, April 28th, **Mrs. CLEMENTS****Richmond Spiritualist Church**

(The Free Church),

Ormond Road, Richmond, Surrey.

Sunday, April 21st, at 7,

**Mr. ERNEST MEADS.**

Address.

Wednesday, at 7-30, **Mr. H. J. Steabben.**

Address and Clairvoyance.

Sunday, April 28th,

**The Rev. PERCY STREET.**

Healing Service every Wednesday, at 3.

**Worthing Spiritualist Church,**

Grafton Road.

Sunday, April 21st, at 11 and 6-30,

**Mr. HORACE LEAF.**Thursday, at 6-30, **Mrs. D. C. Williams.**

Sunday, April 28th,

**Mr. HAROLD SHARP.****Crusaders Progressive Fellowship.**

73, St. Aubyns, Hove, Sussex.

Saturday, April 20th at 7-45,

Psychometry.

Sunday, April 28th, at 3, Circle.

At 6-45, **Madame THELMA KING.**

Address and Clairvoyance.

At Oddfellows Hall, Queen's Road,

Brighton, (near Central Station).

Tuesday, at 3, Public Circle.

Thursday, at 3, Group Clairvoyance,

**Mrs. S. G. Heath.****THE EDINBURGH PSYCHIC**

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30, Heriot Row, Edinburgh, 3.

Affiliated to B.C.P.S., London.

Syllabus on application.

Visitors welcomed.

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**Harmony and Realities**

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