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SPIRITUALISM'S POLICY

AN EXCLUSIVE SECT OR A PERMEATING INFLUENCE?

By Rev. C. DRAYTON THOMAS

Under the auspices of the London District Council of the Spiritualists' National Union a conference of presidents, secretaries, and platform workers was held on April 13th, and briefly reported in "The Two Worlds" last week. The Rev. C. Drayton Thomas read a carefully prepared paper on "Our Policy—to Include or Exclude?" in which he argued that the ranks of the Union should be open to all who accepted mediumistic proofs of survival and were ready to put their signature to the Seven Principles. This paper is fully reproduced below.



C. Drayton Thomas

OUR uniqueness among religious people is the certainty that human survival is demonstrated, and that we have information from persons in the beyond which, among other things, emphasises the supreme importance of character in deciding one's place and welfare on arrival there.

Demonstration of survival *by itself* does not necessarily lift one's life to higher levels. That is shown on large scale by some of the peoples of Melanesia, who are said to consult their departed friends about such subjects as getting the better of an enemy, or obtaining some self-seeking advantage over others. This type of communication has failed to raise them from among the lowest of mankind. Contrast the messages received in Christian lands, and note how their implication leads to spiritual aspiration, and a strong desire to aid others in making this life a real preparation for the life which awaits each in the hereafter.

These are the subjects which interest those

who come to you from other Churches, or from no Church. Such visitors seek information, and inspiration for living. As propagandists you give the first in the face of opposition from the world in general; in giving the second you become religious teachers, and are faced by the fact of disagreement among yourselves as to the best method of raising men to higher

Enlightened beliefs may go with degraded character; and superstitious creeds may go with a good life. Which then is the more important, creed or character? Whatever others may say, we Spiritualists know that it is *character* which determines condition and position in the hereafter. Those with mistaken opinions are likely to be righted there much sooner than those who arrive with deformed character. For opinions are largely influenced by our outward circumstance, while character is shaped by those habits of response which we have chosen, the soul's reaction to life's difficulties and temptations.

Right living is far more important than correct thinking.

As religious teachers, bent on assisting people to live the good life, we Spiritualists differ among ourselves rather widely. Some are Jews, other Unitarians, others Ethical philosophers, while there are several variants of Christian belief.

Is it really necessary that these differences should be emphasised while we work together as Spiritualists? Can we not all work harmoniously, each understanding that the others pursue their selected way as they deem best and right? We are not rivals, battling for our respective creeds, but co-operating on behalf of others who need all the help that any of us can give.

I wish that the Spiritualists National Union might include all persons who agree that survival is demonstrated: and that it should officially stress the supreme importance of personal character, while leaving individual members and its affiliated Churches full freedom of judgment as to the best way of aiding the good life; also that it should deprecate destructive criticism of the theological views of sincere and conscientious Spiritualists.

(Continued overleaf)

In this Issue:

WHERE IS THE SPIRIT
WORLD?

Contributions By

ANDREW J. DAVIS	J. B. TETLOW
ALFRED KITSON	PETER LEE
Mrs. C. RICHMOND	WILL PHILLIPS
HUDSON TUTTLE	J. J. MORSE
Mrs. M. H. WALLIS	E. D. ROGERS

THE FACTS OF
SPIRITUALISM

By James Leigh

levels, or, as I shall express it for brevity in this paper, "life-lifting."

On what do men differ more widely and more strongly than upon religious ideas, unless it be on politics? But here is a hopeful fact: Crude and mistaken ideas of religion do not necessarily prevent men from living the good life, or from being successful in helping others to qualify for life hereafter.

WHAT SHALL BE OUR POLICY?

(Continued from previous page)

As one sows here so will he reap hereafter. If this cause-and-effect law becomes universally realised it will correct the misconceptions now being taught by some schools of religion. We shall attain that end more quickly by building up than by trying to pull down. I know that destruction is more congenial to some natures, but self-denial in this matter and the discipline involved by constructive teaching help in the soul's ascent.

Further, the destructive methods invariably lead to complicated quarrels, which waste time and divert from the all-important work of life-lifting. They may also do much harm by uprooting the wheat with the tares.

We are united in our conviction that survival can be proved to-day. Upon theology we are not united. Therefore, we need considerable elasticity in the religious services unless we are to split into various sections of Spiritualists, such as Unitarian, Christian, Jewish, etc.

We should not, in my opinion, exclude all types of thought save one; rather should we be *the one religious body which includes, or at least welcomes, all the others.*

If you exclude all Spiritualists save those of one type you become a small sect. My hope is that by including all, we shall have a truly national Spiritualism which will ultimately enable all religious people to attain mutual understanding and reunion, a spiritual catalyst which makes organic union possible. That time may be distant, but can we not make its coming possible?

Is not history eloquent of the folly of exclusiveness? Listen to the old cries—"The only true Church," "The only Book," "The only true interpretation of that Book," "The only valid ministry," "The only true religion." It would be pathetically humorous if history repeated itself in a claim by members of the S.N.U. that they only were genuine Spiritualists.

I should like to include in organised Spiritualism everyone who believes in the mediumistic demonstration of survival. The intelligence of mankind might gradually learn to discriminate between our divergent religious preferences and eventually to attain unanimity.

We need all the experience and inspiration which thinkers and workers can give. Exclusiveness means isolation, and leads to strife; it is the war-spirit which we deplore in nations, but find lurking within ourselves. Can we not achieve co-operation and mutual sympathy in our work of proclaiming facts and leading men to that good life which is the practical application of those facts?

Is there any sound reason why the S.N.U. should follow the policy of the Church after Constantine, and fight for uniformity of doctrine, and absolute agreement in belief? That effort has failed for 1,500 years. Shall we blindly adopt a method which increases trouble and lessens usefulness?

It may seem an attractive ideal that speakers should all teach with one voice and express identical opinions. But do congregations wish to entrench themselves in a mental dug-out, deeply sheltered from the stimulating impact of fresh ideas and different points of view? The outcome of that is inevitably the formation of just one more sect, composed of people with

closed minds, and antagonistic to other sects with closed minds. The significant decrease of S.N.U. membership in recent years should warn us of troubles ahead if we pursue the policy of exclusion!

Definitions differ, but, to my mind, everyone is a Spiritualist who is convinced that communications reach us through psychic channels from the life beyond death. Such persons may join in societies or may remain outside the organised movement. I consider that the peculiar use of Spiritualist Churches is to make more and more widely known the truth of communication with the departed. They should also spread information about the next life, and should earnestly exhort people to qualify for enjoying it.

Upon the *best way* of assisting this growth in spiritually elevated character we must for the present agree to differ. By interchange of ideas, while working in sympathetic co-operation, we shall be clarifying each other's views, and making possible an ever-increasing measure of agreement.

I shall here state my own conviction about the supremely important work of life-lifting. Personal devotion to Jesus Christ has lifted me and I cannot therefore exclude Him, and the way of life He taught, from my activities in the life-lifting efforts of Spiritualism. To do so would be playing false, not only to personal convictions based on experimental living, but also to teachings received from the beyond from those well qualified to know that of which they spoke.

In these days of Biblical research and scholarship it becomes easier to disentangle from the accretions and misconceptions which gathered round it long ago that "way of life-lifting" which Jesus exemplified and taught. I refuse to act as if Jesus were the one person who had *not* survived physical death, or as if He had ceased to continue the efforts which cost Him his life when here. Many of you have sound reason for believing in your guides, and some of my Spiritual friends seem satisfied, at present, to look no higher. But there are guides above guides, and so onward and upward in the highly organised ranks of exalted beings. And somewhere so near "the light unapproachable" that one cannot speculate where humanity and divinity merge, Jesus stands in my picture of reality, actively engaged in directing those unseen ministries which seek to inspire all who strive after betterment, whether that betterment be for self or for others.

To exclude His name, His example, His work and purposes, from our hymns and our exhortations would be to deprive Spiritualism of the very greatest aid to the good life of all the various aids which mankind has ever used.

And for what purpose is it proposed to exclude this supreme assistance? Apparently the idea is to prevent the dissemination of a few opinions which are fast becoming obsolete among Christian thinkers!

Spiritualism has something of value to teach the orthodox Churches, but I suggest that its teaching will be more readily absorbed if offered in friendliness. Our debt to the orthodox Churches is great. It is from them that Spiritualism obtained the major part of its Seven Principles. The fatherhood of God

and the brotherhood of man are not realised in any practical sense save where Christian teaching has modified the blind selfishness of mankind. I can find only three among the Seven Principles which are peculiar to Spiritualism alone, viz.: Endless progression open for all; the reality of communication with the departed; and the automatic result in the hereafter of the causes we set in motion here. These correct the old misunderstandings about "eternal punishment," the supposition that the dead sleep till some far-off judgment day, and ideas of salvation which disregard conduct and personal character.

You possess supremely important information about the early stages of life after death. Multitudes are in urgent need of this knowledge. Uncertainty and disbelief are widely spread. Men are daily dying in darkness, others "have no hope and are without God in the world." Their need of help is instant. Why should we entangle ourselves with theological animosities and those disputes about doctrine which have hindered practical religion through all the centuries? Our privilege is to *proclaim the facts* which are destined to dissolve away long-standing error like the warmth of summer melting ice.

BYRON & TENNYSON

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Thank you

Where is the Spirit World?

The Answers of the men and women who were Pioneers in our Movement—an engrossing Symposium you must not miss. Complete in this issue.

We Are In It!

By ANDREW JACKSON DAVIS

(Whose writings anticipated the advent of Spiritualism.)

I ENTER the superior condition, sometimes with a total loss of sensuous consciousness (which is the perfect equivalent to death), and lo! here I am in the spirit world. Yet I have not moved an inch in space.

In the spirit world I behold the interior of the natural world. Here are the houses and the occupants; here are all the animals, both great and small; all known insects, microbes, the dwellers of air and tenants of the seas; here are—everything which is visible or known to the outer senses in the outer sphere.

In a world like this, and with the spiritual senses open to it, one naturally feels like a spirit, surrounded with what is really and truly spiritual.

But behold! As I am wrapt in profound contemplation of all this "new heaven and new earth," I suddenly see a beautiful assemblage which seems far away, and yet I inwardly know that the association is within the gravitation of this earth, or rather spirit world. Presently I observe one ascending obliquely and entering the waiting group. A few seconds more and the entire brilliant company turn from the terrestrial sphere and facing the other way, protecting and guiding in their midst the one or more passing from earth to the spirit world—thus all soar toward the central sun of the Univercoelum!

Where is the Summer Land? Wait for the answer until we are a "little larger grown." Wait till your quart measure will become developed enough to hold at least a bushel! We have found the location of the spirit world. Unknowingly, we live in it every day and night: but the good Swedenborg knowingly lived in it many years.

Zones Encircling Earth

By ALFRED KITSON

(Founder of the Lyceum in England.)

THE consensus of testimony from the spirit side of life is to the effect that there are a number of spirit zones, or belts, which surround our earth at various altitudes. They are likened to the rings which surround Saturn, with this difference: that while the rings of Saturn are visible the spirit zones are invisible, and so cannot be seen with the physical eye.

The zones, or belts, which are nearest the earth are dense and gross compared with the higher. The further the zone is from the earth, the purer and more spiritually exalted it becomes.

The spirits who inhabit them partake of the same spiritual qualities. The lower spirits are unable to see the higher, as we are. So they are unable to see the zones that are above them until they have progressed in spiritual goodness, which also means the wearing of a more spiritualised body, and this brings them into touch with the spirit zone of the same degree of refinement as themselves.

It also follows as a natural sequence that the higher spirit zone, the more transcendently lovely are the homes and temples these bright immortals inhabit.

All the flowers, etc., are more perfect in their structure, more delicate in their tints, and richer in their perfumes. While here all is of the earth—earthly; there all is of the spirit, spiritual—so bright in their appearance, so artistic in their structure, so lovely and grand in their outline, that earthly language cannot depict, because we have nothing by which to compare them.

It Is Everywhere

By J. B. TETLOW

(Gifted Trance Medium and Psychometrist.)

I IN my earliest experiences with spirits they seemed much confused in attempting to explain this question, but as I developed in mediumistic capacity, and came in closer touch with them, they gave more clear and explicit statements.

They say the spirit world is everywhere, as spirit is an ever-present energy, but there are special localised conditions where individual spirits find a habitation and a home. All spirits are governed by an inherent law, and their place is fixed by the operation of law. They are not at liberty to go where they desire and even desire is governed by the growth of the personality.

The spirit world may be in the earth, on the earth, or in inter-stellar space, to diverse spirits according to the cultivation of the individual.

The largest portion of humanity putting off the mortal form find themselves on the earth, with surroundings to their requirements, and, so far, it is more or less a heaven to them. Heaven and hell are largely mental states, rather than surrounding conditions, for we enjoy what we understand and what appeals to us. If built upon the animal plane, with sensual and sensuous desires, we find our place accordingly, and we are happy only in obtaining some gratification.

In the maelstrom of energies active in the earth, refining processes are ever taking place; hence, in the swirl of matter, some flies away and new centres are formed. Some sixty miles upwards is a belt of refined matter, on whose surface is a world of humanity, infantile in years and character. They are taught by those whose career on earth has been closed without attaining that fulness which nature apparently intended, but whose moral and spiritual functions were in active sympathy with the good and true. This world is beautiful beyond compare. Religion, not theology, is taught and lived there.

Some fifteen hundred miles beyond the earth my spirit friends say there is another belt where the truest of earth's men and women go at death. From here inspirations of intellectual, moral, and spiritual power are constantly being sent to earth, without which humanity would be a spring without summer.

Such are some of the impressions I have received at various times from spirit people.



J. B. Tetlow



A. J. DAVIS

There Are Many "Worlds"

By J. J. MORSE

Famous Trance Medium and Former Editor of *The Two Worlds*.)

FOR thirty years it has been my supreme privilege to be the instrument of a spirit, whom I, in common with thousands of others, have learned to respect for his abilities, wisdom, and noble character. Under the teaching of the great souled "Tien Sien Tie" my powers of mind and spiritual perception have expanded year after year, and on this question it has surely reached the point that there is but one universe, containing an infinite diversity of manifestations, and each plane of manifestation presenting worlds without number, so far as our faculties permit us to know.

Further, it has been borne in upon me that, as there is but one universe, there can be but one substance thereto, and as my wise counsellor puts it—"that is God." The universe is thus, it seems to me, as God in universal operation, and, therefore, all is a manifestation of God.

The result of my teaching is that I am a Monist and fully believe that out of the one Thing has been evolved that complexity which the universe now manifests.

I close, then, with this affirmation: There is but one universe, but many worlds or phases of its expression, and we shall each find that phase in our progress which is suited to our nature, needs, and capacities from point to point in our progress.

Wherever Conscious Life Is

By PETER LEE

(Former Editor of *The Two Worlds*.)

THE answer to this question must be true in consciousness to be of evidential value, and the test of the truth must be its universality. Else the matter will resolve itself into individual opinion, as varied as the number of persons attempting to answer the question.

If I say it is one of the rings of Saturn, and some one else says it is in interstellar space, we could not know by any sense impression. If two spirits came and made varying statements we should be no nearer a solution; the test would fail by lack of universality.

If, therefore, we must locate the spirit world intelligibly, we must narrow the purview. The narrowest conception we know of is the universal one, involved in the axiom that time and space are to the spirit as though they were not. This proposition, when analysed, shows very clearly that the spirit world is at any point where the conscious being is. The universality of this axiom is the experience of the writer, as attested by every intelligent spirit to whom he has put the question.

If we take the view that this existence on earth is part of the spirit world, and fulfil the law of the spirit while in it, whatever part lies beyond the grave may be left to be discovered and explored when we get there. There is more here to be done than we shall get done, in all probability; and while we are troubling ourselves so far ahead, some poor suffering soul may be needing our help.

Praised by the Secular and Spiritualist Press.

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MORE LIGHT UPON THE SPIRIT WORLD

It is not a Locality

By Mrs. CORA L. V. TAPPAN-RICHMOND
(The Great Trance Medium)



Mrs. Tappan-Richmond

EVER since I was a child of ten years of age I have had visions of, and made visits into, the realm of spirit. In most instances, while passing into the trance condition, or state of outward unconsciousness, I saw the spirits of my guides and friends around me. They appeared in forms resembling the human, but more ethereal and beautiful. I seemed to pass readily with my spirit friends into their realm or homes, although never conscious of travelling through space to arrive there. My consciousness seemed to exchange instantly the earthly for the spirit state.

Each family group of spirits seemed to exist together among scenes and surroundings that were adapted to their spiritual needs. I seldom saw dwellings like those on earth, but I saw gardens, terraces, pavilions, grottos, verdant slopes and groves, mountain streams, lakes, birds, and other objects of beauty. I observed, however, that the scenes sometimes changed very rapidly, and that even the appearance of the spirits would change according to their thoughts or states of mind.

A More Ethereal State

The seemingly objective world in which I found myself on all these occasions was more ethereal than the objective things of earth. In fact, the entire state seemed one that responded readily to the thoughts, volitions, or conditions of mind of the spirits.

Gradually, as my mind unfolded to comprehend the difference, I found that which we name subjective in the human state becomes objective, or real, in spirit. And I was shown that organic law has no place in the realm of spirit, since there are no generated organisms in that state: that minds (spirits) create their own surroundings, not of organic or physical substance but as the projection or outgrowth from within.

More and more I have realised that the realm of spirit existence is not a sensuous, organic life, but is of the nature of spirit. Time, space, locality do not inhere in that realm. All seemingly "objective" life is the result of the thought or state of the spirit, and "as a man thinketh, so is he" applies in spiritual much more than in bodily existence. Forms—objects of beauty or deformity—in that realm illustrate the condition or state of the spirit, instead of being inherent in the place into which the spirit passes.

Change of Mind

So I am from life-long experience constrained to declare that the spirit world is not a location. Had I written a book on this subject in the first decade of my life as a medium and seer, I would have said, "The spirit world is necessarily a locality, as there is form and that which requires time and space, and therefore locality in which to exist." But year by year unfoldment after unfoldment has come from within, under the teachings of the wise guides and personal friends in that realm.

My answer now is: The spirit world is not a locality, does not exist in time and space, is unconditioned by matter and material laws. It is the realm of spirit, the only reality. Spirits may act upon earthly minds and substance at different and distant parts of the earth, or upon other planets at the same "time." For being unconditioned in time and space they do not require to pass from one place to another, but are with us always—i.e., spiritually. Locality, habitation, dwellings, clothing, food, are but limitations of time and sense, and only relate to spirit when spirit is seeking manifestation through matter, either as a denizen of earth, or as one who seeks the earth to benefit or reach humanity.

* * * The contributions to this symposium are taken from the *Spiritual Review* (1901-2), where they originally appeared as articles scattered over several numbers.

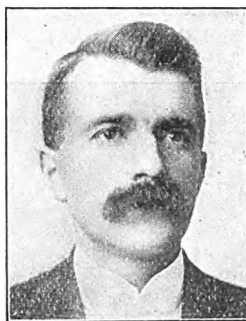
It Is Limitless

By WILL PHILLIPS

(Former Editor of *The Two Worlds*.)

"The spirit world around this world of sense
Floats like an atmosphere, and everywhere
Breathes through these earthly mists and vapours
dense
A vital breath of more ethereal air."

Haunted Houses.



Will Phillips

unobserved vibrations are unbounded in their action beyond his range of vision. With one voice science and religion cry "There is no death," and if this be true, the spirit world is everywhere.

That there is another condition than the physical I have proved to my own satisfaction, and that that condition extends to and through the body I am equally positive. Thus, arguing from personal experience, I recognise that the spirit universe is interwoven with that which appears by comparison solid.

No need to go "up" to heaven, for it and its *vis-a-vis* are discovered where the sense perception is sufficiently vivid to apprehend them.

Where Is It Not?

By E. DAWSON ROGERS

(Former Editor of *Light*.)

WHERE is the spirit world?" you ask. The question seems a simple one, but I fear that, in the brief space at my disposal, I cannot answer it in terms which the majority of your readers will appreciate.

I hold that there is, and can be, but one substance, one reality, in the universe. There cannot be two co-equals, two omnipotents, two omnipresents, two universals, two infinities. In other words, there is but one reality, however manifold its manifestations. Call this reality spirit and you have the answer to the question, for everything being spirit the spirit world is everywhere.

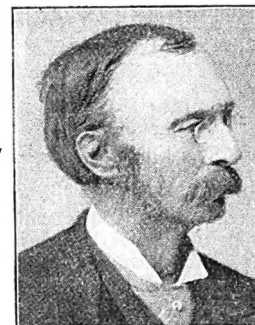
Again: The question, "Where is the spirit world?" seems to imply that there may be a *somewhere* where the spirit world is not. Then what is there *there*? Assuming, in deference to the generally accepted notion, that there are two separate, distinct, and independent existences, matter and spirit, then there can be no place in the universe where there is neither matter nor spirit, for one cannot conceive of any place where there is nothing. Therefore, there is spirit wherever matter is *not*. I put the problem in this form for the consideration of those who are disposed to regard matter and spirit as two realities.

But, after all, I am disposed to think that the question was not meant to be applied in a general sense, and that the real intention was to ask "Where is the spirit world of the human race—of those who have dwelt upon this planet?" In that case I would venture to suggest the answer is obvious. Let Mr. J. J. Morse ask his venerable and intimate spirit friend, "Tien," and I shall be greatly surprised if "Tien" does not reply in some such words as these: "Where is the spirit world? Well, I am in the spirit world, and I am *here*. Therefore, the spirit world is *here*."

A Locality—Not a Condition

By HUDSON TUTTLE

(Seer and Pioneer Spiritualist)



Hudson Tuttle

I NOTE that those who have treated this subject have taken widely different positions. One class has an astronomical position for the spirit world; the other has no location, but makes it a condition of the mind. Heaven and hell are conditions of the mind. A condition has an objective reality, hence, if this view be accepted, the future life must resolve into mere states of consciousness, and become a dream.

For a complete satisfactory and scientific Spiritualism the never-yet-solved mystery of the locality of the spirit world lies at the beginning. If there is an individualised spirit arising out of the wreck of the physical body, a spirit entity having similar relation to the world of spirit that man has to the material universe, then the spirit must find a world of sublimated matter, governed by laws. The spirit must hold the same relation to spiritual things that man does to the physical world.

The spirit world must, therefore, be a locality and not a condition. But however may be our understanding or want of it, we shall soon learn for ourselves. Knowing that a life devoted to perfection of character here is surely the best perfection for the next, we patiently await the day which shall bid us take the upward step to that life where the ideals of this shall be realised.

Many States or Spheres

By Mrs. M. H. WALLIS

(The famous Trance Medium.)

THIS is a somewhat difficult question, as we are told by spirit communicants that, on the spiritual side of life, "distance is not" as we understand it. Hence, to make claim to arbitrary measurements appears to be contradictory.

I remember on one occasion when I was privileged to penetrate into what I believe was the spirit world I was not conscious of travelling spiritually any great distance, but rather of a power of projecting my real self into another state. Here I saw what appeared to me to be real flowers of rare colour and perfume, trees with wonderful and beautiful foliage, and a "Temple" with translucent walls and of symmetrical and impressive proportion.

My inspirers have claimed on various occasions when speaking through my lips that the spirit world is real, with many states or spheres suited to the requirements of the spiritual inhabitants; that it surrounds this earth in the form of a zone; that so subtle are the distinctions that it is almost impossible to tell just where one sphere ends and another commences; that there are "celestial" spheres, peopled in part by the arisen ones of earth, who have grown fit through spiritual development to dwell therein, and also by spirit people who have been denizens of other worlds; that there is a spiritual side to this world, and we are now practically in the first stage of spiritual life; that in the realm of spirit there are worlds within worlds, even as we say here—the world of politics, of art, of religion, and so forth.

It seems to me that to attempt to judge of the location and reality of the spirit world, simply as we would judge of and measure the earth, can only result in failure. "Spiritual things must be spiritually discerned." As the spirit people are living, they must live in a realm of spiritual consciousness. As they have spiritual powers, they must have opportunity to use them. As they are progressive beings, there must be conditions to outgrow and higher states to attain.

THE FACTS OF SPIRITUALISM

By JAMES LEIGH

WRITING recently in the *Lyceum Banner*, Mr. E. A. Keeling confessed to a difficulty which has had far-reaching implications. He had been asked to solve a problem relating to the condition of individuals after death, and he realised that he might with equal facility present any of several answers which had the authority of Spiritualistic revelation, but were contradictory in tone.

The situation is one in which every Spiritualist has found himself at one time or another. In the case above cited, *The Two Worlds* was quick to re-publish Mr. Keeling's article, and to throw out the suggestion that a commission might be set up to ascertain the facts of spirit life. There is much to be said both for and against such a proposition.

Spiritualism's "Facts"

Let us examine the case for the establishment of some such comprehensive inquiry. We have the statement roundly proclaimed from Spiritualist platforms up and down the land, and in all Spiritualistic literature, that our Cause is one which is primarily concerned with facts. "No matter what you believe," you are told "facts have to be faced, and speculation and fancy have no place in our religion."

All very good: but what, you may ask, are the facts of Spiritualism? The pre-eminent fact of Spiritualism, as distinct from other religious movements, is its demonstration of the reality of a spiritual world, where pass the personalities of those who have written *Finis* to their mortal careers. Upon the fact of spirit communication all Spiritualists are unanimous; but upon no other fact or hypothesis peculiar to Spiritualism does there appear to be any substantial agreement.

The Spirit World

For example, this week we print a symposium on the spirit world, the contributors being the pioneers of the Movement. If anyone should be in a position to outline the facts of the spirit world, surely it is those who themselves were associated with the original outpouring of Spiritualistic phenomena and philosophy. But even they do not agree! Even they hold widely diversified views, some speaking of the other world as constituting belts or zones at a given distance from earth, others of a general interpenetration, and still others are engaged in vigorous combat as to whether the spirit world is a location or a mere condition of the mind.

This arises from the simple question of the whereabouts of the spirit world. When we come to consider the nature of the life lived in that world we are literally appalled by the widespread contradiction evident not only in the opinions of Spiritualists, but in the dogmatic statements of spirit controls.

Or take the elementary question whether it is true, as I suggested above, that we really do write *Finis* to earthly experience when we shuffle off this mortal coil. Do we come back?

The philosophy of Spiritualism, however beautiful in theory, or true in principle, grows out of its facts.

—Emma Hardinge Britten, in
"Nineteenth Century Miracles."

Is there a succession of incarnations imposed by divine law for our own self-improvement?

Contradictions

"Tien," the wise control of Mr. J. J. Morse, assured us in measured terms that there is no coming back. He neither experienced it nor expected to experience it in his own person, and no spirit whom he had met had ever corroborated the theory. As against this,



J. J. MORSE

however, there was the statement of the control of Mrs. Tappan-Richmond that some kind of reincarnation does take place.

In our own decade we have spirits who aver in unmistakable terms either that we must come back, or that there is no coming back. "Power," "Red Cloud," and numerous other trance personalities, whose names are household words to Spiritualists, tell us emphatically that reincarnation is so.

This is but one of the innumerable aspects of spirit life which are primarily problems of facts, and only secondarily problems of philosophy. Do spirits see us? Are there gardens in the spirit world?

There is no need to enter into the field of philosophy to illustrate the paucity of our facts. To say that Spiritualism condemns vivisection, vaccination, capital punishment, and champions socialism is beside the point. It is to be expected that there should be varying opinions

on such things, and that spirits themselves should hold contrasting views. On the facts of the spirit world, however, we should have some general harmony. We are told that spirits who pass from this life as children grow to maturity in the next state. That is a matter of fact. But how many more "facts" are based upon general agreement?

Obviously, therefore, there is need for some more highly defined presentation of the facts of Spiritualism, especially in relation to the after-life. A commission would be an ideal method for assessing the concensus of agreement on the part of spirits in the various points which arise.

Blow to Free Thought?

But hold! Is there not here the hidden and mailed fist of a dogmatic creed? We may find that we are simply fanning the flame of sectarianism. Such a step might mean an end of all true elasticity. "A religion," you may say, "which is no longer adolescent (*i.e.*, in process of becoming) is as good as dead; for when religions have ceased to grow, they have generally begun to die." And there is something in that. Unless we were very careful the commission might seal up the doors of revelation, leaving us with a gospel which, however suited to the present age, would prove inadequate to posterity.

Ours must be a universalist outlook, else it loses what distinction it possesses. It must stand for the open mind. There must be no closing of the ranks in the sense that, to be a Spiritualist, one must subscribe to certain tenets and renounce whatever doesn't fall into alignment with a specified formulae.

The question is: Can we find a middle path, possessing some of the qualities but none of the weaknesses of these two extremes? There is no reason why every Spiritualist should not quietly, each in his own way, sift and examine, compare and analyse, what is passed on to him as spiritual revelation.

Yes, there is need for caution. As the late Dr. Franklin Prince once put it, our function is not to sit down in the seance-room, with mind closed and mouth open, as though we were beholding one of nature's wonders and had been deprived of all power to reason. Spiritualism depends on facts. Very well, then, let us discover those facts, as facts only can be discovered, by setting about our task in a scientific manner.

Writing some thirty years ago, Mr. J. J. Morse said: "In this age of education the world requires positive teaching from those who aspire to lead the thought of the times." That is indeed the need of *our* time—when the old-world picture presented by science, philosophy, and religion is undergoing a radical change. But Morse went on to add that it was no discredit to confess ignorance when, coupled with that confession, there was a sincere desire for knowledge. My policy, in short, is to admit our ignorance, and attempt to systematise our desire for knowledge.

S.N.U. NEWS.

Edited By FRANK HARRIS

S.N.U. Council Meeting

HELD at 45, Jesus Lane, Cambridge, at the invitation of the Cambridge National Spiritualist Church, on April 6th and 7th, 1935.

Present.—J. B. M'Indoe, in the chair; Frank T. Blake, J. M. Stewart, M. Barbanell, R. Boddington, R. F. Brewer, W. Burrows, J. J. Darby, A. H. Jones, E. A. Keeling, W. Rawlinson, Miss N. J. Wadlow, G. F. Berry, and the General Secretary.

Apologies for absence were received from Miss M. L. Stair, B. P. Membery, and E. W. Oaten.

Credential Card.—The Council decided that for this year all Churches paying their fees and sending in completed Return Form should be given a Credential Card, but that a new by-law be framed, making the issue conditional on a balance-sheet being sent along with the fees and Return Form.

Fund of Benevolence.—It was reported that there were only two months' grants in hand, but that £20 had been received on account of the Fortune Theatre Scance, held on November 19th last.

Ryde, Newport Street, Church.—It was reported that this Church had deleted the word "Christian" from its title, and in future would be known as the Ryde National Spiritualist Church (Newport Street).

District Council Elections.—It was reported that in one district groups had been allowed to nominate for Area Representative. The resulting election had been declared void, and a new election ordered to be taken in accordance with the Constitution.

New Churches.—Three new Churches were accepted into affiliation—Morecambe and Heysham N.S.C., New Malden Spiritualist Mission, and Ossett Spiritualist Church. Eighteen new Subscribing Members were also accepted.

Annual General Meeting Arrangements.—It was agreed that there shall be a Consultative Conference on the Sunday afternoon, and that Mr. Barbanell shall open the discussion.

National Peace Congress.—Messrs. J. M. Stewart, M. Barbanell, and R. Boddington were appointed to represent the Union at the National Peace Congress, to be held at the Friends' House, Euston Road, from June 28th to July 2nd, inclusive.

Pool Fund.—A number of new deposits and loans to the Building Fund Pool were reported and consideration was given to four new applications for advances. It was also reported that one Church was late with every repayment, and it was decided that in such cases accrued interest would be charged on overdue repayments.

Publication Committee.—It was reported that the new bindings of "Psychic Philosophy" and "Harmonial Philosophy" were now ready, and that the new Healing Case Sheet was available at a price of 10s. per hundred.

It was decided to give District Councils a discount of 15 per cent. on minimum orders of three of the Wallet Diaries, and to order a

small quantity with a pencil. The discounts on the ordinary type of diary to be as in previous years, except that unless bulk orders were placed together, that the appropriate discount for the quantity be allowed only.

It was agreed that District Councils placing an order for the whole of the Churches in their area to be included in the Church Advertisements in the Diary for 1936 should be allowed a discount of 25 per cent.

Trust Property.—In view of the limitation imposed under the Articles of the Union, it was decided to take legal opinion on the advisability of redrafting the Article, and, in the meantime, it was decided to make no additions to the National Panel of Trustees. Various new Joint Trusts and alterations to existing Trusts were reported. It was also resolved that in order to give effect to the resolution of the Council to impose a limit on the number of Trusts each trustee might hold, that a list be submitted to each of the trustees concerned, so that a selection might be made of those they desire to retain.

Southern District

We are asked to draw attention to the Annual Picnic of the Southern District Council which is to be held this year at Virginia Water, the renowned beauty spot in Windsor Great Park. It is understood that the London District members are also invited to take part. Applications for tickets and all particulars should be made to Mr. J. G. McFarlane, the District Council Secretary, 6, St. Piran's Avenue, Copnor, Portsmouth, not later than June 8th.

SPIRITUALISM AS A RELIGION.

It is all very well for the Rev. Dr. Maclean and the Rev. F. C. Spurr to hint that Spiritualism as a religion is a farce and at the same absorb our truths. It is like the gentleman who shook hands with his "friend," but gave him a "dig" in the ribs at the same time.

Why does not Mr. Leigh point out that the personal communications (which seem to be coming in for much abuse just how) constitute the basis of the new revelation?

Christianity is based upon alleged divine revelations: Spiritualism is based upon facts of nature, supported by the corroborative testimony of thousands of immortal souls.

Let individual Christians say what they like, but you cannot accept one word of the Bible without accepting the whole set of books. You cannot believe in the Christ in any shape or form without believing in Adam, who made the Christ necessary. For if man had not "fallen" he would not have required "saving."

If our communications have done nothing else they have assured us of the naturalness of the after-death state, and demonstrated over and over again that only the displacement of creed by conduct can "save" us from the follies of our *misbeliefs*.

Our responsibility is to keep Spiritualism pure and free; let not the false opinions of men, their religious, social or political nostrums pollute it; remember, material truths are but half-truths, spiritual truth alone is pure.

Spiritualism is not another sect apart from all others, but is the highest and best in all sects, embracing and co-ordinating all that is known and all that ever can be known. It is not subsidiary to existing religions, but is the next step in not only religious evolution but in the evolution of life.

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At 11, Mrs. LANE, At 6-45, Mr. BEDBROOKE.

PHRENOLOGY AND SPIRITUALISM

Signs of Possession of Mediumship

THAT phrenology may assist Spiritualists in their investigation of mediumship was the submission of Mr. B. Francis, speaking before the British Phrenological Society recently.

The newcomer to the study of phrenology generally found that a despised subject may contain much that is both truthful and useful, he said. Many phrenologists knew little of the points of contact which existed between phrenology and Spiritualism, and Spiritualists were ignorant of the value of phrenology as adapted to psychic matters.

Phrenologists, said the speaker, were able to tell upon examining a person which powers were worthy of cultivation, and to advise restraint in directions which might lead to excess.

Outward Signs

Mediumistic faculties were natural human endowments, and the goodness or badness of psychic power was entirely a matter of its employment. Mr. Francis outlined the several forms of mediumship, and asked, "What are the outward signs in head or temperament of the possession of one or more psychic gifts?"

"The answer is that they are found in men and women of all types," he said. "One medium has dark hair and has a bilious temperament; another is fair-haired and sanguine. One male medium is dark-haired and square-headed, while another is fair and high-headed."

"So far as I am aware, no attempt has been made to study a large number of mediums and class them in groups according to their psychic gifts and their phrenological cerebral and temperamental developments. We do not know what organs of the body are brought into use in the exercise of mediumship."

Centres of Intuition

"Phrenologically, the upper frontal brain centres of intuition, benevolence, and associated organs, are, in my opinion, involved, as well as fineness of quality of brain. Amongst Spiritualists there are occasionally references to the pineal or pituitary glands being used, as well as the solar plexus. What we must keep in mind is that mere statements on these things are not evidence."

"As to the psychic faculties being ordinary human endowments, this will be seen to be a natural inference from their appearance in many lands and various social strata throughout history."

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THE SPIRIT WORLD

THE VIEWS OF E. W. WALLIS

VARIOUS descriptions have been published regarding the location and number of the spheres which are said to encircle our globe and constitute the spirit world. On general lines these statements are fairly harmonious, but as I do not possess any means of scientifically verifying them I am content to refrain from making any assertions of a similar nature. It may be true that there is a magnetic current flowing like a river from the North Pole, bearing away departed spirits to their homes on the earth-encircling zones or belts, which may, or may not be sixty or one hundred miles distant from the equatorial region of this planet; but how can I demonstrate or disprove such claims?

Unless I can clairvoyantly perceive the spirits and their abiding places, or transcorporeally visit them, and in the "superior condition" grow acquainted with their homes and ascertain the facts regarding their world, the spirit "zones" might as well be a million miles away. If, however, I can clairvoyantly discern spirits, feel their influence, respond to their thoughts, it is a matter of perfect indifference to me whether their world is located one mile or one million miles beyond the surface of the earth.

It seems to me that as man is a spirit, and the physical body is but an agent through which the spirit learns to express itself, *this world* is, therefore, a spirit world. If there is a spirit cause for, and counterpart of, all



E. W. WALLIS

that we call objective in our present state of being, it must surely follow that this is quite as much a spirit world as it is a physical one. If we are surrounded by spirit people, and "millions of spirits walk the earth," the spirit world must be here. As a spirit could not exist outside of the spirit world, wherever a spirit is, there is the spirit world.

If the foregoing propositions are correctly taken, it must follow that when a man "dies," as we say, he severs his connection with the physical body and passes into, and functions upon, another plane, recognising existence from a new viewpoint—which may be regarded as "the other side,"—shall I say the *real* side of the universe?

Spirits frequently declare that the spirit world must be estimated from the spiritual standpoint. Our ordinary conceptions of distance, duration, and relationship do not apply to their plane of consciousness, and, consequently, the terms "objective" and "subjective" must have to them a different significance to that which we attach to them. To the clairvoyant distance presents no obstacle. The psychometric sensitive can bridge the gulf of years. Time and space are defined.

There cannot be for anyone any other world than that of which he is conscious. The distance between the earth and the sun is, comparatively speaking, not greater than that which separates, say, a Herbert Spencer from a besotted ignorant boor. A man may hold the title deeds to a lordly estate, but fail to possess it in the sense of realising its beauty; whereas an artist, although poor, may view the landscape with delight, revel in its many glories, and carry with him the imperishable mental picture as one of his choicest treasures.

Thus each makes his own mental world, and he is bound or free, ignorant or enslaved, or wise and emancipated, terror-stricken or joyous—making for himself hell or heaven in the realm of his own consciousness.

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FRIDAY - - April 26, 1935

THE POWER TO HEAL

JUDGING by our newspapers there seems to be a renewal of the phenomena connected with psychic healing, especially among the orthodox Churches. In addition, we are getting excellent reports from quite a number of the Spiritualist Churches of this country, who are regularly conducting healing classes; whilst we are also receiving many letters asking for information as to how to develop the faculty, or to determine its presence in an individual.

Broadly speaking, it is as well to remember that every individual has faculties of some description. One man may be a born musician, and another a born mathematician. One may be a born mechanic, while another may be the possessor of a literary faculty. It is probably true that everyone has a faculty which, if developed, will enable him to render useful service to the community; whilst at the same time developing and enlarging his own personality. It must ever be remembered that the truest development is that which opens the door to the largest service to one's fellows. The medieval ideal that an individual could immure himself from his fellows, shut himself up in a monastery, and by prayer, supplication, and physical inconvenience aspire to something of spiritual value, is one which is nearly dead. All truly spiritual development means service to one's kind, and though it is true that in some departments of life the public are slow to recognise worth, or to accord a true return for service rendered, yet, in the main, it is true, in the professional world as in the workshop, that humanity does recognise and reward talent.

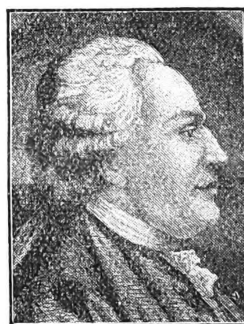
The failures of this world consist chiefly of individuals who are working hard to accomplish that which their natural abilities do not fit them for.

There is a lot of silly twaddle talked concerning "spiritual" gifts, which is a sad reflection upon the wisdom of the talkers. The commonplace duties of everyday life are spiritual activities if they are entered upon in the right spirit, but we fear there is much time spent in what are generally called spiritual exercises, which are a mere veneer to cover selfishness, self-seeking, and vanity. All faculties may be spiritual if rightly used, and no faculty is spiritual if it is actuated by selfish self-seeking, and does not take into consideration the needs of one's fellows.

With these premises, let us say that the power of healing is a natural faculty with some individuals; but that does not at all suggest that the individual, however highly endowed, will ever become a successful healer without some measure of study and some measure of work. Paderewski undoubtedly has a musical faculty but he would never have become one of our greatest musicians if he had not studied the theory of music, counterpoint and harmony, and if he had not spent hours every day in training his brain and fingers to reproduce the music that was in his soul. The same principle applies to the development of faculties of every type. It is always true that "the workers win."

The man or woman possessing good health and a sound constitution generates an amount of vitality in excess of their normal requirements, and any surplus which they can spare from their normal needs may be used for healing. It is undoubtedly true, however, that some individuals possess this excess vitality in a superlative degree, and these are the individuals who are natural healers.

Blood transfusion provides an interesting parallel. It is useless transfusing blood unless that blood blends with that of the patient, and this is true of psychic forces.



Franz Anton Mesmer

The physical phenomena of Spiritualism, in the light of the experiments made by Crookes, Geley, Crawford, and others, go to show that there is a substance (if one may apply such a term to that which is invisible and intangible in its primary form), which exudes from certain individuals. In the materialising medium it manifests as ectoplasm, and is capable of being built into materialised forms. With the psychic photographer it seldom assumes a degree of solidity sufficient to be seen or handled, but it is none the less sufficient to affect a photographic plate, whilst itself remaining invisible and intangible. With the healer it may be directed to the reinforcing of the strength of the sickly and the weak. We do not hesitate to say that we have known it open the eyes of the blind and unstop the ears of the deaf; make the lame to walk, and cure the epileptic of his disability. And yet it does not follow that every blind man can be cured, or every epileptic be freed from his malady. The fact is, there has not been sufficient direct and exact observation to enable us to know what can be done and what cannot be done, or why some cases are successful and some are failures.

We shall, of course, be told that disorders can be and are cured by suggestion. It is true that the power of suggestion and hypnosis is capable of curing many thousands of individuals who continue to suffer because of our ignorance of the laws governing the operation of these methods, and because of the laxity of the people who ought to take the matter up (the medical faculty), owing to the objection that they are not the property of everyone, but only of specially endowed people. It may be true that only a certain percentage of the

medical faculty would make successful hypnotists, but that appears to us to be no valid reason why those so endowed should not be encouraged to use the faculty they possess. Apart from this, however, we do not hesitate to say that there are many cases of actual disease which can be cured by psychic power.

The modern theories of hypnotism, popularised by Braid and his successors, have never produced, never will, and never can produce, the same results as were effected by the "mesmerism" of a previous generation. The cures of Mesmer may be waived away by the critic on the ground that our ignorance of procedure, and lack of exact observation, make such results historically uncertain. But that cannot be said of the experiments of Drs. Elliotson, Ashburner, and Esdaile. The records of the *Zoist* prove beyond question, and beyond doubt, that such diseases as cancer were effectively cured by the mesmeric process; while we have no reason to believe that hypnotism has ever effected such cures, and the individual who imagines that modern hypnotism is the same thing as mesmerism is not acquainted with the history of the last century or so.

Now what is the essential difference between the two? It is claimed for hypnosis that it is purely a mental process. The action of mind upon mind, whereby the recipient's mind is enabled to quicken certain processes relating to his life and health. Mesmerism claims that there is a vital healing power (perhaps the ectoplasmic substance in a certain form) which can flow from one individual to the other. Spiritualists have loosely termed it "animal magnetism," following the example of Professor Gregory, but the term is a clumsy and unscientific one, since it has been definitely determined that it has nothing whatever to do with magnets. The use of Professor Crookes' term, "psychic force," seems to be far more desirable than that of the much-abused "ectoplasm" (another clumsy word).

Some years ago we had a friend who was an authority upon trees and afforestation. He had a love of plants of all descriptions, and we have seen him take a sickly plant, which was dying under the care of his gardeners, and hold the pot in his arms: he has stroked it with his fingers, and we have seen a revival take place in that plant in the brief space of ten or fifteen minutes. He claimed, and the results went far to establish his claim, that there was a force which flowed from him which could be absorbed by the plant. It would, we think, be folly to say that this was the hypnotic effect of the mind of the man upon the mind of the plant. There are many ancient records, which are paralleled by modern cases, in which articles (charms, etc.) have been saturated with the health-giving fluids of a natural healer, and which, when applied to a patient, whom the healer has never personally seen or met, have produced an improvement in that patient's health. In such cases we are justified in saying that the claims as to the transference of vitality from one individual to another seems to have some substance in fact. Further, the added vital power of the healer seems to stimulate the natural self-healing power of the patient.

HOLMDAKOPIN
The Holiday Adventure
for Spiritualists.
See Back Page.

TOPICS OF THE WEEK

Lady Doyle's Protest

Lady Conan Doyle asks us to protest against the use of Sir Arthur's name in connection with messages ostensibly from him but bearing no evidence that he is the communicator. In many cases, in fact, there is not the slightest hint of Sir Arthur's personality—sometimes the reverse. She writes :

In the name of my family and myself, I am writing to protest emphatically against the misuse of my husband's name which is being made by many mediums both on platforms and at their private seances.

I wish to state definitely to those mediums that my husband, when communicating, always gives cross corroboration that it is *he* who is sending the message. It is deplorable that his name should be attached to the many useless platitudes that are given out as purporting to come from him. My husband has his own private channels through which he manifests, and on every occasion his manifestation has been for a definite purpose with a special aim in view. Then he always gives confirmation, through a totally different and independent source. For instance, we were recently engaged upon a certain work under his guidance and, during operations, a message confirming our work was received from Australia, from a source of whom we had never even heard before.

Unless mediums can produce irrefutable proof that my husband is communicating, then we must ask them to refrain from using his name. Offences of this nature in future will have to be dealt with in a very serious manner.

Mr. Ewart Again!

Sir Arthur's name has been taken in vain even by certain clergy, for Lady Doyle has been active in connection with the mis-use of Sir Arthur Conan Doyle's name by the Rev. Ewart, of Northamptonshire. In the local *Evening Telegraph* she examined his statement that Sir Arthur was "hoaxed by a fake seance, engineered by an illusionist." She points out that Sir Arthur never considered any seance conclusive unless it was held under strict scientific conditions, and the seance in question was, of course, held under anything but test conditions.

And Lady Doyle adds : "If Mr. Ewart had, with an unprejudiced mind, approached the subject for half the number of years which my husband spent, then he would be better qualified to give an opinion."

Psychic Paintings?

Miss Florence Wilson, who is well known in the West of Scotland as a teacher of singing, has a creative gift that comes out in more than one of the arts, says *The Bulletin*. At her pupil concert in Glasgow her own name will appear as a composer alongside of those of Elgar, Rutland-Boughton, and Dunhill. And with pencil, pastel, and pen and ink she has started producing, without technical training, drawings that are remarkable in design. Miss Wilson says her designs simply come to her. She is not a Spiritualist, but it is suggested that these drawings are "psychic."

Churches "Officially" Interested

Yes, the Churches are waking up! An example of this is provided by the case of Dr. W. R. Matthews, successor of the "Gloomy Dean." It will be remembered that Dean Inge soundly condemned psychical investigation. But the new Dean of St. Paul's is of different

opinion. Writing recently in the London *Star*, he said :

I do not agree with many eminent Christians in reprobating all investigations of this kind. If there are facts which support the belief that death is not the end, we ought to know them and consider their import.

Well spoken! But it is a queer thing that it should fall to the lot of laymen to instruct the leaders in the Churches on the reality of the bond between matter and spirit.

King's Lynn in the Limelight

A great deal of interest has been aroused in King's Lynn by the attitude of a writer in the *Lynn News*, who attended a recent meeting at the local Spiritualist Church. This critic challenges anyone to convince him of Spiritualism. The attitude, of course, is a silly one. We would have no difficulty in challenging the writer to prove to us that there are lamp-posts in the streets of King's Lynn. We have never been there, and as long as we demand that he brings the evidence to us, it is impossible for him to prove anything. Even if he gathered all the lamp-posts under his arm and brought them to the office of *The Two Worlds*, we have only to close our eyes and our position is secure. This seems to be the attitude of the writer, "J. O. H." He listened to a speaker on the platform, and all he has to say is "I do not believe him." Well, it is purely a matter of evidence, and evidence has to be inquired into; it has to be sifted and analysed.

A Senseless Argument

The attitude of the writer is summed up in his reference to the levitation of D. D. Home. The fact of Home's levitation rests upon the evidence of Lord Linsey, Lord Adare, and Capt. Wynne, of the Guards, all of whom were witnesses of the event. The writer in the *Lynn News* says, "Mr. McCabe asserts that it never happened." Now since Mr. McCabe was not there, what on earth is the value of his opinion as against the opinions of three men who *were* there? The position is absurd. At any rate, a long correspondence is taking place in the local paper, and we are pleased to hear that Mr. E. W. Oaten is going to King's, Lynn early next month, and hopes to meet the writer of the article.

Conference in North Wales

We are pleased to hear that the prospects for a successful Psychic Conference at Llanberis, from April 27th to May 6th, are excellent. Over fifty people have signified their intention to be present. These Psychic Conferences are entirely non-official and independent, and there is a freedom about them which makes them very enjoyable. This is the third year in succession they have been held, and every year sees an increase in numbers. On this occasion a new feature of the Conference meetings is that they are to be open to residents in the district at a nominal fee. One of the results of the gatherings is that public activities are likely to be started in some of the towns in the vicinity. A post-card to *The Two Worlds* Office will bring you a programme.

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Thursday, May 2nd,
At 3-30, Clairvoyance, Mrs. Stella Hughes.
At 7-30, Psychometry, Mr. Thomas Wyatt.

Friday, May 3rd,
At 7-30, Clairvoyance, Miss Lily Thomas.

LECTURES.

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Friday, May 3rd, at 3 Mrs. E. Thomas

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TRANSFIGURATIONS DESCRIBED

A Newspaper Reporter's Vivid Account

A ROOM plunged in darkness, with an audience sitting hushed and still, the only sound the slow "tick-tock" of a clock. On the stage a tall, dark woman, with striking features eerily illumined by the glow of a red lamp. . . . Suddenly her face becomes fixed, then twitches, and low moans escape her lips. Her features become more contorted and gradually assume the form of an elderly man's face. Someone in the darkened audience gasps: "Father! Why, it's Father!"

This is not an extract from any of the works of Edgar Allen Poe, but is something that actually happened at the national Spiritualist Church, in London Street, Reading, last week. It was the occasion of a demonstration of transfiguration mediumship (says the *Reading Standard*) given by Mrs. W. Bullock, from Manchester, who is regarded as the leading medium for this type of phenomenon. She has been the subject of many articles in the daily Press, which describes her as the "woman with the thousand faces." The phenomenon of transfiguration is where the medium, under control, changes her features to take on those of the spirit communicator, and it is regarded by Spiritualists as proof of survival after death.

"Truly Wonderful"

Speaking from the purely neutral point of view of a newspaper reporter, it must be admitted that Mrs. Bullock's demonstration was truly wonderful, and she did much that could not possibly be attributed to what the critics of Spiritualism would call "wangling."

The demonstration took the form of a religious meeting, and following the singing of hymns Mrs. Bullock explained to the audience how she had four controls, namely, an Egyptian, a North American Indian, a Chinese mandarin, and a little black girl.

With the room in complete darkness, except for the glow of a red lamp which shone upon her face, Mrs. Bullock offered up prayer. Directly after this her face tensed and she commenced to moan quietly. Suddenly her face assumed the features of an Egyptian—her first control, and then, almost at once, became the face of an Indian, and in each case she hailed her audience in a deep man's voice slightly tinged with an accent.

"No Doubt About It"

The next change was when she assumed the features of the Chinese doctor, and there could be no doubt about this, for all the characteristic lines and wrinkles of an aged Oriental appeared, and she spoke in the queerly lisping and reedy broken English of a Chinese.

The last form she took on was that of the little black girl, a face ugly but cheerful, lacking only the deep colouring of the race. It was in this form that Mrs. Bullock remained most of the evening to give messages to people in the audience, and she invariably became the black girl again after taking on the likenesses of other spirit communicators.

Instant Recognition

Mrs. Bullock's procedure whilst in a trance was to mention the Christian name of a spirit with whom she was in communication, and as soon as she had discovered a voice in the audience that said it had known someone of that name, and she proclaimed that voice as belonging to the person with whom the spirit wanted to get into touch, she assumed the features the spirit had possessed when in this world.

The changes were truly marvellous, and as the medium's face altered there would be



Transfigurations through (left) Mrs. Bullock, (right) Miss Scoggins.

gasps of "Why, it's Father!" or "That's my grandmother!" or "It is my mother!" Some of the changes were to the features of people who had been known to many in the room, and there were frequent gasps of wonderment and cries of recognition. Mrs. Bullock was obviously assuming the faces of different personalities who had lived in this world.

Some of the masculine ones were really remarkable, for when the man had possessed a moustache deep shadows appeared above the medium's upper lip to complete this likeness. There was more than one person in the audience who went to the demonstration for the express purpose of "seeing through it," but so little, and so simple, was the apparatus used by Mrs. Bullock that none could have left this wonderful exhibition without feeling that it was, after all, sincere.

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"But," says Prof. Knowles, "there is a sure cure for these insidious drawbacks, which anyone can apply in the privacy of their own home." His new book, "The Key to the Development of the Inner Forces," an edition of which has just been printed for free distribution, describes a simple, guaranteed method of overcoming the inferiority complex, timidity, self-consciousness, and the shy, ill-at-ease feeling when in the presence of strangers.

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ANNIVERSARY MEETINGS

HOW MANCHESTER CELEBRATED

TAKING as his subject *The Two Worlds* contents bill—"Spiritualism Challenges the Church,"—Councillor Ernest Marklew delivered a fighting address at the evening meeting of the Manchester Spiritualists' Good Friday celebrations, held at the Co-operative Hall, and convened to mark the Eighty-seventh Anniversary of Spiritualism.

Councillor Marklew said that the work of Spiritualism had been opposed and obstructed at almost every point by the orthodox denominations. He was glad to see that Spiritualists were now taking up the offensive.

They challenged the Church to justify its position in respect of many of its creeds and dogmas. They challenged the Church to prove the survival of personality after death.

"We will be told," said Councillor Marklew, "that the resurrection of Jesus, which the Churches will shortly be celebrating, is all the proof we need. I submit that it offers no convincing proof at all, for Jesus is held by the Churches to be endowed with divinity in some special way. He is spoken of as 'very God of very God.' He could work miracles which were apparently in opposition to natural law. The fact that He survived death is no proof whatever that weak and lowly man will survive it also."

The chair was taken by Councillor Tom Connor. Mr. W. W. Ely gave clairvoyance, and Mr. W. Nelson Platt appealed on behalf of the Fund of Benevolence.

NEW BOOK ON DREAMS

THERE appears this week one of the most amazing human documents ever published. It is a book by the late William Archer, edited by Theodore Besterman, *On Dreams* (Methuen, 7s. 6d.). It is a feast and a frolic.

We know that in his waking life Mr. Archer moved among the celebrities of his age, and was sympathetically inclined toward Spiritualism. In his dream world the celebrities seem to move at Mr. Archer's will. Here we meet G. B. S.—not the Shaw we know, the Grand Old Man who was once looked upon as a libertine, but who is now regarded as a legend. No! a Mr. Shaw who, like his own Ancients, has turned into a harmless monstrosity.

As though not to be outdone by his beloved enemy, Mr. Chesterton also appears in these slumber-land phantasies. Now we all know Mr. Chesterton as a medievalist who professes to be a modernist, but to Mr. Archer the lion becomes a leopard. We do not think G. K. C. would object to being found in a monastery, but we can imagine he would recoil a little from being discovered in a menagerie. Even then he would probably say the phantasy was a fable, and the fable would lead to fairies, and the fairies would lead to the faith; for to Chesterton all roads lead to Rome.

Glasworthy, Bennett, Barrie, Winston Churchill, H. G. Wells, addressing an audience on Spiritualism; Max Beerbohm—all are to be met in these pages, as often as not in unfamiliar guise.

The opening chapters of this remarkable book contain a very brilliant analysis of dream theory, upon which we hope to enlarge in a later issue.

J. N.

TWO LYCEUM RECORDS

SERVICES extending over fifty years in one case and fifty-three years in another, were marked by a special meeting of the Macclesfield Spiritualist Church recently, when mass Lyceum sessions were held.

The occasion was the presentation of "Long Service Rolls of Honour" to Mrs. Pimblott, who joined the Lyceum on its first Sunday; and Mrs. Rushden, who has to her credit fifty-three years of continuous service, having held the secretarial office for fifty years, and is still secretary.

Councillor Challinor, himself one of the first scholars in the Lyceum, performed the presentation. He gave an account of his early days in the Movement, and described how both the recipients had helped him in his search for truth.

Mrs. Pimblott was the first musical conductor, and wore out the first organ, its successor and a piano, in the performance of her duties.

The Macclesfield Church has now a beautiful pipe organ, installed to mark its Jubilee.

Mrs. Rushton joined the Lyceum in June, 1882, was a regular attendant for fifty-three years, and principal officer in the Lyceum for fifty years.

These records are surely unbroken in the Spiritualist Movement, and Spiritualists everywhere will join with their Macclesfield friends in congratulating these two stalwarts on their perseverance and constancy.

CLERGYMAN'S FRANK IMPRESSION

"A CLERGYMAN'S Thoughts on Spiritualism," formed the subject of an address last Friday at the Edinburgh Psychic College. The Rev. Colin Livingston, of Glasgow, was the speaker.

People were interested to know the mind of the clergy on this subject, he said, but there were certain subjects never spoken of in the pulpit, and this was one of them. The stars and the whole physical universe were not there by chance. Everything in the universe was an extension of the activity of mind, and mind was spirit. There was a separation of mind and body when death took place. What became of mind? He was convinced by his own clairvoyant experience that spirit and mind endured, and did not vanish into space.

He was not satisfied that the Church was fulfilling its mission. It had elaborate ritual, and great discussion of things that did not matter took place. The Church, however, did not really know where it stood, and its testimony was doubtful.

A HERBAL GUIDE

ALL interested in the treatment of disease by herbal, dietetic, and psychic means should read the fascinating outline by J. Milton, entitled *The Healthy Life*, which can be had (4d. post free) from the Health Remedy Co., 30, Coronation Street, Blackpool. The book reviews the muscular, respiratory, nervous, and other systems, and is full of information.

REV. PROFESSOR SCOTT HOLLAND said: "Death is nothing at all; it does not count. Everything remains as it was. I am I, and you are you. Whatever we were to each other, that we are still."

PROGRESS IN DUBLIN

THE Dublin National Spiritualist Church is Spiritualism's one ewe lamb in the Irish Free State, and during a recent visit there we were satisfied that it has established itself in the life of the city. The Society has been in existence little more than two years, but it commands an intelligent and critical audience of influential people.

A large villa has been purchased at Adelaide Street and suitably furnished at a cost of some fifteen hundred pounds, nearly half of which has already been paid off. The premises are situated in an excellent residential area within a few minutes of the centre of the city.

We were pleased to find that the standard of evidence is high, and the phenomenal side of the Movement is well balanced by the deep interest which is being taken in the philosophic, moral, and ethical teachings of Spiritualism.

We had the pleasure of addressing three meetings under the chairmanship of an old colleague, Mr. R. A. Owen, and more attentive and interested audiences we have seldom found.

It must necessarily be that in a country like Ireland, which is predominantly Roman Catholic, the work is difficult; but the officers tell us that they have had no greater difficulty and met with no greater opposition than would be met with in this country.

In consequence of a transport strike, which took buses and trams off the roads, many of our audience walked six and seven miles to get to the meetings, and the attendances were well above the average.

The officers seem capable and business-like, and we are pleased to be able to report that a great deal of mediumship is developing amongst the members. In fact, we heard very glowing accounts of one or two promising psychics.

E. W. OATEN.

WORK BEFORE HER

MISS P. GOODWIN, of Manchester, who has completed a Scots tour, delighted the congregations at the First Southern Spiritualist Church, Glasgow, with her evidential clairvoyance and exalted addresses.

"We feel sure Miss Goodwin has a great future before her, and wish her God speed," writes the President, Mr. F. Stark.

LOSS TO HALIFAX

A VERY impressive funeral service was conducted on Sunday at the Halifax (Queen's Road) National Spiritualist Church by Mr. Roy Morgan, of Manchester. The service was held in memory of the transition of Mr. Billington, son of one of the old members.

Mr. Morgan's instructive address and convincing clairvoyance were much appreciated.

MR. N. ZERDIN'S WORK

MR. N. ZERDIN, known to many, as the founder of "The Link" Union of Home Circles, is still actively working for Spiritualism, even though he is sojourning in Brazil. The *Times of Brazil* publishes an interesting article from his pen, dealing with the problems of psychic photography.



Councillor E. Marklew

SCOTS CHURCHES AND HEALING

WRITING in the Edinburgh *Evening Dispatch*, "A. G. M." urges the Scottish Churches to establish spiritual healing centres on the lines of that recently founded at Brighton.

He says: "The Roman Catholic Church has its Lourdes. Spiritualism and other faiths profess to heal bodily disease. But where do we of the Church of Scotland stand in the matter?"

"It seems to me that there ought to be something done in the Church on the lines of the Brighton mission. If we realise that the mind has a great influence over the body, then I think something ought to be done to bring back the teaching that prevailed in the early Church. I there were a Church in Edinburgh or Glasgow where a ministry of healing was carried on such as is carried on in Brighton, I am sure it would be the means of doing great good to many people. I know there are other Churches where a ministry of healing is carried on, but these are much too emotional for the ordinary Scotsman."

"It has been said that science is the successor of the healing ministry of the Gospel. But scientists themselves do not make any such claim. Their remedies are limited to material resources. It is up to the Church to give the matter most earnest consideration, and see whether anything can be done to institute such a ministry of healing."

(Editorial Comment—page 268.)

HARRIET BEECHER STOWE (1870), author of "Uncle Tom's Cabin," wrote: "One of the deepest and most imperative cravings of the human heart as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. . . . They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters; and in every hour of darkness their voice speaks to us. . . . It is just as absurd to deny the facts of Spiritualism now as it was in the middle ages to ascribe them to the devil."

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MEDIUMSHIP IN THE HOME CIRCLE

Experiences with Communicators

By MARJORIE BELL

HAVING just finished reading the very interesting article by the Rev. Drayton Thomas in a recent issue of *The Two Worlds*, I am prompted to write of some of my own experiences in the Home Circle.

Like the reverend contributor, because of wide practical experience in my own seance room, I have been able to credit records of similar phenomena which would otherwise have taken a big lump of salt, if I had been able to digest them at all. But, unlike the Rev. Drayton Thomas, my experiences have included levitation of a medium, in one case weighing 18 stones 14½ lb., and such levitations have been made to a height of 17 ft !

Similar Cases

Because of this my copy of *Psychic Mysteries at Millesimo Castle* bears the pencilled remark, "Like H——" in many margins. "H——" is our medium.

The same book interests me because so frequently the guides explain things in practically the same words as the guides of our own Circle, when explaining our phenomena.

When I state that our medium, who has little interest in his mediumship, reads no literature on the subject, readers will understand the significance of this fact.

In recent lectures I, too, have endeavoured to point out how many—yes, literally thousands—sittings are unfruitful of evidence; those of which one reads being naturally the successful ones, and much in the minority.

A Scientific Dictum

'Was it not Francis Bacon who emphasised the necessity of noting, and recording, the negative cases, as well as the positive; and, later, John Stuart Mill who insisted on the greater importance of noting the negative than the positive cases ?

Let investigators realise the tremendous difficulties that spirit communicators face in getting messages over at all and they will learn to be patient, even as the would-be transmitters on the other side have to be.

Only two weeks ago I recorded the saying of a direct voice communicator, who has succeeded in speaking clearly and distinctly : "We do not recognise our own voices when we come like this, and we do not expect you to recognise them," he said. "We had a message for you, but it has escaped us."

Confusion Again

Withdrawing then to make room for others, he returned at the close of the sitting to utter these disappointing—but, to us, pregnant with meaning—words : "We returned to get the message, but again it has escaped us."

Was it that the necessary concentration on the production of an unfamiliar phenomenon prevented his remembering the message which he was evidently relaying for someone unable to use the direct voice "power" successfully ? A somewhat aptly analogous case is that of a person using the telephone for the first time.

(Continued in next col.)

U.S.A. ADOPTS ENGLISH PLAN

THE idea of devoting Sunday services to the expounding of the philosophy and religion of Spiritualism, and not to the presentation of individual messages, seems to be gaining in favour both in this country and in England, states *The National Spiritualist* (Chicago). There has been considerable favourable comment recently in the English Spiritualist papers on this subject.

Favourable reports have come to us from several Churches in this country which have adopted this practice. At the recent Wisconsin State convention considerable time was devoted to a discussion of this subject.

Expounding the Philosophy

Holding services on Sunday evenings without messages in no sense takes away from the sacredness and importance of the individual message. But many people who have received messages, and have been convinced of their authenticity, want to go deeper than that. They want to know something of the philosophy and what Spiritualism has to offer as a solution to the problems of the day ; whether it has a firm, solid foundation that will last, or whether it is merely something with no foundation that will soon pass away and be forgotten. These people have no particular interest in individual messages, and would be glad to attend devotional and educational services if all our Churches afforded such.

Nearly every Church has a mid-week message service, but there are few devotional and educational services. Such a service would prove to be more successful than many people think. We must wake up to the fact that Church-going and spiritually minded people attend Church for the purpose of obtaining spiritual food, comfort and knowledge, and we must provide opportunity and time to supply this fundamental need of man, or we shall fail as a religious movement.

(Continued from previous col.)

Evidence Wanted

Having read Mr. Oaten's eloquent editorial article in which he urged the necessity of impressing guides with the fact that it was evidence that was wanted, I courteously again suggested to our guides that in place of the interesting talks, which are frequently no more than those which might emanate from a stimulated subliminal consciousness, we might be favoured, occasionally at least, with evidence of survival.

Immediately I was asked, "And what would you call evidence ?" I told our friend that, not being a "telepathy fiend," I would be content with that which was known to a sitter but not the medium.

Shortly afterwards, in the medium's own voice, came a message for my father-in-law from his wife, an evidential message concerning of all unlikely things in the world—potatoes !

Who shall say, then, that courteously approached, as the writer suggested, our guides will not always try to give us that which we seek ?

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Church and Society Announcements

The Britten Memorial.

HOLLINS CHAMBERS, 64a, BRIDGE STREET, MANCHESTER 3.

The Spiritualist Library and Investigation Centre for the North.

'Phone: BLA 6840

Healing Services, MONDAYS, at 7-45. WEDNESDAYS, at 3,
Silver Collection.

GROUP SEANCES (Limited to 10 Sitters).

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

THURSDAY, May 2nd, at 3 and 7-30, Mrs. A. Lomas (Southport).

TUESDAY, May 7th, at 3 and 7-30, Mr. A. Whyman (Hanley).

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

JOHN JACKSON, Secretary.

LECTURES.

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

FRIDAY, May 3rd, at 7-45, Usual Lecture.

UNIVERSAL SPIRITUALIST CHURCH LONDON.

SERVICES AT QUEEN'S CAFE, 27, DEVONSHIRE STREET,
Off Queen's Square and Theobalds Road.

SATURDAY, at 8, Psychometry by Mr. R. R. Thornton.

SUNDAY, at 7, Address and Clairvoyance.
(After Circle).

TUESDAY, at 8, Public Circle.

THURSDAY, at 8, Psychometry.

SATURDAY, at 8, Clairvoyance.

Headquarters:—CAVENDISH CHAMBERS, 239, HIGH HOLBORN,
LONDON, W. 'Phone: Holborn 1661. Hours, 11 to 5 daily.

MONDAY, at 3, Service.

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

WEDNESDAY, at 3, Miss G. Butcher.

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

NORTHERN

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

Sunday, April 28th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mr. WAINWRIGHT.

Monday, at 8, Mrs. Briggs.

Tuesday, at 8, Circle.

Wednesday, at 8, Mr. T. Morris.

Thursday, at 8, Members.

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

Sunday, May 5th,
Mrs. BRIGGS.

Manchester Society of Spiritualists,
38, Maskell Street.

Sunday, April 28th, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Miss P. GOODWIN.

Monday, at 8, Speaker.

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

Wednesday, at 8, Miss Sellers.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, May 5th,

Mr. PARTINGTON, G.N.S.C.

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

Saturday, April 27th, at 8, Miss Goodwin.

Sunday, April 28th, at 3, 6-30, and 8,

Mrs. BAKER.

Monday, April 29th, at 3 and 8,

Mrs. Roberts.

Tuesday, April 30th, at 8,
Open Healing and Developing Circle.

Wednesday, May 1st, at 8,

Miss Bates.

Moston Spiritualist Church and
Lyceum,
Church Lane, Moston.

Sunday, April 28th,

At 10-30, Lyceum.

At 3 and 6-30, Mrs. RENSHAW.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mrs. Grayson.

Sunday, May 5th,

Mrs. WHALLEY.

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

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

SUNDAY, April 28th, at 11 and 3, Open Circles. At 6-30, Mrs. PETRIE.

MONDAY, April 29th, at 8, Clairvoyance, Mrs. Petrie.

TUESDAY, April 30th, Members' Open Circle. Leader, Mrs. Hulton.

THURSDAY, May 2nd, Members' Developing Class. Leader, Mrs. Dumville.

SATURDAY, May 4th, at 8, Open Circle.

SUNDAY, May 5th, Mr. BEN CARTER.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

65, BAKER STREET, W. 1. (Four Doors from Portman Rooms)

SUNDAY, April 28th, at 7-30, EL HAJ SKEIKH JALAL QURAUSHI (a direct descendant of Omar the Great, second
Caliph of Islam) will speak on "The Mysticism of Perfumes and the Sense of Smell." Introductory Address by the
Honorary President of the Society, Miss Regina M. Bloch.

Every MONDAY, at 8, Psychic Healing will be given under the guidance and control of Hi Wung, through the medium-
ship of Mr. P. Annan-Moir-Annan, B.Sc.

WEDNESDAY, May 1st, at 8, Mrs. Madeleine Kelland will give a short talk and demonstration of Clairvoyance.

GOLDERS GREEN SPIRITUALIST SOCIETY

THE BROADWALK HALL, 146, Golders Green Road, N.W. 11 (opposite St. Michael's Church).

SUNDAY, April 28th, at 6-30, Mrs. HYLDA BALL, Address.

TUESDAY, April 30th, at 3-15, Mr. George Daisley, Clairvoyance.

THURSDAY, May 2nd, at 8, Mrs. H. Smith, Clairvoyance.

FRIDAY, May 3rd, Healing Free. Apply Church Officers.

SUNDAY, May 5th, at 6-30, Mrs. CANNOCK, Address and Clairvoyance.

Mrs. Dolores Smith, Clairvoyance.

At 8, Miss Lily Thomas, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. (Over Noons' Restaurant.) Chancery 7678.

SUNDAY, April 28th, at 7, Address and Clairvoyance by Mr. ANDRE BERNARD.

MONDAY, at 7-30, Group Sitting. Mrs. F. Betts.

WEDNESDAY, at 7-30, An Evening of Clairvoyance by Mrs. Edey.

THURSDAY, 3 till 6-30, Free Healing. At 7-30, Developing Class.

Mr. Keith interviews daily, 2 till 6. Circles, TUESDAY, at 7; FRIDAY, at 3.

SUNDAY, May 5th, Mrs. F. M. ROBERTSON.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C. 1.

Subs., 2/6 yearly.

2d. per week per volume.

MONDAY, April 29th, at 3 and 7, Mrs. Edith Long.

MONDAY, May 6th, at 3 and 7, Mrs. Bowe.

EVERY TUESDAY, at 7, Mrs. Woodgate.

THURSDAY, at 3 and 7, Mrs. Bowe.

SATURDAYS, at 7, Mrs. Woodgate. Hours, 1-7.

TUESDAY, April 30th, at 3, Mrs. Redfern.

TUESDAY, May 7th, at 3, Mrs. Podmore.

WEDNESDAYS, at 1, Healing. At 3 and 7, Mrs. Betts.

FRIDAY, at 3 and 7, Miss B. Hearn.

Closed Sundays.

ETHEL A. KNOTT.

CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).

SATURDAY, April 27th, at 7-30, Whist Drive. Tickets, 6d.

SUNDAY, April 28th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mrs. BLANCHE PETZ.

MONDAY, at 3, Phenomena. At 8, Healing Instructions. At 8-30, Healing Treatment Free.

TUESDAY, at 8, Psychometry, Mrs. Joy Colquhoun.

WEDNESDAY, at 8, Developing Circle.

FRIDAY, at 8, Service as Usual.

SUNDAY, May 5th, Mrs. PODMORE.

SATURDAY, at 7-30, Whist Drive. Tickets, 6d.

TUESDAY, May 8th, Phenomena, Mr. Norman Ferguson. 6d.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

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

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance.

SUNDAY, May 5th, LYCEUM ANNIVERSARY. At 11-30, Service. At 3, Lyceum Session. At 7, Service. Both Morning and Evening Services conducted by the London District Lyceum Council. Clairvoyance at both Services.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, April 28th, at 2-45, Lyceum.

At 6-30 and 8,

Mrs. SPENCER.

Tuesday, at 8-15, Open Circle,

Mrs. Purvis.

Thursday, at 8-15, Mrs. Crompton.

Saturday, at 8-15, Open Circle,

Miss Richardson.

Sunday, May 5th,

Miss POLLIE GOODWIN.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, April 28th,

At 2-30, Lyceum.

At 6-30 and 8, Mrs. WILMOTT.

Monday, at 8, Open Circle and

Healing, Mrs. Shaw.

Tuesday, at 8, Mrs. Bowker.

Thursday, at 8, Service.

Saturday, at 8, Open Circle,

Mrs. Worthington.

Sunday, May 5th,

Mrs. GERSHON.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, April 28th, at 1-45, Lyceum.

At 3-15, 6-30 and 8,

LYCEUM ANNIVERSARY.

Monday, at 3 and 8,

Mrs. Greenall.

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

Wednesday, at 8, Mrs. Gardener.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, May 5th,

Misses J. and G. BARNETT.

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 28th,

Mrs. A. EXLEY.

Sunday, May 5th,

Mrs. E. GUY, A.N.S.C.

Darwen Spiritualists' (National) Church and Lyceum.

Victoria Street.

ANNIVERSARY SERVICES

On Sunday, May 5th, 1935.

Open Lyceum Session, at 9-45.

Public Circles, at 11 and 8.

Medium, Mrs. Wood, of Accrington.

Services, 3 and 6-30, Speaker:

Mrs. E. CROWTHER, D.N.U.,

of Liversedge.

Special Music provided.

Collections in Aid of Church Funds.

A Tea will be provided for Visitors.

A Cordial Invitation to All Friends.

Everybody Welcome.

Liverpool Spiritualists' National Church,

14, Dauby Street.

Sunday, April 28th, at 3 and 6-30,

Mrs. J. GREENWOOD, J.P.,

Dipl. D.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, May 5th,

At 3, Open Circle.

At 6-30, Mrs. GOW, Cert. S.N.U.

Group and Private Seances arranged

on application.

LONDON**Bowes Park and Palmer's Green Spiritualist Church.**

Shaftesbury Hall, Bowes Park.

Sunday, April 28th,

At 11, Mr. T. W. ELLA.

At 7, Miss AMY MORLEY.

Wednesday, at 8,

Mr. Charles Arten.

Sunday, May 5th,

At 11, Study Group.

At 7, Mrs. MARY E. LILLY.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, April 28th, at 7,

Mr. BEDBROOK.

Sunday, May 5th,

Mr. H. BODDINGTON.

British Magnetic Healers' Association

21, Manor Street, Ardwick, Manchester.

You are invited to our

American Tea

On WEDNESDAY, May 8th, at 3 p.m.

Several well-known Mediums have promised to be present.

Come and spend a happy time with us.

Battersea Spiritualist Church
(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, April 28th, at 11 and 6-30,

Mr. E. SPENCER.

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,

Service.

Thursday, at 8, Clairvoyance Meeting,

Service.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road

(off Wellesley Road, in rear of

Gunnersbury Station).

Sunday, April 28th, at 11, Lyceum.

At 7, Mrs. HENDERSON.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Mrs. Cayton.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, April 28th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. PRIOR.

Monday, at 7-30, Ladies' Public Circle (Gentlemen invited).

Tuesday, at 2-30, Mrs. Maunder

and Mrs. Brown, Psychometry.

Refreshments.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, May 5th,

Mrs. CLEMENTS.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W. 18.

Sunday, April 28th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance.

Miss RUTH GOLDSMITH.

Monday, at 2-30, Psychometry,

Mrs. Calway.

At 8, Healing.

Wednesday, at 8, Clairvoyance,

Mr. N. Ferguson.

Saturday, at 7-30, Psychometry,

Mr. N. Ferguson.

Croydon National Spiritualist Church,

Bedford Park, near West Croydon

Railway Station.

Sunday, April 28th, at 6-30,

Mr. DAVID BEDBROOK.

Wednesday, at 7-45, Mrs. H. Henderson.

Thursday, at 3, Ladies' Meeting,

Mr. Cockersell.

Sunday, May 5th,

Mrs. KINGSTON.

Lyceum every Sunday, at 3.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, April 28th, at 6-30,

Mrs. REDFERN.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. D. Edwards.

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

The Blind Institute, Bedford Hall, Bedford Park.

Sunday, April 28th, at 6-30,

Mrs. KINGSTON.

Address and Clairvoyance.

Sunday, May 5th,

Mr. EVANS, Address.

Miss V. R. Potter, Clairvoyance.

Every Wednesday, at 7-45,

Spiritual Healing Service.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

Fridays, at 7-30. Sundays, at 7,

Friday, April 26th, Service.

Sunday, April 28th, Service.

Friday, May 3rd, Service.

Sunday, May 5th, Service.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney.

S.W. 15. Putney 3129.

(Buses 30 and 37.)

Sunday, April 28th, at 7,

Mr. EDWARDS, Address.

Mr. Daisley, Clairvoyance.

Thursday, at 3, Psychometry, and at 8,

Address and Clairvoyance,

Mr. E. Spencer.

Friday, at 7-30, Spiritual Healing.

Sunday, May 5th,

At 11, Communion Service.

At 7, Miss E. CANON.

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 28th,

At 11-15, Mr. D. REDGRAVE.

At 6-30, Mr. DIMSDALE STOCKER.

Wednesday, at 8,

Mrs. A. Nutland.

Saturday, at 8, Whist Drive.

Sunday, May 5th,

Mrs. S. D. KENT.

Clapham Christian Spiritualist Centre.

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, April 28th, at 7,

Mrs. LINES.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mr. Chas. Wall.

Psychometry.

Saturday, May 4th, at 7-30,

Whist Drive and Social Evening.

Admission, 1s. Medium in attendance

for short private reading.

Sunday, May 5th,

Miss HERBERT.

President and Medium:

Mrs. DONALDSON.

Forest Hill Christian Spiritualist Church,
Beadnell Road, Off Stanstead Road.
Sunday, April 28th,
At 11-15, Public Circle.
At 3, Lyceum.
At 7, Mr. BERNARD RODIN.
Monday, at 8, Study Group.
Tuesday, at 3, Mrs. Raynor.
At 7-30, Healing Service.
Wednesday, at 8, Special Meeting.
Mr. F. L. Brown,
"Astrology and Spiritualism."
Thursday, at 8, Public Circle.
Friday, at 8,
Members' Developing Circle.

Hounslow Spiritualist Mission,
Corner of Douglas Road, Hanworth Rd.
(opp. Congregational Church).
Sunday, April 28th, at 6-45,
Mr. and Mrs. WILLIAMS.
Monday, at 7-30, Mr. Hammond.
Tuesday, at 8, Healing Circle.
Wednesday, at 3, Mrs. Randall.
At 8, Rev. H. Thompson.
Lyceum at 3 every Sunday.

Independent Spiritualist Church,
113, Clapham High Street, S.W. 4.
(Corner Carpenter's Place.)
Sunday, April 28th, at 3, Lyceum.
At 7, Mr. POTTER.
Address and Clairvoyance.
Tuesday, at 3, Psychometry.
At 8, Healing Centre.
Wednesday, at 8, Special Visit of
Mr. George Daisley.
Thursday, at 8, Mrs. Garner.
Saturday, at 8, Mr. Bert Camper.
Sunday, May 5th,
Mrs. DOLORES SMITH.

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 28th, at 3, Lyceum.
At 7, Mrs. GERTRUDE SKINNER.
Monday, at 3 and 8, Clairvoyance.
Tuesday, at 8, Open Circle.
Sunday, May 5th,
Mr. G. PORTER.

Ilford Psychical Research Society,
Clements Road, Ilford.
Sunday, April 28th, at 7,
Mr. A. NICKELS.
Address and Clairvoyance.
Wednesday, May 1st, at 8,
Mr. John Graham.
Address and Clairvoyance.
Thursday, May 2nd, at 3,
Ladies' Meeting. Miss R. Ward.
Address and Clairvoyance.
Sunday, May 5th, at 7,
Mr. VYVYAN DEACON.
Address and Clairvoyance.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, April 28th, at 6-30,
Mrs. WRIGHT.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Mrs. Ernest Brown.
Thursday, at 3, Service.
Tuesday, at 7-45,
Healing in Small Hall.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)
(Entrance Back of House.)
Sunday, April 28th, at 7,
Mrs. E. LAING.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cumings.
Thursday, at 8, Miss Chappell.
Friday, Healing, Mr. Rean.
Sunday, May 5th,
Madame DE BEAUREPAIRE.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, April 28th, at 7,
Mrs. NEVILLE.
At 8-30, Spiritual Healing.
Sunday, May 5th,
Mr. F. H. WALL.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Saturday, April 27th, at 7-30,
Social Evening.
Sunday, April 28th,
At 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mrs. RAYFIELD.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Mrs. Edith Clements.
Address and Clairvoyance.
Sunday, May 5th, at 7,
Mr. ERNEST HUNT.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, April 28th, at 6-30,
Mrs. EDWARDS.
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Whist Drive.
Sunday, May 5th,
Rev. E. S. B. WHITFIELD.

Kingston Spiritualist Church,
Villiers Road.
Sunday, April 28th, at 11 and 6-30,
Mrs. R. DARLEY.
Address and Clairvoyance.
At 3, Lyceum.
Tuesday, at 7-45, Spiritual Healing
Centre.
Wednesday, at 7-30, Mrs. S. Forsythe.
Address and Clairvoyance.
Sunday, May 5th,
Mr. A. NICKELS.

Little Ilford Christian Spiritualists' Church,
Third Avenue, Manor Park, E. 12.
Sunday, April 28th, at 7,
Mrs. BELL and Mrs. THOMAS, A.C.
Monday, April 29th, at 3,
Miss Joan Proud, A.C.
At 8, Dance Social.
Wednesday, May 1st, at 8,
Mrs. Robertson and Bedbrook, A.C.
Sunday, May 5th, at 7,
Mr. MARASINI, A.C.

Palmerston Christian Spiritualist Temple,
Maryland Road, Stratford, E. 15.
Sunday, April 18th,
At 11, Forward Movement.
At 6-30, Mr. G. H. DUNMORE.
Wednesday, May 1st, at 2-45,
Mrs. George.
Thursday, May 2nd, at 8,
Mrs. Meyers.
Sunday, May 5th, at 6-30,
Mr. SCOTT.

Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, April 28th, at 11,
Sunday School.
At 3-30 and 6-30,
Miss J. PROUD.
Sunday, May 5th,
Service.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, April 28th, at 7,
Miss LILY THOMAS.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, May 5th,
Mr. E. KEITH.

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 30th, at 8,
Service.
Mr. John Myers is open to take
Propaganda Meetings, giving his
service FREE.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Saturday, April 27th, at 7-30,
Concert by the Lystro Players.
Tickets: Adults, 6d.; Children, 3d.
Sunday, April 28th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30,
Mr. F. WHITMARSH, Address.
Mrs. L. Harvey, Clairvoyance.
Thursday, May 2nd,
At 3, Ladies' Meeting, Mrs. Podmore.
At 8, Mr. F. Couzens.
Address and Clairvoyance.
Sunday, May 5th,
Mr. MURRAY NASH.

Streatham Christian Spiritualist Church,
285, High Road, Streatham, S.W. 16.
Sunday, April 28th, at 6-30,
Service.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, April 28th, at 11-15,
Service.
At 6-30, Mr. ARTHUR CLAYTON
(Blind Seer).
Address and Clairvoyance.
At 3, Lyceum.
Sunday, May 5th,
Mr. BARRACLOUGH.

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 28th, at 7,
Mrs. A. SARGENT.
After Circle.
Tuesday, at 8, Group Seance for
Psychic Photography (1s.).
Wednesday, at 3, Miss Scott Hubbard.
Thursday, at 8, Mrs. L. Lindlay.
Friday, 7-9, Healing.
Saturday, at 8, Walter G. H. Spear.
Saturday, May 11th, at 8,
Mr. Horace Leaf.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library)
Sunday, April 28th,
At 11, Open Circle.
At 6-30, Mrs. LANE.
Wednesday, April 24th, at 3, Psychometry.
At 8, Mrs. Grace Kevan.
Address and Clairvoyance.
Sunday, May 5th,
Mrs. BYCROFT.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, April 28th, at 11-15,
Open Circle.
At 6-30, Miss LEONARD.
Address.
Thursday, at 8,
Open Circle.
Every Wednesday, at 7-30, Free Healing.

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Mr. H. Isted.
Saturday, May 4th, at 8,
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Sunday, May 5th, Service.

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Sundays, at 11 and 6-30,

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Tuesday, at 7-30, and Thursday, at 3, Clairvoyance and Spirit Messages.

Thursday, at 7-30,

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Sunday, April 28th,

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Sutton Spiritualist Church,

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Sunday, April 28th, at 6-30,

Mrs. D. C. WILLIAMS.

Trance Address.

Sunday, May 5th,

Mr. T. WYATT.

National Spiritualist Church,

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Ramsgate National Spiritualist

Church,

Chatham Street, Ramsgate.

Saturday, April 27th, at 7,

Mrs. Calway.

Sunday, April 28th, at 3 and 6-30,

Mrs. CALWAY.

Address and Clairvoyance.

Sunday, May 5th, Mr. H. SHARP.

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

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Friday, at 8, Miss Freda Winn.

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Hildaville Drive, Westcliff.

Sunday, April 28th, at 11 and 6-30,

Mrs. CLEMENTS.

Thursday, at 8, Service.

Sunday, May 5th,

Mr. EDMUND SPENCER.

Worthing Spiritualist Church,

Grafton Road.

Sunday, April 28th, at 11 and 6-30,

Mr. HAROLD SHARP.

Thursday, at 6-30, Mrs. Worsley.

Sunday, May 5th,

Mrs. RUTH DARBY.

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Address.

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