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**F. W. H. MYERS' MESSAGE**  
FAMOUS SCHOLAR'S DEFINITION OF PRAYER

By Miss E. B. GIBBES

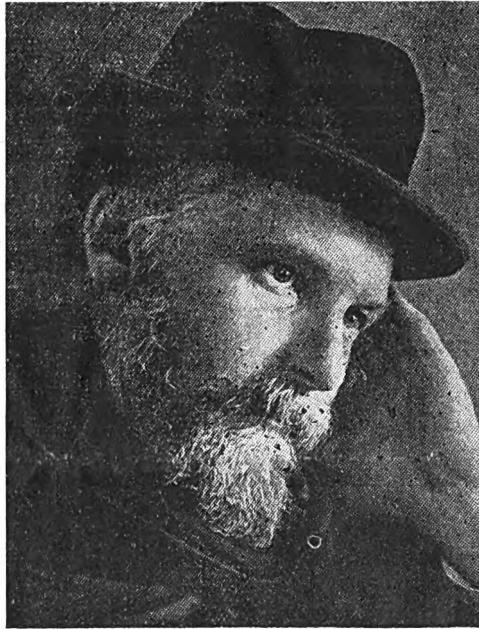
In the course of her address at the Deansgate Picture House on Sunday, April 14th, Miss Geraldine Cummins spoke of her three books—"The Scripts of Cleophas," "Paul in Athens," "The Great Days of Ephesus," which were received through automatic writing. She then alluded to "The Road to Immortality," a work which purported to be communicated to her by the late F. W. H. Myers, and is an account of the after-life.

Sir Oliver Lodge wrote a Foreword to this book, expressing the opinion that it was in many ways characteristic of Myers, and worthy of his intelligence. Miss Cummins said that she had received a further unpublished series of essays from this communicator which gave a more detailed account than the previous work of the future life. She then quoted an extract from one of these essays which describes how fate may be altered by prayer. It runs as follows:

"I am not a determinist. I do not hold that all things for all time are written, and cannot be changed. Fate may be altered by prayer, but not quite in the manner that is generally supposed. It is changed through alteration in the character of the man; alteration that no longer makes trial and tribulation necessary as a concrete experience.

Prayer uttered with the whole being, and from a contrite heart, inevitably reaches to the Supreme Mind, and, as inevitably, the spirit flows back, the moulding inspiration from the Divine following the channel graven by the one who made it through the prayer he has thus sent out to the infinite. This Holy Spirit, mingling with the inner being and summoned

by heart-felt desire, alters the whole man, softens the crudities, gives beauty to the misshapen mind, cleanses the soil of the soul, and gives strength where there has only been weakness.



F. W. H. Myers, in many respects a martyr to the new science of Psychical Research.

Thus fortified, this earthly pilgrim has overcome that error in his nature for which the trial or affliction he so dreads has been prepared. He has wrested deliverance from

that disaster through prayer and through the power of its utterance alone.

However, prayer in its highest and most lofty form, is neither supplication, entreaty, nor praise. It is the intimate communion between a son and a loving father. The son seeks the advice and counsel of the elder, for he is, to the youth, the very fount of wisdom.

The prayer for wisdom, for right judgment concerning truth, true action in all affairs of life, right thinking in every hour of the day; for these gifts let us pray continually and with fervent desire. Let us also ever bear in our minds the conviction that prayer means, in its essence, that relationship between a youthful, inexperienced son and a wise and loving father who is ever ready to give counsel."

Myers goes on to write of perfected prayer, and describes how it may be cultivated and finally lead man to know mystical experience. I will merely quote the final paragraph: "All men, sceptics and church folk, may essay to climb in this manner from out of the valleys of self, and may, according to their capacity, thus escape from space and time, and feel at last, the beating of the eternal rhythm of the universe. 'Be still, and know that I am God.' These words can draw you even while you live on earth into the great Hereafter. You may not travel far, but you may in a few rare moments, experience the divine state which those dis-carnate beings who are near the end of their journey, realise supremely in the greater awareness that cannot be imaged in words, that passes all human understanding."

Finally, Myers writes of prayer in the Valley of Desolation as follows.

(Continued on page 314, col. 2)

EXCLUSIVE ARTICLES AND NEWS ON SPIRITUALISM

# HOW THE LAW OBSTRUCTS

## Acts Which Foster Deceit and Abuse

By RONALD McCORQUODALE

IT is not sufficiently realised that the scientific investigation of mediumship is hampered by the professional antagonism of the Law. The menace of legal proceedings whilst an appropriate deterrent to the fraudulent is also an unfortunate hindrance to the supply of genuine phenomena. The Law in relation to these matters is most unsatisfactory, and mediums are at a peculiar disadvantage for the fact is that at any moment a Mrs. Leonard is liable to the same legal procedure and conviction as the most insignificant and vulgar fortune-teller. Such an ambiguous state of affairs is lamentable, and calls for revision and more precise formulation of the legal position relative to the exercise of psychic faculty.

From time to time, and sometimes by concerted action, legal proceedings are set on foot by the authorities against professional mediums.

### How Convictions are Secured

The requisite evidence is furnished by detectives, journalists or "agents," who have secured sittings with the defendants, and the prosecution takes place under an Act of George IV. directed against "vagabonds" and "fortune-tellers." This degrading method of securing a conviction has been exposed and attacked by many critics, and I will not deal further with the "questionable morality" of such procedure.

Prosecution takes place under the Vagrancy Act of 1824, and magistrates usually maintain that the essential part of the legal offence is the medium's claim to "foretell the future"; and this is accentuated and aggravated by the "intention to deceive," or the acceptance of payment. During an epidemic of legal medium-baiting in 1917, men and women were sentenced to heavy fines up to £50, or imprisonment because they were said to "foretell the future."

### The Legal "Offences"

Now, according to the wording of the Vagrancy Act, it is precisely the foretelling of future developments that is the legal offence. The describing of departed spirits, or communication with the dead or reaching into the past, does not seem illegitimate, but what is evidently illegal is the prophesying or foretelling of future events. Now, surely this seems childish, and, in any case, what is there intrinsically wrong about foretelling the future if future events are psychically determined by some kind of premonition?

A little reflection might cause magistrates to remember that all the official representatives of organised religion are regularly engaged in foretelling the future and are well paid for their services. And why are national newspapers not prosecuted for publishing astrological forecasts of the future on which many people act? To peer into the future by any means, whether it is said to be psychically or astrologically, is evidently forbidden, and is considered to be an intention to deceive. The so-called "sport" of the race course—as many of us know to our cost—is built upon an elaborate

and extensive system of prophecy for payment—whether the forecasts are made in the columns of respectable newspapers, or in the circulars of professional tipsters. Nor can we dissociate the many "pledges" that disfigure political elections from the same suspicion for these are prophetic anticipations

It is high time this old Act of 1824 was deleted from the Statute Book, and revised, and brought up to date. For the development of serious Psychical Research and the scientific investigation of what is regarded as genuine mediumship by numbers of eminent men was surely never anticipated by the promoters of the "Vagrancy Act." The kind of thing this Act was meant to effectively deal with was, surely, never intended to apply to the very different situation created by the scientific study and discovery of genuine mediumship. Two entirely different sets of circumstances arise, and what is designed to check vulgar deceit was not intended to apply to what operates in a higher atmosphere.

### No Legal Redress

Of course, much deliberate deceit, fraud and what may be termed vulgar "fortune-telling," has always been admittedly associated with mediumship, and has hidden under the name of Spiritualism, which, owing to its many distinguished advocates, has gained a position of respect and dignity. Such an unfortunate position undoubtedly exists, but so far from the Law helping us, it has itself created this ambiguous position.

Therefore, in the present state of the Law there is no discrimination, and all mediumship is classed alike—good, bad and indifferent

since such a possibility of genuine psychic faculty is not admitted. No provision is made for the exercise of genuine mediumship as distinct from what is obviously common deception.

### Reform Overdue

Of course, prosecution of reputable mediums or well-established psychic centres is extremely rare, as the authorities do in effect recognise or distinguish between what may be termed the vulgar and cheap, and that which commands respect. As *John Bull* states, there is a kind of "gentleman's agreement, or understanding" on these matters between the chief constable of a city and recognised Spiritualist bodies, as represented especially by their National Union. Nevertheless, as the Law stands, serious Psychical Research and reputable mediumship are menaced by legal proceedings at the behest of vindictive interests. The legal position should be recast and remodelled on the lines indicated by the Spiritualists. For no one is more anxious to suppress a fraud and deception than the Spiritualists.

As it is, the kind of psychic experiences to which eminent cultured people bear witness may be considered illegitimate from a legal standpoint. And this is so despite the distinguished legal testimony we have to the genuineness of things which, according to the Law as expressed in the Act of George IV., can only be classed as "pretence," "deceit," and "offensive." When men of acknowledged eminence in their professions—scientists, philosophers, doctors, lawyers and literary men—bear witness to the serious recognition of mediumship and assert that such practice can be, and is genuine—then, surely, the anomalous legal position should be rectified. For in so testifying these vast number of brilliant advocates—men like Sir Edward Marshall-Hall and Sir Oliver Lodge—go beyond what the Law admits or recognises as expressed in the Vagrancy Act.

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# SCIENTIST'S PSYCHIC EXPERIENCES

A Revealing Article

By LOUIS YOUNG, B.Sc., N.I.T.E.

*Late general manager T. A. Edison, governing director National Gramophone Co. Ltd., Technical expert, Pathé Frères Columbia Co. Director Tucker Manufacturing Co. Ltd., etc.*

I HAVE been a Spiritualist for over 30 years, and I have witnessed all kinds of phenomena, and I have noticed how persistently our spirit friends stress the fact that "there is no death." But Spiritualists generally find it difficult to find believers—that is to say to convince people unless they can themselves experience the phenomena in its various forms. However, whilst I do not expect the lay mind to appreciate the following, yet I think it may sow a little seed, and cause people to investigate our cause.

I was for some years connected with a society which included in its membership some of the best known scientists of the day, and here follows a description of some of the phenomena which occurred at our seances.

It must be understood that all these phenomena appeared in a red non-actinic light, such as is used in photographic dark rooms, and in the presence of from 20 to 30 persons of both sexes, all of whom could see and hear all that was taking place. It think it necessary to mention this, because when I have been lecturing on the subject of Spiritualism, I have been asked if everybody in the seance room saw and heard the same thing.

## An Unusual Seance

On one occasion we were informed that a certain royal personage and a friend of his, were coming to a seance, and that it was the desire of this royal personage that we should sit dressed as nearly as nature made us—of course, compatible with decency. The reason for this was that the personage had been told that the phenomena, or materialised forms, "borrowed" their clothing from the sitters, and he wanted to see what would happen if the sitters wore no clothes, or as little as possible. We sent out for a couple of dozen bath towels, and the ladies and gentlemen undressed in different rooms, donned the towels, and the seance took place in the ordinary way. The phenomena appeared in the usual manner, except that some of the female materialised forms emphasised the occasion by clothing themselves in greater folds of the usual lacy, filmy garments. This seemed to disprove the theory that the clothing of the phenomena came from the sitters.

A spirit of a young man was most persistent in his appearance before me, and insisted that I knew him, and gave his name as George Young. I told him that I had a brother George who was still living, and that I did not know him. At this the materialised spirit seemed to be rather upset, and kept saying: "You do know me." At length, and after a dozen

appearances at different times, I remembered another branch of the family of the same name, but no blood relationship. I made inquiries, and found that the "George Young," who so persistently appeared, was one of this family related to me by marriage, so that the next time the spirit came, I thanked him for coming, and told him that I now knew who he was and that I had communicated with his family, and informed them that he had "returned." This seemed to give the spirit great pleasure, and he touched me on the forehead and smiled.

Strange to say, I never saw him again.  
**Materialisations**

At every seance my two spirit guides never failed to materialise, and stood before me smiling. My male guide told me that his name was Simpson, and that he had been a doctor in Norfolk. He was a man standing about six feet with a jolly round face, smiling blue eyes, and looked of an athletic build, but of gentle nature. The female guide gave me the name of "Eleanor." She was always dressed in black, and stood in front of Dr. Simpson, her head reaching as far as his breast. They both spoke to me, and used to conclude their little talk with: "God bless you." I generally sat next to Mr. Ernest Sinclair, and I frequently saw his spirit guide who, in this life, had been a monk, and truly he had that monkish, ascetic look about him. He never seemed to smile, but he was very particular to see that he was spoken to.

One of our visitors was a son of Antoinette Sterling, and often Madame Sterling's materialised spirit sang to us accompanied by our organist, and I may say, the voice was the loveliest I have never heard.  
**Materialised for Two Hours**

One of our members was a well-known American patent agent, and he and his wife frequently attended our seances. They always



*By Courtesy of*

*[Psychic Science.]*

Mr. Young's personal experiences recall the adventures of the great scientist Sir William Crookes, who secured this remarkable picture of the materialised form of "Katie King."

sat at the extreme end of the half circle of sitters. The first spirit to materialise was their little daughter who stood close to her mother, and held her hand and talked in a childish voice. This child remained materialised to the end of the seances, that is to say, for from two to three hours. I saw that child grow up and lose her baby talk. Sister Amy, a very beautiful spirit, said she was teaching the child, and that she was making good progress.

One of our regular spirit visitants was a French girl. She called herself "Cerise" (Cherry), and always spoke in French. The most remarkable part about her speech was the way it sounded. As I was the one who generally "entertained" her, I tried to find out from her how it was her speech, although grammatically perfect, sounded so unnatural. She could tell me "rieu du tout" about it, so I experimented, and found that if one spoke into a drinking glass, it would match her voice. Why this was I do not know. "Cerise" said she came from the west coast of France, and had passed over before I was born.

At times we had a thick German voice break through. The German was of the south, and sounded much like Dutch, but we were never able to find out our spirit friend's name.

At another time a spirit came to a lady, and requested her to take a message to his brother

*(Continued on page 320)*

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# DOES GOD CARE?

## A Spiritualist View-point on an Ancient Problem

By W. H. EVANS

"The eternal God is thy refuge,  
And underneath are the everlasting arms."  
—Deut. xxxiii.

"**I**'VE heard it said that God doesn't like poor people. I wonder, I wonder. Goodbye!" Thus did Mr. J. H. Matthews close his recent broadcast speech in the series, "Would You Change?"

The speech was a moving recital of struggle and apparent failure. I say apparent, for his spirit is still strong though weary, as one would expect. It was a tale that could be duplicated in thousands of lives; a tale full of regret for the passing skill of cunning hands and of gloom as to what will result from the mastery of the machine. I thought of the old curse of the psalmist, "Make them like a wheel!" In these days of machines it would seem the curse has come upon us. The wheel is our master, and we are becoming "as stubble before the wind." Over the earth the blasts of heaven sweep and men run about in confusion, putting their faith in more wheels: in guns, ships, aeroplanes, motor-cars. Wheels! Like Ixion, civilisation is bound to the wheel. It turns, and in so doing grinds the bones of nations into the meal of bitterness; its whirring creating confusion of mind, or making men drunk with the pride of achievement. What greater curse could the old psalmist utter against the enemies of God? Make them like a wheel! Drive them "as stubble before the wind." Fill them with pride and destroy them.

### Threat to Civilisation

All this is involved in the old curse, and Mr. J. H. Matthews, in speaking of the passing of handicraft, said "I believe the machine will destroy civilisation." To which my mind echoed "I wonder."

This is but preliminary to some thoughts which this talk set a-dance in my brain. As I listened to Mr. Matthews the question so often asked by men, "Does God Care?" came into my mind. Does He? Faith will at once declare that He does; but Reason cries proof, and will point to the present state of the world, and ask where is there any evidence of divine guidance? The nations prate peace, but lay up arms against the day of slaughter. Men are still under the dominion of self, and contending interests are locked in deadly embrace, though, for the moment, fair words and diplomatic politeness hide motives. No one is deceived, there is a warfare of ideas. In the mental realm there is no rest. Ideals clash with the coarser realisms of a self-seeking world. The saviours of the race are still crucified on crosses of gold, though, happily, their voices are becoming stronger. Still, the great enemy, ignorance, stalks abroad, and men are blinded with the urge of their selfish instincts. It is, alas, a true picture. Reason must look wide-eyed at the world, and demands to know in practical terms—*Does God Care?*

Here we have to broaden our concepts, and ask what is meant by the term God. While the mystics are aware of that immanent Presence, it is not the common realisation of mankind. Reason will declare that the belief in God has

enslaved millions of the race and has delayed progress: that those who believe in God have often been those who have been most ruthless in their exploitation of the weak. Did not the believers in God introduce child labour into our mills and factories? Have they not said to any who revolted, "Be content with the position into which it has pleased God to call you?" How cunningly God has been made the scapegoat for man's sin! For what men conceive God to be, and what He is, is vastly different. To which someone will say, "You are now thinking of what you think God is." With all my heart, but is it not so with other conceptions? Let me get on.

### There is Reality

Despite the misuse of religion the central core is sound. *There is reality.* We cannot deny it without denying our own existence. That some measure of that reality has found expression in the religions of the world, we know. The mistake which has been made was to regard the revelation of religion as final. An intelligent reading of our Scriptures portrays the growth of the idea of God and the spiritual consciousness in man. To say that it reached its peak two thousand years ago is wrong: evolution is an eternal process, and is still going on. The peak reached two thousand years ago was a promise of greater things. We have to enlarge our conceptions of God, and not be content with what the past has given us. Maybe the wheels of progress will yet take us beyond the era of suffering to one of joy.

Strangely enough, it is science which is helping us to nobler conceptions of God. It has enlarged the universe and in its conflict with religion has compelled it to a review of its beliefs. If scientists have doubted the existence of God, it is rather the existence of a local personal being centralised somewhere above the earth who occasionally came down to speak to man, and even to order slaughter or to send pestilence. Science has not found such a being, but it has come face to face with fundamental reality, and has shown us that it is everywhere manifest, and expresses itself intelligently in the smallest as in the greatest.

### Infinite Intelligence

Perhaps some will question this term, "expresses itself intelligently." But is there not intelligence in the beauty of a diatom, the wing-cases of an earwig, and in all the myriad forms of life with which the earth is full? Is there not displayed intelligence in the mathematical precision of the universe? Those wide spaces of sky are but the skirts of God adorned with jewels at eventide. Jewels which are worlds and suns. The astronomer sees in their positions and orbits the expression of mathematical law. Mathematics is the science of numbers. The discovery of this science was made by man, that is mind, for it is mind in man which thinks, reasons, and has faith.

Is it any wonder Sir James Jeans said "The universe begins to look like a great thought!" If so, who is the thinker? We

are compelled to believe in the fundamental reality. We may dispute about conceptions of it, but the reality is, and no one argues about *that*.

But if we call this reality God, as religion does, and declare that it is conscious, as any conception of the universe as a great thought must imply, is it personal in the sense that it cares? That is the question. Now this involves the idea of separateness. It is deistic rather than theistic.

It rules out divine immanence. You cannot separate God from the universe. God is a and in all. Reality is the universe seen and unseen. God is Reality. All life expresses God. We express it. In us reality functions intelligence, will, reason, faith. It is all the and infinitely more. But someone will say "You take God from me." No, I restore Him to you. You have been worshipping a picture in your mind, now you may realise God yourself. Have you realised your unity with life, with your fellow-man? If you have, you will realise that everyone who asks "Does God Care?" is himself expressing the care of God. But to what shall we pray? If I am to accept the logic of your statements I am an expression of God; why, then, should I pray? Will not God act whether I pray or not? He will. Like many other things our conceptions of prayer need revising. Prayer is the natural utterance of the soul. It is the realisation of inner powers which seek expression. Aspiration is a reaching up, inspiration is a flowing in. Prayer is a means whereby inflow is made possible. You may sink a corked bottle in the ocean and hold it under water, but it won't fill. Take out the cork and it fills at once. Well, prayer is a means of opening the soul to the inflow from the Universal.

### The God Within?

Remember that if you are an expression of God you are not *all* of God: there is an Infinite Being around you, the ocean in which you are sunk. Prayer is not in the words you utter, but in the spirit in which you express yourself. You may recite all the prayers in a Prayer Book and be no better. You may pray in all sincerity, "God be merciful to a sinner," and be at once renewed with the spirit of righteousness. No, the larger conceptions of God do not destroy faith, or prayer, or aspiration, or any of the noble things of mind or soul, it quickens them, makes them alive!

My answer, then, to the query "Does God Care?" is that He cares in every human heart that seeks to help forward the process of evolution. We are evolving gods. If we are some hindrance to the process, let us strive to get behind that, too. We must get our relativities right. We shall find that what seems to us a hindrance is a means of testing and trying out; the necessary fulcrum to the lever of progress. I am confident that if we could only get above the murk and gloom of earth and see the whole field we should be heartened and not depressed, as we so often are. We should then seek to intelligently co-operate with the process, and not do blindly as we so often do.

And if the views here expressed are not settling, then I can only say they are so of purpose, for I wish to make my readers think and not merely accept what I say.

# THE POLICY of the SPIRITUALIST CHURCH

Mr. J. B. M'INDOE

replies to the

Rev. C. DRAYTON THOMAS

J. B. M'Indoe



Rev. Drayton Thomas

The address by Rev. C. Drayton Thomas, to the London District Council of the S.N.U., and published in *The Two Worlds* under the title "Our Policy—to include or to exclude?" seems to have caused some misunderstanding of the position of the Union.

Mr. Thomas says we "are faced with the fact of disagreement among ourselves as to the best method of raising men to higher levels." This is not so. Members of the Union are agreed that the best method is to allow men to select for themselves the teachings and the ideals which best suit their individual needs.

But others remain outside the Union because we do not insist upon One Man's life as the supreme example, or His teaching or some particular interpretation of it, as the one essential.

### Always the Union's Policy

Mr. Thomas says "I wish that the S.N.U. 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."

May I say that that has been, and is, exactly the policy of the Union?

Mr. Thomas is a subscribing member of the Union. The application form for such membership contains the following summary of the objects of the Union:

The Spiritualists National Union is an organisation of Spiritualist Churches, Societies, and individual spiritualists. It exists to obtain recognition of the religious aspects of Spiritualism; to secure freedom from legal prosecution of mediums demonstrating psychic phenomena, while working under the auspices

of properly-constituted Spiritualist Churches or associations; to develop and encourage Spiritualist investigation and research; to foster international relationships with the Spiritualists of other countries.

### Our Seven Principles

In becoming a subscribing member, Mr. Thomas signed a declaration of acceptance of the Seven Principles. The form states: "In accepting the Seven Principles of Spiritualism, full liberty of interpretation is assured."

Mr. Thomas says: "only three among the Seven Principles are peculiar to Spiritualism alone—viz., 'Eternal Progression,' 'Reality of communication with the departed,' and 'the automatic result in the Hereafter of the causes we set in motion here.'"

He proceeds: "These correct the old misunderstandings about eternal punishment, the supposition that the dead sleep till some far-off day of judgment, the ideas of salvation which disregard conduct and personal character."

### Essential Items

It seems to me, then, that Mr. Thomas at least—whatever some others who call themselves Spiritualists may think—agrees that these three principles are essential items in the beliefs of Spiritualists, and with that view I agree.

I know of nothing in the constitution of the Union which prevents anyone holding these beliefs from becoming a member of the Union, nor which prevents him from holding any other beliefs which he chooses, and which he does not find at variance with these.

I have a very high personal regard for Mr. Thomas, and for the courage and sincerity with which he expresses his opinion, and write this merely to correct possible misunderstandings of our position.

### OUR READERS' VIEWS

## THE PHILOSOPHY OF SPIRITUALISM

The letter from the Rev. C. Drayton Thomas, raising the question: "What is the Philosophy of Spiritualism?" is a reminder of the need for precise and vague thinking.

Before we can answer the question: "What exactly is this Philosophy?" we must have a clear understanding as to what we mean *exactly* by a philosophy of anything. In fact, we must have this before we can even answer the question: "Has Spiritualism Any Philosophy?"

The following definitions from Webster's dictionary may serve as a sort of foot-rule to those who may like to express opinions upon the question raised.

"Philosophy: Literally, the love of wisdom. In actual usage, the knowledge of phenomena as explained by and resolved into causes and reasons, powers and laws."

In more general application, and usually with the

or a, *philosophy* denotes a systematic body of general conceptions, ordinarily with the implications of their practical application. Thus, we speak of the *philosophy of art*, or of a *philosophy of conduct*—or the *philosophy of Spiritualism*.

To *philosophy* in the wider sense given above, Spiritualism can merely contribute phenomena to be "explained and resolved into causes and reasons, etc." Mr. Drayton Thomas's question applies to the second definition, where the definite or indefinite articles may precede the word "philosophy."

I will leave it to others to explain exactly what is the Philosophy of Spiritualism which can be said to denote "a systematic body of general conceptions, with the implications of their practical application."

I would just remark that a philosophy does not consist of "philosophizing."

London, S.W. 7. JAMES DOUGHTY.

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"THE TWO WORLDS" BOOKSHOP

## S.N.U. CHURCH NEWS

By FRANK T. BLAKE

*Annual Meeting Propaganda.*—The Northern District Council are planning propaganda meetings in a number of towns at the conclusion of the Annual General Meeting, to be held in the Heaton and Byker Church, Newcastle-on-Tyne, on July 6th and 7th this year. So far meetings are projected at Heaton and Byker, South Shields, Bedlington, Whitley Bay, North Shields, Gateshead, and Seaham Harbour. And if other Churches desire to participate in the arrangements early application should be made to Mr. P. Hammill Baldwinson, 39, Kingsley Avenue, Monkseaton, Northumberland. The Consultative Conference this year will provide opportunity for those who are concerned with the future expansion of the activities of the Union and Churches. Much has been heard of the immense growth in the number of avowed Spiritualists. Estimates of these new believers vary between one and several million in Great Britain. The statistics of Church membership disclosed by successive Annual Reports, shows that our Union and Churches are not securing a fair share of these new converts. That is the problem posed for the Sunday afternoon. Bound up with this major question will be suggestions for securing greater efficiency in our platform service, both in speaking and demonstrating.

A large-scale map of Great Britain will be on view in the Conference Hall, marked to show our centres of great strength, the weak areas, and the still virgin ground, which should act as a stimulant to the District Councils to engage in fresh propaganda leading to the creation of Churches in new areas.

*South Midlands Propaganda.*—A successful meeting of the South Midlands Subsidiary Group was held at the Brownhills Excelsior National Spiritualists' Church, Walsall, followed by a Propaganda Meeting, on Saturday, 27th April. The chair was taken by Mr. B. P. Membery. The propaganda meeting which followed was a welcome revival of the earlier days of Spiritualism in the South Midlands, and pointed to a much brighter future than has been the case in recent years. The speakers included Mr. B. P. Membery, of Birmingham, President; Mr. Raymond Oakley, of Stirchley, Secretary; Mrs. L. Herring, of Stirchley, Assistant Secretary; Mr. Hardwick, of Walsall, Treasurer; Mr. Wilkes, President of Darlaston Church.

Clairvoyance was given by Mr. P. Langley, of Birmingham, Vice-President, and Mrs. Blewe, of Bloxwich; Mrs. Griffiths, of Cannock.

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## THE KING'S MESSAGE TO SPIRITUALISTS

The following telegram was sent from the afternoon session of the L.D.C. Convention: "The London Spiritualists of the Spiritualists' National Union Meeting in Conference at the Friends' House, Euston Road, send loyal greetings to their Majesties and wish them health, peace and prosperity." —J. M. Stewart (President).

A reply was received during the evening session which read:

"The King is much gratified to receive the message of congratulation which you have sent on his 'Silver Jubilee,' and I am desired to express His Majesty's warm thanks to all who joined in these good wishes."—CLIVE WIGRAM.

### F. W. H. MYERS' MESSAGE

(Continued from front page)

"The ordinary man may live for many years contentedly, meeting with small joys, small annoyances, and sorrows. Nothing, however, disturbs the even tenor of his regular life of work and play. But, whoever he may be, there will probably come at last, a time of stress, of grief, or of severe illness, or perhaps, of grave economic loss. At any rate, he is suddenly shaken out of his groove, and becomes aware of his weakness, of his essential Spiritual loneliness. For him, then, there is no human aid and, either without God or with God to succour and help him, he must face the stark fact of his littleness and his need. But, how may he find Him in that night of his soul? How may he come gropingly through the darkness, and discover the Invisible One, even in this valley of desolation?

Only through prayer, as Christ prayed, will he find then that he is not alone. Only by confessing essential need or by repeating the prayer of Our Father will he overcome, and discover that his solitude is filled with the Pervading Presence, and that God goes with him through the night.

Once he is thus linked with His Father through prayer, his petition will be answered and misery will fall from him like a garment. Then his soul will be exalted, will expand, and in that moment of complete self-forgetfulness, be endowed with strength and with resolution such as it has never known before.

Prayer, therefore, and the conviction that it can bring with it of the imminence of God, is, perhaps, of all devotional acts, the most momentous in its consequences for the soul.

Father, if Thou be willing, remove this cup from me. Nevertheless, not my will but Thine be done.

When man must face Calvary within the brief span of his earthly life, let him utter these words from the depths of his agony; repeat them again and again, and, assuredly he will come through scatheless and triumphant."

**HOLMDAKOPIN**  
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for Spiritualists. . . . .

See Back Page.

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## THE CHURCH IS AT THE CROSS-ROADS: ANOTHER POINT OF VIEW

# Challenge to Superstition

The attitude of the Church to Spiritualism, and of Spiritualism to the Church, has been reviewed in several articles in recent issues of "The Two Worlds." This week we print a new point of view which is virtually that of no compromise. Do you agree?

By DAVID R. S. SMITH, G.N.S.C.

THE Church, as constituted to-day, is merely modernised superstition. Spiritualism, to be consistent, can have no part in her. This fundamental fact was realised by the pioneers of modern Spiritualism. At present there is a tendency to submerge this aspect of the New Revelation, in order to make it more acceptable to Orthodoxy. This would be commendable if it were not that in the process we are sacrificing principle. Spirit teachings strike at the very roots of orthodox doctrines. The Church cannot accept Spiritualism and maintain the integral superstitions she sponsors.

This fact is not sufficiently grasped by orthodox converts to Spiritualism, who practise Spirit Communion, but continue to preach Christianity. What could be more inconsistent in Spiritualism than addresses propagating the doctrines of vicarious atonement, the Virgin birth, and the Resurrection of the physical body? Such doctrines are borrowed from Romanism, which adopted them from Paganism. Such offenders are not only to be found among Christian Spiritualists, but also in Churches affiliated to the Spiritualists' National Union. They even go so far as to display in their meeting places crucifixes and Roman Catholic paintings.

To the investigator into Spiritualism this state of affairs creates confusion, and often ridicule. He reasonably argues that if our philosophy is similar to the Church, why the need for a separate religious organisation? The phenomena, which the Church does not accept, could be demonstrated on a week-night, or confined to the home circle. There is logic in such an argument.

#### Example of the Pioneers

The pioneers of Spiritualism cut themselves adrift from the Church, not only because they were denied the right to communicate with the Unseen, but because the fundamental superstitions of the Church were not acceptable to them. What the pioneers failed to perceive was the possibility of the Movement they had founded becoming permeated with orthodox doctrines. Anyone who doubts the existence of this danger would do well to visit a Spiritualist Church composed principally of converts from the orthodox Church, and contrast their services and activities with those of a Church principally made up of ex-Lyceumists.

The Rev. G. Vale Owen wrote: "Unless the Church accepts our standpoint, it will be disastrous for the Church." But the modern

Churchman realises that it will be equally disastrous if the Church does accept our standpoint. In accepting Spiritualism (and by Spiritualism I mean its philosophy, as well as the evidence for survival) the Church would require to uproot its foundations. What would this involve? Discarding the belief that the Bible is infallible. Dispensing with the doctrine of the Trinity. Regarding in true perspective the evidence that since Man was not created perfect, there could have been no Fall, and consequently no necessity for an Atonement. The philosophy of Spiritualism exposes these superstitions of orthodoxy, just as Jesus exposed the orthodoxy of two thousand years ago. Is it any wonder that the Church will not face up to the implications of Spiritualism?

Let us, as Spiritualists, face the facts. It is true that notable clergymen, such as Canon Campbell, the Very Rev. Dr. Norman Maclean, and the Rev. V. G. Duncan have investigated our phenomena, but have consistently kept their investigations outside their sphere of religion; just as they might study botany or astronomy as a passing interest. What value are such investigators to the cause of Spiritualism? With all due respect to them, I venture to say, of no value. How can they be of service? They are fettered to their profession. They dare not preach Spiritualism. Spiritualists make the great mistake of confusing the clergy with the Church. They forget that the Church is composed of congregations, and the clergy only their representatives. The clergy must preach what their congregations want. The plain truth is the congregations don't want Spiritualist philosophy, hence the great silence of the clergy. There is only one exception to this, the Church of Rome. Here the clergy dictate policy, and not their congregations.

#### Not Spiritualism

It is true that a few clergymen have written books relating their experiences in the seance room; attended our propaganda meetings, and testified to the truth of man's survival; but we must not forget that survivalism is not Spiritualism.

Why should we, as Spiritualists, continually beg the Church to inquire into our case? We hold out to them the "blessed hope" of smashing materialism, forgetting that the philosophy of Spiritualism is equally destructive to orthodoxy. The fact is, we have nothing to gain by the Church's recognition, and the Church has less.

Recently a local clergyman in Rutherglen preached a sermon in which he said: "When you visit the cemetery, and lay flowers on the graves, your dead are not there." Several of his congregation were amazed at what they regarded as their clergyman's "admission of Spiritualism." Now, as a matter of common sense, it was nothing of the kind. The main body of orthodoxy have always regarded the soul of man as having an existence apart from the physical body interred in the tomb. Hence the necessity for Heaven and Hell. It is a mistake to interpret every utterance from the pulpit referring to an "after life" as an admission of Spiritualism.

#### Halfways

Some may argue that our cause is helped when clergymen investigate, and have the courage to condone our investigations. This is not enough. We admire the Salvation Army when they go to any length to save a man's physical body from a physical hell, but we cannot admire them when they teach that God will condemn men's souls to everlasting punishment. So it is with the clergy who investigate our phenomena, and admit it. They are only halfways.

Spiritualists would be well advised to get on with their job of propagating the philosophy of Spiritualism. Leave the Church to work out its own salvation. Why should we modify our philosophy to make it more acceptable to Church people? This is cowardly. Give the Church the whole truth of Spiritualism. If the Church cannot accept Spiritualism in its entirety we should be better without her.

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FRIDAY - - May 17, 1935

THE EVOLUTION OF  
TRANCE MEDIUMSHIP

By ERNEST W. OATEN.

I HAVE many times been asked to outline my experiences as a trance medium. May I say a word as to my qualifications? For about 16 years—from 1896 to 1911—I addressed hundreds of meetings in all parts of the Kingdom, as a trance medium; in a very large percentage of cases, allowing the audience to select the subject, I spoke without any preparation, and during the delivery of these addresses I was totally unconscious of any word being spoken.

In early boyhood I must have been somewhat psychic. As a very small boy I was accustomed to see forms, particularly as I was in bed. I had no fear of them for they were always benevolent, but when I happened to mention them my parents seriously admonished and even punished me, believing I was untruthful, with the result that the experiences gradually ceased.

In due course I drifted into Agnosticism, and it was in February, 1892, that my attention was drawn to Spiritualism. I spent some three years investigating, and attended circles with no thought of developing mediumship. I joined the Church choir, and often surprised myself by dropping to sleep during the service, which caused me much annoyance. Once or twice in my own circle I was seized with a tremulousness, and my body writhed and contorted. I could not understand it, as my mind was always active. When watching a medium pass under control, one often sees writhings and contortions suggesting pain, but I can testify that in no case did I experience any unpleasant sensation. They are automatic, muscular reactions, no more and no less.

One Sunday afternoon, while acting as conductor of the Lyceum, I was closing the school, announced the hymn, and suddenly experienced a fainting sensation. I struggled back to consciousness, and found a friend clinging to my arm, endeavouring to pacify me. I was annoyed, and announced the hymn again, only to be told that the hymn had been sung, and I had pronounced the Benediction! I refused to believe it, and to this day have no consciousness of having done so.

Then, in my home circle, I began to receive messages urging me to lend my body to the spirit people. We made a bargain that provided they did not interfere with my daily life or attempt to influence me on business matters, they could use me in their work. Over a long series of years that bargain was faithfully observed. At first I experienced a phase of semi-consciousness, but I positively refused to do anything in this unsatisfactory state. Gradually, deep trance became established. Then I experienced strange sensations in every-day life. I would have a vivid sense of smell of fire, and in every case fire broke out in that locality within a few days. Later, on meeting an individual, or hearing a name mentioned, I would have the conviction that they would be dead within a week or two. It was both uncomfortable and uncanny. There were long series of these experiences, lasting a year or two, and I never knew a premonition fail. By and by, as the full trance developed, I lost all consciousness during the period of control.

It may be asked, what are the sensations of trance? I generally seat myself comfortably, take two or three deep breaths, then relax every muscle and try to bring the mind to rest. Next I had a sense of being in a field of energy, like a magnetic field, which whirled round the head. Next comes a sensation as though a hand had been inserted into my chest and was applying a gentle, velvety pressure to the heart. There comes a sense of sleepiness, and I feel as though I am falling through the back of my head, and I am gone. The next thing I know is that I am waking up from a deep sleep: no trace of anything said exists in my mind.

And yet I know that everything which passes through the medium in a state of trance is recorded on the memory (unless specially inhibited). Three or four days later the whole of the address has flowed through my mind, just as a dream is recalled.

After about ten years of trance work upon the platform, there came a time when during the trance state I could visit friends at a distance of hundreds of miles and follow the incidents which were taking place. Then came a later stage when after falling into trance I would gradually become aware of a voice speaking, would open my eyes, and see my body on the platform, while I was floating in space many feet away from it, and over the heads of my audience. When questions were put by the audience, I was able to follow the process by which authoritative answers were given by the various controls who were associated with me, as I watched the light pass to the forehead of the guide who was dealing with the particular problem. It was like watching a telephone exchange at work.

Subsequently I found the unconscious trance more and more difficult to attain. I did not like it, and argued that I either wanted the trance, or to be free of the trance. The half-way stage was not satisfactory. I was told, as I grew older, that physical changes were taking place, and full trance was more difficult to ensure. I was encouraged to practise an inspirational form of speaking.

There are many things to be avoided. The first is over-sitting, which leads to psychic depletion. The second is egotism and vanity, which has led to the undoing of many potential

THE BRITISH COLLEGE  
DINNER

Many Scientists Present

THE Tenth Annual Dinner of the British College of Psychic Science was held at the Cafe Royal on Wednesday, May 8th, with Mrs. Hewat McKenzie, the Honorary Principal, in the chair.

One feature of this year's gathering was the number of eminent medical men present, a clear indication that our subject is gaining more adherents from among that important profession.

After Mr. Justice Atkinson had gracefully proposed the toast of "The Guests," Dr. Maxwell Telling expressed his pleasure at seeing so distinguished an audience of nearly 200 people to support a movement that until recent years was comparatively suspect.

Dr. Dudley d'Auvergne Wright stressed the importance of the human element in communications, and Chief Os-ke-non-ton delighted the gathering with some very concrete examples of his philosophy that: "If you want a thing, and it is good for you, you get it."

## Telepathy—A Demonstration?

Dr. Alexander Cannon conducted a very interesting experiment after introducing Dr. de Radwan and Dr. Thoma, of Vienna. While they were absent from the room he asked the audience to "stage a crime." One of the company was chosen as a murderer, another as his victim, while the instrument used and the scene of the murder were located in different parts of the room. Dr. de Radwan and Dr. Thoma then came in, and within two minutes they had solved all four problems, apparently by means of telepathy.

Dr. Nandor Fodor then introduced Dr. Chengery Pap and Mr. Lajos Pap, the latter being the famous physical medium whom he has brought over to England to carry out a series of apport sittings at the International Institute for Psychical Research.

A brief speech from Mr. Shaw Desmond concluded the proceedings.

## PHILOSOPHY OF SPIRITUALISM

A number of interesting letters on the questions raised by the Rev. C. Drayton Thomas and Mr. James Leigh, will appear in next week's issue of *The Two Worlds*.

(Continued from previous col.)

mediums. The third is to criticise whatever comes through you as honestly and as severely as though it came through someone else. Finally, don't attempt to be your guide. Some day you may be taken into partnership, but meanwhile, apply your mind intelligently to the guidance you receive from higher hands. I can testify that during my trance experiences I came in close touch with one soul who for breadth of vision, deep knowledge on many subjects, kindness and unselfish Spirituality, has been to me a benediction. He has been to me schoolmaster, guide and friend, and I never expect to meet his equal in this world.

[Summary of an address delivered at the recent Psychic Science Conference, at Llanberis.]

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## TOPICS OF THE WEEK

**The Parish Magazine** We have always believed that the last citadel which would yield to the advance of Spiritualism was the Parish Magazine. From the pompous security of the editorial chair there have gone out to the readers of such periodicals many scurrilous attacks on Spiritualism, based mainly on prejudice. It is a sign of the times that even the Parish magazine is changing its tone.

**"The Hour Has Come . . ."** Writing in the April issue of his Parish Magazine, the Rev. A. M. Mitchell, Vicar of Bartonwood, reflects this changing outlook. He says :

There is something to be learned from Spiritualism. All Spiritualists are not bad, and, as we know only too well, all Christians are not good. There is a Spiritualism which is from beneath, but there is a Spiritualism which is of Christ, the practical manifestation of that much-neglected article of the Christian Faith—the Communion of Saints. To stand aloof from all forms of Spiritualism is unwisdom on the Church's part: the hour has come when the teachings of sane and devout Spiritualists must be examined, proved and tested. Materialism is "much too much" with us, and the doctrine of Communion, of fellowship, of oneness of life with the discarnate, as well as with angels and other spiritual beings, is very far from being the living bright reality, the help and comfort, support and stay, it ought to be as we make our "upward climb," and tread the heavenly way.

**Forward, Manchester !** So successful was the Remembrance meeting held at the Pavilion Cinema, Newton Heath, Manchester, last year that the same theatre has been engaged for a similar service this year. Mr. R. W. Marks will be the speaker. There will thus be two large Remembrance meetings in Manchester this year, since Sunday, November 10th falls in the quarter during which the Manchester Central Spiritualist Church will hold *all* its Sunday night meetings at the Deansgate Picture Theatre. Manchester Churches report that congregations are steadily increasing, and plans for extensive development of a Spiritualist nature are well to the fore in the district.

**Arguments Against Telepathy** At a meeting at Reading last week, the Rev. C. Drayton-Thomas, speaking of his 18 years' experience of psychic phenomena, said

many people had tried to explain it all away by saying that it was nothing but telepathy. The chief, and one of the only things, known about telepathy was that it often happened spontaneously, and was difficult to get by experiment. Speaking of his experiences of mediumship, he said that he had for many years continuously kept in touch with the spirits of his father and his sister. Although they left this world many years ago, they still retained their personal characters, and when they came through to him they were as distinctly themselves as when they lived, without the slightest suspicion of "mingling." In these Spiritual visits his father had actually told him of many things about his very own study that he had not realised were there until he went home and looked. Another marvellous revelation his father's spirit had made was that he had made himself at home in the offices of

## TOPICS OF THE WEEK

many of the great London newspapers. He had actually come to this earth and revealed to the speaker news items that were to appear in *The Times* the day before publication. Not only did he do this, but he actually said on which page and in which column the item would appear, and he gave this information at a time when even the compositors did not know where the items were going.

## Going Ahead

We are pleased to hear that the Brighton National Spiritualist Church are installing an infra-red photographic apparatus, with a view to conducting experiments with various forms of psychic phenomena, especially transfiguration with Miss N. Scoggins. We are always glad to hear of Spiritualists taking up research work. The matter of survival is definitely proved. Further evidence of the action of discarnate spirits is merely adding stones to a mountain, but we are still very much in the dark as to the process of communication and the methods of operation used by the communicators.

## A Psychic "Howler"

One sometimes gets strange information from Spiritualist platforms. One secretary has just informed us of a remarkable piece of information vouchsafed by one speaker. He assured his audience that before the time of Christ there were many wonderful clairvoyants. Some of them were called "Sadducees," and others were named "Phariseers," though the "Sadducees were better clairvoyants than the others." From another platform the speaker was talking of the poets and endeavoured to picture the days when Tennyson and Shakespeare walked arm-in-arm together in a country lane. Fortunately, he did not say whether the lane was on this side of life or the other. There are many brilliant addresses given from Spiritualist platforms, but, unfortunately, there are others.

## Graham Moffat's Experiences

One of the happy company at the Llanberis Psychic Conference was Mr. Graham Moffat, the playwright who, with his wife and daughters contributed very considerably to the happiness of the gathering. Mr. Moffat related an interesting incident which occurred at Reading, the medium being Mrs. Annie Brittain. Whilst she was giving clairvoyance she gave a lady two descriptions, one of which she had difficulty in recognising until the spirit said : "I was buried in your nightdress." "Yes," said the lady, "this spirit was not a Spiritualist, and I did not know whether she was buried in my nightdress, but I certainly lent her a nightdress when she went into hospital for the operation." "Yes; and you put it on me back to front," said the spirit. The lady admitted she had done so, because she was afraid the frills on the front of the garment would interfere in some measure with the operation. The spirit then added : "You cut a hole in the front of the nightdress to enable the surgeon to get at me." The lady said that this was so, for the nightdress had indeed been slit open, in order to enable the surgeon to fulfil his task.

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At 3, Psychometry, Miss Lily Thomas.

At 7-30, Clairvoyance, Mrs. Helen Spiers.

Tuesday, May 21st,

At 7-30, Psychometry, Mr. Thomas Wyatt.

Thursday, May 23rd,

At 3-30, Clairvoyance, Mr. Edmund Spencer.

Friday, May 24th,

At 7-30, Clairvoyance, Mrs. Graden Thomas.

## TRANCE LECTURES.

Thursday, May 23rd, at 8, Mrs. Grace Cooke. Address by "White Eagle," followed by questions.

Subject : "The Miracles of Jesus."

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Tuesday, May 21st, at 7-45

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Friday, May 24th, at 3

Mrs. Livingstone

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# THE HIDDEN POWERS OF THE MIND

## Activities of the Incarnate Personality

By JAMES LEIGH

TO what extent are spirits responsible for the production of psychic phenomena?

This question—an evergreen in Spiritualist annals—was raised again pointedly by "Power" in the course of a recent trance address.

The theory of telepathy, for example, implies that man himself is endowed with a faculty which enables him to apprehend messages which were given no material expression. The psychometrist, by applying his mind to an unfamiliar article, can often relate its history and associations in a truly astonishing manner.

Some mediums possess a gift of astral projection by which, in a state of bodily sleep, their spiritual bodies escape from material surroundings and travel at liberty in space. This feat does not appear to depend on co-operation with the other world. Other psychically-gifted persons, while not projecting, experience a phase of "travelling clairvoyance," apparently without spirit aid. Still others have momentary extensions of consciousness, which enable them to predict the future. The subjects of the early mesmerists exhibited many of the phenomena of mediumship, but in circumstances which did not suggest the intervention of discarnate beings.

Is it possible, then, that in their zeal to convince a sceptical world that spirits do exist and do communicate, Spiritualists have committed the pardonable error of exaggerating their case? Are they attributing to the world discarnate, psychical phenomena quite otherwise explained?

The problem was visualised many years ago by Mr. F. W. H. Myers, the *doyen* of Psychical Research. In his fine work, *Human Personality*\* he devoted considerable space to a discussion of the question, and expressed the conviction which had formed in his own mind. Since his book has just been republished by Longman's in a new abridged edition, at the popular price of 3s. 6d., there will, no doubt, be many who will now want to read his views for themselves. The abridgement is an admirable one, and brings the best of a two-volume work originally published at two guineas within the reach of almost everyone.

### The Subliminal Mind

Myers developed the hypothesis of a subliminal mind—in other words, an uncharted ocean of mental activity which lies beneath the threshold of consciousness. In his view, many of the phenomena of Spiritualism were not only most economically but more satisfactorily explained by the view that they were generated by this deeper and (sometimes) more resplendent self!

Outside the ordinary margin of consciousness lies this immense territory, governing the automatic processes such as respiration and circulation; allowing of the movement of

the voluntary muscles; and, at its highest level, governing the operation of thought and will. It is no exaggeration, I think, to say that 90 per cent. of our activity in this life is conducted in the depths of this larger domain, for only here and there does our activity tower above the surface and manifest itself in terms of fullest consciousness.

### No Known Dividing Line

But we do an injustice to Myers' theory if we imply that these two departments—the conscious and the unconscious—are divided by a definite wall. There are no such barricades in nature. We do not know where life first blossoms into consciousness, where instinct ends and intellect begins. So too, it is not possible to say that the subliminal and the supraliminal are divided by a frontier which is easily and readily discerned.

Myers tells us that the self is continuous, and he goes on to add that "no self of which we can here have cognisance is in reality more than a fragment of a larger self—revealed in a fashion at once shifting and limited through an organisation not framed so as to afford it full manifestation." In short, we are infinitely greater, and infinitely more complex, than we have dreamed.

Nor did Myers' scepticism make him any the less enthusiastic in bearing witness at the last to the great and supreme fact that personality survives and that spirits communicate. If he championed the view that only here and there was there true co-operation between this world and that, he none the less realised the immense significance of such co-operation, however restricted.

One cannot find words adequately to convey appreciation of this book, which is undoubtedly the most outstanding contribution to our literature. If all other records were lost, and Myers' book remained, there would still be evidence for survival—evidence so well sifted and logically argued that no open mind could doubt. In a truly disciplined Spiritualist Movement, every candidate for the platform would study this volume as an essential course of training. We are all familiar with its name, but if we were all more familiar with its contents, how much better could we serve the convictions that we hold!

### TO CORRESPONDENTS

From time to time anonymous letters are received from people containing complaints concerning certain societies and mediums. Will correspondents please understand that in no circumstances can we take notice of anonymous letters? If correspondents have not sufficient courage to add their names and addresses they would be far wiser to remain silent. Every Editor respects the wishes of those correspondents who will mark their letters "private and confidential," and in such cases correspondents may be sure that their names will not be published.

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By

F. W. H.  
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# TRAINING MEDIUMS FOR HEALING

## Mr. F. T. Blake's Lecture at Llanberis

THE Psychic Science Conference at Llanberis was one of the happiest functions I have ever attended. The fact that it is non-official and bound by no particular rules, makes this annual event a social function of the happiest type, and so at the conclusion it was unanimously agreed that another similar gathering shall be held next year.

In a long experience of Spiritualism I have never known a series of addresses which came to so high a level. The question of survival seemed to be taken as granted, and the Conference dealt mostly with the problems which arise as a result of that proven fact. At a Conference of this type it is possible to deal with subjects which would be quite out of place at public meetings for investigators. One of the most remarkable addresses was that given by Mr. Frank Blake on healing. He outlined the procedure adopted at the Bournemouth Healing Circle, which is one of the most successful of the many Spiritualist healing centres in the country, but he urged that the copying of other people's methods was definitely unwise.

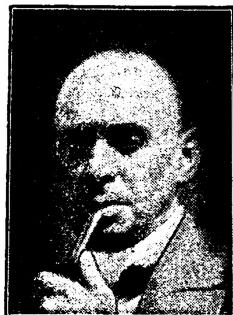
### All Healing Psychic

Mr. Blake dealt first with his own position as the director of the class and the diagnoser of all cases. In all his healing work he tried to realise that a human body is an effect, not a cause. Some folk imagined that all illness was in the body, but this was a theory he could not accept. Actually, all healing was psychic healing. It was practised even amongst uncivilised people, and though it was often crude and pursued in ignorance, it did produce results.

In his own case, Mr. Blake felt that healing could only be successful when he could unite with universal forces. Such was established by complete calmness. To be successful you had to be quiet and undisturbed. He found it impossible to make his mind a blank, but he could bring it to rest and quietude, and bring it under the control of the real self, so as to eject all disturbing thoughts.

### A Vital Power."

"The successful healer must be above personalities," said the speaker. "He must be above dislikes. There must be general sympathy established between the healer and the patient. There is undoubtedly a vital power which flows from healer to patient. Maybe it flows from different centres of the body or from the body as a whole. How it operates in the patient I cannot say, but I am sure it revitalises the body of the patient. It has colour to the clairvoyant eye, so that the flow of power can be seen. Very great care should be taken by the healer to maintain a healthy condition of his own mind and body. He should keep a clean mind and thought atmosphere. This matter of cleanliness cannot be overdone. I would not allow any healer to operate in my centre, unless he was suitably clothed in washable overalls,



Frank T. Blake

and even the couches on which patients are treated are covered with washable material, so that they can be regularly cleansed. It is not for the healer or the patient to avoid cleanliness."

### A Vivid Demonstration

Before demonstrating methods of treatment, Mr. Blake selected two of his audience. He got them to stand before the assembled audience with the left hand of one joined with the right-hand of the other. The two free hands were held pointing to one another in front of their bodies with a gap of about six inches between the two. The lights were then lowered.

*A large portion of the company distinctly saw a stream of magnetic light, blue and purple, flow across the six-inch gap. This demonstrated the flow of power from one body to another.*

Mr. Blake then demonstrated his methods of treatment for consumption, liver trouble, spine trouble, bad circulation, chilblains, etc.

He insisted that everyone should not throw off bad magnetism for everyone to pick up, but from time to time should cleanse their hands with water, so that the water might absorb the unhealthy fluids. He demonstrated the work of the hands, most healing could be done without physical contact, though in certain cases the touch of the hand and the use of the breath could be useful.

### Complete Faith Essential

For good healing there must be complete faith of the healer in the power behind him, a complete understanding of his patient, and a desire to serve. Healing could often be accomplished by the mere laying-on of hands. Mr. Blake claimed he treated a body very much like an engineer treats a machine.

One of the greatest bugbears of the present day were the tremendous names which doctors gave to diseases. They often frightened a patient into believing they were a lot worse than they really were. He concluded by suggesting that, while everyone was entitled to be helped in the cure of disease, the best advice he could give was to so treat and exercise their body as to prevent illness.

In reply to a question as to how he found his healers, Mr. Blake said that he carefully selected them by psychic means, but he would not allow a healer to operate in his class until he had attended a course of lectures, and unless he was working under the advice of the spirit people.

It should ever be remembered that man had two bodies, he added. It was impossible to act on one without affecting the other. He believed that the first effect of any healer was upon the etheric body of his patient, but he warned healers against overdoing it. A healer can overstrain his etheric body by overwork.

E.W.O.

## CLACTON MISSION MEMORIAL

THERE was a large attendance of members and inquirers at Hydesville Hall, Clacton, on Easter Sunday, at the Memorial Service to the late Mr. Rickett, founder and first President of the local Spiritualist Mission. The memorial took the form of a life-like portrait of the founder in a beautiful setting of flowers, which was unveiled by his colleague in the work, Mr. Pierce.

It is approximately one and a half years since the Mission was established, and the Society has grown in the interim. Mr. Rickett was the leading spirit in the work, until his transition on March 11, 1934.

## YOUNG MEDIUM'S TRANSFIGURATIONS

A VERY interesting series of services, including two transfiguration seances, have been held at Patrick Spiritual Church, Chaucer Street, Nottingham, during the last week-end, the medium being Miss Lilian Nutter, of Manchester.

A girl of only 15 years of age, simple and unassuming in manner—yet with a charming and attractive personality, Miss Nutter is proving to be an evidential mediator 'twixt the two worlds. She is endowed with several beautiful psychic gifts, including those of clairvoyance, clairaudience, and tranceship. Her principle gift at the moment appears to be that of "transfiguration."

On Monday and Tuesday evenings two transfiguration seances were held, when at each seance about 30 spirit-friends manifested their presence through the young medium. The way in which they were able to show themselves called forth many exclamations of surprise. Remarkable evidence was given. There seemed to be no doubt about their identity—the features and characteristics being so pronounced and visible to all. One watched with great interest the features of the medium as they slowly changed and began to take the form of the spirit endeavouring to be recognised.

Miss Lilian Nutter has a wonderful future ahead of her and Spiritualism should be proud of such an instrument. She will do a great work in proving the facts of our Cause at the same time bringing hope and comfort to many aching hearts.

J. F. M.

## Warrington Lyceum's Great Loss

ONLY 17 years of age, Miss Marian Foster, only daughter of Mr. and Mrs. Arthur Foster, of Warrington, died at her home on Saturday last week.

Interested in the activities at the Warrington Spiritualist Church, she was a member of the choir there. Her father, Mr. Arthur Foster, is local secretary of the Lancashire and Cheshire Group, and treasurer of the Lancashire District Council of Spiritualists.

The funeral took place at the Warrington Cemetery on Wednesday, preceded by an impressive service conducted by Mr. Sixsmith in the Spiritualist Church. The choir, with Mr. W. Dunning at the organ, was also in attendance. Many beautiful floral tributes testified to the great physical loss which the Lyceum Movement has sustained.

She was named by Mrs. Cropper, of Ashton-Under-Lyne, in 1917, and shortly after she was enrolled upon the Lyceum Register, and, as she had grown, so did her interest grow in Lyceum activity, and eventually followed in her parents' activities in the interests of the Church, and although so young, she had accomplished much valuable assistance in individual efforts for the progress of both Church and Lyceum, her last effort which cost her much time and sacrifice, was the raising during the past year of over £22 for the renovation fund. She assisted in the recent Good Friday Celebrations held at Warrington.

The Memorial Service at Warrington Church was crowded on Sunday, May 5th.

*REV. CANON WILBERFORCE, D.D., wrote: "The present weakness of the Churches, as opposed to the strength of the religion of Modern Spiritualism, is in their ignorance of the future life, and their teaching concerning it. . . . I am certain that the beloved spirits in the other sphere of being are able to influence and to help us."*



P. GOEDHART

who, some weeks after celebrating his 75th birthday, has passed on. For many years he worked for the advance of Spiritualism, not only in Holland, but internationally. He was President at the International Congress held at The Hague.

## LONDON MAY CONVENTION

REAT success attended the Annual May Convention of the London District S.N.U. Council, held at the Friends' Meeting House Euston Road, on Saturday.

This year's paper was contributed by Mr. Frank Harris, who spoke on Standards of Evidence in Psychic Phenomena. His comments led to interesting discussion.

The afternoon and evening meetings were well attended, and the rousing addresses by the various speakers were followed with rapt attention.

## PSYCHIC WARNINGS

MR. WALLIS MANSFORD, author of *Bridging Two Worlds*, lecturing at the Edinburgh Psychic College last week, gave several illustrations of the practical value of psychic warnings.

He cited two cases when he was saved from serious peril. One concerned an accident at Baker Street Station, and the other occurred last year when overtaken by a high wind when crossing Loch Maree in a rowing-boat alone. He urged the great importance of keeping in close touch with one's guides on the other side; and he pointed out that to be *en rapport* with such guides and helpers automatically provided a real source of help and strength in time of trouble and difficulty. It was just like a friendship on the earth plane.

## Chesterfield Anniversary

ON Sunday and Monday, April 28th and 29th, Lyceum Anniversary Services were held at the Chesterfield, No. 1 Church, Miss Taylor-Wagstaffe, of Derby, being the speaker.

Bright, cheerful sessions were held on Sunday morning and afternoon, and special singing by the children and choir contributed to good evening services. Miss Wagstaffe entering wholeheartedly into the spirit of Children's Day.

In appreciation of past services of Miss Wagstaffe and her spirit helpers, an Officers' Edition of the *Lyceum Manual* was presented to her by the Lyceum, Mr. E. Cowell very ably making the presentation.

# SCIENTIST SUMS UP HIS IMPRESSIONS

(Continued from page 311)

in Edinburgh. This spirit spoke with a strong Scotch accent. He was dressed like a parson, and wore a top hat, and stated that he had been a minister of the Church of Scotland. The lady told the spirit that it would be some time before she went to Scotland. As I had to go to Scotland on business the next week, I offered to take the message which was written out and placed in an envelope by the lady. When I arrived at Edinburgh I soon discovered the address, and called about six o'clock in the evening. The house was a fairly large one, and, on someone coming to the door, I asked if Mr. —— lived there, and the reply was "I'm Mr. ——." "Well," I said, "I have a message here from your brother." The man said: "What brother?" So I told him the name, and the man then said: "He's dead." I said: "Yes, that is right, but read this letter." The man looked at me fiercely, and said: "Here, what do you mean; do you want to borrow something?" and shut the door in my face. I pushed the letter through the letter-box, and left. Preaching Spiritualism is no easy job. It always reminds me of the missionary who went to Africa and learnt the native language, and then began to preach to the people.

## The Bluff is Called

One day he thought he would tell them of some of the miracles recorded in the old Testament, so he commenced with the tale of Jonah and the whale. The natives had never seen such a "fish," and they received the tale with every sign of belief in the wonders of the white man's God. The missionary now thought he would improve on this, and so he started to tell them of how Shadrach, Meshach and Abednego escaped from the fire. The natives knew about fire. They knew it burnt and hurt, so they said "Massa Buckra weren't the men just a little bit burnt?" "No," replied the missionary. The natives then said "Massa, weren't the men just a little bit singed?" "No," replied the missionary. The natives consulted together, and came to the missionary, and said: "Now, Massa Buckra, we don't believe about Jonah." The missionary had apparently overdone it.

## Varied Phenomena

Whilst studying Spiritualism in those early days I attended all sorts of meetings, and saw and heard all kinds of phenomena such as trance addresses, transfigurations, apports, and all under strict control, so that there could be no possibility of fraud.

Our society came to an end in this way: In those days Sinclair, who was secretary of the society, belonged to the Motor Volunteers. The colonel of this affair told Sinclair he was interested in Spiritualism, and Sinclair proposed to take this gentleman and some of his friends to one of our materialising seances. They came, but I was not there that evening. In the middle of a seance the colonel turned on a strong flashlight, and grabbed a spirit form. There was, I was told, much confusion, and the poor medium was dragged off his chair, and accused of impersonating the spirit form. The colonel summoned the medium, who was fined ten pounds and costs under the old Witches Act. The medium's costs were heavy. The medium refused to sit again. Hewat McKenzie, who was a member of the council, was much upset, and he told me he was going to dispose of his interest, and retire into the country to "contemplate" and fit himself to carry on the good work, and which we all know he so courageously did.

I made notes in shorthand of dozens of seances, but strange to say, the phenomena appeared to be about the same. The materialisation of animals was, of course, an event to awake our curiosity. On one occasion there developed a great ball of fire right in the centre of the circle. It was five to six feet in diameter, and, after staying a few minutes, it dissolved.

## Spirit Hands

Our organist was a Mr. Clegg. It was he, you will remember, who played the organ at the first Spiritualist meeting held in the Albert Hall just after the war. One evening Clegg said: "Will a friend kindly hand me a glass of water?" Immediately a spirit hand took a glass of water from the small table which we always placed in the circle, and carried it over our heads to Clegg who was outside the circle. Clegg never failed after that, to ask for a glass of water, and we used to watch for the spirit hand which in turn never failed to materialise.

Where survival (eternal life) is in question all things should be above board—dark rooms and the commercialising of Spiritualism will only lead to disaster, as it has done in the past. At "Red Cloud's" House I met a lady who told me that she was a convinced Spiritualist, and that she had joined from time to time all sorts of Spiritualist societies, and that they had all come to an end, and now she had joined another society, and she wondered why this was so. It would be interesting to hear what your readers think the reason is.

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WEDNESDAY, May 22nd, at 7-30, Mrs. Francis Wright.

THURSDAY, MAY 23rd, at 7-30, Mrs. Francis Wright.

FRIDAY May 24th, at 3, Mrs. Francis Wright.

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JOHN JACKSON, Secretary.

TUESDAY, May 28th at 3 and 7-30, Mrs. Susie Hughes, Cert. S.N.U.  
Return visit of Mrs. Francis Wright (London), from May 20th to 25th.  
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### LECTURES.

FRIDAY, May 17th, at 7-45. Mr. Ernest W. Oaten (Editor, *The Two Worlds*.)

FRIDAY, May 24th, at 7-45, Mrs. Francis Wright.

"The Human Hand and its Relationship to the Psyche."

# Church and Society Announcements

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SATURDAY, May 18th, at 8, Psychometry, by Miss H. Lewis.  
SUNDAY, May 19th at 7, Address and Clairvoyance (After Circle),  
Mr. R. R. THORNTON.  
TUESDAY, May 21st, at 8, Public Circle.  
THURSDAY, May 23rd, at 8, Psychometry.  
SATURDAY, May 25th, at 8, Clairvoyance.

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(Hours 2 to 5 Daily)  
MONDAY, at 3, Circle.  
TUESDAY, at 3, Group Seance.  
WEDNESDAY, at 3, Private Interviews.  
THURSDAY, at 3, Trance Seance.  
FRIDAY, at 3, Circle.

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

SATURDAY, May 18th, at 8, Open Public Circle.  
SUNDAY, May 19th, at 11, and 3, Open Circles. At 6-30, Miss M. WHITFIELD.  
MONDAY, May 20th, at 8, Clairvoyance. Medium, Mr. F. SPENCER.  
TUESDAY, May 21st, at 8, Members' Open Circle. Leader, Mrs. HULTON.  
THURSDAY, May 23rd, at 8, Members' Developing Class. Leader, Mrs. Dumbville.  
SATURDAY, May 25th, 8, Open Circle.  
SUNDAY, May 26th, Mrs. S. HUGHES.

Manchester Society of Spiritualists  
38, Maskell Street.

Sunday, May 19th, at 10-30, Lyceum.  
At 3, Open Circle.

At 6-30, and 8, Members.

Monday at 8, Speakers.  
Tuesday, at 8, Whist Drive. 6d. each.  
Wednesday, at 8, Mrs. Bull.  
Thursday, at 8, Members' Class.  
Friday, at 8, Healing Service.  
Sunday, May 26th, Mr. Ashworth.

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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SUNDAY, May 19th, at 7-30, Miss ESTELLE W. STEAD (Hon. Sec. of the "W. T. Stead" Library and Bureau) will speak on: "Life on the Other Side."  
Every MONDAY, at 8, Psychic Healing will be given under the guidance and control of Hi Wung, through the mediumship of Mr. P. Annan-Moir-Annan, B.Sc.  
WEDNESDAY, May 22nd, at 8, A Lecture and Demonstration of "Kilnerscreens," by Mr. Harry Boddington.

Collyhurst National Spiritualist  
Church,

Collyhurst Street, Manchester.

Sunday, May 19th, at 1-45, Lyceum.  
At 3-15, 6-30 and 8,  
Mr. L. GEE.

Monday, at 3 and 8,  
Mrs. Langford.

Tuesday, at 8-15, Whist Drive. 1s. each.  
Wednesday, at 8, Mrs. Renshaw.  
Thursday, at 8, Private Circle.  
Sunday, May 26th,  
Mrs. WILBY.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, May 19th, at 6-30, Mr. BALDWIN, Address. Mrs. FRANCIS WRIGHT, Clairvoyance.  
TUESDAY, May 21st, at 3-15, Mrs. Spackman, Clairvoyance. At 8, Miss Lily Thomas, Clairvoyance.  
THURSDAY, May 23rd, at 8, Mr. R. E. Cockersell, Clairvoyance.  
FRIDAY, May 24th, Healing Free. Apply Church Officers.  
SUNDAY, May 26th, at 6-30, Mr. F. WHITMARSH, Address. Mrs. CHALLIS, Clairvoyance.

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, May 19th,  
Mrs. L. LEADBETTER.  
Sunday, May 26th,  
Mr. WILL EDWARDS.

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, May 19th, at 7, Trance Address (with Clairvoyance), by "Sun God," through Mr. BERNARD RODIN.  
MONDAY, at 7-30, Group Sitting, Miss Claudia Guillot.  
WEDNESDAY, at 7-30, Address and Clairvoyance, Mr. George Swift.  
THURSDAY, 3 till 6-30, Free Healing.  
Mr. Keith interviews daily 2 till 6. Circles, Tuesday at 7. Fridays, at 3.  
SUNDAY, May 26th, Miss JACQUELINE.

## LONDON

### NORTHERN

Salford Central Spiritualist Church  
St. Philip's Place, Chapel Street.  
Sunday, May 19th, at 2, Lyceum.  
At 3-15, Open Circle.  
At 6-30, and 8, Mrs. Grayson.  
Monday, at 8, Mrs. Marcroft.  
Tuesday, at 8, Circle.  
Wednesday, at 8, Miss P. Goodwin.  
Thursday, at 8, Members.  
Saturday, at 7-30, Social. 1s.  
Sunday, May 26th,  
Mr. CORBETT.

Stockport Progressive National  
Spiritualist Church,  
Over 37, Mottram Street.  
Saturday, May 18th,  
At 8, Mrs. Buffer.  
Sunday, May 19th,  
At 3, 6-30, and 8, Mr. MYCOCK.  
Monday, May 20th,  
At 3 and 8, Mrs. Whalley.  
Tuesday, May 21st,  
At 8, Open Healing and Developing  
Circle.  
Wednesday, May 22nd,  
At 8, Mrs. Oliver.

Liverpool Spiritualists' National  
Church,  
14, Daulby Street.

Sunday, May 19th, at 3 and 6-30.  
Mrs. B. WHITEHALL, Egremont.  
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 26th,  
At 3 and 6-30, Mr. W. H. LOTE.  
Group and Private Seances arranged  
on application.

Moston Spiritualist Church and  
Lyceum,  
Church Lane, Moston.  
Sunday, May 19th,  
Church Anniversary Services.  
At 10-30, Lyceum.  
At 3 and 6-30, Mrs. GERSHON.  
Monday, at 8, Open Circle.  
Wednesday, at 2-45, Psychometry.  
At 8, Mrs. Cocker.  
Thursday, at 7-30,  
Transfiguration Seance,  
Mr. Baxter, Bolton.  
Tickets, 1s.  
Sunday, May 26th,  
Mrs. BRIGGS.

Longsight National Spiritualist  
Society,  
Shepley Street, Longsight.

Sunday, May 19th,  
At 2-30, Lyceum.  
At 6-30 and 8, Mrs. A. SPENCER,  
(Diploma, S.A.)  
Monday, at 8, Open Circle and Healing.  
Tuesday, at 8, Mrs. Crompton.  
Thursday, at 8, Mrs. Marcroft.  
Saturday, at 8, Open Circle.  
Sunday, May 26th,  
Mr. JAMES CHAMBERLAIN.

Bowes Park and Palmer's Green  
Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, May 19th,  
At 11, Mrs. COLQUHOUN.  
At 7, Mr. WILLIAM GODFREY.  
Wednesday, May 22nd, at 8,  
Mr. Walter G. H. Speer.  
Sunday, May 26th, at 11,  
Mr. G. HARRIS  
At 7, Mr. EDWARD KEITH.

Bounds Green Christian Spiritualist  
Church,

Canning Hall, Canning Crescent,  
High Road, Wood Green.

Sunday, May 19th, at 7,  
Mr. JOHN BUCHAN FORD.

Sunday, May 26th,  
Mr. JOHN CLEE, and  
Mr. VYVYAN DEACON.

Brixton Spiritual Brotherhood Church,  
Stockwell Park Road, Brixton.

Sunday, May 19th, at 11-15, Service.  
At 3, Lyceum.  
At 7, Miss DAUNTON.  
Monday, at 7-30, Ladies' Public Circle  
(Gentlemen invited).  
Wednesday, at 2-30, Whist Drive,  
Prizes. Admission 6d.  
Wednesday, 7 to 9, Public Healing.  
Thursday, at 8-15, Open Circle.  
Sunday, May 26th,  
Mr. LELLIOTT.

## CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, May 19th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance. Mr. RONNIE COCKERSELL.

MONDAY, May 20th, at 3, Psychometry. At 8, Healing Instructions. At 8-30, Healing Treatment. Free.

WEDNESDAY, May 22nd, at 8, Developing Class.

FRIDAY, May 24th, at 8, Usual Service, Address and Clairvoyance.

SATURDAY, May 25th, at 8, Grand Jubilee Entertainment. Tickets 6d.

SUNDAY, May 26th, at 7, Mrs. ROBERTSON.

TUESDAY, May 28th, Phenomena. Miss Joan Proud. 6d.

SATURDAY, June 1st, Whist Drive. 6d.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, May 19th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mrs. TINA TIMS.

TUESDAY Evening at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. Gertrude Pike.

SUNDAY, May 26th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. F. W. WALL.

FRIDAY, May 17th, at 8-30 to 11, Social and Dance.

### Battersea Spiritualist Church

(Affiliated Spiritualist National Union), Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11.

Sunday, May 19th,

At 3-15, Lyceum.

At 11 and 6-30, Miss E. CANNON.

Address and Clairvoyance.

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, Miss L. Thomas.

Psychometry.

Thursday, at 8, Mrs. F. Tyler. Clairvoyance.

Saturday, May 25th, at 7, Jubilee Concert and Social.

Admission 1s. Including Refreshments.

Sunday, May 26th,

At 11, Miss L. GEORGE.

At 6-30, Mrs. HOLLOWAY.

Battersea and Wandsworth Christian Spiritualist Church.

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

Sunday, May 19th,

At 11, Service and Circle.

At 6-30, Mr. SAGE.

Address and Clairvoyance.

Monday, May 20th,

At 2-30, Psychometry, Mrs. L. King.

At 8, Healing.

Wednesday, May 22nd, at 8,

Clairvoyance, Mrs. E. Brown.

Saturday, May 25th,

At 7-30, Psychometry.

Miss Joan Proud.

Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.

Sunday, May 19th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mrs. ALICE GREGG.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. L. Duncan.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, May 26th,

Mrs. TURNER.

### Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road (off Wellesley Road, in rear of Gunnersbury Station).

Sunday, May 19th, at 11, Lyceum.

At 7, Mr. GEORGE NASH.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Miss Cannon.

### Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.

Sunday, May 19th, at 6-30,

Miss THORNDICK.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. E. Donaldson.

### Croydon National Spiritualist Church

Bedford Park, near West Croydon Railway Station.

Sunday, May 19th, at 6-30,

Mrs. H. BALL, Speaker.

Mrs. HARDWICK, Clairvoyant.

Wednesday, at 7-45, Mr. C. Wall.

Thursday, at 3, Ladies' Meeting,

Sunday, May 26th,

Mrs. STELLA HUGHES.

Lyceum every Sunday, at 3.

### Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

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

Friday, May 17th,

Mrs. M. Woodward.

Sunday, May 19th,

Mr. J. GILCHRIST.

Friday, May 24th,

Mr. J. Graham.

Sunday, May 26th,

Mrs. REDFERN.

### Hounslow Spiritualist Mission,

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

Sunday, May 19th, at 6-45,

Mr. LEONARD.

Monday, at 7-30, Mrs. Randall.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Mrs. Cayton.

At 8, Mr. Flood.

Lyceum at 3 every Sunday.

### Christ's Church of the Spirit,

309, Upper Richmond Road, Putney.

S.W. 15. Putney 3129.

(Buses 30 and 37.)

Sunday, May 19th, at 7,

Mrs. A. GREGG.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

Miss Cavendish.

At 8, Address and Clairvoyance.

Mr. D. Bedbrook.

Friday, at 7-30, Spiritual Healing.

Sunday, May 26th,

Mrs. A. THOMAS.

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.

### Kensington Spiritualist Church,

Lindsay Hall.

The Mall, Notting Hill Gate.

Sunday, May 19th, at 6-30,

Mrs. M. LINES.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall

(entrance West Mall),

Mrs. F. BETTS, Psychometry.

Thursday, at 3,

Miss J. PROUD, Psychometry.

Tuesday, at 7-45,

Healing in Small Hall.

### Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, May 19th, at 7,

Mr. NUTHALL.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. CUMINGS.

Thursday, at 8, Mr. Thomas.

Friday, Healing, Mr. REAN.

Sunday, May 26th,

Mr. H. WRIGHT.

### Hendon Spiritualist Fellowship.

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

Sunday, May 19th, at 7,

Mrs. CANNOCK.

At 8-30, Spiritual Healing.

Sunday, May 26th,

Mrs. BALMER.

### Kenton Spiritualist Church, Northwick Park Hall.

Stations : Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, May 19th, at 6-30,

Mrs. D. C. WILLIAMS.

Trance and Address.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8,

Mrs. COOKE, Clairvoyance.

Sunday, May 26th,

Mr. P. SCHOLEY.

### Little Ilford Christian Spiritualist Church,

Third Avenue, Manor Park, E. 12.

Sunday, May 19th,

At 7, Miss JOAN PROUD, A.C.

Monday, May 20th,

At 3, Mrs. YORKE, A.C.

Wednesday, May 22nd,

At 8, Mrs. G. ELLIOTT, A.C.

Sunday, May 26th,

At 7, Mrs. D. WILLIAMS, A.C.

### Palmerston Christian Spiritualist Temple,

Maryland Road, Stratford, E. 15.

Sunday, May 19th,

At 11, Forward Movement.

At 6-30, Miss L. WHITE.

Wednesday, May 22nd,

At 2-45, Miss GOLDSMITH.

Thursday, May 23rd,

At 8, Mrs. PRINCE.

Sunday, May 26th,

At 6-30, Miss GOLDSMITH.

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

Sunday, May 19th, at 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Mr. T. W. ELLA,

Address and Questions.

Tuesday, at 7-30, Healing Circle.

Thursday, May 23rd, at 2-30,

Mrs. HAYWARD HENDERSON,

Psychometry.

At 8-15, Mrs. EDEY,

Address and Clairvoyance.

Sunday, May 26th,

At 7, Mrs. MAUNDER.

Occult Research Society.  
Stembridge Road Halls, Anerley  
Sunday, May 19th, at 11,  
Sunday School.  
At 3-30 and 6-30,  
Mr. A. E. PEARSON.  
Sunday, May 26th,  
At 11, Mrs. KAVAN.  
At 6-30, Mr. H. BODDINGTON.

Southall Spiritualist Church,  
Hortus Road, Southall.  
Sunday, May 19th, at 7,  
Mrs. GRACE NEWTON.  
Tuesday, at 2-30, Ladies' Guild.  
Wednesday, 7-30 to 9, Healing Circle.  
Thursday, at 8,  
Short Service. Clairvoyance.  
Sunday, May 26th,  
Service.

Spiritual Help and Healing Centre.  
95, Church Road, Richmond, S.W.  
Phone: Richmond 0993.  
Sunday, May 19th,  
At 7, Miss HANDS.  
Address and Clairvoyance.  
Tuesday, at 3, Mr. Dearnley Serjeant,  
Psychometry.  
Wednesday, at 8, Miss Hands,  
Clairvoyance.  
Thursday, at 7-45, Healing Circle.  
Mediums, Mr. Hoadley and Mr. Hogbin.  
Saturday, at 8, Miss Potter.  
Psychometry.

Manor Park Spiritualist Church,  
Stone Road, Shrewsbury Road,  
Forest Gate, E. 12.  
Sunday, May 19th,  
At 11, Healing Service.  
At 3, Progressive Lyceum.  
At 6-30,  
Mrs. M. CROWDER,  
Address and Clairvoyance.  
Thursday, May 16th,  
At 3, Ladies' Meeting,  
Mrs. Tuffnell.  
At 8, Mr. Maresco Marisini.  
Address and Clairvoyance.  
Sunday, May 26th,  
Mr. H. N. BOLTON.

Streatham Christian Spiritualist  
Church,  
1, High Road, Streatham, S.W. 16.  
Sunday, May 19th, at 6-30,  
Service.  
Address and Clairvoyance.  
Wednesday, at 3, Service.  
At 8, Service.

Wembley Spiritualist Society,  
Union Hall, Ealing Road, Wembley.  
Sunday, May 19th, at 11-15, Service.  
At 6-30, Mr. STEPHEN FOSTER.  
Address and Clairvoyance.  
At 3, Lyceum.  
Sunday, May 26th,  
Mrs. BROOKS.

Shepherd's Bush Spiritualist Society,  
Becklow Road, Askew Road, W.  
Sunday, May 19th, at 11-15,  
Open Circle.  
At 6-30, Mr. GIBBON.  
Address and Clairvoyance.  
Thursday, at 8,  
Circle.  
Wednesday, at 7-30, Free Healing.  
Sunday, May 26th,  
Miss ROTHERHAM.

South-West London Psychic Centre  
3, Spencer Park, Wandsworth,  
Common, S. W.  
Tel.: Victoria 9113.  
Sittings for Psychic Photography  
with John Myers  
by Appointment.  
Tuesday, May 21st, at 8,  
Mr. G. Daisley.  
Mr. John Myers is open to take  
Propaganda Meetings. Services Free.

▼ 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 at 6-30.  
Address and Clairvoyance.  
Tuesday Afternoons, at 3,  
Lectures on various subjects of interest.  
At 5, Intercession for the Sick.  
Wednesday Afternoon, at 3,  
Paper Psychometry.  
Thursdays, at 8, Healing Circle.  
Fridays, at 8, Open Circle.  
Miss A. Thomas.

Instruction Classes for Healers, and  
General Development. Apply to Sec.  
Control Spirit Paintings, depicting  
the life of a Soul through the Ages.  
Daily Thoughts, 1s. 6d. Life Science is.  
Inspired Writings given by the Guides.

Streatham Spiritualist Church,  
Tudor Hall, Pinfold Road  
(Back of Public Library)  
Sunday, May 19th,  
At 11, Circle.  
At 6-30, Mr. DYER, after Circle.  
Wednesday, May 22nd,  
At 3, Psychometry.  
At 8, Address and Clairvoyance.  
Mrs. Cannon.  
Sunday, May 26th,  
Mrs. COLQUHOUN.

The Golden Cross Spiritualist  
Mission.  
347a, Edgware Road, London, W. 2.  
(Entrance through Cafe.)  
Sunday, May 19th,  
At 7, Service.  
Speaker and Clairvoyant,  
Mrs. M. WOODWARD.  
At 8-45, After Circle.

Tuesday, at 8,  
Seance for Psychic Photography. 1s.  
Wednesday, at 3, Mr. R. Wells.  
Thursday, at 8, Mrs. Mary E. Lilly.  
Friday, at 7-9, Healing.  
Saturday, at 8, Mrs. V. Redfern.  
Sunday, June 2nd,  
Miss JACQUELINE.  
Thursday, June 6th, Mr. Geo. Daisley.

The Path-Finders Spiritualist Society  
44, Baker Street, London, W. 1.  
Sunday, May 19th, at 6-45,  
Address and Clairvoyance.  
Mr. H. J. OSBORNE.  
Thursday, May 23rd,  
At 8, An Evening of Clairvoyance.  
Mr. Gerald de Beaurepaire,  
Saturday, May 25th,  
At 8, An Evening of Psychometry.  
Mr. Graham.

Watford Christian Spiritualist Mission.  
77a, Queens Road, Watford, Herts.  
President and Medium: Leslie Flint.  
Sunday, May 20th, at 7,  
Mr. LESLIE FLINT,  
Trance Address and Clairvoyance.  
Monday, May 19th, at 8,  
PUBLIC DIRECT VOICE SEANCE.  
All Welcome. Silver Collection.  
Friday, May 24th, at 8,  
An Evening of Psychometry.  
Mr. Flint gives Private Sittings on  
Tuesdays and Saturdays, 10 a.m. to  
7 p.m.

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

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

## SOUTHERN

Brighton National Spiritualist  
Church and Sussex Psychic Bureau,  
Mighell (Mile) Street.  
Sunday, May 19th, at 11 and 6-30,  
Mr. R. BODDINGTON.  
Thursday, at 8,  
Mrs. M. I. BELL.  
Sunday, May 26th,  
Mr. CHARLES WALL.

Sunday, May 19th,  
At 11-15 and 7,  
Mr. R. McCORQUODALE.  
Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Sunday, May 26th, at 11-15 and 7,  
Mr. T. W. ELLA,  
Group Seances:  
Tuesdays, at 3, and Saturdays, at 7-30,  
Thursdays, at 3, Transfiguration.  
Miss A. L. Scoggins.  
Advice on Health and Healing  
by Appointment.

Eastbourne National Spiritualist  
Society.  
Dickens Fellowship Hall.  
Sunday, May 19th, at 3-30 and 6-30,  
Mr. PAWSEY.  
Sunday, May 26th,  
Mrs. BIRD.

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

Sutton Spiritualist Church,  
St. Barnabas Road, Sutton.  
Sunday, May 19th, at 6-30,  
Miss MORETON.  
Address and Clairvoyance.  
Sunday, May 26th,  
Mr. HAROLD SHARP.

National Spiritualist Church,  
16, Bath Road, Bournemouth.  
Resident Minister: Mr. F. T. Blake.  
Sunday Services, at 11 and 6-30,  
Tuesday, at 8, Phenomena.  
Thursday, at 3, Phenomena.  
At 8, Educative Lecture and  
Discussion.  
Friday, at 6, Healing. Guild attends to  
give Treatment to Sufferers.

Ramsgate National Spiritualist  
Church,  
Chatham Street, Ramsgate.  
Saturday, May 18th, at 7,  
Mr. H. Bolton.  
Sunday, May 19th, at 3, and 6-30,  
Mr. H. BOLTON.  
Address and Clairvoyance.  
Sunday, May 26th, Mr. F. COUZENS.

Richmond Psychic Centre,  
163, Kew Road, Richmond, Surrey.  
Phone: Richmond 0212.  
Monday, May 20th, at 3,  
Mrs. Tina Tims.  
Descriptions and Messages.  
Tuesday, at 8, Psychometry.  
Admission Free. Silver Collection.  
Wednesday, at 3,  
Miss E. Herbert.  
Psychometry.  
Thursday, at 3, Mrs. Ada F. Atkinson,  
Developing Class.  
Friday, at 8, Mrs. H. V. Prior.  
Psychometry.  
Admission Free. Silver Collection.

Southend Spiritualist Church,  
Hildaville Drive, Westcliff.  
Sunday, May 19th, at 11 and 6-30,  
Mr. R. BODDINGTON.  
Thursday, at 8,  
Mrs. M. I. BELL.  
Sunday, May 26th,  
Mr. CHARLES WALL.

Richmond Spiritualist Church  
(The Free Church),  
Ormond Road, Richmond, Surrey.  
Sunday, May 19th, at 7,  
Mr. ROBERT KING, Address.  
Wednesday, at 7-30, Mrs. Nutland.  
Address and Clairvoyance.  
Sunday, May 26th,  
Mr. HORACE HAMBLING.  
Healing Service every Wednesday, at 3.

Crusaders Progressive Fellowship.  
73, St. Aubyns, Hove, Sussex.  
Saturday, May 18th, at 7-45,  
Mr. FORSYTH.  
Sunday, May 19th, at 3, Circle.  
At 6-45, Mr. FORSYTH, of London.  
Address and Clairvoyance.  
At Oddfellows Hall, Queen's Road,  
Brighton, (near Central Station).  
Tuesday, at 3, Public Circle.  
Thursday, at 3, Group Clairvoyance,  
Mrs. S. G. Heath.  
Sunday, May 26th,  
At 6-45, Mrs. S. G. HEATH.

Worthing Spiritualist Church,  
Grafton Road.  
Sunday, May 19th, at 11 and 6-30,  
Miss LILIAN GEORGE.  
Thursday, at 6-30, Mrs. Levitt.  
Sunday, May 26th,  
Mrs. CHESTERMAN.

## MISCELLANEOUS ADVERTISEMENTS

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**HORACE LEAF** interviews daily, 10-30 a.m. to 5.30 p.m., or by appointment. Open Developing Class, Tuesdays, 8 p.m. Psychometry, Wednesdays, 3 p.m. Clairvoyance Seance (Trance), Fridays, 3 p.m. Psycho-therapeutics. Correspondence Training Course.—Apply for particulars, Secretary, Grotian Hall, Studio 5, 115, Wigmore Street, London, W. 1. 'Phone: 'Welbeck 7382.

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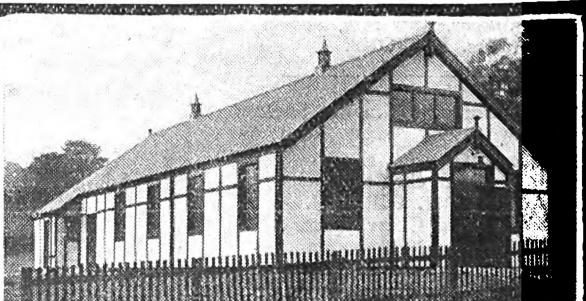
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