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CLERGY AND SPIRITUALISTS TO UNITE

SEQUEL TO A ROUND-TABLE CONFERENCE

By JAMES LEIGH

THE suggested Round-Table Conference between the clergy and Spiritualists has at last taken place. At a meeting held in London, on Friday evening last, a number of influential ministers of the Church of England, and a group of leading Spiritualists, joined in fruitful discussion of the religious significance of Spiritualism.

Some impression of the sympathetic exchanges which took place will be gathered from an official statement issued at the close, which announced that the conference had unanimously adopted the following important resolutions to form a basis for future co-operation:

We believe (1) that Jesus Christ proved survival in His day by conversing with the so-called dead (Moses and Elijah), and by Himself returning to His followers after the death of His physical body.

We believe (2) that in our day survival has been proved to many people by psychic evidences.

We believe (3) that it is intended that we should seek consolation, instruction and guidance by communication with those in other states of being.

We believe (4) that we should prepare ourselves for such communication by prayer and meditation, as, indeed, we ought each day to do before we meet our fellowmen.

The official report also stated that a meeting to publicly inaugurate the proposed "fuller co-operation" between sympathetic clergy and Spiritualists will be held at the Grosvenor Hall, Wigmore Street, London, on Monday, June 24th, at 8-30 p.m.



Rev. C. L. TWEEDALE,
who for many years has been agitating for the
recognition of Spiritualism by the Church.

Although some critics will dismiss the conference as sterile, on the ground that the resolutions adopted are of a "milk-and-water" type, their importance will be obvious to all serious students. They represent, I think, a great moral victory for Spiritualism, in that

prominent clergy of the established Church have now collectively subscribed to principles which restore to Christianity a spirit which evaporated in the second century.

They also constitute a frank admission of the need for teaching the doctrine of survival on a surer basis than that of merely pious hope. For the first time we have a comprehensive demonstration from enlightened clergy that survival can be accepted and taught on a basis of faith of a new quality—that is, faith fortified by fact.

Further, these principles clearly avow that in the opinion of their signatories, spirit communication is neither evil nor forbidden, but that mediumship has been vested in man because "it was intended" that he should seek the strength and consolation which comes from within the veil.

No less important are the allusions to the resurrection of Jesus. They cannot be read in any other terms than as a candid confession that He survived as you and I will survive—because we are divine spirits, and have each an instrument attuned to the order of existence which follows immediately upon death. The first resolution approved by this joint meeting of clergy and Spiritualists is an ample vindication of those pioneers who preached a spiritual survival when the Church was still thundering its doctrine of bodily resurrection.

(Continued on page 364)

DELIUS' AND HIS WIFE'S DEATH PREDICTED (See page 367)

OUR READERS' VIEWS

EXPLOITING
SPIRITUALISM

Mr. Louis Young, B.Sc., asks the question: "How is it that Spiritualist Societies are not sufficiently supported?" Here are three reasons:

1. Jealousy among the members.
2. The resident medium and officials not lovable enough, and treating everybody alike.
3. Commercialising the Movement.

For instance, I am a member of a poor Church in a distressed area. We recently had a well-known London medium there to give us a lecture and demonstration. We were all looking forward to his visit. Many of us had to pay 'bus fares of 1s. to attend, and another 1s. admission fee. Now, I didn't mind this, as it helps the Church, but why should the medium charge 10s. for a sitting, dashing the hopes of dozens who could not afford even 5s.

As it was, the medium took back with him about £15.

Is not this commercialising and exploiting the Movement? Are we not following exactly in the steps of the orthodox Churches? This is the reason they are half empty; so let us beware in time.

Swansea. D. J. THOMAS.

FATHER KNAPP'S ALLEGATIONS

Referring to the activities of Father Knapp: I have resided in Montreal quite a number of years, and have, like everyone else, become accustomed to the ways of Roman Catholics. I could not help but boil a little when I read of Father Knapp saying he knew of several Spiritualists who had become insane. If Father Knapp will come to Montreal, he may get the required statistics, though I could only show him two magnificent institutions, one controlled by the nuns, to house their insane sisters, and the other controlled by a Roman Catholic Order of Brothers, to house their insane brothers and priests. The principal inmate of the men's insane institution is no less a personage than Archbishop Bruchesi, of Montreal, who has been incarcerated therein for nearly two decades.

Father Knapp treats the Spiritualists fairly good, as he did not say they were also driven to drinking. We have an institution here run by the Roman Catholic Brothers, which treats men who are suffering in the last stages from the results of heavy liquor drinking. I have it on reliable authority that several Roman Catholic priests are treated each year in this institution.

James S. Riley, CANADIAN.
Box 86, Station "A,"
Montreal, Que., Canada.

STATUS IN SOUTH AFRICA

In *The Two Worlds* of March 1st, there appeared a letter from a Mr. Barrett, who stated there was "Unrest in the Spiritualist Movement in South Africa, owing," he says, "to the parent group having been captured by the Christian section."

The Johannesburg Society of Spiritualists, with which the writer has been privileged to be connected since 1903, and which was incorporated under the Ordinance No. 56.1903, in March, 1904, may, I think, be justly considered the parent body in the Transvaal, if not in South Africa. Excepting for the period of the Anglo-Boer War, its doors have been continuously open since 1894, and our Governing body have desired me to write to you stating we find none of the unrest spoken of by your correspondent.

This Society has consistently preached the Seven Principles of Spiritualism, and made adherence to them a condition of membership, not an annual subscription; yet, although far from affluent, we manage to keep our doors open for services, seances, circles for healing, etc., the latter having been successfully held for close on 30 years; our mediums, including our President, Mr. C. H. Watson, assist on all other Spiritualist platforms along the reef.

Our speakers frequently preach from our Seven Principles which are read out at regular intervals by the Chairman of our Sunday services.

Our audiences are well maintained, numbering between 90 and 100 people each Sunday. Our hall only holds about 100.

Johannesburg Society of Spiritualists (Incorp.). J. GOTT.
Hon. President,

SCIENCE AND THE UNSEEN WORLD

(Concluded from opposite page)

What is it that characterises "the living soul" of the Hebrew poet; the "certain stirring, the restlessness in the organ called the brain" of Eddington? Perhaps, if we turn to Mr. Joad's work on "Matter, Life, and Value," we shall discover a clue to the answer we are seeking. Speaking of evolution, this writer supplements Professor Eddington's statement in the following words:

The highest level at which life has up to the present emerged is that manifested in man. At this level life is aware both of the physical and the subsistent objects, the evolution of man during the period of recorded history pointing to a growth in his awareness of the latter and a diminution of that of the former. At this stage, however, there begins to emerge the awareness of a new type or object, which, while it resembles the subsistent object in that it is not a constituent of the physical universe, differs from it by reason of the fact that it possesses value. Of this new type of object we have at best but fleeting glimpses which the artist recalls and reproduces in his work . . .

The fact that our intimations of this new world, which I have termed the world of reality, are fleeting, infrequent, and intermittent, precludes us from giving any account of the objects that belong to it. The most we can say is that they include at least those objects which are known respectively as truth, goodness, and beauty, our reason for making this assertion being that the objects in question do possess in common the characteristic of being bound up with whatever in the physical universe is recognised as possessing value. Our awareness of value is an unique activity.

Man, then, is peculiar in that he can live not merely in a world of quantity—the realm of science; but also in the world of quality—the sphere of philosophy. Personality is characterised by our individual capacity for rendering life significant—or, to use an everyday expression we are here to build up character.

You will glimpse, then, what I meant when I suggested that the scientific method breaks down in its examination of psychic phenomena when it is dealing with the intangible—those qualities which are the essence of personality.

Let us return to our case of Joseph Brown. The scientific approach to Joseph Brown will be able to tell us much about a man; the chemical analysis of the matter that composes his body; the number of bones upon which that body is built, the colour of his eyes, the shape of his nose, the texture of his hair—it can tell us much, but it cannot tell us what it is that differentiates Joseph Brown from the rest of humanity; it cannot analyse out those qualities in his personality which rendered him significant to his wife, his family, and friends.

The evidence we considered led us up to a point where we could agree to an intelligence manifesting itself which expressed itself in a human way and which claimed to be Joseph Brown. We saw that the circumstantial evidence went a long way to support this claim. *If we are finally to seal the claims of Joseph Brown, we can only do so by drawing upon the "personal" aspect of evidence—that is, by attempting to establish something in the manifestation of which we can say "that is typical of Joseph Brown."*

Here is our answer to those of our critics who would say much of our evidence is too trivial. It is its very triviality which gives it a vital meaning in which proves our case. This is our message to Psychic Research—the critical faculty can be good slave but a bad master. And what are the conclusions we can draw from our observations? First of all, I feel we must recognise the need for sanity in all our investigation. It seems essential to point out that Spiritualism is not merely meat for gossip writers or sensationalism for journalists, but is philosophy of life grounded in the quest for reality. We must appreciate the nature of the tools we are using to delve into the evidence. If we do this, we shall recognise our limitations, and strive to dispel the clouds of ignorance with the light of knowledge.

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STANDARDS OF EVIDENCE

What Constitutes Proof of Survival?

By FRANK T. HARRIS

General Secretary of the Spiritualists' National Union.



Frank T. Harris

WE all tend to become creatures of habit. Constant association with our environment tends to establish us in orthodox modes of thought and action which in time give rise to a feeling of prejudice against anything or anyone who infringes upon our carefully-cultivated security.

I think we shall be in common agreement as to the reactionary part which prejudice has played in the constant attempt throughout history to suppress new ideas. The heretics in all departments of human thought have often proved to be the pioneers in the realm of the mind. We are all aware of historical conflict between religion and science. Need we be surprised then that psychic matters have in the main received such scant attention from the scientists—or that those few courageous men and women in the scientific world who have taken up the cudgels on our behalf have been subject to a storm of abuse and ridicule.

An Individual Challenge

The question of survival is an individual challenge. It enters into the texture of our daily lives, and becomes part of the fabric of our personalities. When we ask "Does man survive?" we mean "Do I survive?" When we say "What is the After-Death state like?" we mean "What kind of a life shall I live after death?" Evidence on these subjects, to be quite water-tight, should be of an impersonal nature. Alas, in this case this cannot be for "I" am the person who is confronted by the spectre of death, and it is to me that the answer as to what that spectre implies has a vital meaning. The sincere student will see, then, that we are engaged in a kind of mental tug-of-war with the desire for knowledge at one end of the rope, and the will to survive at the other; and that psychologically, the will to survive has the heavier team.

Scientific Grooves

Let us now turn to our main topic. *Psychic Research is to-day carried on in the main by members of various scientific fraternities who have inherent within their mental background the universal prejudice against new ideas. They know that once the claims for Psychic Phenomena are commonly accepted their text books on all the sciences will need completely revising.* Their minds have become habituated into certain well-defined channels of thought. Can we wonder that many of them try to ignore the strange happenings of the seance room, and tend to cling to the familiar events of the laboratory?

When we turn to the Spiritualist Movement in all its varied branches, we find an equally sad state of affairs, due to the second danger zone I outlined at the beginning of this paper. Unconsciously we desire to survive, and when we approach our seances that unconscious element tends to enter into our investigations, and colour the claims we make in reference to what happens there. Many of us are blinded by our own credulity just as the scientist may

be hoodwinked by his over-developed tendency to criticise. What we need is an impartial body of witnesses to form the jury, and the denizen of another planet to deliver judgment, but since both these very desirable factors are unobtainable, we must makeshift with the tools we possess.

Table Tilting

The first case I am going to cite for your consideration is the well-known phenomena known as table-tilting. Let us assume for the moment that we are satisfied that the tilts occur, and that no one sitting around our table is the conscious cause of the phenomena. Let us suppose that the movements spell out "I am John Smith. I knew the lady towards whom the table is moving. I passed over on January 5, 1895." Here we have a concrete message, and our first question must be "Did the lady addressed know John Smith?" If she did, then we must ask: "Is there any particular reason why he should try to communicate with you?" The lady may reply that she was engaged to him before he died, immediately introducing a personal and emotional element into the case under examination. It is at this point, I am afraid, that many Spiritualists allow themselves to be swayed by sentiment rather than ruled by sanity. You see, we are now faced with the re-arrangement of our facts, which gives an entirely new orientation to our case. The first point we shall have to consider is the possibility of the lady having been the unconscious motivator of the happening. We have two possible explanations:

1. That John Smith is actually in communication with us, or someone impersonating the said John Smith.
2. That unconsciously one of the participants has caused the movement.

In Search of a Solution

How are we to arrive at the correct solution? This is our problem, and it is up to us to try to find the right answer. It is not as simple as it appears on the surface. If we can prove "unconscious muscular action," we have not disproved that John Smith is the intelligence guiding that action. Our wisest course is to attempt to obtain further evidence. We carry on with our experiment. Once more the table tilts. John Smith says "My uncle George, who died in Tasmania in sixty-five, is here." Here we have another link in our chain. Did the lady in question know of this "Uncle George?" If she did not, we must try to trace him, and should we succeed in sifting out the details until we find an uncle George who died in Tasmania in 'sixty-five, then we have something to support our first explanation.

Shall we proceed a little further in our adventure? We are seated around our table again. Suddenly it tilts out: "This is Joseph Brown. I lived at 3, Mill Street, Margate. I died on June 9, 1915, at the Front. I was in the R.A.M.C." No one knows of a Joseph Brown, but, upon inquiry, all the details

related prove to be correct. Even if our theory of muscular action proves to be true, it does not explain the evidence.

You find yourself faced with the stubborn fact that behind such action there is an intelligence at work which is capable of disclosing facts unknown to anyone present. You can juggle with the unconscious, you can murmur about telepathy, but you cannot explain away Joseph Brown.

It is along these lines, I believe, that we should sift our evidence, passing it, as it were, through a series of finer sieves until only the pure nuggets of truth remain. *The honest doubter has every right to challenge us to prove our case, and we have every reason to believe that the other side are as anxious as we are to establish the case for survival upon fool-proof evidence.*

When we have used our analytic faculty in building up our case upon the evidences presented to us, we may then arrive at a generalised theory of survival. This is not enough. We desire personal conviction. We want an assurance that love and friendship, beauty and goodness, and all the other aspects we have valued in our personal relationships and daily associations, have survived. The mother who has lost her son, the wife whose husband has passed out of sight and sound, demands not merely a scientific assurance that the probabilities are that their loved ones have survived; these, the bereaved, quite rightly ask: "In what body do they come?"

What Is Man?

It is at this point that the scientific method breaks down, for it is here that we are dealing with the "intangibles" which, as Professor William McDougal has pointed out, are also part of life, and have their place in any scheme of reality, but are, because of their nature, outside the region of exact science. If we are to understand this aspect of our subject, it will be essential that we shall grasp the differences which characterise man from the rest of creation.

What is the living soul? Let me quote to you Professor Eddington, and let us see if he can offer us any clue to this problem.

Speaking of evolution, he says:

Looking back over the geological record, it would seem that Nature made nearly every possible mistake before she reached her greatest achievement—Man—or, perhaps some would say her worst mistake of all. At one time she put her trust in armaments and gigantic size. Frozen in the rock is the evidence of her failures to provide a form fitted to endure and dominate—failures which we are only too ready to imitate. At last, she tried a being of no great size, almost defenceless, defective in at least one of the more important sense organs; one gift she bestowed to save him from threatened extinction—a certain stirring, a restlessness in the organ called the brain.

(Concluded on page 358, col 2.)

SPIRITUALISM ATTACKED

The Credulity of the "Christian Herald"

THOSE articles on Spiritualism in the *Christian Herald* are a strange mixture, but, at any rate, they serve to give the other side of the argument. *The Free Thinker* persistently says that "if Spiritualists only knew the laws of psychology, they would find that all their phenomena are capable of normal explanation." Of course, Mr. Cohen is quite unable to tell us why or what laws, explain what phenomena. The writer in the *Christian Herald*, however, takes the opposite view.

He says, "the knowledge of Spiritualists in psychological matters is complete to the last letter." Having thus complimented us, he goes on to say, "the manner in which they tell untruths is absolutely unsurpassable." A very fine sentence; but if anyone can point to a finer collection of untruths than those which appear in the articles in the *Christian Herald*, we shall be glad to know what they are. The writer still remains anonymous, and it is very evident from the articles that he has no knowledge of Spiritualism in England.

Amusing Argument

Far from resenting these articles, we have been, frankly, amused. They are about as amusing as George Robey's hashing up of Dan Leno's old story of "rapping for spirits," which has existed for 25 years at least on gramophone records: probably, that's where George got it, though he toned it down very considerably.

The *Christian Herald* man, dealing with spirit photography, tells us that nearly all the mediums are women. That stamps him as an American, for in England, with one exception, spirit photographers have been men. He then tells us that some mediums demand that the plates should be left with them for at least 24 hours. Such a demand has never been made in Great Britain. The greatest spirit photographer, and by far the most transparently

honest, was William Hope, and Hope hesitated to sit for anyone, unless they themselves brought their own plates, which he had never seen before. Neither did it matter what type of plates you brought, although he generally specified his preference.

The *Christian Herald* writer tells some harrowing stories, however, about sitters fainting and going into hysterics when effects are produced upon the plates. We can only say that Hope gave thousands of sittings, and no such scene ever occurred in his wide experience.

Writer's Confession

And yet, the writer is bound to say, "I have witnessed phenomena which have been produced under test conditions, when every possible precaution was taken, and when there could have been no trickery or fraud, and I know now that the devil was at work." So it is very evident that the old chap is still going about like a roaring lion, but nobody on earth knows what he is roaring about, except, perhaps, the writer in the *Christian Herald*.

We notice, however, that the Editor is getting the "wind up," for he adds a footnote: "It must be remembered that the views expressed are those of our special contributor, and the *Christian Herald* does not necessarily associate itself with all of them." That is a fine independent attitude which implies that even the Editor doesn't swallow it all, and is prepared to consider a series of articles on the other side—perhaps?

We notice in this series of articles that the *Christian Herald* has deliberately copied, and even reproduced, illustrations from other papers and various books on the subject, without the slightest acknowledgement. This, at least, is a breach of journalistic etiquette; but, then, one does not expect the *Christian Herald* to rise to journalistic ethics.

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Indeed it seems revolutionary but nevertheless proven by those who have tried and actually got what they wanted.

Mr. Castle refuses to be considered as the author of an experiment or the promulgator of a theory. He eschews any connection with mystery or magic and states bluntly that it is only common-sense equipped with the instruments to force its use, that only hard facts should be given credence.



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OUR POLICY AND THE POWER TO HEAL

I HAVE read with great approval the recent article by the Rev. Drayton Thomas, in *The Two Worlds*, on the "Policy of Spiritualism." I have always contended that all who believe in the spiritual nature and survival of man after death, and that communication between incarnate and discarnate has been proved, should be recognised as Spiritualists, whatever their religion or creed. I agree, also, with Mr. Thomas that our Lord Jesus the Christ is the greatest leader and personal helper we can possibly have, and no other spirit guides—however worthy—can take His place.

The greatest thing that Spiritualism has ever done for me personally is that it has given me—by its demonstration of survival, "spiritual gifts," and psychic phenomena in the New Testament—a sure foundation for my faith in the living Christ. By its means, I refuted the critics in my book, *Critics of the Christ—Answered by Spiritualism* (Rider, 4s. 6d.), and, since then I have had still more proof of His reality and healing power in my own life,

through the "laying on of hands," and prayer of the Pentecostal Evangelist, Pastor F. Squire.

I can also confirm what the Editor says in his very able leader on the "Power to Heal." Undoubtedly, some people possess the "gift of healing," mentioned by St. Paul. If the one having the gift or psychic force also had a living faith in the controlling power of the Christ, it seems to me that they would accomplish still greater things than they do without His conscious aid. Spiritualists believe in being used by discarnate friends to heal; therefore, is it not logical and natural that if they place themselves under the control of the Great Healer, they will be used by Him for that purpose?

Why not seek the help of the living Christ, as well as His lesser "ministering spirits"? Through Him I have seen "miracles" of healing take place at Squire's Healing Campaigns—some of them instantaneously, and I have wished that our Spiritualist healers would more often seek His help in their work for humanity. I. WARNER-STAPLES.

... Howard Spring ...

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PHILOSOPHY OF SPIRITUALISM

Readers Discuss the Question from all Angles

THE CORRECT DEFINITIONS

There appear to be differences of opinion as to the meaning of the word Philosophy. Maybe, different dictionaries give several varying meanings, but here is an extract from an old "Webster's" dictionary:

Philosophy—Literally, the love of wisdom.

But, in modern acceptation, *Philosophy* is a general term denoting an explanation of the reasons of things; or an investigation of the causes of all phenomena, both of mind and of matter. When applied to any particular department of knowledge, it denotes the collection of general laws or principles under which all the subordinate phenomena or facts relating to that subject are comprehended. Thus, that branch of *Philosophy* which treats of God, etc., is called *Theology*; that branch of *Philosophy* which treats of nature is called *physics*, including *natural philosophy* and *natural history*; that which treats of man is called *logic* and *ethics*, or *moral philosophy*, or *metaphysics*.

Spiritualism.—The doctrine in opposition to the materialists, that all which exists is spirit or soul—that what is called the external world is either a succession of notions impressed on the mind by the Deity, as maintained by Berkeley, or else the mere edict of the mind itself, as taught by Fichte.

Spiritualist.—One who maintains the doctrine of *Spiritualism*.

Can we not therefore say, that that branch of philosophy which treats of spirit, is called spiritualism. And that that branch of philosophy which treats of the Good, or Holy, or Divine spirit, is Spiritualism—the science of the good or pure spirit.

Mr. C. Glover Botham says in effect, there is no philosophy associated with Spiritualism. Yet, about halfway down his article, he says: "Now, philosophy is the conclusion of matured wisdom set forth (paraphrasing) of great value, as they make a firm foundation for personal experience to rest upon." Then he goes on to say: "the hard knocks (experiences) of life, gain for us solidity of character. But it is not Spiritualism."

Why not? How can we learn the Law of Life without experience, or how improve our character. Further on he says: "But of what use is philosophy to the broken hearted . . . None at all! Most of them (people) have never heard of it. And the Spiritualist Movement, as a whole, does not appear even to know the meaning of the word."

But, surely, philosophy is, and has been of use to large numbers of people who have studied "the conclusion of matured wisdom set forth, and of great value," are such works as given through A. J. Davis, Hudson Tuttle, M. A. Oxon, Rev. Vale Owen, and a host of others who have brought to our day much enlightenment.

That many are ignorant of the philosophy of Spiritualism, or of any other philosophy, does not make philosophy useless, it rather points to the need for study for those who would spread knowledge.

The "ethics of Spiritualism" are taught in the Lyceum Movement, and in the *Lyceum Manual*; the pity is, so few of those whose names come before the public as exponents of phenomena are able to find time to study the manual, and give the necessary teaching to the young.

But, according to "Webster," the "ethics" of Spiritualism, are the ethics of man—the spirit, and is in reality moral philosophy, or metaphysics.

Of a different tone is the article by Mr. George F. Berry, which I was very pleased to see. It should correct the views expressed in the article by C. Glover Botham, for it emphasises the fact that Spiritualism is a Science, a Philosophy, and a Religion, which gives a "solidity of character," which will carry us onward and upward to the greater Kingdom.

Middlesex. FREDERICK FLOOD.

A BRIEF STATEMENT

Re the philosophy of Spiritualism.

My rendering is as follows: Truth, love, self-sacrifice, charity, meekness to embrace mankind; deeds, not words. By these few words you close the book of Philosophy of Spiritualism.

Southampton. Mrs. VIOLET BARK,

A NOTED PHILOSOPHER'S VIEWS

I have much pleasure in reading your paper, and in the recent query about the philosophy of Spiritualism I wish to say: certainly the proper meaning of Spiritualism is the philosophy which recognises the existence of the *Spirit*—and is, therefore, opposed, not only to materialism, but also to pantheism.

By "spirit," we mean the individual consciousness of real existence, and a philosophy of the spirit implies obviously also the existence of a personal God as Creator of the Universe. The faith in God belongs to Spiritualism.

In France two distinct terms are used: *Spiritualisme* for the philosophy, and *Spiritisme* for the practice of intercourse with the deceased. The father of modern Spiritualism is Descartes—its greatest representants were Maine de Bivan in the 19th century, and Renouvier at the beginning of the 20th century. Neither of these three were spiritists in the sense of having a practical intercourse with the deceased. But nothing is changed in the philosophy of genuine Spiritualism by the addition of practical intercourse with the deceased. The possibility of such an intercourse was always implied in the theory of Spiritualism as a philosophy of the spirit.

Poland. WINCENTY LUTOSLAWSKI.

WHERE IS IT FOUND ?

The article by Mr. C. Glover Botham has revived an age-long controversy on "the mother of sciences," as philosophy has been truly called; but none ever dared to be so definite in opposition to the accepted definition as Mr. Botham.

To summarise Mr. Botham's point of view, Spiritualism has no philosophy; the meaning of the word philosophy is misunderstood by the Spiritualist Movement; what has been taken as being philosophy is really ethics; hence the teachings of Spiritualism are not philosophic, but ethical. It is merely confused thinking which has led to the above misuse of terms!

Well, let us see just where the confusion of thought is.

What is philosophy? Plato and Aristotle were practically the first two to attempt to define philosophy, and the ideas which they expressed have inevitably shaped the conception of philosophy during the subsequent 2,000 years. "The philosophers," says Plato, "are those who are able to grasp the eternal and immutable; those who set their affections on that which in each case really exists."

The Aristotelian definition may be crystallised as: What is the essence, the ultimate reality of things? Who, or what is the Being that is manifested in "all thinking things, all objects of all thought?"

Are the above the pursuit of Spiritualists, as distinct from those content to remain survivalists, or are they not?

Philosophy embraces all the sciences, and the Spiritualist Movement is concerned with the comprehension and dissemination of all universal knowledge.

As for ethics, it is that branch of philosophy which is concerned with human character and conduct; it deals with the moral sense as Mr. Botham states, which links it up with psychology, which explains the nature and origin of the mental processes of the individual.

This being so, how, by any stretch of the imagination, can it be said that the teachings of Spiritualism are ethical only. One might just as well say that the rain-drop can contain the ocean, as contend that the message of Spiritualism, embracing as it does a knowledge of all that is, is ethical.

Spiritualism is a revealed religion, ever revealing that measure of universal truth the world is ready to receive.

I have before me a copy of Andrew Jackson Davis' *Harmonical Philosophy*, the contents of which cover the whole gamut of Being from nebula to the Final Destiny of the Spirit. A portion of his Natural Revelations are certainly ethical, but the mass of his Divine Revelations are philosophical, for they reveal truth outside the domain of ethics.

This is certainly confused thinking, but just as certainly it isn't with those Spiritualists who speak of "Our Philosophy."

E. COWELL.

ETHICS AND PHILOSOPHY

Mr. C. Glover Botham's article on the philosophy of Spiritualism is mistaken. He says: "Ethical teaching—just so. But is not ethics a philosophy. I am only an ordinary man of the street, and in common with others of my class, much confusion of mind is caused by trying to understand the implied differentials of ethics and philosophy."

I am no grammarian or student of the King's English but, on referring to *Chambers Dictionary*, I find that:

Ethics is that branch of philosophy which is concerned with human character.

Is not that an essential of Spiritualist teaching?

Philosophy, a metaphysician; one who acts calmly and rationally in all our affairs and changes of life.

Now, Mr. Botham, as I see it, is making a definite distinction between ethics and philosophy, which I fail to understand. If ethics are not philosophy, and philosophy is precluded from embracing metaphysics, why then, sir, I am more dense than even I thought I was. I think the distinction Mr. Botham makes is only confusing the issues.

Conisbro.

WM. HALL.

SPIRIT—THE ULTIMATE PRINCIPLE

Will not our good friend, the Rev. Drayton Thomas, concede that materialism is a philosophy which postulates matter as the ultimate principle in the universe?

Then, let me remind him that Spiritualism is also a philosophy which postulates spirit as the ultimate principle in the universe, and as such, it calls under review the entire fields of the sciences, religions, ethics, moralities, and fallacies. It is to be found expounded in theory (like Christianity) in books, but in practice in the lives of Spiritual people who have discerned the spirit behind the letter.

RALPH BARRACLOUGH.

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S.N.U. NEWS.Edited By **FRANK HARRIS**

Annual Meeting Arrangements

THE Annual General Meeting of the Union is to be held this year in the Heaton and Byker National Spiritualist Church, Tosson Terrace, Heaton, Newcastle-on-Tyne. It is interesting to observe how this Church has progressed since its modest beginnings in 1895, when it was started by the members of the Westgarth family, under the title "Heaton and Byker Spiritual Investigation Society."

From these small beginnings in rented halls, the Church grew, until in 1920 the members decided that the time was ripe to look for a site for a building of their own. This was found at Tosson Terrace, and the foundation stones of the new building were laid on September 24th, 1924. These included stones laid on behalf of the Northern District Council by Mr. J. Ridley, the Tyneside Lyceum District Council, by Mrs. Hall, and stones in memory of the pioneers of the Church and Lyceum by Messrs. L. E. Robinson and R. Winter.

The Church, which cost nearly £3,200, was opened on April 15th, 1925, by Mr. W. Dowell Todd, the then President of the Northern District Council, and it was dedicated by Mrs.

THE OFFICIAL WEEKLY BULLETIN of the Spiritualists' National Union (President: Mr. J. B. M'Indoe) appears exclusively in "The Two Worlds" weekly. Contributions should be sent to Mr. Frank Harris (Gen. Sec.) at the Registered Office, 64a, Bridge Street, Manchester 3. (Telephone: BLAfriars 6840.)

Jessie Greenwood, then President of the Union, and one of its Trustees. The Church is in Joint Trust with the National Union, its other National Trustees being Messrs. Ernest Oaten and W. Dowell Todd. Mr. Robert Hunter has been the Church President for the greater part of the time since its foundation, and it owes a lot of its success to his direction.

Annual Meeting Propaganda

Arrangements have been made for members of the National Council to take meetings after the Annual General Meeting, and the following are the allocations already made: Heaton and Byker, Messrs. M'Indoe, Barbanell and Keeling; South Shields, Mr. Ernest W. Oaten; Bedlington, Messrs. G. F. Berry, and J. M. Stewart; Whitley Bay, Mr. Frank T. Blake; North Shields, Mr. Richard Boddington; Gateshead, Mr. John G. Findlay.

One or two other members of the National Council are still available, and early application for their services should be made to Mr. P. Hammil Baldwinson, 39, Kingsley Avenue, Monkseaton, Northumberland.

Nominations

On another page will be found the full list of Nominations received for this year's elections. There will be no elections for the offices of President or Treasurer.

This will be the sixth year in succession that the principal office of the Union has been held by Mr. J. B. M'Indoe, and this constitutes a record.

Annual Meeting Circulation

The Annual Report, Balance Sheet, and postal ballot papers for the elections of National Councillor and Subscribing Members' Representative are being posted to all those entitled to receive them this week. Particular notice should be paid to the closing date of the Ballots.

Papers must be returned to the Registered Offices of the Union by June 25th, and it is particularly requested that the printed envelope sent out with the papers shall be used for their return.

London Spiritualist Central Council

A new leaflet has just been published, descriptive of the work of the London Spiritualist Central Council, which will prove invaluable to London Spiritualists.



The venue of this year's Conference.

It is interesting to observe how it was started by Mr. Hannen Swaffer as a connecting link between the many London organisations working for Spiritualism. The Council has no formal rules, and its meetings are held in rotation at the headquarters of the Societies represented on the Council.

Two representatives from each of the following organisations form the Council: The British College of Psychic Science, London Spiritualist Alliance, Marylebone Spiritualist Association, Spiritualist Community, Spiritualists' National Union, W. T. Stead Library and Bureau, and Survival League.

Meetings are held each month, and gradually the various societies are getting closer together, so that each can continue its own section of the work of Spiritualism without overlapping the work done by the others.

The Secretary of the Council is Mr. Frank Hawken.

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Mr. C. GLOVER BOTHAM.

GROUP CLAIRVOYANCE.
(Members, 2s. 6d.; Non-members, 4s.)
(Eight Sitters only. Seats must be booked.)

FRIDAY, June 7th, at 5 p.m.,
Miss JACQUELINE.

FRIDAY, June 14th, at 5 p.m.,
Mrs. BRITTAIN.

DISCUSSION TEA.

(Members 1s. Visitors, 1s. 6d.)
THURSDAY, June 13th, at 4 p.m.,
Mrs. Dr. W. H. POSTHUMUS.

"Has Spiritualism fulfilled its Scientific Implications?"

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WEDNESDAY, June 12th at 3,
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FRIDAY, June 14th, at 3-30. Mr. Robert King.
Subject: "The Occult Development and Normal Life."

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Mrs. G. RAY RICHMOND.
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At 6-30, Mr. WILLIAMS.

Wednesday, June 12th, at 7-30,
Mrs. Beatrice Stock.

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Tuesday, 10 to 12 noon; 2 to 5 and 7 to 8 p.m.

Wednesday, 3 to 6 p.m.

Thursday, 2 to 5 p.m. and 7 to 8 p.m.

Sunday, 8 to 9 p.m.

ROCHESTER SQUARE SPIRITUALIST TEMPLE

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Mrs. M. LILLY.

At 6-45, Mrs. K. JARMAN.

Monday. No Meeting.

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THE BROTHERHOOD OF MAN

By S. SARNA

Author of "Psychic Research and the Spirit Hypothesis."

THE principle of the Brotherhood of Man as a religious presentation dates back to ancient times. Five centuries before the Christian era the Stoics and the Buddhists had set it down as a corner-stone in their religious edifices ; but despite the fact of its hoary antiquity and its embodiment as a cardinal principle in many religious systems, it remains down to the present time a pious resolution wrapped in somnolence.

The fact that a new movement has brushed the cobwebs off this noble declaration, to which every right-thinking person must subscribe because it means so much to humanity's uplift, and trumpets it forth afresh, offers little certitude that it will be more widely translated into practice than hitherto. The simple observation that professing Spiritualists are no better nor worse than non-Spiritualists in carrying this ideal into practice is striking evidence of the value of its adoption as a religious principle.

As a Religious Principle

In making these statements, I am not overlooking the fact that here and there are found the wholesome product of such teachings ; but it is mainly due to fructification in fertile soil. It is indeed fatuous to assume that because personal survival is accepted, and the principle of brotherhood incorporated therewith as a basic principle in religion, it will become a living force ; herein lies an egregious fallacy that a long record of negation in practice—individually, nationally, and universally—will, in consequence, be succeeded by any revolutionary change.

As already declared, Spiritualists themselves provide ample evidence that such an assumption is baseless. Research has indeed something important to state on the matter of the practical pursuance of the ideal of the brotherhood of man, and what it does express is not in favour of its reiteration in the guise of a religious principle ; and that is the important fact we have to note. Indeed, the facts and deductions of psychical research add nothing to the imperious and indispensable factor of human brotherhood that is not without such considerations already clear as the proverbial pickstaff.

Cannot Be Accepted

As a principle it is not in dispute, all the dominant religions stoutly affirm it ; as a prescription for the cure of man's inhumanity to man, it is threadbare with age ; but in its form of administration as a religious principle, deduced from survival or intercommunication, it is equally a common snare and delusion. In the East, where belief in communion with the other world is far more strongly held and practiced than in the West, it has certainly led to neither brotherhood nor to any general elevation.

It is most important to inquire why failure in the practice of its teachings has attended the general acceptance of the doctrine of a life beyond. It is quite clear that the translation of lofty principles into practice is opposed by

inflexibly stubborn human factors. They are, firstly, our inherited instincts, nurtured by the early instilled tendencies of our normal environment ; and, secondly, our economic and social circumstances. Here we place our index finger on fundamental matters of importance, and no progress worthy of the name will ensue unless these items, stressed by modern research, are kept unflinchingly in view.

Factors Which Have Influenced

Modern research, contributed among others by biologists, anthropologists, and psychologists, traces our evolutionary development through animal ancestry, savage states, barbarism and semi-barbarism, to what we are at present, whatever appellation may be applied to our state at this juncture. All these fundamental changes have left their mark in the consciousness of our basic mentality, and impulses affected by such development are displayed in the form of behaviour. These urges issuing from the hidden underworld of our psychic constitution permeate our lives. The process of evolution is not an external affair alone ; it also takes place in man's soul, and we represent at this moment the past that is enshrined within

withstand, much less follow the guidance of lofty principles. In times of stress the Deity is commonly invoked to partisanship, and that without any reference to the righteousness of the cause.

No national flag has ever yet had emblazoned on it, "Right is Might." In poetry and in prose egotism and sensuality are rampant. In politics and economics, greed, dishonesty, and vested interests inimically employed are manifest everywhere. In our everyday concerns the ability to seize the material advantages of life has practically become the hall-mark of worth. Little heed is given to the great ethical ideal that life is a common inheritance in which the pleasures and burdens should be equally shared. Life, generally, is determined by selfish desires ; ideals and principles are frequently jettisoned just at the time when it is vital for them to be put into operation, and this is the most distressful feature of modern existence. Is there not something transparently wrong, and in view of age-old experience, possibly something hypocritical in the representation of religious principle as a panacea for the betterment of great human ills ?

Rarely has the Second Principle of Spiritualism been so critically reviewed as in this article. Every Spiritualist exponent should read it.

us. Admit the principle of evolution and the ascent of man—and very few serious thinkers question it to-day,—then these powerful influences of which we are not directly aware can neither be denied nor minimised.

Modern psychology lays bare the fact that deeply entrenched in our obscure mental depository are the basic urges derived from our ancestral development, particularly those often called animal urges. They can be traced in every form of human activity. We see their effects in the warlike spirit and in the pursuit of blood sports down to the commonest forms of egotism and selfishness. Complexes are disclosed which are so potent as often to make rationality itself their blind tool. Their sway may be observed in philosophy and theology, in poetry, in politics, and in economics, and right throughout the social fabric.

In philosophy we note how often they warp our critical faculties so that doctrines which, if left to the free play of unbiassed analysis would be readily discredited, are instead, under the influence of basic urges, supported with glowing ardour and keen acumen ; whilst it is plainly apparent in the light of modern research that the direction is taken from the deep roots of inheritance and infantile impressions, and carried by almost ineradicable habit right through life. Religious leaders vigorously affirming the brotherhood of man have often enough throughout history led in a warlike display, aiding and abetting in the destruction of their fellow-men, under circumstances of frenzied excitement that few could

In revealing the cause of the ineffective application of ideals, principles or dogmas, modern thought does magnificent service because it may then lead more surely in the direction of really effective action.

It is not the province of this short essay to go deeply into that aspect of modern thought, but a brief outline of what is indicated as having a bearing on our problem may not be out of place here.

Modern Research

Modern research delves right down to the very source of things, making it quite clear that our ethical and social problems are not to be solved by such surface-scratching as the upholding of religious principles amounts to in practice. Modern psychological investigation takes us down to the depths at which the obstacles to progress are embedded. The welter of our selfish instincts and the social and economic circumstances which conspire to mould our actions are indicated as objects for attack. Research discloses the stern truth that the root-fast settlements both in our mental background and in the circumstances of our lives must be tackled piecemeal in gradual progressive stages of a very long course of action ; in which a few score of years are not of vital importance when we are treading the road to reconstruction. Social and economic and political institutions which perpetuate unsatisfactory mental and emotional complexes by keeping alive or intensifying human selfishness, must be dealt with intelligently by laws and methods psychologically conceived.

FOUNDED NOVEMBER 16th, 1887.

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FRIDAY - - June 7, 1935

THE PHENOMENON OF DREAMS

A THOUGHT-PROVOKING article on dreams appears in the *Journal* of the American Psychic Research Society, by Dr. R. A. Watters, in which quite a number of dreams are cited illustrating the various factors which prompt dreams.

Generally speaking, Dr. Watters agrees with Freud as to certain types of dreams arising from past memories, from suppressed or repressed desires, and as to their transformation and distortion. But he goes on to point out that Freud's analysis cannot be applied to all types of dreams. He says: "the vast majority of our dreams are undoubtedly normal, and should be accorded very little significance, but occasionally we have a dream to which can be attached some importance, and one that will yield information when analysed according to standard methods. More rarely we have a dream, the analysis of which demonstrates certain factors that cannot be accounted for by normal means, and in this case such dreams require the consideration of the psychist rather than the psycho-analyst."

Dreams, he says, may result from one or more of the following causes:

external, or sensory stimulation, physiological disturbances, suppressed wishes or desires, subconscious mental association and imagination, and desires in which are to be found an element of conflict. Just how any of these causes may influence the so-called supernormal dream is difficult to say, but it is quite possible that if we knew enough about the subject of supernormal dreams an intelligent application of the standard tests would yield information of much value. Since the new psychology of dreams is of recent origin, and since we know very little about dreams in general—save those resulting from external stimulation—we are not in a position, really, to offer any elaborate analysis of the subject.

He then goes on to suggest that besides the ordinary dreams, there are supernormal dreams which may be divided into three groups: (a) Those in which telepathy apparently occurs, (b) those which resemble clairvoyance—that is, a dream in which the dreamer sees distant scenes, and his vision is subsequently proved to be correct, and (c) precognitive dreams, those in which a vision of the future is obtained. Dr. Watters gives specimens of each of them. He claims that these belong to a class by themselves, since the knowledge they reveal could not have been supplied from anything *within* the dreamer, and we think he is right.

There seems to be a growing idea that dreams occur as a result of the spirit leaving the body, and travelling in the etheric world. It would not be difficult to point to a number of cases which support such a theory. But the idea that as soon as an individual falls asleep, he leaves this world to journey through the realms of spirit, and that all our sleep life is spent in the spirit world, has very little to support it.

F. W. H. Myers, talked of a sleeping life, and a waking life which ran in parallel; just as the events of the day up to the time of falling asleep are linked up with the first glimmers of consciousness next morning into a stream of waking memories: so Myers suggests that our sleeping life from the moment of falling asleep until we wake is a link in a chain which is joined up with the next link when we fall asleep to-morrow.

Thus, he suggests that each of us are leading two lives—the waking life and the sleeping life—each of which may be complete in itself, and yet neither of which is clearly apprehended by the other. Occasionally, a fragment of memory may be carried from one life-stream into the other, but generally speaking, they are separate. Even, if this is so, however, Myers never suggests that the sleep life is a life which is spent in the spirit world. His hypnotic experiments go to show that the incidents of the sleeping life could often be brought into the waking consciousness by hypnotic methods.

We have been reading a series of short articles on dreams written by a doctor, in one of our daily papers, and judging by the contents of these articles the one thing which emerges is that doctors are about as ignorant of the subject as clodhoppers. It is essentially a problem of consciousness; and a very important one. Dr. Watters' articles have, at any rate, done something to clear the ground and define the issues.

A CORRECTION

I would ask the courtesy of your columns for the following in the interests of fair play to one of our Societies.

In the issue of *Psychic News* for May 1st, the editor published an accusation that his journal was "refused facilities to have a reporter present" at the Annual Dinner of the British College, on May 8th. On May 25th he referred to the matter again, and spoke of "the exclusion of *Psychic News* reporters when facilities were given to other psychic journals." May I say that the statements are quite incorrect. I have supplied the editor with the correct particulars for *Psychic News*, but these have not been published.

The facts are as follows: Mr. M. Barbanell, the editor, received an invitation to be present at the dinner, as did our friends, the editors of *Light* and *The Two Worlds*, and any of these could have asked to send a substitute failing their own presence, as has been usual on former occasions. Mr. Barbanell could not attend, and now says he considered his invitation was a "personal" one, because his invitation was not marked "Press." Be it noted that he replied to the invitation on *Psychic News* notepaper, as editor. He did not ask if he might send a representative—permission would have been granted at once—but the college was rung up a day before the dinner by one of his assistants who asked only for a full report of the speeches, which could not be supplied to him, though he was welcome to a briefer report such as was asked for and sent to *The Two Worlds*.

It does not help good feeling in the Movement to have this sort of thing happen, and no correction allowed, and I object strongly to the marked and even offensive way in which the notices appeared in *Psychic News*.

15, Queen's Gate, BARBARA McKENZIE.
S.W. 7. Hon. Principal, B.C.P.S. Ltd.

CONDITION AFTER DEATH

The question raised in this article is: What change, if any, takes place in the individual after he has finished with the physical body?

Since my investigations into Spiritualism, I have frequently been struck by the changed characteristics of certain communicators which are not altogether explained by subconscious interference from the medium. What is more interesting to me, though, is, that generally speaking, the communicators appear to have the same personalities as when on earth. Which prompts me to raise the further question: Do spirits, when communicating, not only build up their physical appearance as when here so that it can be recognised by the sitter, but do they also *act* as when here? Obviously, to quote a simple example, if a man who had a lifetime here of "liver trouble," and was known to all his friends as a thoroughly morbid individual, criticised everything in addition to the Government, and who was thoroughly bad-tempered, suddenly returned through the medium as a very happy man with a bright outlook, and came laughing and joking, many sitters—especially beginners—would be so sceptical of whether he really was the communicator he purported to be, that the phenomena would be inhibited. Do they, therefore, act a part, the same as they have been known to change their physical appearance, merely for the sake of recognition?

I should like to test several persons by word association (Jung) before death, and when communicating through a medium either through trance or clairaudience after their passing. I believe an interesting field of research awaits the investigator who could travel on this line.

London, W. 1.

C. S. COLLEN-SMITH.

CLERGY AND SPIRITUALISTS TO UNITE

(Continued from front page.)

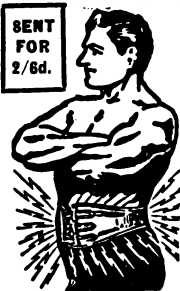
The meeting to be held on June 24th will, therefore, mark a new and significant departure in Christian tradition, as touching the deeper issues of life and death. I understand that four addresses will be given, expounding the implications of the above-mentioned resolutions. Two ministers, and two Spiritualists, will constitute the speakers.

There are, of course, many brave men within the Church who have fought long for the acknowledgement of just those views which are now officially expressed. They, in common with the Spiritualists, will welcome this new spirit of co-operation which makes for freedom and revelation. We have lived to see the day when prominent clergymen, so far from condemning Spiritualists for their "depraved ideas," frankly renounce their former prejudice, and join openly with us in laying the foundations of what may prove to be a new religious revival.

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TOPICS OF THE WEEK

The "Margery" Mediumship

The Editor of *The Banner of Life* (Boston) is very much perturbed concerning the aspersions thrown upon the "Margery" phenomena—outlined in *The Two Worlds* last week. As a regular sitter in the circle for a number of years, he doubtless feels very keenly the reflections thrown upon Mrs. Crandon. In the issue of *The Banner* of May 18th he says:

I have no authority to make any suggestions in this controversy, but I believe that the "Margery" group would welcome an invitation from the editors of England's three great Spiritualist weeklies—*Light*, *The Two Worlds*, and *Psychic News*—to give a series of seances in London, to be reported in their several journals, and thus establish beyond question the truth or falsity of the mediumship.

Not Satisfactory

The Two Worlds appreciates the confidence thus expressed in its contemporaries and itself, but the three journals mentioned are Spiritualistic journals. We do not consider that such an inquiry could be considered either impartial or independent. The public rightly has no confidence whatever in commissions set up by newspapers on any subject. The whole system is open to the suspicion—even though such suspicion might be unfounded—that the chief factor would be the popularity of the paper rather than the genuineness of the inquiry.

Are the Prints Supernormal?

The whole question of the "Margery" mediumship is being side-tracked by red herrings across the trail.

The question of the identity of the thumbprints is, in our opinion, quite a secondary one. The first question to be settled is: Are these thumbprints produced supernormally? It is easy to say that this has never been questioned, but the doubts thrown upon the identity of the thumbprints is an attempt to undermine the genuineness of the phenomena. If the prints are produced supernormally, the matter of their identity is a secondary inquiry which arises *after* the first question is settled.

While we should value an opportunity to witness the "Margery" phenomena under rigid conditions, and no other conditions would be of any value, we cannot see that such an inquiry would settle anything as far as the outside world is concerned.

The Latest Development

Meanwhile, the Society has issued a supplementary *Journal* in which it totally disassociates itself from the views expressed by the late editor, Mr. F. Bligh Bond, and states that his discharge was due to failure to submit his article to the executive committee and officers before publishing it. As to the question of the identity of the "Walter" prints, and those of a living man, the Society announces that it will attend "in due course, but without haste," to the pronouncements of Dr. Harold Cummins.

Canon Raven's Admissions

Speaking on the wireless on Sunday night last, Canon Raven, in reply to a question, said to-day we simply considered death as a trivial incident, since there was a widespread conviction that people simply continued to live, after death, in another sphere. He further asserted that while he had not personally studied Spiritualism, he was convinced that its claims must not be rejected without serious inquiry. Many eminent men had arrived at a conclusion favourable to its contentions, and the importance of their testimony could not be overlooked.

Bad Because It's Primitive

Evidently, Canon W. J. Sparrow Simpson, D.D., can't make up his mind. He entertains doubts as to the authenticity of Spiritualism, on several ground—one being the primitive nature of the subject. But, surely, its antiquity is no refutation; surely, it is an argument that, unlike miracles, the facts of psychic science are consistent, and in fullest accordance with normal law. All the faculties we possess are primitive; their evolution can be traced to very primitive beginnings. What the Church, as their custodian, ought to be doing with spiritual things is developing them, cultivating them, improving them. But, so long as it takes a self-important and detached view, we doubt whether any but the purblind and illiterate will care much for its aspersions. The plain truth is that, in respect of Spiritualism, the man in the street is far ahead of the man in the pulpit.

The Delius Prediction

On page 367 we publish a prediction which was originally deposited with the Editors of independent newspapers, but has been all too tragically fulfilled. The Editor of the *Yorkshire Observer* informs us that the letter referred to by Mr. Tweedale, bearing the date May 25, was indeed received. Mr. Tweedale was wise in getting independent corroboration, thus assuring the authenticity of his facts.

Lyceum Sports

The progressive spirits of the Lyceum District Council have organised another Sports Meeting, to take place on Monday, June 10th, at the Battersea Park Running Track, extending from 11 a.m. till 6-30 p.m. All sorts of sporting events will take place, ranging from the "Toddlers' 40 Yards," to the Veterans' 75 Yards." Incidentally, we note, that the "Veterans' race is open to anyone over 40! We wonder that the London Lyceum District Council would give as the age of an old man? Seriously, the Council deserves a pat on the back, and we wish them every success in their effort to meet the children on a basis which will promote not only popularity, but health and good fellowship.

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Thursday, June 13th,
At 3-30, Clairvoyance, Mrs. Stella Hughes.

Thursday, June 13th,
At 7-30, Clairvoyance, Mrs. Helen Spiers.

Friday, June 14th,
At 7-30, Clairvoyance, Mrs. Livingstone.

GROUP SEANCES. (Limited to Eight Sitters.)

Thursday, June 13th, at 7-45 Mrs. Graddon Thomas.
Friday, June 14th, at 3, Mrs. Helen Spiers.

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

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Wednesday, June 12th, at 7-30,
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At 6-30, Mrs. HEWAT MCKENZIE.
Clairvoyance by Mrs. Helen Spiers.

Sunday, June 16th,
Mr. HORACE LEAF.
Clairvoyance.

At 6-30, Mr. J. ARTHUR FINDLAY.
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Thursday, June 13th,
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CHALLENGE TO SCIENCE

The Old and The New in Religion and Science

By RALEIGH W. MARKS

FOR many years past it has been the custom of numbers of people belonging to the scientific world to indulge in the sometimes not too gentle art of ridicule when the subject of religion was mentioned.

The universe, we were informed, was mechanistic. The operation of the emotions was purely functionary, being due to the influence of certain glands or organs of the body.

The Bible was subjected to close research. Numerous errors were discovered, and, on the basis of these, the whole work was relegated to the realm of superstitious survivals from bygone days.

With each new discovery science entered further indictments of the Church, and the idea that man had any separate existence apart from his physical body became subject to derision.

The discoveries of Charles Darwin but added fuel to the flames, and away went the Garden of Eden to join the Virgin birth and the miracles of the New Testament.

Church Opposition

At first the Church thundered out against these new ideas. Many people were ostracised because of their new opinions, but this without avail. The flow of evidence was unceasing, and the Church was forced into the position of ignoring that which it could not controvert. As Prof. William McDougal, in his *Modern Materialism*, says :

In the day of Galilee the Church was a roaring lion, and science a bleating lamb; the positions are now reversed—science is now the roaring lion, and the Church the bleating lamb, being careful lest it provoke its fearsome rival.

Alas ! As we are often told, history has a way of repeating itself, and a new David appeared in the field—Spiritualism.

The scientific world was taken aback. How dare this insignificant collection of superstition, fraud and self-deception dare to offer its opinion against the conclusions of the scientific mind !

Science marshalled its forces, and hastened to the attack.

Sir Wm. Crookes' Example

But even the scientific world was appalled when Sir William Crookes, in his presidential address to the British Association, actually made the statement that he had obtained evidence under fraud-proof conditions that some of the claims of the Spiritualists were true. More than that ; he actually dared to state that he had walked and talked with a spirit !

This was the unkindest cut of all. Immediately he made the statement he became the object of much scorn and personal abuse.

It might have been supposed that the Church would have viewed with a certain amount of sympathy this new effort to establish beyond doubt the Spiritual nature of man.

The reverse was, however, the case. The Church gathered together its more clamorous followers, and also plunged into the fray. Here, at least, they thought they were on safe ground. They would be able to crowd round

the corpse and gather some reflected glory by having been alongside science in the victory.

In the meantime, scientists in other fields had not been inactive. The atom was found to be after all, not a perfect solid, but to be a universe in miniature—having electrons and protons associated together as do the stars and planets of the various stellar systems.

This discovery was momentous enough in itself, but its implications were much greater.

The basic principle of the universe was discovered to be not matter but force (or energy).

All their ideas came tumbling down like an upset pack of cards. The real had become unreal, and the tangible intangible.

Matter, so to speak, was merely energy in a peculiar condition. Strangely enough, all these new scientific discoveries fitted in perfectly with the findings and philosophy of the scientifically-despised movement of Modern Spiritualism.

Our Challenge

Herein lies our challenge. We claim that the phenomena of Modern Spiritualism proves the existence of man as distinct from his body, and the existence of a Spiritual universe.

Further, that this world is merely a phase or condition of activity, so attuned by its range of vibration to this earthly body of ours as to feel real and tangible ; but in its real sense to be no more or less reality than is the Spirit world or universe which interacts with this, and in which all human beings are destined to dwell.

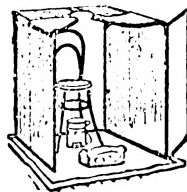
Many scientists already agree with us. Already, certain forms of phenomena are becoming widely accepted. Telepathy, which demonstrates that man can be effective beyond the confines of his body, without the use of any physical contact or any of his five senses, subjective or hypnotic clairvoyance, manifesting the ability of certain people to read messages or gather information from distant places with the speed of light ; Dowsing (water divining), etc.

We do not claim to have all knowledge concerning man and his mortal and immortal relations, but we do claim to have proved the reality of our phenomena, and we challenge science to produce any theory which will fit all the facts of modern Psychic Research other than the theory of Modern Spiritualism.

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THE BROTHERHOOD OF MAN

(Concluded from page 363).

A properly designed scheme of attrition would deprive the lower forces of our nature of the nourishment on which selfishness in all its forms batters. Human nature, which is subject to evolutionary changes, would be elevated by the employment of methods which would curb and direct our selfishness into proper channels, the great moral forces within us would be built up and thus further our spiritual progress. That, I believe, is the solution of our great moral and ethical problems. Great moral advancement is to be achieved not by the promise of future glory, but by the right treatment of life on purposeful practical lines.

All this may appear chimerical—a dream for the ages to come, some may say ; but is it quite so ?—"The mills of God grind slowly, yet they grind exceedingly small." And let there be no mistake about it ; the course of achievement here suggested is actually in operation now ; at this very moment forces are at work—political, economic, and psychological,—however obscure they may appear to be ; but their operation can be accelerated to a very different degree by a greater realisation of the struggle and the methods to be employed.

It should be noted, too, that progress is not always a forward movement—there is ebb and flow in every tide—and the tide of progress is no exception to the rule. The need for human brotherhood is everywhere recognised, no new system of religious thought is required to re-inforce it ; but it is the practical pursuance of the ideal that is paramount, and a speeding up in the execution is, in fact, what is urgently demanded. Social, economic, and political conditions of existence will sooner or later be made more speedily conformable to progress, and the time will surely come when the outlook, and the circumstances prevailing to-day, will be considered as primitive as we in the present time look back to those in operation when the Cro-Magnon race of troglodytes stalked the earth.

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PASSING OF DELIUS AND HIS WIFE

Vicar's Story of Psychic Forecasts

By THE REV. CHARLES L. TWEEDALE
(VICAR OF WESTON).

READERS will remember how, in June, 1934, I published in the columns of *The Two Worlds* an account of how, on January 31—four months before Delius died—during the night my wife was entranced, and sang in my presence:

"When the winds sing low, low low,
When soft breezes blow, blow, blow,
Then I come for Delius go."

I also told how my youngest daughter saw a red light in her room when she heard these words, and my daughter, Marjorie, heard the piano, which is in her bedroom, play without anyone touching it, how we were afterwards told by the spirit communicator that it portended Delius's passing; how I placed this marvellous experience on record with the Editor of the *Wharfedale Observer*, and with Mrs. Black, Delius's sister, early in February, and how Delius died in June, 1934, when the winds sing low, and soft breezes blow.

I now give some account of how these wonderful forecasts ament the Delius family were further continued and fulfilled.

On June 25, 1934, a little more than a fortnight after his death, about 12 noon, an apparition which we have often seen appeared and vanished through the door of my study. My wife and I sat, and I, one of our spirit communicators, came, and said: "I have a message. I want you to ask the sister of Delius to look up and arrange all the facts about him—just as men did with me. This must be done within 24 months."

I wrote to Mrs. Black, Delius's sister, telling her of this. She was rather aghast at the magnitude of the task, but a few weeks after she paid us a visit, and told us that the book had been begun.

C—Came Again

On March 7, 1935, Mrs. Black and her daughter came to see us, and during the course of the afternoon we sat for psychic communication. C—again came, and told us that "the lady across the sea" would die before the book was ready. Mrs. Black's daughter said: "Do you mean 'Yelta' (Mrs. Delius)?" and C—replied "Yes."

Sir Arthur Conan Doyle then manifested, and said that "they must go right ahead with the book."

When it was announced that Mrs. Delius was bringing the body of her husband to England, recalling this forecast of March 7 last, I sent an account of it to the Editor of the *Yorkshire Observer*, on Saturday, May 25th. The account of the forecast of Delius's passing was not told to Mrs. Delius, nor published in the papers until after his death; but before he died he said to his wife, as she afterwards testified in the Press:

"When I am dead take me to the south of England, where the winds are warm."

How marvellously this agrees with the spirit voice at midnight:

"When the winds sing low, low low,
When soft breezes blow, blow, blow."

Mrs. Delius announced that she was going to bring the body to England, and the body was reburied in the churchyard of Limpsfield, Surrey, on Saturday, May 25.

On May 25, at midnight, the body of Delius was reburied under a great yew tree in Limpsfield churchyard by the light of lanterns.

Playing of Musical Box

On May 28, 1935, about 3 p.m., my daughter, Marjorie, was in the kitchen. Suddenly she heard sounding from the room above her heard a Swiss musical box, which plays only one tune, "The Old Bernese March," playing very loud and clear. She at once ran up to the room, and found no one in it. She picked up the box, and found that it was not wound up, and that the stop-catch was in operation to prevent the box playing, even if it had been wound up.

My daughter, Dorothy, from the upper storey, had also heard the box playing "The Bernese March" at the same time, and sounding from the same room, and both girls remarked on how loud and clear it sounded. No one had been in the room where the box was for a considerably time previous. Three hours later, at 6 p.m., we heard the sad news over the wireless that Mrs. Delius had contracted pneumonia on her cross-Channel passage, had been rushed to hospital in London, had listened to a record of the service on her sick-bed, and had passed away some time before the music was heard here, as foretold on March 7.

The sounding of music in connection with both passings is remarkable. This is one of the most extraordinary and dramatic premonitions on record, proving the reality of the spirit world and its incursion and intervention in the affairs of men. This account is true in every detail and particular, as can be documentarily and personally proved.

SKEGNESS NATIONAL SPIRITUALIST CHURCH

A SUCCESSFUL Sale of Work was held at Brightside Hotel, on Thursday, May 23. Mr. Jackaman, A.N.S.C., the president, introduced Mrs. Martin Simpson, who opened the Sale of Work, and was presented with a beautiful bouquet of tulips and smilax.

The sale was well attended, both by members and visitors. In the evening a whist drive was held, the total proceeds amounted to the splendid sum of £28, which will be added to the existing Building Fund.

Skegness National Spiritualists are anxious to build a Church of their own to meet the growing interest of residents and visitors.

The Church Committee would welcome offers of help from any capable platform workers during the season, who are visiting Skegness. The secretary's address is Mrs. Farmer, 27, Richmond Drive.

IN NORTHAMPTON

THE services during the weekend of May 26th, at the Northampton National Spiritualist Church, were conducted by the Rev. J. W. Kirk, of Shrewsbury. The hall was well filled on each occasion, and splendid address and evidential clairvoyance were given.

At the Sunday evening service, Mr. Kirk spoke on "The Principles of Spiritualism," his lecture being helpful and instructive, particularly the explanation of the conception of Jesus Christ in the light of Spiritualistic teaching.

SECRETS OF ANCIENT PRIORY

Psychic Messages Lead To Discoveries

HOW ancient foundations were discovered by following psychic information, was related by Colonel and Mrs. C. N. Rivers-Moore, speaking on revelations at the ancient Priory of St. Mary's Hurley, at a meeting of the Sheffield Society for Psychical Research at the Builders' Exchange, Sheffield, recently.

The priory, now known as Ladye Place, is near Maidenhead, and was bought by Colonel Rivers-Moore in 1924. Reference was made to it, said Colonel Rivers-Moore, in the Domesday Book, and the sister of Edward the Confessor was buried there somewhere.

After Colonel Rivers-Moore had described the existing buildings, his wife spoke of the first psychic experience in Ladye Place, when a friend described a dream he had had concerning a monk and an old red-brick fireplace in one of the rooms. There was actually an ugly grate, but when they dug into the walls they came upon the ancient fireplace topped by an oak beam, just as it had been seen in the dream.

Table Tappings

After this, Colonel Rivers-Moore continued, with a friend who was psychically inclined, they decided to sit round a table, which began to tap out messages. A man who said his name was King, tapped out the message that there was a well near the crypt, and described its position. Instead, they found foundations previously unknown. When they received a message

to try farther south, they discovered more old walls. They were told to "Look rust line." When they went to the excavations they found a rust line, and digging further, discovered the well, the existence of which had not been known before.

From the foundations they then began to trace out extensions to the priory. They found hundreds of elaborate floor tiles of the 12th century, and the next message they received was that if they dug in a certain place, they would find a large portion of tiles intact. When they dug they found them.

Saxon Foundations

They also received another message about a coin, which was found according to the directions.

With further excavating, they found that the Church had once been of much greater extent, and discovered foundations which could be traced back to Saxon times. Finally, they had been promised, through the table, the whole story of the priory, and had been told that the first missionary had been a Roman who came over in very early days, found the place very wild, and eventually founded the first monastery of Hurley.

During the meeting it was announced that a presentation would be made to Mr. O. J. Wendlandt, on June 21, and that practical research work, including photography, was to be commenced soon.

EVIDENCE AT KING'S LYNN

EVIDENCE worthy of placing upon record was provided through the mediumship of Mrs. Bullock, who has recently demonstrated her wonderful gift of transfiguration at the King's Lynn Blackfriars Street Spiritualist Church.

Her control contacted a lady in the audience, and said that the lady's father would transfigure through the medium. Not only did the spirit show his face but he controlled Mrs. Bullock, spoke to his daughter, and added: "I'm so glad my collection of butterflies was appreciated."

Nobody present, except the lady, knew of this collection of butterflies, which the gentleman had presented to a school before he "died." This was but one of many tests given during two meetings.

It would appear that our local journalist critic has been effectively silenced by the convincing oratory of Mrs. Ernest Oaten, for, since Mr. Oaten's visit, three editions of his paper have been published without mention of the recent controversy. The fool-proof and fraud-proof examples of evidence, dealt with by Mr. Oaten defied criticism, and it would seem that our reporter friend

"Folded his tent like the Arab,
And silently stole away."

D. H. H.

BRITTEN MEMORIAL ACTIVITY

THE Memorial is proving a popular psychic centre. Following on the recent visit of Mrs. Frances Wright (London), who gave a series of successful seances, and an instructive lecture on "The Human Hand and its Relation to the Psyche," which was well received, this centre will shortly be visited by Mr. Ronald McCorquodale (clairvoyant and psychometrist), followed next month with the special engagement of Mrs. Helen Hughes, the well-known clairvoyant and clair-audiente.

The enlarging interest of the Institute will be sustained by these visits, and those that are to follow.

NEWS FROM NEW ZEALAND

THE Christian Spiritualist Church Incorporated, Auckland, N.Z., held their Annual Members' Meeting on Wednesday, April 17th. The balance-sheet showed improvement on last year, and was adopted. Many new members were enrolled during the year.

Mr. F. E. Fairburn, not seeking reelection as president, nominated Mr. W. Wood, and he was elected unopposed.

"Spiritualism is growing here in Auckland, and is being received with more tolerance than in the past," writes a local correspondent. "The *Two Worlds* is greatly helping to bring this about by its very able articles by prominent writers, and its wealth of convincing arguments and illustrations."

VISCOUNTESS GREY OF FALLODEN said: "The Church of England should look upon Spiritualism as a valuable ally."

SPIRITUALISM'S CRYING NEED

What is Wanted Above All is—Culture

By A Special Correspondent

SPIRITUALISM has become a vital force in religion and science, to say nothing of its powerful reactions on the domestic and social life of the people. A happy people constitute a healthy, prosperous State, and Spiritualism certainly makes people happy. Because of this, Spiritualism should be presented to the public in the best manner possible.

Unfortunately, it is, on the whole, not well presented. Many mediums are notoriously indifferently educated, a fact which cannot deprive them of their mediumistic ability, but which undoubtedly weakens their influence. Numbers of sitters who have consulted mediums have been so offended by their defective grammar and mixed metaphors that they have left the seance room very unimpressed regarding the Movement.

Respect Tastes

This may be attributed to small-mindedness and faulty judgment, but it may have been owing to their æsthetic sense having been hurt. As long as men and women hate the vulgar and the crude, movements which aim at interesting them will be obliged to respect their tastes. Perhaps we ought to rejoice at this.

There may be good reasons for excusing uneducated mediums who restrict their activities to their private consulting rooms. If the sitter-objects, he has no need to return; but, on the public side, the subject takes a different turn. Public meetings have a social significance. People are encouraged to attend them as a duty if they are desirous of knowing Truth.

Whoever tries to induce the man-in-the-street to spend some of his limited leisure listening to a particular "message," should see that he gets fair value for his time and money. The latter is no small consideration, especially where religious organisations are concerned. They practically demand that their efforts be rewarded with sympathy and financial support by those who constitute their congregations.

Most orthodox Churches do their utmost to cater for this. If they do not always offer comfortable seats, they at least usually offer a fair amount of culture. It is one of the saddest defects about Christianity that it so often serves up a poor theology in an excellent way. Clergymen are not altogether to blame because their sermons are unattractive. They do their best with the material at hand.

Too Many Platforms

Most Christian sects have, in their anxiety to please the public, built and endowed colleges wherein their advocates can learn theology and the language by which to present it.

Nevertheless, it is doubtful whether any Christian sect is so badly served on the public platform as Spiritualism, where the number of good public workers is almost in inverse ratio to the number of platforms on which they are expected to speak. In this respect, Spiritualism is not deserving of its popularity, and sooner or later it may experience an un-

pleasant repercussion, unless steps are taken to improve things.

The rank and file are often at their wits' end to know where to take their friends whom they wish to interest in Spiritualism. The chances are that the local Church will be presenting a platform characterised by nothing more elevating than sincere enthusiasm devoid of all those qualities essential to winning the favour of the sceptic. To travel to some distant society or Church where a good speaker and medium are advertised to function may be out of question.

Old Workers Best?

That this defect can be remedied is obvious. I am fortunate in living in London, where I can select from a number of Societies some of which are sure to give a good service, but even then, the distance may be inconvenient. There are also one or two centres and personalities where excellence is guaranteed. I cannot refrain from paying a well-deserved tribute to Mr. Horace Leaf, who has done so much in attracting and convincing the best type of mind.

The fact that this gentleman's time could be wholly taken up by presenting the educational side of the subject shows clearly that the public want culture.

On the principle that the old songs are the best, one is compelled to admit that the older workers for Spiritualism are the best. One need not hesitate to attend a meeting where such speakers as Mr. Ernest Oaten, Mr. Ernest Hunt, and Mr. Horace Leaf, who is also a fine medium, are occupying the platform. This apparently applies almost as much to mediums.

It is not carping criticism to say that several of the newer mediums have been unduly praised through some of the Spiritualist papers. One has taken these praises at their face value, and been keenly disappointed.

Education Wanted

Spiritualism is nearly 90 years old. To-day, it stands in some respects in a worse position than it did at any previous period. The cause of this is its mighty appeal to the public and its almost total lack of educational facilities. Why has Spiritualism no seminary wherein to train its willing workers?

Dare I repeat that what is required is a proper training centre for Spiritualism, and that, until this idea is taken up in a practical way by a properly-organised body of representative Spiritualists, Spiritualism will be in danger of defeating its own ends? R.

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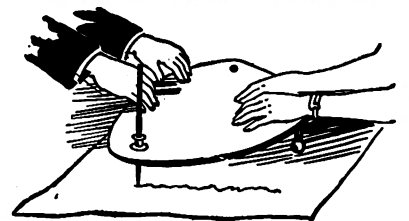
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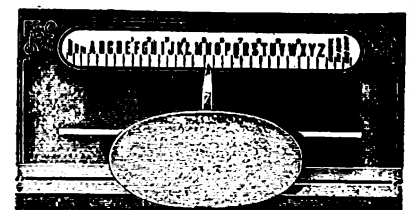
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"The Two Worlds" Ball-Bearing Planchette, with Ouija adaptor (price 8s. 6d. post paid), is fitted with three main ball bearings, each running on twelve small ones, to ensure smooth running. It is well manufactured, and handsomely polished.

The Adaptor for working as an Ouija board is made of strong metal—no awkward fittings, and on the whole we can state that the instrument, with its chart and accessories, will last for years.

THE SPIRIT COMMUNICATOR



3s. 9d. Post Paid.
INSTRUCTIONS FREE.

A somewhat similar instrument to the Planchette, giving excellent results.

"THE TWO WORLDS" BOOKSHOP,
18, Corporation Street, MANCHESTER 4

Church and Society Announcements

The Britten Memorial.

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

'Phone: BLA 6840

The Spiritualist Library and Investigation Centre for the North.

The INSTITUTE and LIBRARY will be CLOSED ALL WHIT-WEEK.

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

Group Seances (Limited to 10 Sitters).

TUESDAY, June 18th, at 7-30, Mr. Roy Morgan.

WEDNESDAY, June 19th, at 7-30, Miss Peterson.

SPECIAL ENGAGEMENT of Mr. RONALD McCORQUODALE (Clairvoyant and Psychometrist), from TUESDAY, June 25th, to SATURDAY, June 29th. Please book early for the Group Seances and Private Sitzings.

Private Sitzings by arrangement. Particulars of Membership and Monthly List of Activities supplied free on receipt of postcard.
JOHN JACKSON, Secretary.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

(3 minutes from Angel Tube Station.)

SATURDAY, June 8th, at 8, Psychometry by Mr. R. R. THORNTON.

SUNDAY, June 9th, Divine Service, at 11-15, Miss G. C. BUTCHER.

Address and Clairvoyance, at 3, Mr. R. R. THORNTON.

At 7, Mr. Wm. REDMOND.

TUESDAY, June 11th, at 8, Public Circle.

WEDNESDAY, June 12th, at 8, Auric Drawings.

THURSDAY, June 13th, at 8, Clairvoyance.

FRIDAY, June 14th, at 7-30, Healing Circle.

SATURDAY, June 15th, at 8, Psychometry.

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

SATURDAY, June 8th, at 8, Open Public Circle.

SUNDAY, June 9th, at 11 and 3, Open Circle. At 6-30, Mr. AUSTIN JONES.

MONDAY, June 10th, Whit Monday.

SUNDAY, June 16th, Mr. G. F. BERRY.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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

SUNDAY, June 9th, Whit Sunday. No Meeting.

WEDNESDAY, June 12th, at 8. An evening with Mr. Bert Camper.

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.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, June 9th, at 6-30, Mr. W. H. EVANS, Address. Mrs. EVELYN THOMAS, Clairvoyance.

TUESDAY, June 11th, at 3-15, Mrs. Redfern, Psychometry. At 8, Mr. George Daisley, Clairvoyance.

THURSDAY, June 13th, at 8, Mr. Harold Sharp, Clairvoyance.

FRIDAY, June 14th, Healing Free. Apply Church Officers.

SUNDAY, June 16th, at 6-30, Mr. F. A. GROCOTT, Address. Mrs. HELEN SPIERS, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. 'Phone: Chancery 7678. President, J. BUCHAN FORD, Esq., M.A., LL.B.

SUNDAY, June 9th, at 7, Address and Clairvoyance, by Mrs. IDA GLEN.

WHIT MONDAY. No Meeting.

WEDNESDAY, at 7-45, Address and Clairvoyance, Mrs. Robertson.

THURSDAY, at 3 till 6-30, Free Healing.

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

SUNDAY, June 16th, Miss ANNE GEDDES.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C. 1. Subs., 2/6 yearly. 2d. per week per volume.

MONDAY, June 10th. Closed.

MONDAY, June 17th, at 3 and 7, Mrs. Bateman.

Every TUESDAY, at 7, Mrs. Bowe.

THURSDAYS at 3 and 7, Mrs. Mote.

TUESDAY, June 11th, at 3, Mrs. Potter.

TUESDAY, June 18th, at 3, Mrs. Podmore.

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

FRIDAYS, at 3 and 7, and SATS. at 7, Miss Hearn.

Hours: 1-7. Closed Sundays. ETHEL A. PRATT.

NORTHERN

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

Sunday, June 9th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30, and 8, Mrs. BULL.

Monday, No Meeting.

Tuesday, at 8, Circle.

Wednesday, No Meeting.

Thursday, at 8, Members.

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

Sunday, June 16th,

Mrs. J. CROMPTON.

Longsight National Spiritualist
Society,

Shepley Street, Longsight.

Sunday, June 9th,

At 2-30, Lyceum.

At 6-30 and 8, Mrs. WHITEHEAD.

Monday, Tuesday, Thursday and Saturday,

Closed.

Sunday, June 16th,

Mrs. HILL.

Stockport Progressive National
Spiritualist Church,

Over 37, Mottram Street.

Saturday, June 8th,

At 8, Mrs. Williams.

Sunday, June 9th,

At 3, 6-30, and 8, Mr. BELL.

Monday, June 10th,

At 3 and 8, Mrs. Buffey.

Tuesday, June 11th, at 8,

Open Healing and Developing Circle.

Wednesday, June 12th,

Mrs. Mayhew.

Liverpool Spiritualists' National
Church,

14, Daulby Street.

Sunday, June 9th, at 3 and 6-30,

Mr. R. MORGAN.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, June 16th, at 3 and 6-30

Mr. McCORQUODALE.

Group and Private Seances arranged on application.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, June 9th, at 11, **Open Circle**. At 3, Lyceum. At 7, Address and Clairvoyance. Mr. J. M. ALLEN, J.P.

MONDAY, June 10th, at 3, Psychometry. At 8, Healing Instruction. At 8-30, Healing Treatment Free.

TUESDAY, June 11th, at 8, Mrs. Hellier Smith, Psychometry.

WEDNESDAY, June 12th, at 8, Developing Circle.

FRIDAY, June 14th, at 8, Usual Service.

SATURDAY, June 15th, at 7-30, Whist Drive. Tickets 6d.

SUNDAY, June 16th, at 7, Mrs. CHAMPION and Mr. A. FLACK.

TUESDAY, June 25th, Mrs. G. Elliott. 6d.

SATURDAY, June 29th, Whist Drive. 6d.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, June 9th, at 11-30, **Open Circle**. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by SISTER PEARL.

There will be No Open Circle on Tuesday, or Healing Circle on Wednesday of this week.

THURSDAY, at 8, Service. Address and Clairvoyance by the Rev. G. Nash.

SUNDAY, June 16th, at 11-30, **Open Circle**. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mrs. BALMER.**LONDON****Moss Side National Spiritualist Church and Lyceum.**

Above 64a, Gt. Western Street

Sunday, June 9th, at 2-45, Lyceum.

At 6-30 and 8, Mrs. BROWN.
Weekday Meetings will be Closed for Whitweek.Sunday, June 16th,
Mr. and Mrs. SHERRAN.**Moston Spiritualist Church and Lyceum,**

Church Lane, Moston.

Sunday, June 9th,

At 10-30, Lyceum.

At 3, and 6-30, Mrs. LANGFORD.

Monday, Closed.

Wednesday, Closed.

Sunday, June 16th,

Mrs. BATES.

Manchester Society of Spiritualists

38, Maskell Street.

Sunday, June 9th, at 10-30, Lyceum.

At 3, **Open Circle**.

At 6-30 and 8, Mrs. WORTHINGTON.

Monday, Holiday.

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

Wednesday, at 8 Mr. Craven.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, June 16th,

Mr. A. ROTHWELL.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, June 9th, at 1-45, Lyceum.

At 3-15, and 6-30, Mrs. FROST.

Monday, Closed.

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

Wednesday, Closed.

Thursday, at 8, Private Circle.

Sunday, June 16th,

Lyceum Open Session.

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, June 9th,

Mr. T. CONNOR.

Sunday, June 16th,

Mrs. J. GREENWOOD, J.P.

Southport National Spiritualist Church,

Hawkeshead Street (between Queen's Road and Manchester Road.)

Sundays, at 10-30, Lyceum.

Other Services at 3, 6-30 and 8.

Mondays, at 3, and 7-30.

Wednesdays, at 3 and 7-30.

Sunday, June 9th,

Mr. R. MCCORQUODALE.

Sunday, June 16th,

Mrs. WHITLEY.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, June 9th,

At 11, Study Group.

At 7, Mrs. VIOLET REDFERN.

Wednesday, June 12th,

At 8, Miss Joan Proud.

Sunday, June 16th,

At 11, Mr. G. HARRIS.

At 7, Mr. BERT CAMPER.

Bounds Green Christian Spiritualist Church,Canning Hall, Canning Crescent,
High Road, Wood Green.

Sunday, June 9th, at 7,

Miss JOAN FULLER.

Sunday, June 16th,

At 7, Mr. GLOVER BOTHAM.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, June 9th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. E. MORRIS.

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

Wednesday, at 7-30, Whist Drive. Prizes.

Admission, 6d.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, June 16th,

Mrs. PODMORE.

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

Sunday, June 9th,

At 11 and 6-30, Mrs. W.M. EDWARDS.

Address and Clairvoyance.

At 3-15, Lyceum.

Monday, June 10th (Bank Holiday, No Meeting).

Wednesday, at 3, Mrs. J. E. Scott.

Psychometry.

Thursday, at 8, Mr. Chas. Wall.

Clairvoyance.

Sunday, June 16th,

Mrs. E. CLEMENTS, Dipl., S.N.U.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, June 9th, at 6-30,

Mrs. RAY RICHMOND.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss E. Canon.

Chiswick Christian Spiritualist ChurchHarvard Towers, 56, Harvard Road
(off Wellesley Road, in rear of
Gunnersbury Station).

Sunday, June 9th, at 11, Lyceum.

At 7, Mrs. CLAUDIA GUILLOT.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Mr. Barker.

Battersea and Wandsworth Christian Spiritualist Church.

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

Sunday, June 9th,

At 11, Service and Circle.

Mr. J. W. GORING.

At 6-30, Address and Clairvoyance.

Mrs. E. RAYFIELD.

Monday, No Meeting.

Wednesday, at 8, Clairvoyance.

Mr. A. Cayton.

Saturday, at 7-30, Psychometry.

Mrs. Althea Mansell.

Croydon National Spiritualist ChurchBedford Park, near West Croydon
Railway Station.

Sunday, June 9th, at 6-30,

Special Services.

First Anniversary of Church.

Mr. GLOVER BOTHAM.

Wednesday, at 7-45, Mrs. Colquhoun.

Thursday, at 3, Ladies' Meeting,

Sunday, June 16th,

Mr. H. BODDINGTON.

Mr. COCKERSELL.

Lyceum every Sunday, at 3.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

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

Friday, June 7th,

S. F. Barker, Esq. M.Sc.

Sunday, June 9th,

MADAME CLARE CLARE.

Friday, June 14th,

Mrs. G. Elliott.

Sunday, June 16th,

Mrs. HODGES.

Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.

Sunday, June 9th,

At 11-15 Public Circle. At 3 Lyceum.

At 7, Mr. P. S. MILLS-TANNER.

Tuesday, at 3, Mrs. Gregg.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday at 8, Members' Developing
Circle.

Sunday, June 16th,

Mr. E. PEARSON.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney.

S.W. 15. Putney 3129.

(Buses 30 and 37.)

Sunday, June 9th,

At 7, Miss HANDS.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance.

Mrs. G. De Beaurepaire.

Friday, at 7-30, Spiritual Healing.

Sunday, June 16th,

At 7, Mrs. A. TUFFNELL.

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.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, June 9th, at 6-45,

Miss PROUD.

Monday, at 7-30,

Mrs. Treadgold.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Mrs. Leonard.

At 8, Miss Leonard.

Lyceum at 3 every Sunday.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, June 9th,

At 7, Miss BUTCHER, B.M.U.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. King.

Saturday, at 8, Mrs. Lane.

Sunday, June 16th,

Mrs. MORRIS.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W.

Sunday, June 9th,

At 11-15, Mr. George.

At 6-30, Mrs. E. REILLY,

Wednesday, at 8,

Mr. Nuthall.

Saturday, at 7-45, Whist Drive.

Sunday, June 16th,

Mr. T. W. ELLA.

Clapham Christian Spiritualist CentreNew Morris Hall, 79, Bedford Road,
Clapham, S.W.(Near Acre Lane, Clapham N. Under-
ground Station.)

Sunday, June 9th, at 7,

Mr. P. WALLIS.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8,

Mr. Andre Bernard.

Psychometry.

Sunday, June 16th,

Mrs. EVA DONALDSON.

President and Medium:

Mrs. DONALDSON.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Brooke Road,

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 159.

Trams—43, 47, 49, 75, 83.

Sunday, June 9th,

At 3, Lyceum.

At 7, Mr. and Miss LANGFORD.

Whit Monday, Closed.

Tuesday, June 11th, at 8, Open Circle.

Sunday, June 16th,

Mr. SANDERS.

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

Sunday, June 9th, at 7,

Mrs. L. CAMPBELL.

At 8-30, Spiritual Healing.

Sunday, June 16th,

Mrs. G. RAY RICHMOND.

SPIRITUALISTS' NATIONAL UNION, LIMITED.

ANNUAL GENERAL MEETING, July 6th, 1935.

NOMINATIONS FOR OFFICE.

NOMINEE.		TOWN.		PROPOSER.	
J. B. M'INDOE (49 papers)	.. .. .	Glasgow	.. .. .	Glasgow Association of Spiritualists.	.. .. .
F. T. BLAKE (49 papers)	.. .. .	Bournemouth	.. .. .	Second: Gateshead, Eden Progressive N.S.C.	.. .. .
J. SLIMIN (1 paper)	.. .. .	Sunderland	.. .. .	South Shields N.S.C. Second: Sowerby Bridge N.S.C.	.. .. .
J. M. STEWART (61 papers)	.. .. .	Thornton Heath	.. .. .	Stockton-on-Tees, Cecil Street.	.. .. .
F. CHANDLEY (53 papers)	.. .. .	Manchester	.. .. .	Sowerby Bridge N.S.C. Horace Leaf.	.. .. .
W. ELY (52 papers)	.. .. .	Manchester	.. .. .	Darwen N.S.C. Second: Manchester Central	.. .. .
R. W. MARKS (1 paper)	.. .. .	Manchester	.. .. .	Cambridge N.S.C. Second: York N.S.C.	.. .. .
E. A. KEELING (1 paper)	.. .. .	Liverpool	.. .. .	Liverpool, Daulby Street.	.. .. .
Miss M. L. STAIR (51 papers)	.. .. .	Sutton-in-Craven	.. .. .	Liverpool, Daulby Street N.S.C.	.. .. .
R. F. BREWER (6 papers)	.. .. .	Manchester	.. .. .	R. Boddington. Second: C. Glover Botham.	.. .. .
E. A. KEELING (10 papers)	.. .. .	Liverpool	.. .. .	F. T. Blake. Second: Mrs. F. T. Blake.	.. .. .
				E. J. Taylor. Second: G. A. Corp.	.. .. .
				F. T. Harris, General Secretary.	.. .. .

Ilford Psychical Research Society,
Clements Road, Ilford.
Sunday, June 9th,
At 7, Mr. R. BARRACLOUGH,
Address and Questions.
Wednesday, June 12th,
At 8, Miss U. Thorndick.
Address and Clairvoyance.
Thursday, June 13th,
At 3, Ladies' Meeting.
Mrs. Gertrude Butcher.
Address and Clairvoyance.
Sunday, June 16th,
At 7, Mr. HORACE LEAF.
Address and Clairvoyance.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, June 9th, at 6-30,
Mr. E. SPENCER.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Bank Holiday—No Meeting.
Thursday, at 3,
Mrs. R. Redgrave.
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, June 9th, at 7,
Mrs. EDITH CLEMENTS.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cumings.
Thursday, at 8, Mr. Bert Camper.
Friday, Healing, Mr. Rean.
Sunday, June 16th,
Mrs. NEVILLE.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, June 9th,
At 6-30, Dr. VANSTONE.
Address.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Mrs. Clements, Clairvoyance.
Sunday, June 16th,
Mr. R. DIMSDALE STOCKER.

Little Ilford Christian Spiritualists' Church,
Third Avenue, Manor Park, E. 12.
Sunday, June 9th, at 7
Mr. A. E. STEVENS
Address and Clairvoyance.
Wednesday, June 12th, at 8,
Miss Rose Ward
Address and Clairvoyance
Friday, June 14th, at 8
Psychometry Circle
Sunday, June 16th, at 7,
Mr. C. NEAL
Address and Clairvoyance

Kingston Spiritualist Church,
Villiers Road.
Sunday, June 9th,
At 11 and 6-30, Mrs. D. C. WILLIAMS.
At 3, Lyceum.
Tuesday, at 7-45, Spiritual Healing
Centre.
Wednesday, at 7-30, Mr. Burtenshaw.
Sunday, June 16th,
Mr. VIGUERS.

Palmerston Christian Spiritualist Temple,
Maryland Road, Stratford, E. 15.
Sunday, June 9th,
At 11, Forward Movement.
At 6-30, Mr. G. MASON.
Wednesday, June 12th,
At 2-45, Mrs. Clements.
Thursday, June 13th,
At 8, Mrs. Garwood.
Sunday, June 16th,
At 6-30, Mr. E. F. MORRIS.

Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, June 9th,
At 11, Sunday School.
At 3-30, and 6-30,
Mr. L. BANCROFT.
Sunday, June 16th,
At 11 and 6-30,
Mr. DEARNLEY SERGENT.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, June 9th,
At 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mr. BERNARD.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Mrs. Tina Timms.
Address and Clairvoyance.
Sunday, June 16th,
Mrs. ERNEST BROWN.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, June 9th,
At 7, Miss ZOE CHIDWICK.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, June 16th,
Service.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library).
Sunday, June 9th,
At 11, Circle.
At 6-30, Mr. DESWART, After Circle.
Wednesday, at 3, Psychometry.
At 8, Mrs. Henderson,
Address and Clairvoyance.
Sunday, June 16th,
Mrs. JARMAN.

Spiritual Help and Healing Centre.
95, Church Road, Richmond, S.W.
'Phone: Richmond 0993.
Sunday, June 9th,
At 7, Mr. ANTEN.
Address and Clairvoyance.
Tuesday, June 11,
At 3, Mrs. Edith Hines.
Flower Psychometry with inspired
mottoes.
Wednesday, at 8, Miss Hands,
Clairvoyance.
Thursday, at 7-45, Public Healing Circle.
Saturday, June 15th,
At 8, Mrs. Cayton, Psychometry.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, June 9th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30,
Mr. HY. EDWARDS, Address.
Mr. GEO. DAISLEY, Clairvoyance.
Thursday, June 13th,
At 3, Ladies' Meeting,
Miss L. George.
At 8, Miss R. Ward,
Address and Clairvoyance.
Sunday, June 16th,
Mr. WM. GODFREY.

South-West London Psychic Centre
5, Spencer Park, Wandsworth
Common, S. W.
Tel.: Victoria 9113.
Sittings for Psychic Photography
with John Myers
by Appointment.
Tuesday, June 11th,
Service.
Mr. John Myers is open to take
Propaganda Meetings. Services Free.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, June 9th,
At 11-15, Service.
At 6-30, Mr. H. BODDINGTON.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, June 16th,
Mrs. A. F. HOLLOWAY.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, June 9th, at 11-15,
Open Circle.
At 6-30, Mr. KNIGHT.
Address and Clairvoyance.
Thursday, at 8,
Mrs. Bellue.
Every Wednesday, at 7-30, Free Healing.

Streatham Christian Spiritualist Church,
235, High Road, Streatham, S.W. 16.
Sunday, June 9th, at 6-30,
Service.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

The Fellowship of the Golden Triangle.
Spiritual Healing Centre.
21, Sinclair Gardens, West Kensington,
Shepherd's Bush, 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.
Friday, June 14th,
Mr. Darnley Sergeant, Psychometry.
Thursday, June 20th,
The President and Council At Home.
From 3 to 9.
Invitation Cards obtained from the
Secretary.

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 1s.
Inspired Writings given by the Guides.

The Path-Finders Spiritualist Society,
44, Baker Street, London, W. 1.
Sunday, June 9th,
At 6-45, Anniversary Service.
Clairvoyance by Three Mediums.
Soloist, Miss R. Milton.
Thursday, June 13th,
At 8, Psychometry.
Mr. H. J. Steabben.
Saturday, June 15th,
At 8, Psychometry.
Mr. H. T. Graham.

Westbourne Park Psychic Centre,
155, Cornwall Road, Westbourne Park,
London, W.
(Lower Door Entrance.)
President: Mr. H. Francis.
Mondays, Tuesdays and Fridays, at 3 and 7.
Public Meetings for Psychometry,
Clairvoyance and Clairaudience.
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Telephone: Wellbeck 7382.
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Every Wednesday, at 3,
Psychometry.
Every Friday, at 3 and 8,
Clairvoyance (Trance).
Particulars from Hon. Secretary,
Miss Claudia Guillot.

SOUTHERN

Eastbourne National Spiritualist Society.
Dickens Fellowship Hall.
Sunday, June 9th, at 3-30 and 6-30,
Mrs. GRACE NEWTON.
Sunday, June 16th,
Mrs. COOKE.

Brighton National Spiritualist Church and Sussex Psychic Bureau,
Migbell (Mile) Street.

Sunday, June 9th,

At 11-15 and 7,

Mr. A. PUNTER.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, June 16th, at 11-15 and 7,

Mr. H. J. EVERETT,

and Mrs. SHACKMAN.

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.

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, June 9th,

At 6-30, Mr. B. RODIN.

Address and Clairvoyance.

Sunday, June 16th,

Mr. W. H. EVANS.

Margate National Church,

Mercers Ash.

(Opposite 158, High Street).

Saturday, at 7-30, Psychometry.

Sunday, at 7, Address and Clairvoyance.

After Circle.

Tuesday, at 7-30, Healing Circle.

Thursday, at 7-30, Open Circle.

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, June 8th,

At 7, Mrs. Levitt.

Sunday, June 9th, at 3, and 6-30,

Mrs. LEVITT.

Address and Clairvoyance.

Sunday, June 16th,

Mrs. NUTLAND.

Richmond Psychic Centre,
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'Phone: Richmond 0212.

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Tuesday, at 8, Mrs. Tina Tims.

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Wednesday, at 3,

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

Developing Class.

Friday, at 8,

Mrs. Lily Goldsworthy, Psychometry.

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73, St. Aubyns, Hove, Sussex.

Saturday, June 8th,

At 7-45, Mr. Cowan.

Psychometry.

Sunday, June 9th, at 3-15, Circle.

At 6-45, Service, Address and Clair-

voyance.

Mrs. S. G. Heath.

At Oddfellows Hall, Queen's Road,

Brighton (near Central Station).

Tuesday, at 3, Group Clairvoyance.

Thursday, at 3, Public Circle.

Short Address and Clairvoyance.

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B. D. MANSFIELD, Trance Medium, holds Public Seances on Wednesdays and Fridays, at 8 p.m. Psychometry on Thursdays, at 3 and 8. Spiritual Healing by "Zouat," at 8-30.—42, St. George's Square, Victoria, S.W. 1. Bus 24.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, June 9th, at 8, Mr. S. Isted. Sunday, at 7, Mrs. R. Holt. Wednesday, at 8, Mrs. B. Hamilton, Psychometry. Open Developing Circles, Tuesdays, at 8. At Home daily, 11 to 7. 69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 0675 (exactly opposite Post Office).

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Southend Spiritualist Church,

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Sunday, June 9th, at 11 and 6-30,

Service.

Thursday, at 8,

Service.

Sunday, June 16th,

Service.

Richmond Spiritualist Church

(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, June 9th, at 7,

Mr. ERNEST HUNT, Address.

Wednesday, at 7-30,

Mr. K. E. Cockersell.

Sunday, June 16th,

Mr. F. LEE.

Healing Service every Wednesday, at 3.

Worthing Spiritualist Church,

Grafton Road.

Sunday, June 9th, at 11 and 6-30,

Mrs. FLORENCE STEPHENS.

Thursday, at 6-30, Service.

Sunday, June 16th,

Mrs. GIFFORD.

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Trance Address and Clairvoyance

Whit Monday, No Meeting.

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