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WHAT HAPPENS DURING SLEEP
(See page 395)

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THE EARLY CHURCH AND SPIRITUALISM

PROOF THAT NOTABLE CHRISTIANS HAVE BELIEVED IN SPIRITUALISM

By EDWARD LANGTON, B.D.

The early Christian belief in spirit forms and apparitions is made clear in the following article by the Rev. Edward Langton, B.D., author of "Supernatural."

IT is a well-known fact that from time immemorial there has been a widespread belief that when death takes place the soul of man still survives, and continues its existence in some spiritual form in the spiritual world. As to the nature of that form, there has been a great variety of opinion. Sometimes it has seemed to be assumed that the spirit form will be quite other than the human bodily form in which the spirit of man is now enfolded. The disembodied form has been viewed as being vague and unsubstantial, like a cloud which drifts across the sky. One of the most valuable results of the progress of modern spiritualism has been the impression which has been made upon the minds of all who are acquainted with the subject that the soul exists in a spiritual body or form which is the replica of the present familiar physical body of man.

This, however, is not altogether a modern conception. It is rather a revival of earlier ideas, with, of course, some new features added. Students of primitive religion know how often we find references to apparitional human forms. But it is not so well known that some of the early Christian writers discussed this subject of the nature and form



SPIRITUALISM FAR AFIELD.

How Spiritualists in Cape Town celebrated the Jubilee, attracting wide interest by their activities. See reference on page 399.

of the disembodied human spirit, and expressed opinions that are much in harmony with modern conceptions.

Tertullian, for example, adduces various arguments to show that the soul has a corporeal nature. As evidence from the Gospels

he cites the story of Dives and Lazarus, in which Dives is represented as being in torment in the flames. As supporting his view that the soul has a "corporeal" nature, though, of course, differing from the present gross corporeal nature, he tells of a Montanist sister who had not only talked with angels, and had even seen the Lord, but who had actually seen a soul in bodily shape; "not," he says, "a void and empty illusion, but such as would offer itself to be even grasped by the hand, soft and transparent, and of an ethereal colour, and in form resembling that of a human being in every respect."

Thus, according to Tertullian, the Spiritual form or body possesses the shape of an ordinary human body; it is transparent, and of an ethereal colour; and it is tangible.

Again, although Origen, one of the most daring of thinkers of the early Church, speaks of the soul as being "incorporeal," the term is used only, as by many other Christian writers, to distinguish the spiritual nature of man from his present gross physical body. He refers to the images of the dead which many people of his day claimed to have seen, and repudiates the idea that these are simply the result of day-dreaming and due to a peculiar state of mind, or that they are the product of a perverted imagination. In his treatise *Contra Celsum*, he recalls the fact that Plato says that shadowy phantoms of persons

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GIVES THE NEWS AND THE PHILOSOPHY OF SPIRITUALISM

PROVING SURVIVAL BY CLAIRVOYANCE

A GREAT deal of evidential matter is forthcoming in public through mediums which is never tabulated. If the most convincing tests given on any Sunday from Spiritualist platforms was reported, proof of survival would be overwhelming. Even sceptical scientists would be in danger of having their scepticism buried beneath a mass of information which would compel their respect for Spiritualism and all that it stands for.

Sunday, June 2nd was particularly impressive in this respect for Charminster Road Spiritualist Mission, Bournemouth. Mr. Horace Leaf, F.R.G.S., was fulfilling one of his regular week-end missionary engagements for the Mission, and with this address and clairvoyance must have lit a candle in any sceptical mind which is likely to light the whole of the sceptic's life.

Apart from numerous tests which might be regarded as ordinary, he gave a number which were outstandingly convincing. As when he described to a stranger the spirit of a tall man (with a wealth of detail) including that he had been a big game hunter in Africa before he died.

"He carries a double-barrelled gun, and says his name was 'Henry,'" said Mr. Leaf.

The lady nearly sprang from her seat with

Stories Behind our Public Demonstrators

By a Bournemouth Correspondent

astonishment and perhaps joy. Yes, she recognised the spirit in every detail.

Then there was the attractive young woman Mr. Leaf saw hovering over the head of a member of the congregation.

"She was rather tall and fair. She must have been anaemic," said Mr. Leaf. "No; she was tuberculous. I see blood literally pumping out of her mouth. She bled to death. She says her name was 'Doris.'"

There was no note of uncertainty in the voice of the recipient as she said she knew the girl well, and that Mr. Leaf was also correct as regards her age, and the period when she passed away.

Two visitors had their evening made more pleasing by the presentation of a spirit form of an elderly lady who declared through Mr. Leaf that she had been a neighbour of one of them, and that her name had been Mrs. Phipps. The smile of delight on the face of the lady to whom it had been especially described, showed how delighted she was to have again met a friend, one whom she might have thought death had separated from her for ever.

Was the following merely a case of tele-

pathy? I spoke to the two people concerned, and they were amazed; furthermore, they had not been thinking of the episode until Mr. Leaf reminded them of it.

He seemed to think he was seeing the apparition of a dead man.

Mr. Leaf declared that he saw above the lady's head the vision of a man of about 45 years of age standing before a broken-down motor-car.

"I see," he said, "that the right side front wheel has come off, and the car is tilting dangerously forward. Did you know such a man who was killed in an automobile accident?"

The lady did not.

"The name of the man is 'Arthur,'" persisted Mr. Leaf.

That made things plainer. Yes, the lady did know an Arthur who was in a motor accident where the right-hand front wheel came off between London and Worthing. But that occurred 15 years ago. The man was, in fact, her husband, but he was so far from being killed that he was actually present at the meeting. The husband kindly bore testimony to his wife's statement.

All this following on two splendid addresses must have done no end of good for Spiritualism in Bournemouth.



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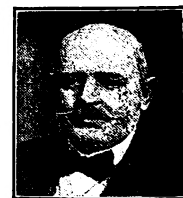
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THE THEORIES OF PSYCHIC RESEARCHERS

Explanations Which "Dismiss" Spirits : Animism versus Spiritualism



Dr. Richard Hodgson



Sir William Crookes

CERTAIN distinguished investigators of metapsychics attribute all phenomena to hidden, obscure, and transcendental faculties of the incarnate mind, which emerge under peculiar conditions.

Thus, Professor Richet attributes subjective psychic phenomena to a faculty of the incarnate mind known as lucidity. This is a faculty of cognition other than the known sensory faculties; a faculty which cannot be explained by the classical physiology of sensation. Professor Richet would term this extended faculty cryptesthesia, since it implies a sensibility of perception whose nature escapes us.

The late Frank Podmore believed that he could explain all psychical phenomena in terms of telepathy alone. Dr. Carpenter advanced his "unconscious cerebration" theory to account for objective metapsychic phenomena. This theory made use of the idea of unconscious muscular activity—an idea favoured by the great Faraday.

The Psychic Force

The theory of a psychic force is an extension of this idea. The living organism of the medium is credited with a force like that of magnetism, orelectricity, which can be exteriorised and thus effect mechanical and physiological phenomena external to the medium. Now all theories that seek to refer psychic phenomena to the activities of the incarnate mind are termed arguments for Animism as opposed to Spiritism. And animism is the theory common to some scientific men who have really studied the phenomena—notably Professor Charles Richet, the distinguished French physiologist, and M. Rene Sudre.

This animistic mode of thought is so well expressed in M. Sudre's book, *An Introduction to Human Metapsychics*, that it may well be taken as the ablest and most logical presentment of the animistic standpoint.

Brilliant Analysis

M. Sudre's book is typical of a general frame of mind in persons who have far less knowledge and ability than he, and contains arguments advanced by critics whose acquaintance with the facts is much more limited. M. Sudre is clearer and argues well—making use of the strongest points for the cause he maintains. He appears to have a sound knowledge of the subject, and is a thinker of undoubted talent.

Professor Ernest Bozzano, therefore, takes M. Sudre's book as the basis of analysis and defence of the Spiritualistic theory in his *Animism and Spiritism*—a book which may be considered one of the ablest statements for Spiritism. This is a brilliant analysis of all animistic theories in which the author demonstrates their insufficiency and inadequacy.

Mr. Stanley De Brath, the translator of

Bozzano's book from the Italian, considers it by far the ablest demonstration of the working hypotheses of survival of bodily death that he has come across. The book is certainly a very reasoned logical advocacy of a spiritistic interpretation, and may well be taken as the ablest presentment of the spiritist standpoint in reply to M. Rene Sudre. Professor Hans Driesch describes Bozzano as the best theoretician in the field.

In his book Professor Bozzano cites well-authenticated cases illustrative of certain categories of phenomena inexplicable on any animistic theories. Moreover, it is pointed out that the theories of M. Sudre were discussed years ago by spiritists. That animism may account for certain phenomena was admitted and recognised years ago by such spiritists as Aksakoff, who, forty years ago, classified mediumistic phenomena under the three categories, personism, animism, and spiritism, showing that the two former arise from supernormal faculties inherent in human subconsciousness.

Powers Latent in Man

The same reasoning is revealed in the writings of Caproni (1853), of Professor Robert Hare (1855), and Dr. Wolfe (1869). As far back as 1851 Dr. Herbert Mayo, F.R.S., suggested that the mental phenomena of Spiritualism, or subjective metapsychics, might be explained by the exo-neural activity of the brain. Dr. Mayo was then Professor of Physiology in King's College, London, and in the Royal College of Surgeons. Thus, in his book, published in 1851, entitled *Truths Contained in Popular Superstitions*, he says: "I hold that the mind of a living person is always to a certain extent acting exo-neurally, or beyond the limits of the bodily person, and in the lucid state this exo-neural apprehension seems to extend to every object and person around it."

Nor do modern investigators, like M. Sudre, advance any really new theories to account for objective metapsychics, especially the phenomena termed telekinesis. The "Psychic Force" theory was advanced as far back as 1854 by Count de Gasparin, and a little later by Professor Thury, of Geneva, and again later by Sergeant Cox, Professor Hare, and Sir William Crookes. This theory attributes the physical phenomena to some extension in space of the nervous energy of the medium, just as the power of a magnet extends beyond itself and can influence distant bodies within the field of exteriorised force. This means some kind of exo-neural activity of the living organism, a theory enunciated by physiologists interested in metapsychics some years ago.

One notices, however, that the "psychic force" theory and animistic interpretation

often adopted at the outset by psychical investigators is usually rejected as inadequate, and the men already enumerated—Cox, Crookes, and so forth, who utilised the psychic force idea—finally embraced the spiritistic interpretation.

The Only Explanation

Thus, Professor Lombroso was driven to accept the spiritistic hypothesis after making use of animistic theories for a considerable time.

In his article, published in the *Annals of Psychical Science* for 1908, he declared that only a spiritistic interpretation could be placed on phenomena displaying external intelligence he had witnessed. It will be observed that advanced inquirers usually fall back on the spiritistic theory as the simplest and most probable explanation of all the facts. They are driven to admit the existence of the soul and the reality of a spiritual world. Thus, Sir William Barrett affirms in his book, *On the Threshold of the Unseen*, page 161: "No candid student of the evidence so carefully sifted in recent years can resist the conclusion that there exists an unseen world of intelligent beings."

A Significant Admission

It is interesting and significant to note that high scientific authorities such as Dr. A. R. Wallace, Sir W. Crookes, Sir Oliver Lodge, Professor James Hyslop, and, in fact, nearly all the men of science accustomed to exact experiment, who have made extensive investigations, have already admitted, or are more and more constrained to admit, the action of discarnate intelligences. This is the conclusion of the majority of psychical investigators, including thousands of sane and careful observers who, though less equipped with scientific knowledge, are equally competent to pronounce judgment. No investigator of psychical phenomena has given more time to the critical investigation of the evidence on behalf of survival than the late Dr. Hodgson.

After prolonged investigation he concluded: "I have no hesitation in affirming with the most absolute assurance that the spiritistic hypothesis is justified by its fruits, and other hypotheses are not."

PSYCHIC RESEARCH AND THE SPIRIT HYPOTHESIS

By S. SARNA.

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EARLY CHRISTIAN SPIRITUALISTS

Views of the Pioneers of Christendom

(Concluded from front page)

already dead have appeared to people near their sepulchres. These phantoms, Origen says, are produced by some substance, and this substance is in the soul, which exists apart in a body said to be of splendid appearance. He declares, therefore, that the opinion of Celsus, that such images of the dead are due to day-dreaming, is incredible.

In another passage he makes interesting reference to wandering spirits, and to spirits which haunt certain houses and other places. Reason, he says, supports the idea that pure souls ascend to the region of purer and more ethereal bodies, leaving here below their grosser bodies along with their impurities. But souls that are polluted and weighed down by their sins wander about, "sometimes about sepulchres, where they appear as the apparitions of shadowy spirits, at others, among other objects on the ground."

Origen also refers to spirits which for entire ages are attached to particular dwellings and places, "whether by a sort of magical force, or by their own natural wickedness."

Coming now to Augustine, whose powerful mind largely shaped the beliefs of the Church for a thousand years, we find that he gives considerable space to the question of the survival of the soul, and its appearances after death. His friend, Evodius, writes to him, and asks him for his opinion as to the condition of the soul when it leaves the body. Is it, he asks, absolutely disembodied by death? Or has it another body different from the earthly bodies, like the angels who have appeared in human bodies from time to time? He urges that the story of the rich man and Lazarus suggests that the souls of men hereafter are held in definite bodies in definite places.

In his reply, Augustine admits the difficulty of explaining how apparitions, visions, and predictions of future events are produced. But he suggests that it is equally difficult to account for the great wonders which are wrought in the mind of every man when his thoughts are busy. He himself cites several well-attested cases of apparitions.

Concerning visions that occur during sleep, Augustine says: "Let every man, therefore, answer whence proceed those things which, while not material bodies, do nevertheless, resemble the forms, properties, and motions of material bodies; let him, I say, answer this if he can." If a man cannot do this, Augustine remarks, he cannot hope to explain the rarer phenomena of objective visions, which are supposed to be seen by the bodily senses.

Augustine strongly affirms that there are visions which appear to the spirit as plainly as to the senses of the body, and that not only in sleep or delirium, but also to persons of sound mind in their waking hours. These visions, he declares, are not due to the deceitfulness of devils which mock men, but rather to some Spiritual revelation accomplished by means of immaterial forms which resemble bodies and which cannot by any means be discerned from real objects, "unless they are by Divine assistance more fully revealed

and discriminated by the mind's intelligence, which is done sometimes (but with difficulty) at the time, but for the most part after they have disappeared."

In the following passage Augustine makes a curiously modern reference to apparitions of the living as well as of the dead. He says: "For living men do also appear oftentimes to the living as they sleep, while they themselves know not that they do appear; and they are told by them what they dreamed, namely, that in their dream the speaker saw them doing or saying something."

On the ground that a living person may thus be unconscious of his appearance to another person, Augustine argues that it may also be so with the dead. They, too, may not be conscious of their appearance to the living. In his opinion, such apparitions may be produced by angelical operations. On this theory he is able to argue that the dead are not generally acquainted with the affairs of the living. This, he says, would make it impossible for us to think of them as being at peace. They would still be troubled with the tragedies of earth. But whilst holding that as a general rule, the departed remain unconscious of the events of earth, he allows that there are exceptions to this rule. He expresses the opinion that knowledge of earthly events may be communicated to them afterwards by those who die later, and that they may receive such knowledge from the angels and from God Himself. Moreover, some among the dead are sent to the living, as Samuel appeared to Saul, and Moses and Elijah appeared to Jesus. Again, the deceased martyrs especially have shown that they still take an interest in the living, and bestow blessings upon them. Augustine affirms that there are sure witnesses that the Confessor Felix appeared when the barbarians were attacking Nola. He regards such appearances, however, as special events, and not according to the usual order.

Very interesting, also, are Augustine's references to the trance-condition, and to the things seen by people when entranced. Such people, he says, apparently see and speak with those who are dead, and also with those still living. He gives as an illustration the account of a man of his own time who lay as if dead for several days. When at last he awoke, he related what he had seen. He told of a man who had been ordered to be brought up when he himself was dismissed from the other world. This man, he says, was found to have died at that moment. But the entranced man also spoke of having seen some people in the spirit world who were still living when Augustine wrote. He urges therefore that the man in question may have seen only similitudes of the dead, as of the living, and not the souls of the departed themselves. Such trance-visions, he thinks, may be due to "angelical operations through the dispensation of God."

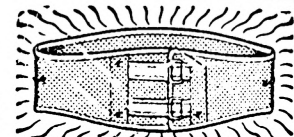
From the above, we see that from the earliest Christian centuries the most notable figures in Church history held views concerning spirit forms and apparitions of the departed very similar to those held by Modern Spiritualists.

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CHURCHES AND LYCEUMS

Reasons Why They Must Inevitably Unite

By HARRY BODDINGTON

ONCE again the Lyceum Conference has come and gone. And, once again, many delegates followed the lead of the management committee, and stood upon their dignity, which was apparently of far more importance than the impending crisis in their affairs.

For many weary years the same wrangle has gone on, until at last the Spiritualists' National Union, mindful of its effect upon all trust properties, has plainly intimated that an end must be made to all the causes of trouble between Churches and their Lyceums.

Hence, several resolutions were tabled recommending "fusion," and this despite the management committee's report that "the time is not opportune." And, since nobody really wants fusion, I agree with them.

Conflicting Interests

There are too many conflicting interests at the moment to make harmonious fusion possible. But the Spiritualists' National Union is also right. It is time all causes of disputes between Lyceum and Church were ended.

The means to the end is simplicity itself, if only the B.S.L.U. chooses to deal with the matter in a statesmanlike way, and faces up to the actual facts of the situation.

In the first place, no Church or organisation wants to supplant the splendid work of the B.S.L.U. It is the only systematised form of education the Spiritualist Movement possesses. Nor have the S.N.U. a better scheme to put in its place; but if the B.S.L.U. force them to create one, they can blame nobody but themselves. The result would mean suicide for many Lyceums, and increased difficulty in getting societies to join any union at all. Instead of both Unions being real helps to each other, they would become definitely opposed at a time when they ought to be joining forces to fight the common enemy.

To understand the position we must clearly visualise the point of view the founders of Churches naturally take. If they understand our philosophy and are sincere Spiritualists, they would welcome anybody who would form a Lyceum for them. It is a semi-independent section of every Church that very few officials have either time or ability to conduct. But, recognising the fact that Spiritualism must die out if the children are not specially catered for, they appoint conductors who have hitherto affiliated with the B.S.L.U. in order to get the advantage of cheaper text-books and specialised assistance. So far it is all to the good. Harmony prevails so long as the officers of the Church are the conductors or leaders in the Lyceum. But presently they awake to the fact that by joining the B.S.L.U. the Lyceum has been forced to adopt a set of rules which in effect places them outside the control of the Church whose children they are. Democratic control produces changes in committees.

The further effect speedily arises. As soon as there is any variance between the conductor

of the Lyceum and the Church president, each refuses to recognise the other's authority. Each appeals to his own set of rules, and may further widen the breach by appealing to their district councils, and thus broadcast the petty differences of individuals over the whole country. Add to this the fact that most differences are due to personal feeling or matters which ought never to be discussed outside the committee, and the reason why the insistent demand is made for "fusion" is clear.

Results of Present System

My own ambition is to see Lyceumists controlling all Churches, but in the nature of

Right—Mr. J. M. Stewart, Hon. Treasurer of the National Union. and —



Left—Mr. Walter Burrows, Hon. Treasurer of the Lyceum Union. Do they agree that fusion will make for better organisation and less expenditure?

things they cannot possibly do so, except by election through their Church membership. No Lyceum can own property if the Church claims them as a branch of its own organisation. Liverpool tested that matter many years ago, and that judgment is never likely to be upset. But there is always the feeling that because they control their own finances and work separately from the Church, they are a separate organisation.

Acting on this idea, the Lyceum at Hackney walked away with some of the Church's property, and formed an opposition society in the near neighbourhood. Walthamstow did the same, and the finest society in East London has ever since refused to commence another Lyceum. Glasgow succeeded because the Society had no power to eliminate a Lyceumist whose membership they thought undesirable. The whole district became involved, with the further result that disaffiliation became general, and many Lyceums have since died out. A deplorable result. Under somewhat similar circumstances, Battersea took a different line. As the Lyceum refused to recognise the president's right of

veto on one of its officers, they simply closed their doors, and shut them out.

People outside a Church cannot fairly decide upon the merits or demerits of any parties to a quarrel. In an orthodox church the matter would be speedily settled by calling upon the offender to resign. It may not always be a just decision, but in the interests of the entire Church it must be done. To widen the area of dispute and call in opposition unions to decide the issue, converts molehills into mountains, and keeps alive differences which would otherwise die a natural and speedy death.

Driving Away Support

The unfortunate fact is that these differences drive away the best supporters of every Church, and also affect the legal issues. Trustees are responsible for the financial wellbeing of their Church, and cannot stand idly by while two individuals with a personal grievance thus deplete the exchequer. They have a larger issue to safeguard, and therefore seek to place the responsibility upon the shoulders of the already overburdened S.N.U., and force them to create what would eventually become a subsidiary movement having the same objects as the B.S.L.U., but under the supreme control of its Churches.

The legal aspect of the matter is perhaps the most important. If it is bad to have opposed captains in charge of the ship, what will be the effect of having opposed sets of trustees deciding what is or is not Church property? Lawyers alone would reap the harvest. Yet this is the wish of some Lyceumists. Far better do as another section desires, and have a clean breakaway, and form two opposition unions, although this, too, will mean suicide for many societies.

The Solution is Easy

The solution of the trouble is easy, if only the B.S.L.U. has sufficient vision to look ahead, and values the welfare of the movement more than a set of rules which cause all the trouble. They could very well follow the lead of the Sunday School Union in this matter. They carry out all the work the B.S.L.U. aim at doing, but never at any time would they be allowed to interfere in any local dispute. That same attitude would cause Churches to put more trust in the B.S.L.U., and strengthen its hands enormously.

The S.N.U. and the B.S.L.U. have clearly defined spheres of activity. One is a youth movement, and the other an adult propagandist body. The idea of fusion is merely being put forward as a means of getting rid of opposing sets of rules. It will not be forced if the B.S.L.U. has sufficient statesmanship to eliminate the rules which give rise to all the trouble. No member ought to be allowed to join any Lyceum if the Church committee object. No officer ought to occupy any position if they cannot work harmoniously with the Church committee. This means that their appointment must always be ratified by the Church committee before taking office, or be definitely appointed by them. Also, they

(Continued on page 396)

HOLMDAKOPIN
The Holiday Adventure
for Spiritualists.
See Back Page.

S.N.U. NEWS.

Edited By FRANK HARRIS

Analysis of Union's Activities

Pooling Fund.	1934.	Increase or Decrease.	1933.	Increase or Decrease.
Number of Deposits	36	+3	33	+11
Total Amount	£3,092 0 0	+£177 0 0	£2,915 0 0	+£968 0 0
Number of Loans	24	+9	15	+3
Total Amount	£3,029 0 0	+£1,297 0 0	£1,732 0 0	+203 0 0
Reserve Fund	£151 0 0	+£45 0 0	£106 0 0	+£50 0 0
Number of Advances	23	+4	19	+5
Amount outstanding December 31st	£4,680 0 0	+£1,111 0 0	£3,569 0 0	+£870 0 0
Interest received or accrued	£223 7 0	+£66 3 6	£157 4 0	+£25 11 5
Interest paid or accrued	£170 10 0	+£44 0 8	£126 9 4	+£4 13 7
Advances during year	£1,411 10 7	+£131 16 7	£1,220 0 0	+£580 0 0
Repayments during year	£334 1 7	+£108 15 0	£225 6 7	+£59 10 2
Publications.				
General Sales	£65 9 9	+£7 17 6	£57 12 3	+£15 19 9
Diary Sales	£65 13 8	+£11 14 4	£53 19 4	+£5 4 3
Total Sales	£131 3 5	+£19 11 10	£111 11 7	+£21 4 0
Surplus or Loss	£7 16 6	-£6 4 9	+£14 1 3	—
Trust Property				
Joint Trust for Land and Building	90	+10	80	+4
Joint Trust for Funds and Effects	35	+8	27	+1
Total Joint Trusts	125	+18	107	+5
Exponents' Committee.				
Diploma, Class A. B. C.	3	-1	4	+1
Healing Diploma	—	—	—	—
Physical Diploma	—	—	—	—
Healing Committee.				
Case Book in use by Churches	33	—	33	+8
Case Book in use by Healer	6	—	6	—
Total in Use	39	—	39	+8
Fund of Benevolence.				
Pensioners at December 31st	67	+2	65	+7
Total Income	£594 4 11½	-£86 17 3	£681 2 2	+£29 14 11
Total Expenditure	£887 13 9	+£30 13 9	£851 0 0	+£180 4 5
Number of Grants	797	+44	753	46
Churches Subscribing	249	+25	224	+32
Churches not Subscribing	2	-44	255	-33
Lyceums Subscribing	20	+6	14	—
Private Donations	124	-15	139	+23
D.C.s or Lyceum D.C.s	7	+1	6	-1
Collecting Boxes	27	+1	26	+9
Amount therefrom	£38 8 7	+£4 8 7	£34 0 0	+£14 10 0

Where Annual Meetings Have Been Held.

THE coming Annual General Meeting, which this year meets in Newcastle-on-Tyne, suggests a record of the areas and towns which have accommodated the A.G.M. during the last 25 years. We met in Newcastle as far back as 1911, and jointly with the neighbouring town of Gateshead, in 1923.

In that year, the Conference proper was held at Rectory Hall, and the evening Propaganda Meetings in the Newcastle Town Hall. Including this year, that means that the Northern Area has welcomed the Conference three times during the last 25 years.

As might have been expected, Lancashire heads the list of invitations, the A.G.M. having been held in that Area six times. In 1912 the Conference was held at Liverpool, and it may be recalled that there was an International Spiritualist Conference held in conjunction with the Union's A.G.M. that year. In 1914 the A.G.M. was held in Manchester, again at Liverpool in 1917, and returning to Liverpool in 1926. In 1929 the A.G.M. was held at Salford, and last year at Blackpool.

The next highest is the Midland Area with five visits. Twenty-five years ago in 1910, the A.G.M. was held in Leicester. In 1913 the chosen venue was Birmingham, in 1919 Nottingham, returning to Birmingham for 1924, and to Nottingham again in 1930. Yorkshire comes next with four visits. We met in Hull in 1915, the first A.G.M. after the declaration of war. Sheffield welcomed the Conference in 1918, and at Halifax in 1921,

the Union's New Constitution was accepted at a special General Meeting of the Union. Our last A.G.M. in the county of broad acres was at Doncaster in 1933.

The Southern Area shares with the Northern in having the privilege of welcoming the A.G.M. on three occasions. It was in Reading in 1920 that the New Constitution was discussed and presented for the consideration of the Churches and members. We met at Bristol in 1925, and our last visit to the South was to Portsmouth in 1931.

Conferences in Scotland

Bonny Scotland has been visited on two occasions. The first occasion was at Glasgow in 1916, memorable for the decision to create the Parliamentary Fund for the protection and defence of mediumship securing religious equality and freedom for the Spiritualist Movement. Glasgow gave us a welcome again in 1932. London welcomed the Union in 1922, which again was the occasion for the holding of an International Spiritualist Conference. The next occasion in 1927 will ever remain memorable for the discussion inaugurated by Sir Arthur Conan Doyle on Christian Spiritualism.

The last in this very rapid survey was the only visit of the A.G.M. to Barry in the South Wales Area, in 1928, when the Union regretfully saw the discontinuance of the old custom of the inviting Church undertaking the free hospitality of the delegates to Conference.

G. F. B.

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Miss JACQUELINE.

MONDAY, June 24th, at 3 p.m.,

Mr. T. AUSTIN.

FRIDAY, June 28th, at 5 p.m.,

Miss LILY THOMAS.

WRITE FOR SYLLABUS.

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WHAT HAPPENS WHEN YOU SLEEP?

DOES THE SPIRIT
LEAVE THE BODY?

By AUSTIN JONES

WHAT YOUR DREAMS
MAY MEAN!

THE other day I heard a clairvoyant say that we need not worry if we do not see our friends and relatives who have passed on. She went on to say that all of us, in our sleep, meet those we have lost. This is true in many cases, but, as a statement of universal fact, it will not bear examination. Most Spiritualists with any experience of circles know that very frequently it happens that two spirits, close friends before they passed over, are yet unaware of each other in their new home. If there are difficulties of communication between spirit and spirit, surely there are greater difficulties between a spirit disembodied and a spirit still attached to the body, even though outside the body during sleep.

United After 40 Years

Recently there came to our circle a very beautiful lady. She had passed over as an infant forty years ago. After all these years, she found her sister in our circle, through the good offices of our guides. She had not known it was possible to come back to the earth plane. Why had these two sisters not met during the sleep of the one still in the physical?

A gross, brutal drunkard may be passionately fond of his little daughter. If the little one passes, is the brutal father able to visit her in his sleep? God forbid.

What, then, actually does happen to us while we are asleep? I think the position can be put very simply. I suggest that while our physical body is asleep we are able to function in the spirit world in the exact measure of our psychic development. I say psychic advisably, rather than spiritual—and that given a certain standard of development, we do not function as freely while we are still attached by the silver cord to the physical body, as we do immediately this is loosed in transition.

Asleep in the Spirit Body

I think that the vast majority of people, during sleep, are still more or less asleep in their spirit body.

If the spirit leaves the body during sleep, as is generally agreed to be the case, who does the dreaming? What are dreams? There are those who say that the causes of dreaming are purely physical, but this theory is surely exploded by the countless instances of prophetic dreams.

Then, there are those who say that all dreams are facts, if they can only be interpreted aright. We all know the professional mystics of the Press who tell us that if we dream of our mother-in-law, it means that we are overdue for a hefty spell of sweet peace and good fortune.

It cannot be claimed that all dreams are memories of sleep experiences, or sleep warnings. There is the nervous child who repeatedly has a bad nightmare—and always the same one. Then there is the individual who regularly dreams that he is a barrel organ.

Yet there must be very many apparently fantastic dreams that have a solid foundation in fact. I will relate one or two of my own experiences having a bearing on this.

A few years ago I dreamed that I was looking through a letter-box. Inside I saw a very large hare. I marvelled that the hare could have got through such a small aperture. While looking at the hare, and pondering over this most un-Euclidian proposition, my hare became a cat, happily lapping up a saucerful of cream. Then, in defiant contempt of the Society for Psychical Research, the cat changed back into the hare. Without any further ado, and still asleep, I dived out of bed, rushed to the front door, and arrived fully awake, just in time to prevent the postman jamming a package through the letter-box.

Inside the package was a tube of hair cream!

Questions that Arise

Now, who or what caused that dream? An important point is that the hair cream was not unexpected, although I had forgotten it for the time being. Did I myself in spirit, see the postman about to squash my precious hair cream? Or did a spirit friend try to warn me? If the latter, the distortion of the simple facts stamps my spirit friend as a humorist, or myself as surely the world's worst medium.

Another case of distorted fact. I dreamed that a friend lost control of his car on a steep hill. He shot down at a great pace, but succeeded in turning into a side road, where I found him unhurt, and laughing at his adventure.

In the morning I decided to warn my friend to see to his brakes. Instantly I corrected myself, and thought "not brakes—gearbox." This puzzled me, since a faulty gearbox would stop a car, rather than send it rushing down hill.

The Sequel

That same morning I was in my van climbing a very steep hill. An assistant was learning to drive. We stopped on the hill. Then the driver started again, but, to our astonishment, the van drove rapidly backward down the hill. The driver was too astonished to check it. I kicked his feet off the controls and brought the van to a standstill, but the woebegone and puzzled look on his face was too much for me, and I dissolved in laughter.

Note that in the dream my friend was laughing at his adventure. The correspondence goes further. He turned his car into a side road. Having taken charge of the van, I found that the gears were locked in reverse. I continued in reverse until I came to a side road, into which I turned. I was then able to free the gears and proceed on my way.

If this was a veridical dream, why my friend in his car, and not I in my van? My friend's car is ancient, and if it was a warning dream, I would probably fly in thought to his car.

As showing it was not merely a coincidence, I will proceed with the sequel. I concluded that the mishap was due to unskilful handling by the assistant, and the van worked perfectly afterwards. Two days later, immediately I awoke, I had the thought: "see to the gears." Immediately afterwards I recollected a dream of the night. A friend of mine was giving healing treatment to a patient. The patient's arm was outstretched, and the healer was manipulating it. I knew, in my dream that the arm would not fit properly into its socket, and I knew, too, that there were several positions into which it could fit. Also, the arm was withered and bent, and the hand was a round bulbous mass. In short, the whole picture was a combination of an arm and a gear lever, with the gearbox in the patient's shoulder.

That was enough for me. I interviewed the garage man. He declared the gears to be perfect, but I insisted on having them dismantled. This done, it was found that the hidden end of the lever was so badly worn that it might have let me down at any moment.

Trance Mediumship Not Always Best

Analysis of this dream brings a wealth of problems. I can understand the association of ideas between the patient's arm and the gear lever, since I help in a healing centre; but, why the distortion at all, when on waking I received the warning simply and perfectly: "See to the gears." It seems that analogously conscious mediumship can be more accurate than trance mediumship.

Another little problem. I very rarely have a puncture without first dreaming about it, and usually the particular wheel is indicated. These warnings are never distorted. Why? It is an easy solution to the problem to say that distorted dreams are due to the fact that the spirit is not properly free of the body; but this will not serve in my particular case, because whenever I "dream" of rescue circle cases, the "dream" is invariably accurate.

"—But No Guides!"

Another problem within a problem. In my sleep I interview a distressed spirit. I am aware that the guides are with me, but I never see them. Why? It may be because all the power is needed to help me see the distressed one, since I am only half-baked, so to speak. But this immediately opens up an objection to the statement that we join our relatives and friends quite naturally in sleep. It seems that we can only be aware of them in the measure of our own development.

All these problems of distorted dreams and uneven "awareness" suggest the difficulties under which our platform mediums must labour. They provide practical evidence of the necessity for the tightening up of "conditions" in Church services, and also drastic tightening up of the procedure in developing circles.

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The Two Worlds

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FRIDAY - - June 21, 1935

WHAT A MAN SOWS!

WE are left to wonder sometimes how far Spiritualists realise the true purport of the messages they receive from the spirit world. The theology of half a century ago led one to believe that by a confession of one's faults, and supplication for forgiveness, all a man's past could be wiped out. Salvation could be attained by a mere intellectual assent to a formula laid down by the Church. There are still those who insist that definite happiness is only obtainable through a belief in orthodox doctrines.

We are sometimes told that such theological conceptions are gone beyond recall, and yet out of curiosity we listened-in to a broadcast service a week or two ago. We heard the old, old story of how the serpent tempted the woman in the garden, in consequence of which the whole human race was condemned in the sight of God. This parson made the talking serpent an actual reality. Then followed the statement that in consequence of Adam's fall, the whole human race were condemned, and only through the atoning blood could peace with God be obtained. When the modern theologian tells us that this old theology is dead, may we call attention to the fact that such a sermon was broadcast to millions of listeners without apparently a word of protest. It was not a street-corner meeting, but a serious sermon.

Now, the thing that matters is not my belief or yours, not my opinions or yours; the only thing that really matters is *what is true*, and it is the fact (on the testimony of millions of spirits who have passed into the spirit world) that no man or woman can escape the just reward of his or her deeds. The individual who passes from this world finds himself in a new one, with an environment which he himself has created as the result of the life he has led. The individual who has lived shabbily, sinfully, and wickedly, can no more escape the consequences of his acts than a man can lose his shadow on a sunny day.

Life is one, and continuous. Our to-days are the results of our yesterdays. What we have been trying to be, in the years in the past, determines what we are, and what we are striving for to-day determines what we shall be in the future.

Just as man's physical health depends upon

the conditions under which he lives, the food and habits with which he builds himself, so each of us is building for ourself a spirit body, formed in our own image, created, sustained, and nurtured by the thoughts and motives which have animated our life here. A man can no more escape from it than he can escape from himself.

However much we may respect the honesty and sincerity of those who assure us that a man, by an act of faith, can escape the consequences of his misdoings—it is sheer folly to blind oneself to facts. Every individual is creating for himself the environment through which he will have to express himself on the morning of a larger day. A man's position in the spirit world is not determined by a judge allocating to him his position, for that position is adjusted automatically according to his fitness. As the ancient sage pointedly told us: "They went every man to his own place," and his place was determined by his fitness. Wrongdoing and selfishness are the weights which will weigh down the soul, and the soul will find its place according to its own specific gravity.

There are many contradictions which come through from the spirit world, and that must needs be the case where individuals of varying spiritual quality find themselves attracted to their own particular environment. But upon this one thing there is no contradiction: a man's position after death depends, not at all upon his profession, but upon his practice. From that there is no escape.

The attempt to enter into realms of happiness and joy by pleading the merits of a greater soul is a delusion. The only path to a worthy position in the spirit world is that of character.

Spiritualism has two sides. It certainly enables one to hold communion with those who have gone before. Its other aspect is, however, by far the most important. It assures us individually that we shall live when the gates of death close behind us, and the life that we are at present living is a preparation for our future. That future will be what we make it. Meanness, jealousy, untruthfulness, the taking of mean advantages over one another, and the thousand and one miserable tricks which are practised from day to day, and are considered very smart and businesslike in this world, will be found to be real obstacles to our happiness in the beyond.

The Spiritualist who knows these facts, and still persists in "ways that are dark and tricks that are vain," shows but a superficial knowledge of true Spiritualism. The battle of wits may enable a man temporarily to show how smart he is, but the eternal laws of justice will inevitably reveal to him his true position, when for him "the mists have rolled away."

VERIDICAL DREAMS

It is now three years since Mr. Dunne revolutionised our ideas about the dream world, by writing *An Experiment with Time*. In Mr. Stuart Young's *Dreaming True* (C. W. Daniel. 2s. 6d.), we have a simple exposition of the principles outlined in Mr. Dunne's work. It is evident that the author knows his subject, and, what is more important, has the ability to present it in a readable manner that must appeal to the man in the street.

J.N.

CHURCHES AND LYCEUMS

(Continued from page 393)

must be removable by the authority that appoints them. Finances too, must come under the same control, and be shown on the Societies' audited balance sheets exactly as all other branches of its work are shown.

As in orthodox bodies, the Church must have supreme control over all its parts. If this is brought about, I think we shall break down all objection to the formation of Lyceums in every Church, and Lyceumists will be welcomed as the mainstay of the Spiritualism of the future, and a desirable recruiting ground in the present.

What is the alternative? Continual friction where the conductor of the Lyceum and the president of a Church cannot see eye to eye. Breakaways where the Lyceum feels itself strong enough to form a Church of its own. The consequent multiplication of small Churches which fail to command respect. Finally, the rending of organised Spiritualism into antagonistic camps—for it is clearly impossible for the S.N.U. to safeguard its properties if two sets of trustees claim ownership. Nor can any self-respecting Church permit its authority to be questioned in matters affecting its own conduct of affairs. Nor will they be foolish enough to nourish an opposing organisation in their own midst. Yet the solution is simple. Is the B.S.L.U. brave enough and conscientious enough to do what is obviously necessary for the good of the whole Movement? I hope so, and pray it will be so.

It means the alteration of two rules only. Its selection of officers and admissions to membership must be subject to ratification by the Church committee, and its finances must be audited and controlled in exactly the same way as all other departments of societary activity. Removal of undesirables would come under the same head.

ELEVATE THE MOVEMENT!

May I, through the columns of your valued paper, which, incidentally, reaches all parts of our universe, appeal for more strict recognition of the "Seven Principles" in the Churches?

When I read of, or visit so called Spiritualist Churches, and find how they proceed to obtain money for various uses (chiefly for a building fund), it is hurtful to realise that, in spite of our so-called advances, knowledge of spiritual and psychic matters, we see dances, bazaars, concerts, etc., being held, and last but not least, meetings for "Clairvoyance" and the usual platform gymnastics, etc., all to obtain money, which, in my opinion, should be forthcoming by other methods.

Spiritualism has reached a position in the world to-day when all eyes are focussed on the methods employed to prove its case, and I do feel with heartfelt regret, that the Movement is fast losing ground. There is immediate need for many Churches (professing to supply what the public definitely needs—i.e. spiritual uplift and comfort) to put their house in order.

Let the visitor to the Spiritualist Church feel he has been blessed and uplifted—and received something that no other organisation gives, and not—as is often the case—feel disgusted at the sheer lack of spirituality.

Whilst I realise there are visitors who need and look for mediumship, let them have it by all means—but not on Sundays. Keep the services on that day for real spiritual healing and upliftment of mind, body and soul, and those that are helped will voluntarily give all they can to materially aid such a worthy cause. Let us keep Spiritualism spiritual, and those who are ready to receive the teachings of our greatest Medium will largely assist to obey His commands, and the Fatherhood of God and the Brotherhood of Man will quickly wipe out the jargon one hears at some "Spiritualist Churches."

Norwich.

PETER DRIFILL.

TOPICS OF THE WEEK

London Sports Day

Whit Monday marked the Annual Sports Meeting of the London Lyceums, and, although the day opened with a thunderstorm, the skies cleared, and the weather became ideal for the occasion. The various Lyceums sent 139 competitors, and great appreciation was shown by competitors and visitors concerning the many book prizes presented by *The Two Worlds*. In addition, 13 silver cups, 36 silver medals, and over 70 certificates were awarded to the successful competitors, and Mr. Albert E. Fruin had a busy time making the various presentations. In the "Veterans'" competition, Mr. J. M. Stewart carried off one of the prizes. Veterans are very young these days, but a year or two is neither here nor there when immortality lies before us! The London Lyceums deserve hearty congratulations on the spirit they have exhibited in thus catering socially for the young spirits of all ages.

The Church and Spiritualism

As recently foreshadowed by *The Two Worlds* a meeting will be held at the Grotrian Hall, London, on Monday, June 24th, at 8-30 p.m., to publicly inaugurate the new scheme for fuller co-operation between the clergy and Spiritualists. Mrs. M. A. St. Clair Stobart, who has been a moving spirit in this campaign, will preside. The speakers will be the Ven. A. F. Sharp, M.A.; Rev. G. Maurice Elliott; Miss Estelle Stead, and Mr. Ernest Hunt. A demonstration of clairvoyance will be given by Mrs. Estelle Roberts. It is understood that the speakers will confine themselves mainly to explaining the principles outlined in our issue of June 7th, and this meeting will be the first of a series to be resumed in the autumn. The first should be a memorable meeting, and deserves widespread support.

A Change of Heart

An indication of the fairer attitude of the press was provided on Sunday by *The People*. This journal, having described investigations which the police are making in connection with the fortune-telling "racket," published a footnote explaining that the foregoing remarks were not to be interpreted as a reflection on "orthodox Spiritualism." This, really, is a sign of better times, and suggests that the press is waking up to the need for fair treatment for Spiritualism.

Automatic Drawings

The Bystander had an amusing paragraph on automatic drawing, in which the writer says, "We once saw a picture being drawn under what the artist assured us, beforehand, was spirit control. He groaned and sweated and shivered, and his pencil zig-zagged up and down, and the net result may have been a tree, or it may have been a ball of wool entangled by the cat. Anyway, it was not very good. A child of three could have drawn it without any occult help." *The Bystander* concludes by suggesting "special elementary courses for spirit controls at the art schools." We have seen drawings like that, and quite a number roll into this office, but there are others.

And no one's case should be judged by its worst examples. The *Bystander* would not like us to judge journalism by some of the publications we could mention.

For the B.B.C.

A writer in *Popular Wireless* says: "I have been trying without much success to unravel the mystery of just how the B.B.C. manages to justify the elimination of such branches of religion as Christian Science and Spiritualism from its broadcasts. Of course, the official attitude is to throw the responsibility back on the Religious Advisory Committees; but these consist of representatives of the Churches that are admitted, and as a 'close combine,' they cannot be expected to welcome a further splitting up of the available time."

Good Testimony

Ralph Grenside, who is not a Spiritualist, writing in the *Surrey Herald*, says:

Anyone who has studied the literature of Spiritualism must admit that it gives practical evidence and proof of certain truths concerning which the Church offers very little more than pious hope and vague generalities. One has only to read the Burial Service to discover how vague and indefinite is the Church's teaching on Eschatology. The reason that Spiritualism has such an enormous and ever-increasing number of adherents is because (a) it gives proof of survival after death; (b) it gives considerable information as to the after-death conditions and the variation of experience in the next world; (c) it gives back a belief in the Bible, as the almost continuous Spiritualistic manifestations related therein have their counterparts in Modern Spiritualistic phenomena, and thus become credible; (d) it proves that the character, acts and motives of the deceased person determine his conditions in the next world, and that his special form of belief has little influence on his after-death state, and thus a Spiritualist rises above petty sectarian strife.

One outstanding trait of Spiritualists is that they have lost all fear of death, which is more than can be claimed for the average churchman, who often exhibits a pathetic fear of this natural change.

Rogues and Vagabonds!

Mr. Robert Shirkie, of Glasgow, whose name appears in the recent honours list as O.B.E., is a Vice-President of the Glasgow Association of Spiritualists, and a well-known local speaker on our subject.

For Peace

On Sunday, June 30th, a Peace Demonstration will be held in Trafalgar Square, at 4 p.m. Speakers will include Canon Dick Sheppard, Dr. Maude Royden, J. R. Wilmot, M.P., and many others. There will be community singing. Contingents will leave different points and march to the Square. Spiritualists are asked to meet at Bedford Square, W.C., at 2-45 p.m., where a place will be reserved for them. Since every Spiritualist stands for Peace and Brotherhood, we hope there will be a good response.

ACKNOWLEDGMENT

Mr. J. Nurse, of 28, Gower Street, Rochdale, wishes to express the family's thanks for the letters of sympathy and floral tributes from friends and Spiritualist bodies which have been received since the passing of Mrs. Lizzie Nurse. Their number makes it impossible to write to all personally.

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At 3, Mrs. Helen Spiers.
At 7-30, Mr. Thomas Wyatt.

Tuesday, June 25th,
At 7-30, Mrs. Stella Hughes.

Wednesday, June 26th,
At 7-40, Mrs. Graddon Thomas.

Thursday, June 27th,
At 3-30, Mrs. Livingstone.

Friday, June 28th,
At 7-30, Mr. Edmund Spencer.

TRANCE LECTURES.

Thursday, June 27th,
At 8, Mrs. Grace Cooke.

Address by White Eagle, followed by Questions.
Subject: Reincarnation.

GROUP SEANCES.

(Limited to Eight Sitters.)

Monday, June 24th, at 7-45 Mrs. Helen Spiers
Tuesday, June 25th at 3 Mrs. Kingsley
At 7-45 Miss Lily Thomas
Thursday, June 27th, at 7-45 Mrs. F. Kingstone

Private Sittings can be arranged through the Secretary with the following Mediums: Mrs. Barkel, Mrs. Cannon, 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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At 11, Mr. PERCY SCHOLEY.
At 6-30, Mr. R. DIMSDALE-STOCKER.

Wednesday, June 26th, at 7-30,
Mrs. Helen Spiers.
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Mr. R. E. Cockersell, Clairvoyance.
At 6-30, Miss ESTELLE STEAD.
Clairvoyance by Mrs. Helen Spiers.

Friday, June 21st, at 7-30,
Mrs. Helen Spiers.
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At 11, Mr. HAROLD CARPENTER.
Clairvoyance by Mrs. Stella Hughes.
At 6-30, Mr. ERNEST HUNT.
Clairvoyance by Mr. Thomas Wyatt.

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A MEDICAL DIVINER

MR. J. B. M'INDOE spoke at a well-attended meeting in the Edinburgh Psychic College, 30, Heriot Row, last Friday, on "the forces at work in psychic phenomena." He dealt at some length with the significance and characteristics of the aura, and went on to speak of water-divining. Recently, he said, he had come across a new phase of dowsing. A medical man used the dowsing rod as an aid to prescribing remedies for disease. He used a bent whalebone rod, and, having made contact with the patient physically, he passed the free end of his instrument over a series of small phials containing different homeopathic remedies.

It was astonishing, said Mr. M'Indoe, to watch the sudden jerk downwards of the rod as it came over certain phials. If there was any doubt as to which was indicated, two or three were separated, and tested individually, leaving no room for doubt in this second test which was the suitable remedy. Be it noted, pointed out the speaker, that this was a medical man of long experience, and the efficiency of his method was sufficiently indicated by the large number of his patients. It sounded like quackery or charlatanism, but, assuming the soundness of his premises, the method was certainly a scientific one. They could not assume any special virtue in the whalebone. It must have been some effect in this particular doctor, a psychic effect producing a physical manifestation.

Mr. D. Fairgrieve presided, and a demonstration of clairvoyance was given by Miss Edith Potts, of Gateshead.

PROPAGANDA IN SURREY

DEVOTING a column to the venture, the *Surrey Herald* reports a recent meeting conducted at the Weymann Hall, Addlestone, by Mr. Arthur Whyman.

The meeting, arranged by Addlestone Spiritualist Church, was well attended, and Mr. Whyman's masterly exposition created an excellent impression. The local paper, describing the clairvoyance, adds: "In no case did any person deny or in any way reject what was told them."

NORTHAMPTON'S LOSS

BY the passing of Mrs. H. Emery, which occurred on June 4th, Northampton National Spiritualists have lost the physical presence of one of the founders of their Church. Mrs. Emery was much respected by all who knew her. She worked very hard for the cause she loved so much, and during the later years the Lyceum took up much of her time, as she took a great interest in the young people.

At a service held in the Primitive Methodist Church, Far Cotton, a very high tribute was paid to Mrs. Emery by the minister.

HEALERS' FEDERATION

MR. J. MILTON, of Blackpool, who gives psychic diagnosis and magnetic healing, has successfully passed the examination of the British Natural Healers' Association, at 135, Otley Road, Shipley. Mr. Milton is now a fellowship member of the Association, and the committee recommended that he should be voted as President of the Lancashire section, which is now being formed.

THE RIDDLE OF LIFE

HOW Spiritualism sought to provide an answer to the meaning of existence, was described at a Spiritualist meeting held at the Picture-drome, Bognor Regis, recently. There was a large attendance, despite very inclement weather.

Mrs. Locke presided, and introduced Mr. R. McCorquodale, of Newcastle-on-Tyne.

Mr. McCorquodale then spoke of his experiences in psychic matters, and explained why he became a Spiritualist. He said that there was scientific evidence to prove that death was not the end. Memory, personality, and affection survived death. Spiritualism disproved the materialistic philosophies of Sir Arthur Keith. The speaker referred to the testimony of many eminent men in science, art and literature, and noted churchmen.

If we did not survive death, the universe was not rational and life was a meaningless riddle, he added. The injustice and incompleteness of life made a future life imperative. Spiritualism was doing a great work in comforting the bereaved and giving a rational philosophy of life and the universe.

WISBECH ACTIVITY

WHITSUNTIDE marked the Fourteenth Annual Visit to Wisbech. of Mr. Ben Carter, of Halifax. Successful services were held, and the usual Open Air Service at the local war memorial. Visitors were present from Peterborough, King's Lynn, Cambridge, London, and many of the Fenland villages.

The Annual Field Day was held on Whit Monday, followed by tea and a social evening in the Alexander Road Hall.

IN WEST LONDON

TRIBUTE to the work of Miss Lilian Phillips, at a recent meeting of the Universal Spiritualist Church, Devonshire Street, London, is paid by a correspondent.

"The clairvoyance which followed her address was astonishing," says the writer. "In addition to convincing descriptions and names, she gave a considerable number of messages relating to health, etc., which were strikingly evidential."

The Universal Church is taking up larger premises, owing to the increasing congregations.

PIONEER IN WALSALL

WITH the passing of Mr. Samuel Little, a pioneer of Spiritualism in Walsall, the Movement has lost the physical support of a virtual pioneer.

Attending a circle many years ago, at the home of Mr. R. Morgan, he gained convictions which led him to undertake an enthusiastic campaign for the advance of the cause.

The funeral, conducted by his old friend, Mr. Morgan, was attended by many friends, and was followed by a Memorial service at the Excelsior Church, which Mr. Morgan again addressed.

AT CROUCH END

A VIGOROUS address by Mr. F. J. Vernon, and convincing clairvoyance by Miss Lily Thomas, distinguished a propaganda meeting at Crouch End, on Thursday last week.

JUBILEE DAY IN CAPE TOWN

JUBILEE Day in Cape Town was made memorable to local Spiritualists by the activities of a group inspired, it is believed, by Sir Arthur Conan Doyle.

For three years a Cape Town circle has been receiving messages ostensibly from Sir Arthur, some of which were strikingly evidential. The circle is composed of members of the Christian Spiritual Temple, led by Mrs. Annie Pitt, a friend of Sir Arthur's.

It was at his suggestion that the members made Jubilee Day a joy-day for Cape Town children. Every effort was made to make as many children as possible grateful for His Majesty's reign.

On the front page this week is reproduced a picture of a car which took part in these activities, surrounded by a group of Cape Town children.

BRITISH COLLEGE DINNER

MRS. HEWAT MCKENZIE, Hon. Principal of the British College of Psychic Science, writes as follows: "Mr. Barbanell's rejoinder to my statement in *The Two Worlds* of June 14th, is characterised by important omissions. First, that he was invited with other Psychic Press Editors to the Dinner; that the general Press were not excluded, they were simply not invited; and that he refused to publish my correction in *Psychic News*, though he now claims the courtesy of your pages on his own behalf."

PAINTING DEMONSTRATION

DEMONSTRATIONS of painting under spirit guidance, accompanied by telling clairvoyance, were given by Mrs. Gilbert of Derby, at the Parkgate (Rotherham) Spiritualist Temple, on June 1 and 2. Mrs. Gilbert gave, while painting, some 20 clairvoyant descriptions, most of which were recognised.

Subsequently, in the course of an illuminating trance address, her inspirers explained the principles of Spiritualism.

"Christian Herald's" Unchristian Attack

THE Rev. C. L. Tweedale writes: "The contemptible humbug of the *Christian Herald's* attack becomes glaringly apparent when one reads in its issue for September 8th, 1898, a story of the apparition of two men dressed in white, and riding one on either side of, and acting as guardsmen to a clergyman, who was about to be attacked by two footpads, and who was praying for help and protection.

"The account, which is related with the *Herald's* usual pious unction, ends with the quotation: 'The Angel of the Lord encampeth round about them that fear Him.'"

MAJOR-GENERAL SIR ALFRED TURNER, K.C.B., said: "That there can be any doubt as to the continuity of existence of that which is spiritual in us, after it is freed from the burden of the flesh, passes the wit of unprejudiced man to understand. Hitherto I have thought it a pure waste of time to attempt to enlighten those who having eyes will not see, and ears will not hear. I will now assert that Spiritualism pursued as a religion and approached with reverence is a blessing beyond compare."

DEMONSTRATION AT LEIGH

THE members and friends of Leigh Spiritualist Temple held their Twenty-First Anniversary on Sunday, June 9th, in the Church erected by voluntary effort in 1914, and freed from debt several years ago.

On the morning of each anniversary day, from 80 to 100 Lyccumists and adult members and supporters march through the principal streets, pausing at convenient places to explain our mission and extend to the public an invitation to attend the services. The services are brightened by the special singing of young children, and by a special choir of adults.

For the past 25 years Mr. Frank Hepworth, of Bury, has been the appointed speaker, with the exception of one year, and along with Councillor W. Blackshaw, J.P., C.C., has led the procession through the streets. As always, this year's services, afternoon and evening, have been an unqualified success from every source. Councillor Blackshaw occupied the chair. The choir sang special anthems, and the Temple was comfortably filled with worshippers.

LONDON SPIRITUALISTS' OUTING

LONDON Spiritualists fraternised with Spiritualists from the Southern District Council, at Virginia Waters, on Saturday, June 15th. The arrangements were in the hands of Mr. J. G. McFarlane, the energetic secretary of the S.D.C.

The conveyance of London Spiritualists was in the capable hands of Mrs. E. Clements. After tea short speeches were given by Mr. F. Harris, Secretary, S.N.U. Mr. F. Blake, President, S.D.C., and Vice-President of the S.N.U. Mr. Stewart, President of the L.D.C. and Treasurer of the S.N.U., Mrs. E. Clements, and Mr. A. G. Newton. Prizes for sports were distributed by Mrs. Stewart.

DELIUS' PASSING

WITH reference to the premonition of this event given to us on March 7th last (as mentioned in my article two weeks ago), to the effect that Mrs. Delius would die before Mrs. Black's book was ready, we have just received from Mrs. Black a letter dated June 8th—12 days after Mrs. Delius' death—saying that the book was now finished, and had been sent to the publishers, thus fulfilling (for the nth time) the statement of our Spirit Communicator, with awe-inspiring accuracy. How wonderful is this foreknowledge which could time the event with such accuracy! We have had many such instances.

CHARLES L. TWEEDALE.

REV. H. R. HAWEIS, M.A., said: "Spiritualism points us to life, not death. It leads us to the centre and source of life. It reveals to us the bright galaxy of ministering spirits. Spiritualism has given us back our Bible, given us back our Christ, given us back our immortality, and given us back our God." That fine tribute to Spiritualism fitly concludes this selection of Testimonies.

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OUR READERS' VIEWS

PSYCHIC POWER : EFFECT ON PLANTS

In your issue of May 10th, Mr. David Bedbrook comments on my statement, made in your April 12th issue "That fresh-cut flowers are valuable and a living plant almost equals another sitter." He asks: "if I have this knowledge from the guides, or is it merely my opinion," and, assuming the latter, comments: "that through the direct voice he learned that living plants absorb power, instead of giving it off, as do cut flowers."

I want to reassure him that the information came from a number of sources on the other side, supported by actual demonstrations. In one case there were eight large living plants in the seance room and we got excellent results, several of the sitters seeing faces build up in the plants, the guides using them as a nucleus and drawing something of value for the purpose from them.

As noted in my article of April 12th, the guide said our "chemicals and biological products were colourless to them as they lacked 'livingness.'" Similarly, fresh cut flowers are good, but already losing that quality of "livingness," while the living plant retains this essence.

He also remarks, "we could not imagine for a moment their wanting to draw essences to the detriment of any living thing, plant or otherwise," "the plant is continually absorbing from the elements, breathing, etc." Quite true, but so do we, the sitters, breathe, etc., yet they draw from us (they must) to be able to manifest their various phenomena. Why not the plants also? They return these elements when the seance ends, minus such portion of the energy (or "livingness") that has been expended in the work.

The guides vary in their outlooks and values. To get something from a single guide is not final. We must not only "try the spirits," but also their messages.

While speaking of plants, let me note a peculiar experience. On one occasion a bouquet of roses were transported into a closed seance room, and one of a particular colour given to me as a private message, which I understood. Naturally, I smelled of the rose, expecting to inhale its sweet, lingering perfume. To my astonishment, it did not smell of a rose, but a strong odour of camphor. At the end of the seance (about half an hour), I again smelled the flower, but this time it had no scent at all. What became of the rose perfume? Whence the camphor odour? Why the rapid disappearance of both of these, which normally linger long?

Riverside, Ill.

ARTHUR J. WILLS.

CHRISTIAN SCIENCE

Christian Scientists are grateful for the acknowledgment of the ability of Christian Science to heal contained in your editorial entitled "Absent Healing," in May 24th issue of your paper.

I would, however, like to ask the courtesy of your columns to correct the statement that Christian Science works by means of "hypnotic suggestion." Neither hypnotism nor suggestion are employed by Christian Science. Its healings are all accomplished by an understanding of the eternal truth, life, and love, which are God, a knowledge of which Christ Jesus said, should make man free. (John 8:32.)

Manchester.

B. TATHAM WOODHEAD.

A STRANGE EXPERIENCE

I recently had the following experience on the morning of May 28th. I felt tired, and went to my bedroom to rest my legs. I had no notion of sleeping. I was fully awake when my mother came to the bedside on which I was resting. I saw her clearly and held a distinct conversation with her. I asked her if she was happy, and her reply was perfectly happy, and she told me that she had prepared a large house for us children. (She always called us children.) But added, you must live a good life here in order to get there. The experience was very vivid.

The remarkable thing about the incidence is that while in conversation her hand was resting on my shoulder, and the following day I found that my shoulder carried a large black bruise, which has lasted many days.

Belfast.

ADAM BELL.

I was decidedly interested to read the varied opinions in *The Two Worlds* relating to the effect of psychic power on plant life, particularly the experience quoted by Miss K. Richardson, and whilst I do not want to appear unduly critical over a matter upon which, after all is said and done, we all know little, I do feel justified in venturing the following suggestions:

1. First and foremost, we must always recognise the fact that our friends on the other side have their devious ways of arriving at their objective, just in the same way as we have on this physical plane. Whether their particular method is the easiest way depends much on their experience. Such experience can only be gained through study and practice; that, after all, is but a logical conclusion.

Miss K. Richardson mentions a guide as having said: "We made a great effort to speak, and it looks as though we took more from the plant than we should have done." Is there not the possibility of one here experimenting with a subject of which he does not possess a very profound knowledge, and as a result of such experimenting, in his earnest endeavour to "get through," inadvertently destroys the physical counterpart of some of the fern's fronds. Is it going too far to suggest that had this guide's knowledge been more profound upon the subject he surely would have known that damage was being done to the physical side of the plant?

I venture to suggest that had he been in possession of a greater knowledge of the psychic laws in operation and their effect, he would have refrained from "drawing power" as he suggests from the plant to such an extent as to do it harm.

Doubtless, Miss Richardson will agree with me when I say that just as there are personalities in this world of ours who possess a greater knowledge on certain subjects than others, so there must be similar comparisons in the spirit world. This must logically come as a result of learning and continual study of the psychic laws in operation between their world and ours, in which "time," if the expression can be used in this sense, must play no small part. Miss Richardson states that her information comes through the table, thereby implying that the contact of direct voice had not yet been accomplished. In other words, they, on the other side in this case are purely at the experimental stage of things. In the case I quoted, the information was given through a very powerful and fine direct voice contact which had been established over a number of years.

London, S.W.14.

DAVID BEDBROOK.

OUR PHILOSOPHY

Personally, I think that to quote any individual work, or works, no matter what their literary or inspirational value may be, as expounding our philosophy, is to run a serious risk of creating dogmas, and an orthodoxy in the very manner we so definitely oppose in the established faiths.

Spiritualism, above all, stands for progressive and personal revelation, according to our ability to comprehend.

When asked for our philosophy in as short a manner as possible, I generally say that "from the proof of human survival and immortality, and the teachings of those who return to us through the channels of mediumship, I see all creation as the great conception of the Master Mind of the Universe, in which all is interactive and inter-dependent to the smallest degree, and at the same time subject to the Law of Eternal Progression, in which human death is a comparatively small and necessary step to greater achievement.

"Right and wrong are outward signs of our compliance with this law, either materially or spiritually, judged by the standards of our individual attainment, and the manner in which we influence the happiness of others.

"We break the law by ignorance, carelessness, or wilfully, but have, nevertheless, the means of regaining lost ground by the quest of truth, perfect justice, and all-embracing love."

We cannot all see eye to eye, and perhaps the inclusion of a spirit of toleration might be made with the above.

Ipswich.

WM. P. ALLIN.

DECEPTIVE NATURE OF RED LIGHTS

A Plea for the Dark Circle

By FRANK LIND

WILLIAM EGLINTON'S mediumship had about it this distinctive and remarkable quality: that he was able to produce materialisations in full light.

We are informed that on a certain occasion, while he lay on a garden bench in clear view, the bodies of four visitors were seen to form from a cloud of white vapour; then to walk, "robed all in purest white, upon the lawn where no deception was possible." But the days of such miracles are past; at least, we cannot at present expect to witness materialisations in like circumstances.

Darkness being so obvious an aid to trickery, we resort to the red light in the seance room. Personally, I consider a soft red glow to be more detrimental to one's powers of observation than is darkness. It is common knowledge that anybody indulging liberally in strong drink, will most quickly become intoxicated where wallpaper or surroundings are of a dark-crimson hue.

Similarly, vision is affected, one's brain in consequence confused, by the rosy lighting of a seance room. Nothing is easier than to imagine faces superimposed upon that of the medium or those of sitters at some little distance from one; shadows readily assume shapes, according to the play of fancy and suggestion.

I would feel much more confident of my ability to detect fraud in a completely dark room; for deprivation of sight is always compensated by the sharpening of one's other senses, certainly of one's hearing capacity and tactile perception.

Also, one's eyes rapidly grow accustomed to some extent to the darkness; one then ceases to be entirely blind to all around. The "red light" is, to me, the danger-signal of fraud, but is far from being a guard against it. Give me the dark seance for preference. Perhaps there are others who are in agreement with me upon this point?

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TUESDAY, June 25th, at 7-30, Mr. Ronald McCorquodale.
WEDNESDAY, June 26th, at 7-30, Mr. Ronald McCorquodale.
THURSDAY, June 27th, at 7-30, Mr. Ronald McCorquodale.
FRIDAY, June 28th, at 3, Mr. Ronald McCorquodale.
TUESDAY, July 2nd, at 7-30, Mr. Roy Morgan.

Special Engagement of Mrs. Ronald McCorquodale (Clairvoyant and Psychometrist), from Tuesday, June 25th to Saturday, June 29th. Please Book Early for the Group Seances and Private Sittings.

LECTURES.

FRIDAY, June 21st, at 7-45, Mrs. Susie Hughes, Cert. S.N.U.
"Is Spiritualism Dangerous?"
FRIDAY, June 28th, at 7-45, Mr. Ronald McCorquodale.
"Science and the Unseen."

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THURSDAY, June 27th, at 8, Auric Drawings.

SUNDAY, June 23rd, at 11-15, Service and Clairvoyance.
At 3, Clairvoyance. At 7, Miss LILIAN PHILLIPS, of Ilford.

SATURDAY, June 29th, at 8, Psychometry. Rev. James W. KIRK,
of Nottingham.

TUESDAY, June 25th, at 8, Public Psychometry.

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

SATURDAY, June 22nd, Open Circle, Public.
SUNDAY, June 23rd, at 11, and 3. Open Circles, at 6-30. Mrs. CROWTHER.
MONDAY, at 8, Clairvoyance, Mrs. A. Burnett.
TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.
THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.
SATURDAY, June 22nd, at 8, Open Public Circle.
SUNDAY, June 30th, Mr. R. McCORQUODALE.

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SUNDAY, June 23rd, at 7-30. A Debate on "Spiritualism and Spirituality" will be opened by Mr. SIDNEY ARNOLD.
This will be preceded by a Psychic Demonstration, by Mrs. SOPER. (No admittance during the Demonstration.)
WEDNESDAY, June 26th, at 8, Mr. Bernard Rodin, Psychometry.
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THE BROADWALK HALL, 146, Golders Green Road, N.W. 11 (opposite St. Michael's Church).

SUNDAY, June 23rd, at 6-30, Mr. J. HAROLD CARPENTER, Address. Mrs. CHALLIS, Clairvoyance.
TUESDAY, June 25th, at 3-15, Mr. George Daisley, Clairvoyance. At 8, Mrs. B. Hirst, Clairvoyance.
THURSDAY, June 27th at 8, Miss Lily Thomas, Clairvoyance.
FRIDAY, June 28th. Healing Free. Apply Church Officers.
SUNDAY, June 30th, at 6-30, Mrs. F. KINGSTONE, Address. Mrs. McCONNELL, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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SUNDAY, June 23rd, at 7, Address and Clairvoyance, by Mrs. EVA DONALDSON.
TUESDAY, at 7, Group Sitting (Limited), by Mr. Keith.
WEDNESDAY, at 7-45. "The Aura, Rays, and Healing." Miss Jacqueline.
THURSDAY, at 3 till 6-30, Free Healing.
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MONDAY, July 1st, at 3 and 7, Mrs. Prince. TUESDAY, July 2nd, at 3, Mrs. Gibbins.
Every TUESDAY, at 7, Mrs. Bowe. WEDNESDAYS, at 3 and 7, Mrs. Betts.
THURSDAYS at 3 and 7, Mrs. Mote. FRIDAYS at 3 and 7; also
SATURDAYS, at 7, Miss B. Hearn. Hours: 1 to 7. Closed Sundays.

ETHEL A. KNOTT.

NORTHERN

Salford Central Spiritualist Church
St. Philip's Place, Chapel Street.
Sunday, June 23rd, at 2, Lyceum.
At 3-15, Open Circle.
At 6-30, and 8, Mrs. JACKSON.
Monday, at 8, Mrs. Wilmott.
Tuesday, at 8, Circle.
Wednesday, at 8, Mr. Grayson.
Thursday, at 8, Members.
Saturday, at 7-30, Social. 1s.
Sunday, June 30th,
Mrs. FORRESTER.

Longsight National Spiritualist
Society,
Shepley Street, Longsight.
Sunday, June 23rd,
At 2-30 and 6-30,
Lyceum Anniversary Services.
No 8 p.m. Meeting.
Monday, at 8, Open Circle and Healing.
Mrs. Jackson.
Tuesday, at 8, Mrs. Hartley.
Thursday, at 8, Mrs. Fellowes.
Saturday, at 8, Open Circle.
Sunday, June 30th,
Mr. J. BELL, D.N.U.

Stockport Progressive National
Spiritualist Church,
Over 37, Mottram Street.
Saturday, June 22nd,
At 8, Mrs. Buffey.
Sunday, June 23rd,
At 3, 6-30 and 8, Miss ASHWORTH.
Monday, June 24th,
At 3 and 8, Mrs. Goodwin.
Tuesday, June 25th, at 8,
Open Healing and Developing Circle.
Wednesday, June 26th at 8, Miss Wilson.

Moss Side National Spiritualist
Church and Lyceum.
Above 64a, Gt. Western Street
Sunday, June 23rd, at 2-45, Lyceum.
At 6-30 and 8, Mr. L. GEE.
Tuesday, June 25th, at 8-15,
Open Circle, Mrs. Spencer.
Thursday, at 8-15, Mrs. M. Briggs.
Saturday, June 29th, at 8-15,
Open Circle, Mrs. Crompton.
Sunday, June 30th,
Mrs. PURVIS.

CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).**SUNDAY**, June 23rd, at 11, **Open Circle**. At 3, **Lyceum**. At 7, **Address and Clairvoyance**. Mr. H. N. BOLTON.**MONDAY**, at 3, **Psychometry**. At 8, **Healing Instructions**. At 8-30, **Healing Treatment**.**TUESDAY**, at 8, Mrs. G. Elliott.**WEDNESDAY**, at 8, **Developing Class**.**FRIDAY**, at 8, Miss G. Rundle.**SATURDAY**, at 7-30, **Whist Drive**. Tickets 6d.**SUNDAY**, June 30th, at 7, Mr. PEACOCK.**FULHAM NATIONAL SPIRITUALIST CHURCH.****KELVEDON ROAD, FULHAM** (3 minutes from Parson's Green Station). Buses 96 and 14.**SUNDAY**, June 23rd, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. Address and Clairvoyance by Mr. GORDON SHARPE.**TUESDAY**, at 8, **Open Circle**.**WEDNESDAY**, at 8, **Healing Circle**.**THURSDAY** at 8, **Service**. Address and Clairvoyance by Mrs. Edith Clements.**SUNDAY**, June 30th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. Address by Mr. STEWART, President L.D.C., S.N.U. Clairvoyance by Mrs. ATMORE.**Liverpool Spiritualists' National Church,**
14, Daulby Street.*Sunday*, June 23rd, at 3, and 6-30, Mr. F. HEPWORTH, Dipl. D.N.U.*Monday*, at 8, **Study Group**.*Tuesday*, at 7-30, **Healing Brotherhood**.*Wednesday*, at 3 and 8, **Clairvoyance**.*Every Sunday*, at 8-15, **Clairvoyance**.*Sunday*, June 30th, at 3 and 6-30, Dr. W. J. VANSTONE.**Group and Private Seances arranged on application.****Manchester Society of Spiritualists**
38, Maskell Street.*Sunday*, June 23rd, at 10-30, **Lyceum**.At 3, **Open Circle**.

At 6-30 and 8,

"Healers" Service.*Monday*, at 8, Mrs. H. Jackson.*Tuesday*, at 8, **Whist Drive**. 6d. each.*Wednesday*, at 8, Mrs. Shepherd.*Thursday*, at 8, **Members' Class**.*Friday*, at 8, **Healing Service**.*Sunday*, July 7th, Mr. R. HANNAH.**BRITISH MEDIUMS' UNION.**
SPECIAL SERVICES.**On SUNDAY, JUNE 30th, 1935.**

3 p.m.

Chairman, Mr. F. W. BACON, Pres.*Miss M. E. SELLARS* } Demonstrators.*Mr. J. E. PARKER* }

6-30 p.m.

Chairman, Mr. F. W. BACON, Pres.,

B.M.U.

Speaker, Mr. W. W. ELY, Sec., B.M.U.*Soloist*, Miss EDITH ROBINSON.*Mrs. BENSON* } Demonstrators.*Mr. J. E. PARKER* }

8-15 p.m.

Chairman, Mr. W. H. WOOD, Pro. Sec.,

B.M.U.

Speaker, Mrs. F. W. BACON.*Mrs. BENSON* } Demonstrators*Mr. J. E. PARKER* }*Soloist*, Miss E. ROBINSON.

We earnestly Invite Your Presence and

Support at Our Services.

W. H. WOOD,

Propaganda Secretary.

Collyhurst National Spiritualist Church,
Collyhurst Street, Manchester.*Sunday*, June 23rd, at 1-45, **Lyceum**.

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

Mrs. SMETHURST.

Monday, at 3 and 8, Mrs. Dunville.*Tuesday*, at 8-15, **Whist Drive**. 1s. each.*Wednesday*, at 8, Mrs. Frost.*Thursday*, at 8, **Private Circle**.*Sunday*, June 30th,

Mrs. BAKER.

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 23rd,

Miss S. A. SUNDERLAND, C.Exp.

and D.

Sunday, June 30th,

Flower Service.

Mrs. A. A. BALL, C. Demonstrator.

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 23rd,

Mr. CHAMBERLAIN.

Sunday, June 30th,

Mr. HALSTEAD.

LONDON**Battersea and Wandsworth Christian Spiritualist Church.**

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

Sunday, June 23rd,At 11, **Service and Circle**.At 6-30, **Address and Clairvoyance**.

Mrs. RANDALL.

Monday, at 2-30, **Psychometry**.

Mrs. Cobham.

At 8, **Healing**.*Wednesday*, No Meeting.**Church Outing to Bognor.***Saturday*, at 7-30, **Psychometry**.

Mrs. Flora Lewis.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, June 23rd,

At 11, Miss LILIAN CORRI.

At 7, Mr. JOHN T. GRAHAM.

Wednesday, June 26th, at 8,

Mrs. Althea Mansell.

Sunday, June 30th,

At 11, Mr. C. ARTEN.

At 7, Mr. J. BUCHAN FORD, M.A.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, June 23rd,

At 7, Mr. MILLS-TANNER.

Sunday, June 30th,

Mrs. S. D. KENNEDY.

Battersea Spiritualist Church
(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, June 23rd, at 11, and 6-30,

Miss J. PROUD.

Address and Clairvoyance.

Every Sunday, at 3-15, **Lyceum**.*Monday*, June 24th, at 2-30,**Medicine Man's Healing Band** attends

to give Treatment and Advice.

At 8, **Church Healing and Diagnosis**

by Wing Group.

Wednesday, at 3,Mrs. B. Stock, **Psychometry**.*Thursday*, at 8, Miss V. Thorndick.**Clairvoyance.***Sunday*, June 30th,

At 11 and 6-30, Mrs. H. J. KING.

Brixton Spiritual Brotherhood Church,
Stockwell Park Road, Brixton.*Saturday*, June 22nd, at 7-30, **Whist Drive**.

Prizes. Admission 6d.

Sunday, June 23rd, at 11-15, **Service**.At 3, **Lyceum**.

At 7, Mrs. MAUNDER, Flower Service.

Monday, at 7-30, **Ladies' Public Circle**.

(Gentlemen invited).

Tuesday, June 25th, **Annual Outing**.*Wednesday*, at 2-30, **Whist Drive**. Prizes.

Admission, 6d.

Wednesday, 7 to 9, **Public Healing**.*Thursday*, at 8-15, **Open Circle**.*Sunday*, June 30th,

Mrs. CALWAY.

Cricklewood Christian Spiritualist Society,
Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, June 23rd, at 6-30,

Mrs. IDA GLEN.

Address and Clairvoyance.

Wednesday, at 3, **Circle**.

At 8, Miss Claudia Guillot.

Chiswick Christian Spiritualist Church
Harvard Towers, 56, Harvard Road

(off Wellesley Road, in rear of

Gunnersbury Station).

Sunday, June 23rd, at 11, **Lyceum**.At 7, **Service**.*Monday*, at 2-30, Mrs. Hammerton.*Thursday*, at 7-45,

Mr. Burtenshaw.

Croydon National Spiritualist Church
Bedford Park, near West Croydon

Railway Station.

Sunday, June 23rd,

At 6-30, Mr. GEO. DAISLEY.

Wednesday, at 7-45, Mrs. F. Lane.*Thursday*, at 3, **Ladies' Meeting**,*Sunday*, June 30th,

Mr. COCKERELL.

Lyceum every Sunday, at 3.**Central London Spiritualist Church,**
33, Hatton Garden, E.C. 1.*Fridays*, at 7-30. *Sundays*, at 7,*Friday*, June 21st,

Mr. J. Gilchrist.

Sunday, June 23rd,

Miss GOLBOURN.

Friday, June 28th,

Miss Fallows.

Sunday, June 30th,

Mrs. R. PETE.

Forest Gate Christian Spiritualist Church.

Earlham Hall, Earlham Grove,

Forest Gate, E. 7.

Sunday, June 23rd,

At 6-30, Mr. PIERCE PAIN.

At 8, **A Public Circle**.*Sunday*, June 30th,

Mr. ERNEST A. BLOYE

and Mrs. JANE BROWSELL.

Sunday, July 7th,

Mr. F. E. ELMER, F.C.L.B.

and Mrs. BETH BARNES.

Wednesday, at 3, **Ladies' Meeting**.**Forest Hill Christian Spiritualist Church,**
Beadnell Road, Off Stanstead Road.*Sunday*, June 23rd,At 11-15, **Public Circle**.At 3, **Lyceum**.

At 7, Mr. THOMAS WYATT.

Monday, at 8, **Study Group**.*Tuesday*, at 3, Mrs. Turner.At 7-30, **Healing Service**.*Thursday*, at 8, **Public Circle**.*Friday* at 8, **Members' Developing****Circle.***Sunday*, June 30th,

Miss LILIAN GEORGE.

Ealing Spiritualist Church,
8, Baker's Lane, Broadway, W.*Sunday*, June 23rd,

At 11-15, Mrs. GEORGE.

At 6-30, Mr. P. SCHOLEY.

Wednesday, at 8,

Mrs. Holloway.

Saturday, at 7-30, **Whist Drive**.*Sunday*, June 30th,

Mrs. REDGRAVE and Mrs. CAYTON.

Christ's Church of the Spirit.
309, Upper Richmond Road, Putney.

S.W. 15.

PUT. 3129. ('Buses 30 and 37 pass Door.)

Sunday, June 23rd, at 7,

Mrs. STELLA HUGHES.

Address and Clairvoyance.

Thursday, at 3, **Psychometry**.

Mrs. V. SHAW.

At 8, Address, Miss Russell.

Clairvoyance, Mrs. Daisley.

Friday, at 7-30, **Spiritual Healing**.*Sunday*, June 30th,

Capt. GILLON.

For Seats, Developing Circles, apply

Hon. Sec.

Monday, 7-30, **Healers**; *Tuesday*, 3,**Ladies only**; 7-30 **General**. *Wednesday*,7-30, **Direct Voice**.**Clapham Christian Spiritualist Centre.**
New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, June 23rd,

At 7, Mrs. JANET SCOTT.

Address and Clairvoyance.

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

Special Visit of Mrs. Ida Glen of Hull.

Psychometry.*Sunday*, June 30th,

Mrs. DOLORES SMITH.

President and Medium:

Mrs. DONALDSON

Kenton Spiritualist Church,
Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, June 23rd,

At 6-30, Mrs. CANNOCK.

Address.

Tuesday, at 3, **Women's Meeting**.At 7-45, **Healing Circle**.*Thursday*, at 8,

Mrs. Gibbins, Clairvoyance.

Sunday, June 30th,

Mr. H. LEAF.

Hounslow Spiritualist Mission,
Corner of Douglas Road, Hanworth Rd.
(opp. Congregational Church).
Sunday, June 23rd,
At 6-45, Service.
Monday, at 7-30,
Mrs. Williams.
Tuesday, at 8, Healing Circle.
Wednesday, at 3, and 8, Mrs. J. Scott.
Lyceum at 3 every Sunday.

Hackney Progressive Lyceum Church.
4, Sanford Terrace, Brooke Road,
Stoke Newington, N. 16.
Buses—67, 69, 73, 76, 106, 549.
Trams—43, 45, 49, 75, 83.
Sunday, June 23rd,
Lyceum at 3,
At 7, Mrs. ALTHEA MANSELL.
Monday, 3 and 8, Clairvoyance.
Tuesday, at 8, Open Circle.
Sunday, June 30th,
Mr. NUNN.

Independent Spiritualist Church,
113, Clapham High Street, S.W. 4.
(Corner Carpenter's Place.)
Sunday, June 23rd,
At 7, Miss E. CANNON.
Address and Clairvoyance.
Tuesday, at 3, Psychometry.
At 8, Healing Centre.
Thursday, at 8, Mrs. V. Redfern.
Saturday, at 8, Mrs. Elliott.
Sunday, June 30th,
Mr. STANLEY R. FORBES.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, June 23rd,
At 7, Mr. A. NICKELS.
At 8-30, Spiritual Healing.
Sunday, June 30th,
Mr. HAROLD SHARP.

Hackney Spiritualist Church,
5, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)
(Entrance Back of House.)
Sunday, June 23rd,
Mrs. ELLIOTT.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cumings.
Thursday, Miss Butcher.
Friday, at 7-30, Healing, Mr. Rean.
Sunday next, Mrs. MAUNDER.

Ilford Psychical Research Society,
Clements Road, Ilford.
Sunday, June 23rd,
At 7, Mrs. HOLLOWAY.
Address and Clairvoyance.
Wednesday, June 26th,
At 8, Mrs. E. Spencer.
Address and Clairvoyance.
Thursday, June 27th,
At 3, Ladies' Meeting, Mrs. Tuffnell.
Address and Clairvoyance.
Sunday, June 30th,
At 7, Rev. J. W. KIRK, of Shrewsbury.
Address and Clairvoyance.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, June 23rd,
At 6-30, Mrs. RAY RICHMOND.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Mr. Dearnley Sergeant, Psychometry.
Thursday, at 3,
Mrs. F. Mote.
Psychometry.
Tuesday, at 7-45,
Healing in Small Hall.

**Palmerston Christian Spiritualist
Temple,**
Maryland Road, Stratford, E. 15.
Sunday, June 23rd,
At 11, Forward Movement.
At 6-30, Mr. A. J. BREWSTER.
Wednesday, June 26th,
At 2-45, Mrs. Phillips.
Thursday, June 27th,
At 8, Mrs. Robertson.
Sunday, June 30th,
At 6-30, Mrs. PIPER-EVANS.

Occult Research Society.
Stembridge Road Halls, Anerley
Sunday, June 23rd,
At 11, Sunday School.
At 3-30, and 6-30,
Mr. G. SWIFT.
Sunday, June 30th,
At 11, Mrs. E. PUSTERLA.

Little Ilford Christian Spiritualists' Church,
Third Avenue, Manor Park, E. 12.
Sunday, June 23rd,
At 7, Mrs. CHESTERMAN.
Address and Clairvoyance.
Monday, June 24th,
At 3, Miss E. Prince.
Wednesday, June 26th,
At 8, Mr. Bert Camper.
Address and Clairvoyance.
Sunday, June 30th,
At 7, Mrs. SOONES.
Address and Clairvoyance.

Kingston Spiritualist Church,
Villiers Road.
Sunday, June 23rd,
At 11, Mr. E. F. HAMMOND.
At 3, Lyceum.
At 6-30, Mr. LEONARD.
Address and Clairvoyance.
Tuesday, at 7-45,
Spiritual Healing Centre.
Wednesday, at 7-30, Mrs. L. King.
Address and Clairvoyance.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, June 23rd,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30,
Mr. HORACE LEAF.
Address and Clairvoyance.
Thursday, June 27th,
At 3, Ladies' Meeting,
At 8, Miss L. George.
Address and Clairvoyance.
Sunday, June 30th,
Mrs. JARMAN.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, June 23rd,
At 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mrs. F. BROOKES.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Public Meeting.
Address and Clairvoyance.
Sunday, June 30th,
At 7, Mr. MORRIS.

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 25th,
Service.

**Mr. John Myers is open to take
Propaganda Meetings. Services Free.**

Spiritual Help and Healing Centre.
95, Church Road, Richmond, S.W.
'Phone: Richmond 0993.
Sunday, June 23rd,
At 7, Miss HANDS.
Address and Clairvoyance.
Tuesday, at 3, Miss L. Corri,
Psychometry.
Wednesday, at 8, Miss Hands.
Circle for Psychometry and
Clairvoyance.
Thursday, at 7-45, Public Healing Circle.
Saturday, at 8, Mrs. RANDALL,
Psychometry.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, June 23rd,
At 7, Miss LILY THOMAS.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, June 30th,
Mrs. LEONARD.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library).
Sunday, June 23rd,
At 11, Circle.
At 6-30, Mrs. BROWN, After Circle.
Wednesday at 3 and 8, Miss Joan Proud.
Address and Clairvoyance.
Sunday, June 30th,
Service.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, June 23rd,
At 11-15, Service.
At 6-30, Mrs. PETZ.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, June 30th,
Mrs. ABBLEY.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, June 23rd, at 11-15,
Open Circle.
At 6-30, Mrs. L. LEWIS.
Address
Thursday, at 8,
Circle.
Every Wednesday, at 7-30, Free Healing.

**The Golden Cross Spiritualist
Mission.**
347a, Edgeware Road, London, W.2.
(Entrance through Cafe.)
Sunday, June 23rd,
At 7, Mrs. G. SKINNER.
Address and Clairvoyance
After Circle.
Tuesday, at 8, Photo. Seance. 1s.
Wednesday, at 3, Mrs. V. Redfern.
Thursday, at 8, Mrs. D. W. Potter.
Friday, at 7-9, Healing.
Saturday, at 8, Mrs. M. Turner.

The Path-Finders Spiritualist Society,
44, Baker Street, London, W. 1.
Sunday, June 23rd,
At 6-45, Address and Clairvoyance.
Mrs. CARRIE YOUNG.
Thursday, June 27th,
At 8, An Evening of Psychometry.
Miss J. McKay.
Saturday, June 29th,
At 8, An Evening of Psychometry.
Mr. H. J. Steabben.

**Streatham Christian Spiritualist
Church,**
235, High Road, Streatham, S.W. 16.
Sunday, June 23rd,
Service.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

Watford Christian Spiritualist Mission*
77a, Queens Road, Watford, Herts.
(Tubc cheap Day Return Ticket from
London, 2s.)
President and Medium - Leslie Flint.
Sunday, June 23rd,
At 7, Address and Clairvoyance.
Monday, June 24th, at 8,
Public Direct Voice Seance.
All Welcome. Silver Collection.
Owing to success of above, and many
unable to obtain seats we have decided to
issue a few Tickets for Reserved Seats
by arrangement, obtainable from the Sec.
Friday, June 28th, at 8,
Private Voice Seance.
Limited number of Sitters, Twelve.
Tickets from the Secretary, 46, Doggett's
Way, St. Albans, Herts.

**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.
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.

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

Wigmore Psychic Centre,
Grotian Hall (Studio No. 3),
Wigmore Street, London, W. 1.
Telephone: Wellbeck 7382.
Principal: HORACE LEAF, F.R.G.S.
Every Tuesday, at 8,
Public Developing Class.
Every Wednesday, at 3,
Psychometry.
Every Friday, at 3 and 8,
Clairvoyance (Trance).
Particulars from Hon. Secretary,
Miss Claudia Guillot.

SOUTHERN

**Eastbourne National Spiritualist
Society.**
Dickens Fellowship Hall.
Sunday, June 23rd, at 3-30 and 6-30,
Mrs. LONG.
Sunday, June 30th,
Mr. REED.

**Brighton National Spiritualist
Church and Sussex Psychic Bureau,**
Mighell (Mile) Street.
Sunday, June 23rd,
At 11-15 and 7,
Mrs. RUTH DARBY.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, June 30th, at 11-15 and 7,
Miss A. L. SCOGGINS.

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 23rd,
At 6-30, Mr. ELLA.
Address and Clairvoyance.

Sunday, June 30th,
Mr. DAVID BEDBROOKE.

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 22nd,
At 7, Mrs. Hillier Smith.

Sunday, June 23rd, at 3, and 6-30,
Mrs. HILLIER SMITH.

Address and Clairvoyance.
Sunday, June 30th,

Mrs. F. TYLER.

Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.

'Phone: Richmond 0212.
Monday, June 24th,

At 3, Miss Freda Wynn.
Descriptions and Messages.

Tuesday, at 8,

Mrs. Hillier Smith Control. Paper
Psychometry.

Admission Free. Silver Collection.
Wednesday, at 3,

Mrs. Florence Lane.
Psychometry and Messages.

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

Friday, at 8,

Mrs. H. V. Prior, Psychometry.
From 6 to 8, Private Readings by

Mrs. H. V. Prior.

Crusaders Progressive Fellowship,
73, St. Aubyns, Hove, Sussex.

Saturday, June 22nd,
At 7-45, Psychometry.

Sunday, June 23rd, at 3-15, Circle.
At 6-45, Service, Address and Clair-

voyance.

Mr. S. FORSYTHE.

Also At Oddfellows Hall, Queen's Rd.,
Brighton (near Central Station).

Tuesday, at 3, Group Clairvoyance.

Thursday, at 3, Public Circle.

Short Address and Clairvoyance.

Mrs. S. G. Heath.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.

Sunday, June 23rd, at 11, and 6-30,
Service.

Thursday, at 8,

Service.

Sunday, June 30th,

Service.

Richmond Spiritualist Church
(The Free Church),

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