

WHAT DEATH MEANS

(See page 414)

The Two Worlds

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TRANCE MEDIUMSHIP

CLAIRVOYANT INDICATIONS ON HOW A MEDIUM IS CONTROLLED

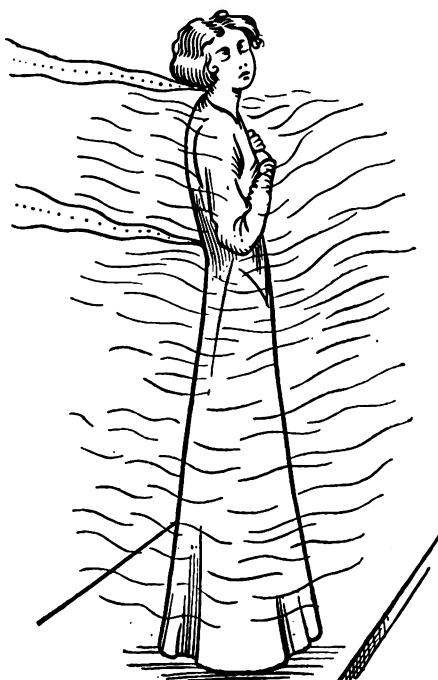
By J. H. ALLEN

How is a trance medium controlled? The data in the following article was provided by clairvoyant observations of mediums while under control.

TO the student of mediumship the method whereby the spirit operators act upon the physical organism of the trance medium, and affect his mind, appears to be still a mystery—a state of affairs that is due, probably, to the fact that trance mediums have no knowledge of what takes place during the process of being entranced, except that they lose consciousness; and perhaps to our inability to obtain any really definite information from the operators, except in few and rare instances. Indeed, the rareness of these cases leads the student to question his own mind as to whether the majority of operators themselves know what actually takes place.

We are left to our own devices, therefore, and are forced to base whatever hypothesis we may construct upon clairvoyant observation and a study of hypnotic phenomena. Of the latter we have abundance of observation, but of the former, unfortunately, clairvoyants in general do not appear to have seized the many opportunities afforded for observing the effects produced by the state of trance upon the aura of the media.

It appears to be quite common among Spiritualists to assume, upon what appears to me to be quite inadequate grounds, that the state of trance involves the invasion of the psychic's physical body by the entrancing spirit, and the consequent spatial displacement of the medium's "spirit." (Probably etheric body is meant.) The reason advanced for making such a claim is that the medium, during the period of entrancement, expresses more or less of the personality of the "operator,"



Changes in the aura of a medium while in trance.

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and frequently pantomimes the little personal idiosyncrasies of gestures, tone of voice, tricks of speech, etc., and upon occasion bears some slight facial resemblance to the entrancing spirit.

A study of hypnotic phenomena tends to dispel this idea to some extent, for we find that the hypnotiser does not require to occupy his subject's physical body in a spatial sense in order to identify himself with his subject. In addition, close observation of the changing conditions prevailing in the aura of the medium tends further to shake any belief we may have had in the idea of invasion.

Long clairvoyant observation of the process of entrancement indicates that the spirit operators have two methods whereby they obtain control of their medium's physical body. One of the methods does certainly appear to be in the nature of an invasion, for, as the operator approaches his medium, the active aura of the operator interpenetrates the passive aura of the medium, resulting in the passive consciousness of the medium being submerged in the more active consciousness of the operator. Whatever energy is present in an active state in the aura of the operator is imparted to that of his subject, and thence in all probability direct to the appropriate brain centres, ultimately resulting in physical activity.

The other method is of particular interest, because it seems that during the period of trance the medium's body becomes a robot in the hands of the operator or group of operators.

Recently, observing a well-known trance speaker, Mrs. Meurig Morris, under conditions which enabled me to check my own observations with those made by Mr. Blake, it was noted that as the medium entered the state of

(Continued on next page).

SCIENCE'S NEED OF SPIRITUALISM

(Continued from next page)

treatment that will tend to strengthen that connection, and the poisons to avoid that tend to loosen it.

When physicians know that the health of the physical body is enhanced by increasing the vibration of the spirit body, then they will be in a position to study what constitutes health, and the possible means of increasing it.

The students of the new physics need to know the fact that the spirit world envelops the earth, the nature of that world, the nature of its successive zones, the substance that makes up those zones, and the finer vibrations of the forces that emanate from those zones. If modern physicists were familiar with the physical phenomena of our seance rooms, the probability is that a flood of light would be thrown on a hundred problems that now seem insoluble, and we should not have to read all those vagaries in their recent books, in which it seems that the Universe is about to dissolve in a lot of so-called mathematical formulas, but which are, as a matter of fact, pseudo-metaphysical formulas, and like their prototypes of the Middle Ages are framable in words, but are untranslatable into ideas.

Spirit Lights

If physicists were familiar with spirit lights it might give them new clues as to what it is that is so baffling as to the nature of light—what it is that makes it appear that along with its wave nature there seems to be something suggestive of corpuscular bullets, which they have tentatively called protons. If they knew about levitation of human beings and the movement of ponderable bodies, it might suggest a good deal as to polarisation of atoms in all solid matter. If they knew that a rose, wet with dew and without sign of fading, could be brought through a solid wall in the pheno-

mena of apports—that ordinary matter could be de-materialised and re-materialised again—it might give them new hints as to the nature and functions of electrons and protons in the constitution of the atom, and as to how matter is built up in the first place.

If they knew that spirits could etherealise, so as to be photographed, it might open up a whole new range of knowledge as to the nature of all the finer vibrations in the Universe now designated as infra-red and ultra-violet. If they knew that throats of spirit bodies could be materialised, so as to speak in audible tones, and in natural voices not only to the sitters, but to each other, they would grasp the idea how substance in one octave of being could be mingled with substance of a lower octave of being. If they realised that in the zones beyond people lived in houses, cultivated gardens, and carried on a perfectly natural life, they would have a wholly new conception as to the nature and extent of the substance of the Universe, and probably would get hints of a thousand new truths which would extend our knowledge on every side in a thousand directions.

Psychometry and Crime

If criminologists knew of psychometry they would have a wholly new engine for the detection of criminals. If they knew that each individual has an aura about him that is wholly unique, that that aura leaves its imprint on everything that it touches, that that imprint is readable by the psychometric medium, they would have a new method of fixing the identity of the criminal, as safe and sure as is the fingerprint method.

In short, the whole world needs to know the larger truths that we Spiritualists know. There is scarcely a science on which a careful study of some one of the many phases of mediumistic phenomena would not be likely to throw some

additional light; scarcely an art that would not be likewise enriched. In every religion there are problems that puzzle and bewilder its devotees that would be cleared up and made plain by the same sort of study.

Statesmen need to know these larger truths. If they were familiar with these ideas, their views would have more of a cosmic sweep, and they would not spend their whole time in wrestling with the content of the gold dollar and in building up prosperity in material things, but they would be legislating as well on those things that have reference to the spiritual well-being of the people, on those things that tend to enhance the growth of knowledge and Spiritualty, on those things that would have their influence on our lives for eons in the zones beyond, and not for just a few years while we are here.

The leaders of the whole world in every line of study and endeavour need to know the larger truths that we Spiritualists alone can teach. Then the enveloping mists of many foggy fields in human thought would be dispelled and the whole domain of human knowledge would emerge into the warm, golden sunshin of Spiritualistic truth.

(By courtesy of the "National Spiritualist" of America)



TRANCE MEDIUMSHIP

(Continued from front page)

trance the aura gradually sank away from the head until it reached the level of the shoulders, whilst, at the same time, a luminous ray attached itself to the base of the brain. During the course of the lecture this ray was continually changing colour.

At the same time another ray, blue-grey in colour, attached itself to the solar plexus. This was constant in its colour content.

It would seem that the inference to be drawn from these observations is that the disappearance of the aura from the head of the medium indicates a complete inhibition of the thought processes of the medium. The ray focussed on the base of the brain showed active control of the locomotor system, whilst that focussed upon the solar plexus would seem to indicate the supplying of energy to the sympathetic nervous system or possibly the maintenance of its own supply of energy at a constant "pressure."

As the subject of hypnosis can be induced to think and act as the operator wills without the spatial occupation of his physical body by the operator, there appears to be no reason why the same law should not apply in relation to trance states.

A NEW CENTRE

SOCIETIES PLEASE NOTE

I have a large house on the corner of Margaret Street within a few yards of Cavendish Square and Oxford Circus Tube Station.

It contains about 35 rooms and has an oak panelled staircase, lift, and also a back entrance.

This would be a marvellous position for a new centre or meeting place for the Propaganda of Spiritualism.

Being personally interested in this matter, I am willing to make very favourable terms with any Group or Society to whom this may appeal, in fact I will take a personal interest.

Please communicate with me direct

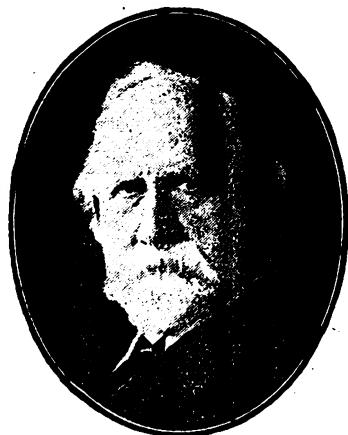
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HOW WE CAN HELP SCIENCE

Can Spiritualistic phenomena throw light on the obscure problems of Psychology, Biology, Medicine, etc.? What is our message to the Scientist? Our contributor shows how mediumship can become an asset to Modern Science.

By MARK A. BARWISE

FIRST of all, psychology needs this new truth. Psychologists need to know that the mind can and does survive the death of the physical brain. There can be no science of the mind until psychologists know whether the brain secretes thought as the liver does bile, or whether the mind continues to function,



MEDICINE

Dr. Abraham Wallace, who was associated with Lister, knew the value of Spiritualism to medicine.

after the physical brain has decayed, and is resolved into its constituent chemical elements.

When psychologists realize that the spirit body is an organism composed of spirit substance, that the spirit brain is as definitely a part of the spirit body as the physical brain is a part of the physical body, that the relationship between the spirit brain and the spirit eyes and ears and other senses of the spirit body is precisely like the relationship of the physical brain to the physical senses, then they will be in a position to learn a lot more as to the nature of the mind.

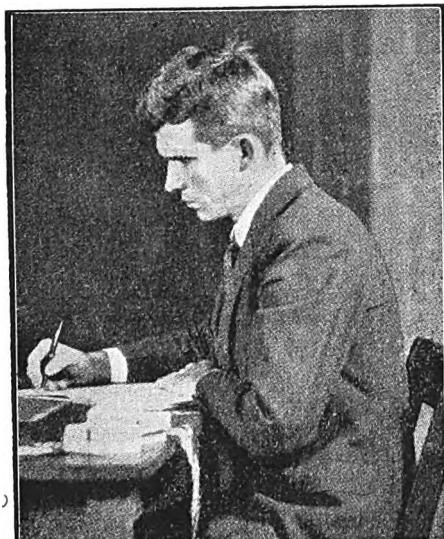
What is Memory?

No psychologist now knows what memory is. Those materialistic psychologists who assert that it is some kind of photographic process of the physical brain, and will cease on physical death, will have to discard their theory when they reach the spirit world, and discover that they recognize all their old friends who greet them, and that they can sit down and visit with them, and review all the delightful things, as well as all the funny things, that happened during their collegiate careers. Psychology will be on the road to becoming a real science when psychologists in general realize as a basic truth what we Spiritualists know. With this extended horizon they will be in a position to make tremendous advances as to the nature of what it is that knows, and what the process of knowing really is.

So with biology. When biologists realise that each living organism has within it a spirit

body, the atoms of which permeate and vitalize and keep alive the atoms of the physical body, that upon the death of the physical body the spirit body withdraws and survives in a spirit world, in the case of man forever, and in case of the higher animals for many years, they will be in a position to study more intelligently the nature of life force, and state distinctly the difference between an atom of hydrogen and an atom of a living animal.

When they realise that the spirit bodies of children who die here, grow up in the spirit world, and grow up to look just as they would have looked if they had matured here, with all the family characteristics, with eyes and nose and chin and brow like those of the family



PSYCHOLOGY

Dr. J. B. Rhine, of Duke University, has discovered the significance of mediumship to psychology.

portraits on the wall, they will be in a position to study how material atoms are assimilated in physical growth.

Spiritual Evolution

This new truth of spirit bodies may cast a flood of light on the origin of living organisms of the face of the earth. The problem of what took place in the far-off Cambrian Seas, when living cells first appeared, can be studied from a new angle. Evolution will be seen to be the evolution of spirit bodies, as well as physical bodies, and what actually took place when these spirit bodies became evolved to a stage of stability, so that they could survive the shock of physical death, at least for a season, will throw a new light on the whole process of life, and on the ways of evolution.

Biologists need to know the fact of materialisation. They need to know just what takes place when a form like Katy King materialises in Prof. Crookes' parlour, and talks and sings,

is weighed and measured and photographed and then de-materialises. They need to study just what takes place in the phenomena of transfiguration and of ectoplasmic rods. A study of ectoplasm may throw a flood of light on the hidden qualities of protoplasm. This may add a world of knowledge to the connection between life and matter. Every human being survives in the spirit world, apparently forever; dogs and horses and other of the higher animals survive for many years; worms and reptiles survive for only a few minutes. Why is this so? and what relation do these facts have to the science of life in general? Biology needs the truths of Spiritualism.

Help to Medicine

Medicine needs to know the fact of spirit bodies, and that they inhabit our physical bodies during our earthly lives. Physicians need to know the connection between the two. They need to know that the spirit body is the mediumistic body, is the body that receives impressions through spirit waves in the ether. Then they would not be talking any more nonsense as to how it is impossible for pre-natal shocks to affect the mind and disposition of unborn children. They need to know the phenomena of controls, and then they would not declare incipient mediums insane, and send them to insane asylums. They need to know to what extent spirits may be able to bring healing forces to the sick, know how to co-operate with physicians in the spirit world in



PHYSICS AND MECHANICS

Dr. W. J. Crawford worked out the implications of mediumship in his domain.

treating patients. When they know these things they will be in a position to more intelligently study the connection between the spirit body and the physical body, the

BISHOP BUTLER'S VIEWS

His Attitude to the Future Life

By W. J. FARMER

BISHOP JOSEPH BUTLER was born on May 18th, 1692, in a Presbyterian family, but he drifted to the Anglican Church, and became Bishop of Bristol, and, according to Cardinal Newman, his was the greatest name in the Church of England.

His book, *The Analogy of Religion*, is a standard work on theology. There are two chapters in it that Spiritualists might find it profitable to read, and these are Chapters I. "Of a Future Life," and Dissertation I "Of Personal Identity." They are clever in a certain line of thought, and one cannot help feeling that it was a very great pity that he lived at a time when men had not the fuller knowledge that has come by Psychic Research, and which could probably have made him the author of a far more conclusive book.

I will quote, as below, certain passages from the chapters mentioned, that will help to give Spiritualists an insight into his style and the nature of his thoughts on survival, and help them to realise better the advantages that they now enjoy in comparison with the best that was possible in his time; but he saw deeply into the essence of the matter:

Whether we are to live in a future state, as it is the most important question which can possibly be asked, so it is the most intelligible one which can be expressed in language.

All presumption of death's being the distinction of living beings must go upon the supposition that they are compounded and so discernible; but, since consciousness is a single and indivisible power, it should seem that the subject in which it resides must be so, too. For, were the motion of any particle of matter absolutely one and indivisible, so that it should imply a contradiction to suppose part of this motion to exist and part not to exist—that is, part of this matter to move, and part to be at rest, then its pieces of motion would be indivisible; and so also would the subject in which the piece inherits, namely, the particle of matter, for if this could be divided into two, one part might be moved, and the other at rest, which is contrary to the supposition. In like manner, it has been argued, and, for anything appearing to the contrary, justly, that since the perception of consciousness which we have of our own existence is indivisible, so that it is a contradiction to suppose one part of it should be here and the other there, the perceptive power or the power of consciousness, is indivisible, too, and, consequently, the subject in which it resides, that is, the conscious being.

It is as easy to conceive that we may exist out of bodies as in them; that we might have animated bodies of other organs and senses wholly different from those now given us, and that hereafter we may animate the

WITHOUT PREJUDICE

Not so long ago people whom the world respects, and some of them deeply religious, asked the question, "What is Spiritualism?"

They received their answer in a strange form: it was the diverse characters of those for whom Spiritualism had an attraction. The faith itself was referred to evasively. It was as if the question had been, "Who are the Spiritualists?"

But, to-day, the same kind of inquirers know that Spiritualism is a faith that simply emphasises the Christian belief in a future existence. They also know that it could not have received more contumely if it had preached the exact opposite.

same or new bodies variously modified and organised . . . and, lastly, the dissolution of all these several organised bodies, supposing ourselves to have successively animated them, would have no more conceivable tendency to destroy the living beings ourselves, or deprive us of living faculties—the faculties of perception, and of action—than the dissolution of any foreign matter which we are capable of making use of for the common occasion of life . . .

We have already several times over lost a great part or perhaps the whole of our body, according to certain common established laws of nature; yet we remain the same living agents; when we shall lose as great a part or the whole, by another common established law of nature—death—why may we not also remain the same.

We have passed undestroyed through these many and great revolutions of matter, so peculiarly appropriated to us ourselves, why should we imagine death will be so fatal to us?

. . . Common optical experiences show . . . how sight is assisted by glasses that we see with our eyes in the same sense as we see with glasses. Nor is there any reason to believe that we see with them in any other sense; any other I mean, which would lead us to think the eye itself a percipient.

Bishop Butler goes on to argue that similarly all our other organs are not themselves the real actors:

It is evident our present powers and capacities of reason, memory and affection do not depend upon our gross body in the manner in which perceptions by our organs of sense does. . . .

This credibility of a future life, which has been ever insisted upon, however little it may satisfy our curiosity, seems to answer all purposes of religion in like manner as a demonstrative proof would. Indeed a proof, even a demonstrative one of a future life would not be a proof of religion. For that we are to live hereafter is just as reconcilable with the scheme of atheism . . . But, as religion implies a future state, any presumption against such a state is a presumption against religion.

Bishop Butler's style of writing is not modern, and is not very easy to follow in certain passages, but it is preferable to give it as he wrote it, rather than modernise it, and the effort to follow his argument is no bad exercise for the mind.

To put it briefly, he means that our consciousness is one indivisible thing, and does not consist of an aggregation of the organs of the body, and so being one and indivisible, it does not perish with these organs.

It is a very good argument, but we certainly do need positive proofs or indications of survival such as are furnished by ghostly or psychic phenomena.

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CHAS. KING.

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WORLD REVOLUTION

Does Spiritualism Square with Political Dictatorship?

By JAMES NORBURY

MY only argument against revolutionaries is that they do not believe in revolution. They enthrone catastrophes, but decry change. They rave about mankind, and forget man. They look upon human beings as animals and in the end become a little less than animals. In short, they begin as a noise, and end as a nuisance.

The man who consistently quotes Marx on each occasion is as silly as the man who mouths a proverb on every occasion. Both of them have become befogged by a glib acceptance of dangerous half-truths. To assert that by changing the economic conditions of society, you will solve all its ills is on a par with stating that by stuffing pound notes in men's pockets, you will alter the length of their noses.

A World of Paradox

Consequently I refuse to accept the idle assertions of Marxists, because the basic

conception of their philosophy is the very moral assumption which the rest of it attempts to deny. The plain fact is that only a moral urge can stir men to remove immoral impulses. St. Francis of Assisi believed that poverty was the highest good, and had riches thrust upon him. The would-be revolutionist denies that riches are any good at all, and ends by crying for economic reconstruction, which is about as silly as a child crying for the moon.

Strangely enough, I still cling to the old truth that men make society rather than the new lie that society destroys men. I also happen to cling rather tenaciously to the wisdom of democracy, instead of chasing rather tyrannically after the folly of dictatorship. When you do add to these two principles, my third axiom that the sanity of idealism is preferable to the madness of materialism, you can immediately consign my article to the waste-paper basket, and confine my activities to the nearest asylum. Even then, I should contend that the company of a few madmen who know they are sane, is preferable to the association with the many mad men who think they are sane.

Spiritualism is Revolution

The only difference between myself and the would-be revolutionist is that I believe in revolution and seldom talk about it, while he talks about revolution and seldom believes in it. I commence with the basic assumption that a society of just men made perfect are likely to create a perfect world; while he starts with the assertion that the more unjust and imperfect men are the nearer we are to Utopia.

These rather paradoxical statements have all arisen in my mind while I have been thinking out the place of Spiritualism in the world revolution, and I find my thoughts all terminating in the staggering realisation that Spiritualism is the world revolution.

At the outset, Spiritualism is so old that it asserts to the first thing being God, and at the same time it is so new that it assures us

that the last thing was man. So we see that while it rests upon the traditions of Eden, it is rooted in the truths of evolution. It is reasonable enough too, to recognise man's need of religion, and it is sane enough to see the importance of science. It is foolish enough to build upon fundamentals, and mad enough to believe in morality. All of which goes to prove that in an age when wisdom is at a discount it is doing its best to prevent a ramp on the stock exchange of common sense.

A Wrong Sense of Values

When the world becomes sane enough to see that the good citizen is superior to the wicked grocer, and that the wise citizen is better than the foolish banker it will begin to put first things first, which is the only real way to solve any problem. The tragedy of the Marxist lies in the fact that he has never taken the trouble to study simple mathematics, since he contends that 90 bad men and 10 good men make 100 good citizens. They decry the impossibility of the miraculous in one breath, and proclaim the most improbable of miracles in the next.

The Spiritualist, on the other hand, builds upon the sound principle that two and two make four, and then enlarges upon this simple proclamation by suggesting that if we are to end with the kind of four we desire, we must commence with the kind of twos that will make such an end attainable. Because he knows that the all-important thing about society is the quality of life it offers to its citizens, he realises that the individual character of the men who make up that society is the factor around which its true life revolves.

Make Nobler Men

He does not destroy slums to build better houses, but rather aims at the building of better houses because he wants to create nobler men. He does not decry poverty because it makes men poor, but emphasises the supreme right of all men, which is to live in those conditions which foster the spirit of the good life.

Half a century ago, when the world was awakening from slavery, the Spiritualist was sending out the challenge of freedom. A quarter of a century ago, when humanity was drifting towards world war, the Spiritualist was establishing the foundation of world peace. Ten years ago, when religion was becoming reconciled to science, Spiritualism was reconciling science to religion. And today, at a time when men are all too prone to fly to any remedy which is offered as a cure for their ills, it is suggesting that a correct diagnosis of the disease from which humanity is suffering may be the best way to discover a lasting cure.

Yes. We are the world revolution and, perhaps, when the blatant blare of the dictators has been hushed, the simple sincerity of the democrats may be recognised, and the real revolution be accomplished.

OUR READERS' VIEWS

"CHRISTIAN HERALD'S CREDULITY"

Since the *Christian Herald* began publishing attacks on Spiritualism, I have been taking the paper. I have been surprised and appalled by some of the things I have read.

These people who sneer at the scientific proofs of Spiritualism recite, in all seriousness, "testimony" (as it is called) to Divine guidance which would convince none but the intellectually blind.

For instance, the June 6th issue recited how one reader had been saved from the curse of tobacco-smoking by prayer to God Almighty, whereas, his was a plain case of auto-suggestion. Another reader, not to be outdone, tells how (year and confirmatory data missing) South Africa was overtaken by drought. A meeting was called to pray for rain, and, as the writer opened his eyes at the close of his prayer, rain was falling "in torrents like stair-rods." (Sic.)

What sort of God do these people worship? What is their conception of the Universe? Did ever such drivell pass muster as evidence for anything other than absolute ignorance?

Salford.

W. H. WILSON.

WHAT IS A SPIRITUALIST?

There is so much confusion of thought among Spiritualists owing to the lack of a fairly general agreement as to the meaning of the term "Spiritualist," that an urgent need is evident for the removal of a mischievous bugbear by adhesion to some broad and simple definition.

I suggest that the term "Spiritualist" is properly applied to one who denies that spirit is the product of, or is inseparable from matter, one who has accepted evidential experiences as having demonstrated the survival of human personality, after the shedding of its physical garment, and moreover, one who does not harbour objection to contact with the life beyond.

London, N.W. 11.

S. SARNA.

OUR ATTITUDE TO THE CHURCH

Intemperate language on the subject of the Church, such as is used by Mr. Thomas Brown in his article, "Leave the Church to Itself," simply serves to discredit Spiritualism and the individual who thus expresses himself.

I do not deal with his subject matter; he is entitled to his own views, and I imagine that they will make little ultimate difference either way. But, if the Movement is to make any appeal to reasonable, not to say intelligent, people, then those who essay to speak on its behalf might at least be courteous in their criticisms and tolerant in their expression. One can be polite, even at the cost of a little self-restraint.

London, W. 4.

H. ERNEST HUNT.

CULTURE NOT EVERYTHING

With reference to the article in *The Two Worlds*, on June 7th, entitled "Spiritualism's Crying Need," surely your correspondent does not seriously mean that "What is wanted above all is—culture"? Spiritualism is not a cult. To some it is a religion. In my opinion, it is the basis of all religions. Yet, from whatever aspect we regard it, as in every movement, the essentials are knowledge and sincerity of purpose.

Although a strong advocate for greater intellectual knowledge and training amongst our speakers and mediums, and one to whom culture and refinement make a very strong appeal, I feel that the latter qualities are but the veneer, and that even the former are of little avail without that "inward and spiritual grace"—the real evidence of true spirituality.

It has been my privilege to come in contact with some very humble homes, whose inmates have little or no education, as we think of it to-day; yet these people abound in wisdom and possess that innate courtesy which is almost always apparent in those who live a spiritual life.

London, N.W. 1.

E. M. KENT.

"Reader's Views are welcomed, but as space is limited, will correspondents note that preference must be given to those letters which are brief and to the point? Write to 'The Two Worlds,' and share your view-points with others."

Fortune-telling in Disguise

THE relationship between Spiritualism and fortune-telling has been a frequent subject of discussion, and so far as the general press and the police are concerned, Spiritualists have generally got the worst of it.

In the course of an article in the *Manchester Evening Chronicle*, recently, Mr. James Leigh exposed "a callous new 'racket,' which has sprung up in Lancashire." He was referring to those fortune-tellers who are sufficiently dishonest to conduct their activities under the heading of Spiritualism, and who build around them the atmosphere of religion as a means of disguising their real activities.

Not only in Lancashire, but throughout the country, is this abuse of our name taking place. It is national in its operation, and there can be no question as to the harm that is being done to genuine Spiritualist societies.

A Widespread Masquerade

Let me quote from the article under review :

"Although the Spiritualist Movement has just celebrated its 87th birthday, one would think from the number of Spiritualist societies, in existence, that the organisation was as strong as any of the older denominations," says the writer.

"Actually, there are fewer than 1,000 properly-constituted Spiritualist Churches in England, but the number of societies which make use of the name runs into several thousands.

"The plain fact is that there is nothing to stop anyone from widening his front door, packing his parlour with chairs, and erecting the sign 'Spiritualist Church.' The law rarely interferes. It penalises the fortune-teller who is honest and frank enough to announce her name as 'Madame —', consulting clairvoyant.' But the individual who does the same thing under the camouflage of religion is rarely, if ever, prosecuted."

Exploiting Spiritualism

There is no doubt that the prestige which Spiritualism has gained for itself is being exploited by these persons. Many of them

HAS SPIRITUALISM A PHILOSOPHY ?

As another "man of the street," I am also amazed with the ideas of Mr. Botham in relation to Spiritualism and philosophy—his very definite denying that Spiritualism is no philosophy, staggered my senses.

We have heard it maintained, and proudly proclaimed that Spiritualism is not a religion. Scientists of repute have also reminded us that Spiritualism is not, and cannot be a science, and now, following all this negative positiveness, behold another stroke of striking strategy: we are informed that Spiritualism is not a philosophy ! We are just wondering is there anything else that is sane and sensible that Spiritualism is not.

The *New English Dictionary* defines philosophy thus : "Love of Wisdom ; the knowledge or investigation of ultimate reality or of general principles of knowledge or existence, etc." Evidently, philosophy is a science of ideas.

Is not Spiritualism—root and all—an investigation into the ultimate realities of life ? We are seeking, and finding, there is no doubting our seeking, and no quibble nor question as to our finding.

Has Spiritualism ideas ? Is it not pregnant with ideational revelation ? Surely it has, and every phase of mind, every school of teaching, is influenced to-day

profess to know a great deal about Jupiter and the lines of your hand, but they have probably never heard of the Seven Principles. Yet the sign, "Spiritualist Church" adorns their front door.

It is a shame that such malpractices cannot be curtailed. The police hesitate to take action, lest it transpire that they have interfered with genuine Spiritualist interests. So the fortune-teller who uses the cloak of Spiritualism generally manages to escape scot free.

Prayers, hymns and addresses—these add to the pretence of a religious service. It is later that the cards, tea-cups, etc., are produced, and the name of honest mediumship is taken in vain. There may be such a thing as genuine fortune-telling, but certain it is that the cheats and the charlatans vastly outnumber its well-intentioned exponents.

The Evil of It.

"The secret is to develop the capacity of sizing-up an individual in a very few moments," says Mr. Leigh. "A few minutes' patter, and the subject will respond. From then on, it is easy work for the practised hand.

"It is when the client lets drop some word which may betray, for instance, a disturbance in the home, that the real evil begins. Or it may be an illusion to a business deal—'something to do with papers.'

"Vague descriptions will be given of people associated with the affair, and all the time, unconsciously, the credulous client helps the 'clairvoyant' in giving her delineation. The lives of these people are ransacked, and suspicions raised which may have unfortunate effects."

It is so. Meanwhile, the fair name of Spiritualism must suffer. What will the inquirer think who mistakes one of these meeting-places for a National Spiritualist Church ? Is there any wonder, while the law winks at such blatant charlatany, genuine Spiritualism is thought ill of by people who think they have tried it, and found it wanting ? The pity of it is that we have no means of redress. In the eyes of the law our best outstanding medium and a down-and-out impostor are exactly the same. So much for justice in modern England.

by the phenomena and philosophy of Spiritualism. Spiritualism can supply the world with what it needs. It is doing this now to those that seek it. It will do more when more will call for it. What do we need ? Is it not an interpretation of life ? In our incarnation into this matter-phase of existence, our sense and senses have been dulled, the limitation set upon us has shackled and bewildered us, so that we find ourselves in confusion and desperate with despair. In Spiritualism we have an interpretation of life, a sufficient interpretation at least to make life, even here, appear as sensible to many of us. Prior to receiving this interpretation, life had neither sense nor meaning. This interpretation has changed everything, because it has changed us. We have new eyes, new visions, new life. We are asked by Mr. Botham "But of what use is philosophy to the broken hearted ?" But does he not realise that they are "broken hearted" for the very want of it. What we really need is a philosophy of life—how can life be lived without it ?

EDWARD JONES, D.N.U.

(This series will be summed-up by the Rev. C. Drayton Thomas.)

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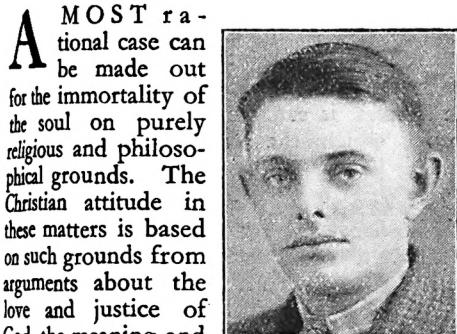
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AS OTHERS SEE IT

By RONALD McCORQUODALE

PROOF OF IMMORTALITY

What the Church Leaders Write and Teach on Points in Our Philosophy



Ronald McCorquodale

MOST rational case can be made out for the immortality of the soul on purely religious and philosophical grounds. The Christian attitude in these matters is based on such grounds from arguments about the love and justice of God, the meaning and purpose of the scheme of things, and the rationality of the universe. An example of such reasoning or "special pleading" from the religious and philosophical standpoint is the Rev. Herbert Barnes' recent article in the *Manchester Evening News*. Mr. Barnes is content to find such warrant for the doctrine of immortality as he is ready to admit in the idea of a benevolent God, and in Christ. A scholarly case is presented on the grounds of pure reason—from religious, ethical, psychological and philosophical considerations. Such is the Christian ground of reason and assurance regarding immortality and the spiritual nature of man.

An Able Statement

Now I can admit the force of all this rational argument from the logical and intellectual standpoint, as far as it can go. One of the ablest statements for the belief in immortality from sheer reason alone is Dr. Momerie's book on the subject. But, having admitted this, let me say I consider it most unwise and unreasonable to disdainfully disregard and contemptuously ignore the witness of Psychical Research in these matters, as the Rev. Herbert Barnes and others appear to do.

This, unfortunately, appears to be the attitude of certain profound religious thinkers and Christian scholars. They seem indifferent to the problem of survival and communication as presented by Spiritualism, and are unconcerned as to the truth or otherwise of its claims. The question as to whether empirical evidence can be given for the belief in the existence and survival of the soul is treated as irrelevant.

"Proof" Not Important

To render factual evidence of the persistence of memory, personality and affection beyond death is not considered important or vital to religious faith. The Archbishop of York, and Dr. Inge are perhaps the most notable representatives of this attitude of contemptuous indifference. Thus Dr. Temple says :

I expect, as implied in the love and righteousness of God, immortality is not a religious interest at all, and it is therefore undesirable that there should be experimental proof of man's survival of death.

Case of Dr. Inge.

Now the Archbishop of York and Dr. Inge

are exponents of a lofty kind of mysticism of the *Neo Platonic* order, and are content to find sufficient sanction in such reasoning for any belief in immortality. Take the case of Dr. Inge. This distinguished scholar is a devoted student of the obsolete fantasies of a *Neo Platonic* philosophy, and a profound student of mysticism. He is an authority on the mystical philosophy of Plotinus, and he is ready to consider the unsupported assertion of this third-century mystic that on one occasion he experienced some form of beatific vision in the "contemplation of the One," yet the more recent and infinitely better supported testimony of a Crookes, a Wallace, or a Lodge as to the reality of psychical phenomena is scornfully disregarded and contemptuously treated by the learned doctor.

A Disdainful Attitude

This Christian scholar treats any attempt at scientific investigation and verification in these matters with disdain, and the effort to provide experimental demonstration and empirical evidence of life beyond death is unwelcome. The demonstration of the reality of things spiritual as matters of fact, is not considered vital to mankind. Such profound mystical apprehension and philosophical contemplation has no need of the aid, help and assurance that Psychical Research may render to religion by some degree of scientific justification.

How much out of touch is Dr. Inge with the modern outlook? Such an outlook shows a lack of appreciation of the spirit and temper of an enlightened age of candid doubt, and materialistic belief.

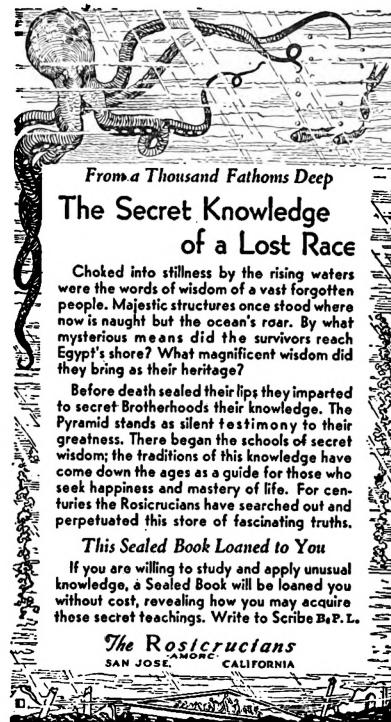
The Bishop's Verdict

This attitude is surely strange and unwise. Moreover, it is not in keeping with the more enlightened view expressed in the report of the bishops at the Lambeth Conference of 1920, as follows :

We say without hesitation that we welcome scientific investigation; we recognise the patience and skill with which members of the Society for Psychical Research examine the mass of evidence of all kinds submitted to them, and above all, the unmistakable desire to safeguard the inquiry against fraud and illusion, and to arrive at truth.

Now this is the attitude of sensible Churchmen alive to the folly of Dr. Inge's position in these matters. And yet despite this statement of the bishop's in 1920, they went on to register strong disapproval of "the habit of recourse to mediums and seances." Now how can we scientifically investigate into these matters under such an embargo? One might as well approve of the scientific study of anatomy, and at the same time forbid recourse to the dissecting-room. What logic!

The leaders of the Churches do not follow the spirit expressed in the report of Lambeth in 1920 for scientific investigation is not welcome, and the value and significance of Psychical Research is neither realised nor admitted. And this lack of appreciation of



the value of Psychical Research is rather surprising in eminent thinkers like Dr. Temple and Dr. Inge.

Eminent Testimony

Thus the Bishop of London says a good Christian should not resort to mediums. Well the Rev. Frederick Spurr, a noted Baptist leader, did when he lost his son, and he discovered "proofs" remarkably strengthening to his religious and philosophical outlook. So evidently the Rev. F. Spurr is not a good Christian—but in any case, it is doubtful if an Anglican bishop would consider a Baptist to be a "good Christian"? Nor are Canon Campbell and the Very Rev. Dr. Norman Maclean good Christians from the standpoint of the Bishop of London—for both these eminent divines regard Psychical Research as strengthening and legitimate support to religion. What diversity and conflict of thought exists among Christian divines and scholars on the fundamentals of their faith and other matters!

The great point is—why should the witness of mediumship be ignored, if these things are facts?—for if they are facts, then our scholarly case for life after death is rendered unquestionable and beyond the pall of doubt when challenged from the materialistic, sceptical and empirical standpoint.

Religious thinkers must know that profound philosophizing and scholarly reasoning is of no avail against materialism, and is a weak defence in an age of candid doubt and scientific spirit. We wish to implement our religious faith and philosophical reasoning by knowledge so unchallengeable that even the sceptic will be compelled to listen. Then we must turn first of all not to the representatives of religion, but to the exponents of Psychical Research. Churchmen alive to the spirit of the age, and conscious of the feelings of ordinary mankind realise and appreciate this. As the Rev. Leslie Belton pointedly asks: "Why in the name of a merciful God should it be considered undesirable to confess that survival and communication is a fact—if fact it be?"

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FRIDAY - - June 28, 1935

ATTACKS SHOULD BE WELCOMED

SPIRITUALISM has always thrived upon the attacks made upon it. The Movement was never so alive as in the days when men like the Rev. Ashcroft toured the country with a view to "putting it down." Over 50 years ago Mr. Ashcroft was fond of declaring that "Spiritualism was in its coffin with the lid nailed down." In view of the fact that the Movement is now ten times as strong as it was then, we suggest that it is a very lively corpse.

There are some Spiritualists who become very impatient when public attacks are made upon us. Such attacks should be considered a Godsend. They advertise us at no cost to ourselves. We have the greatest cause in the world. We have the whole of the angelic hosts of the higher life behind us, and every attack which is made should be met by a strong counter attack.

When the Rev. Ewart, recently attacked us in Northamptonshire, the local Societies, far from sitting down under it, held big propaganda meetings. It brought our claims to the notice of people who would never have heard of them, and it did us a lot of good.

A few months ago, at King's Lynn, an attack was made upon us by the reporter of a local paper. Far from resenting such an attack, the local friends welcomed it. They held special meetings, advertised them well, and though the individual who commenced the attacks was present, he said never a word, and has kept his mouth closed ever since.

If Spiritualists are only alive they will offer fervent thanks to everyone who attacks us, for it gives us an opportunity to present our case. Even the *Christian Herald* is (unwittingly) our friend.

You see, we are not in the position of other bodies who ask that their claims be believed. Our strength lies in the fact that we can always say : We lay before you certain evidences ; we do not ask you to accept them, we only ask you to start upon a series of investigations yourself. Whether you believe that Spiritualism is mere hallucination, whether you believe it is of the devil, or whether you believe its phenomena are capable of being explained along scientific lines, does not matter. All you have to do, is to set yourself the task of

proving or disproving your own opinions by careful and honest investigation. If you do try to do this, you will soon be able to get the evidence that Spiritualism is not illusion ; that the devil has nothing to do with it ; that normal science or psychology is totally unable to explain it. You will be gradually led to proof of the fact that the only explanation of Spiritualism is "spirits."

This is where the phenomena of Modern Spiritualism are superior to the phenomena of ancient Spiritualism. If you believe in ancient Spiritualism, you have to accept the records of the Bible. Who wrote those records you do not know : when they were written is a matter of uncertainty ; while one certain fact is that they have been altered, tampered with, and misinterpreted for 1,800 years. It may well be that the writers recorded what they saw, or what they honestly believed—but are the records reliable.

How different is the case in modern times. When you read the researches of Crookes and Wallace, and others of 50 years ago, you may wonder how far they have been misinterpreted and altered, and how far they have been correctly recorded. You can apply the same tests as we apply to all other historic literature, and if they are unsatisfactory or incomplete, you merely go into the seance room, endeavour to observe similar conditions and the phenomena recorded by Crookes, Wallace, Myers, Hudson, and hundreds of others recur under your own observation. Now the same test ought to be put to the biblical phenomena. If these phenomena occurred in the past, then it should be possible for them to occur to-day. There is no record of nature's laws having changed. We have found God is the same yesterday, to-day and for ever.

We have ourselves witnessed similar phenomena to most of those recorded in the Bible. That is our guarantee that there is much in these records which relates to actual fact. Man could not have written from imagination records which are so true to psychic law.

Scholars have been quarrelling for about a century about the reliability of Scriptural text, and gradually their authority has been melted down until the opinion has been created that a large number of the religious beliefs of last century have no firm foundation, but are merely an outgrowth of an original gospel.

All revelation is from the spirit world ; and where there are doubts about the truth or reliability of those revelations, there is still the same spirit world to appeal to—exactly the same spirit world as inspired Moses, Elijah, Isaiah, Jesus, Peter and John.

In our reply to the critic, it is not necessary to call names ; it is only necessary to say to him—come in a spirit of reverence, and inquire with sincerity. If you will do this, you will realise that actual knowledge is better than blind faith ; that God is the same yesterday, to-day, and for ever ; that you are as much in His sight as a company of ancient Jews or Romans ; that surviving life is the common heritage of all humanity, from which there is no escape.

HOLMDAKOPIN
The Holiday Adventure
for Spiritualists.
See Back Page.

WHO WRITES THOSE ARTICLES ?

Calling the "Herald's" Bluff

By ERNEST W. OATEN

THE *Christian Herald* still pursues its series of humorous articles in which it vilifies Spiritualism. The spirit of malice and hatred which seems to characterise the articles, is sadly out of keeping with the gospel which the *Herald* professes to proclaim.

The Two Worlds recently challenged the Editor of the *Christian Herald* to reveal the name of the writer of the articles. We did so, because we anticipated what his answer would be ; but alas, we wait in vain for his reply. Would it be rude to ask if the articles are written by Ernest P. Graham, under whose name the *Christian Herald* published a little pamphlet entitled *Is Spiritualism Fraud or Demonism?*

Not an Authority

If this is the man, then we have no hesitation in re-affirming our former statement that he has never moved "in the higher circles of Spiritualism," or had any experience that matters. I remember meeting him some 25 years ago. He was rather a good musician, and was arranging musical services in connection with *any* denomination that would employ him. The idea was to have a few hymns and solos interspersed with short Evangelic addresses.

He applied to me for help, since he wanted to make a living (as he was quite entitled to do out of his musical and speaking abilities). He professed to be very sympathetic toward Spiritualism. He gave two or three of these meetings in some of the smaller Societies in South Yorkshire, to which I introduced him but, finding that he had insufficient engagements amongst Spiritualists to meet his economic needs, he turned his abilities in other directions.

I would not suggest that he tried to use the Spiritualist Movement in order to get a living and failing to do so, turned his attention to other denominations, but we leave readers to draw their own conclusions.

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TOPICS OF THE WEEK

Clergy
and
Spiritualists

The meeting held in London on Monday night this week gives point to the article on the Church and immortality, published on page 411. At the Grotian Hall eminent Churchmen and Spiritualists gathered on the same platform to proclaim the principles that were common to both. Those resolutions were outlined in our June 7th issue, and are to form the basis of future co-operation. They are sufficiently important to justify reprinting here:

We believe (1) that Jesus Christ proved survival in His day by conversing with the so-called dead (Moses and Elijah), and by Himself returning to His followers after the death of His physical body. We believe (2) that in our day survival has been proved to many people by psychic evidences.

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

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

We believe the adoption of the resolutions above reproduced, and this public co-operation between clergy and Spiritualists, constitutes a sign that the Churches are at last waking up, and following the lead which was given alas! not by the bishops, but by the public at large.

Lifting
the
Veil

Speaking at a meeting of the Sheffield Society for Psychical Research (see page 416), the Rev. Alfred Hall said:

When people sneer at Psychical Research, I generally find they have never made any inquiry into it, and know nothing about the personalities who have been, and are, interested in it.

Well said! Other ministers (and Christian papers) please copy.

Tread on
Him!

We were much amused on reading some of the correspondence which appears in the *Christian Herald*. Mr.

Large, an advertising agent, wrote them, protesting against the articles on Spiritualism, and suggesting a withdrawal of some advertisements. They published his protest, and, in consequence, one of their correspondents rushed into print. He says: "I welcomed with joy your reply to Mr. Large. I say emphatically, it is about time the devil was put under foot; he is having too much of his own way." We do not suppose that this has made Mr. Large feel small; but is this the type of compliment which is in accordance with Christian ethics?

Activity
in the
Channel
Islands

We note in *Light* the record of a visit of Mr. Frank Leah to Guernsey and Jersey, in the early part of June. This recalls old memories. Over

50 years ago Guernsey and Jersey were centres of Spiritualistic activities. In 1880 and the years immediately following, there was a small but enthusiastic society in Jersey, presided over by Mr. Metherell, one of the best-known men on the island. The opening of their activities was due to a series of visits made to both islands by Rev. Charles Ware, of Plymouth. The meetings in Jersey were held in the Temperance Hall, as well as in Mr. Metherell's house. Then followed

a long line of noted speakers, Mrs. Emma Britten, Mrs. Caroline Groom, John Macdonald, J. J. Morse, James Burns, while a long and successful series of seances was given by Mr. John Hopcroft, the famous fire medium. We believe the society continued until the death of Mr. Metherell. We wonder whether there is anyone in Jersey who remembers these old days.

Should Ignorance Dogmatise? The annual meeting of the National Secular Society passed a revised list of principles of which the following is the first; "Secularism affirms that this life is the only one of which we have any knowledge, and that human effort should be wholly directed towards its improvement. That supernaturalism is based upon ignorance, and assails it as the historic enemy of progress." We quite agree that ignorance is the enemy of progress, but since the Secularists are ignorant of any other life than this, why do they claim that their ignorance is a title to speak upon the subject? We agree that supernaturalism is an enemy, but the evidence of life beyond this, does not rest upon beliefs, but upon experimental facts, as well proven, and as soundly founded as the basic principles of evolution. When life beyond this was a belief based upon legend and tradition, it may have been termed supernaturalism, just as was the belief that man would some day fly, but now that experimental aviation (despite its many failures) has become a demonstrable fact, what sense is there in denying it? The man who does not know is simply ignorant, and ignorance gives no title to man to make affirmations.

Spiritual Laws are Universal A correspondent, Mr. H. T. Andrew, calls our attention to the record of clairvoyance given by Mrs. Helen Spiers at the Queens Hall on April 14th, in which a lady received evidence from her father. He told her of two dogs that had been poisoned, and added: "I want you to know that we shall bring justice to whoever has made those animals suffer." Our correspondent want to know if it is possible for discarnate spirits to bring retribution upon any one on the earth plane for evil done to them, and if so, to what extent. It is undoubtedly true that the spirit people can influence humanity, whether they be Spiritualists or not. One of the reasons why we oppose capital punishment is that it often releases a man who is full of hatred, malice and uncharitableness. To imagine that we have put him out of harm's way is a blind error. Fortunately the spirit world has speedy means of reforming such characters, but for a time they can undoubtedly bring an injurious influence to bear upon those who remain.

The wisdom of placing *The Next Week's Two Worlds* on order will be "Two Worlds" justified again next week, when we publish our first special Conference Number. This will give full details concerning the forthcoming annual conference of the Spiritualists' National Union, and will be the first of two memorable numbers. There will be many additional features and pleasant surprises. Order to-day!

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At 3, Psychometry, Mrs. F. Kingstone.

At 7-30, Clairvoyance, Mrs. Stella Hughes.

Wednesday, July 3rd,

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

Thursday, July 4th,

At 3-30, Clairvoyance, Mrs. Graden Thomas.

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

Friday, July 5th,

At 7-30, Clairvoyance, Miss Lily Thomas.

NORMAL LECTURES.

Tuesday, July 2nd,

At 8, Mr. H. Ernest Hunt.

Subject: "From Knowledge to Intuition."

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Monday, July 1st, at 7-45	Mrs. Helen Spiers.
Tuesday, July 2nd, at 3	Mr. Edmund Spencer.
At 7-45	Miss Lily Thomas.
Thursday, July 4th, at 7-45	Mrs. Stella Hughes.
Friday, July 5th, at 3	Mrs. Helen Spiers.
At 7-45	Mrs. Livingstone.

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

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At 6-30, Mrs. D. C. WILLIAMS.

Wednesday, July 3rd, at 7-30,

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Friday, July 5th, at 8,

Miss Jacqueline, Lecture.

Subject: "Auras of all Living Things."

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Sunday, July 7th, at 11,

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WHAT DEATH MEANS TO US

Its Effect Upon the Spirit

By WALTER NAYLOR, A.N.S.C.

A CLEAR understanding is required, even among Spiritualists, as to what we mean by the term "death." We are evidently in error in regarding the word to mean a cessation of life: rather would it be nearer the point to regard it as an introducer of life. For what we call life to the point of death can only be taken as an introduction, or better still, a preface, to life.

Too long have we regarded death as the antithesis of life, when it is merely a feature of it. Too long have we been awed by the majesty of death, when it is but simply an incident in life. Truly it has been said: "There is no life, except by death, no vision but by faith, no honour but by sharing shame; and that eternal passion sayeth: 'be emptied of glory, of self, and of name.'"

In place, then, of regarding death as a negation of life, let us realise fully that what it means and what it is, is "change." If we can banish from our minds the picture of death as a destroyer, and replace it by a picture denoting a sequences of changes, we shall have arrived at a veritable truth.

Life a Series of Deaths

All life, as we know it, is a ceaseless series of changes or deaths: we are for ever changing not only in our bodily tissues, but in our moral and spiritual status. We either advance or we retard; we cannot stay as we are. "In the midst of life we are in death"—for one is a condition of the other.

The phenomenon known as death is a change in "form organisation." We in this eternally changing world cannot apprehend life without form; indeed, it is the only way we know of life, by the form it takes.

We know of the mineral life, of vegetable, of the animal, the human, and some of us of the spiritual; and we classify them in our minds as separate and distinct, when actually there is no separateness and no distinction. The only difference is in form, and that is constantly changing. The process or the law working to effect those changes is death.

Looking at the matter from a spiritual point of view, are we quite sure that the lives of some humans are more beautiful or of more use, than say, a lovely flower, or a glorious sunrise?

Reorganisation of Form

Time, another condition of life, causes decay; but decay, according to the conception of death I am putting before you, is a movement towards a "reorganisation of form." So that if we disregard the outhouse we have in the garden, and take no steps to keep it in repair, all that nature will do for us, in the process of time, is to change its form. The woodwork will rot, the walls will gradually "cave" in; but do we understand that nothing will be destroyed: a "reorganisation of form" is taking place that nothing can stop, because it is in the nature of life to "die."

We may set fire to the outhouse, if you like; but we only hasten the work nature would

SPIRITUALISTS TO PARADE

Open-Air Demonstration Planned

To the Spiritualists of North-East Cheshire, "Progressive Lyceum" is something more than a name.

Plans have been made for a mass Lyceum Demonstration in the open air at Hyde, on July 13th, when their Worships the Mayor and Lady Mayoress will take part in the activities.

A procession will march from the Hyde Spiritualist Church to the Nelson-street Recreation Ground.

Microphones to be Used

The speeches, etc., will be relayed by means of the latest public address equipment, and it is expected that great crowds will be attracted.

In the evening, a propaganda service will take place in the Church, when well-known speakers will be heard.

North-East Cheshire Spiritualists will thus be able to demonstrate publicly how their children are taught and cared for in the Lyceums.

MYSTICAL FRAGMENTS

I always find a book by Mr. Whitwell pleasant reading, and in *Living Waters* (C. W. Daniel. 3s. 6d.) he more than satisfies the tired mind which seeks refreshment and inspiration. In a delightful series of mystical fragments the author opens up to us those vistas of the spirit for which our souls long. Here we are shown how beauty entwines itself with the commonplace events of daily life. I can best end this brief notice by saying:

"This book has pleased me . . . and I think you will like it as well."—J. N.

(Continued from previous col.)

have performed herself, given time; and what is time? A condition of life, is it not?

Our own forms, our own bodies, are governed by the same law as the outhouse. Immediately we begin to live, we begin to die. The same process, a force, an energy, call it what you will, that organises the human form to maturity, reorganises it after middle age; and decay, I reiterate, is a process of that reorganisation resulting in a change of form.

What is the nature of that change? The answer is obvious: it is change from life with a physical body to life without a physical body; that is all.

Can we then distinguish between birth and death? I think not. Both are changes of form. Life, itself formless, chooses to introduce form to physical senses, through birth, and to flick it away from the physical senses, by death. The first must be an expression of life in a fresh form, the last is certainly so.

I do not say a new form, for there is nothing new in life, it has no past or future; it just is eternally now.

Spiritualism is a rational religion, seeking to express life freely without let or hindrance. Its "explanation" of death, is its "Banner of Life," and only those who fear death cannot become Spiritualists.

If death is not the end, nor yet a supernatural event, but simply a change of form, then Spiritualism is justified,

MAGNETIC LIGHT: A DEMONSTRATION

A Vivid Historical Happening

By JACKSON HOLROYD

THE following extract from Dr. Kane's book, *The Second Expedition* (Grinnell) supports Mr. F. T. Blake's demonstration at his lecture at Llanberis, where a large portion of the company saw a stream of magnetic light, blue and purple, flow across a six-inch gap, thus demonstrating the flow of power from one body to another:

A very remarkable case of phosphorescence was witnessed by Dr. Kane in his last voyage to the Polar regions, and described in his journal under the date January 2nd, 1854. He was on his way with Peterson to an Eskimo settlement, in order to procure food.

Their thermometer was at —42 degrees centigrade (—44 degrees Fahrenheit). With their weary dogs and sledge, they had reached some unoccupied huts at a place called Anoatok, after 30 miles' march from the ship: "We took to the best hut," says Dr. Kane, filled in its broken front with snow, housed our dogs, and crawled in amongst them. It was too cold to sleep.

Terrible Conditions

"Next morning we broke down our door, and tried the dogs again. They could hardly stand. A gale now set in from the south-west, obscuring the moon, and blowing hard. We were forced back into the hut; but after corking up all the openings with snow, and making a fire with our esquimaux lamp, we got up the temperature to 30 degrees below zero Fahrenheit (—34.5 degrees centigrade), cooked coffee, and fed the dogs freely. This done, Peterson and myself, our clothing frozen stiff, fell asleep through pure exhaustion; the wind outside blowing death to all that might be exposed to its influence. I do not know how long we slept, but my admirable clothing kept me up. I was cold, but far from dangerously so, and was in a fair way of sleeping out a refreshing night, when Peterson woke me with: 'Captain Kane, the lamp's gone out.' I heard him with a thrill of horror.

" . . . Our only hope was in relighting the lamp. Peterson, acting by my directions, made several attempts to obtain fire from a pocket pistol; but his only tinder was moss, and our heavily-stone-roofed hut or cave would not bear the concussion of a rammed wad.

"By good luck, I found a bit of tolerably dry paper, and becoming apprehensive that Peterson would waste our few percussion caps with his ineffectual snappings, I determined to take the pistol myself.

The Light Materialises

"It was so intensely dark that I had to grope for it, and in so doing touched his hand.

"At that instant the pistol became visible. A pale bluish light, slightly tremulous, but not broken, covered the metallic parts of it—the barrel, lock, and trigger. The stock, too, was clearly discernible, as by reflected light; and to the amazement of both of us, the thumb and two fingers with which Peterson was holding it, the creases, wrinkles and circuit of the nails, were clearly defined upon the skin.

"The phosphorescence was not unlike the insectical fire of the glow-worm. As I took the pistol, my hand became illuminated, also, and so did the powder-rubbed paper when I raised it against the muzzle.

"The paper did not ignite at the first trial; but the light from it continuing, I was able to charge the pistol without difficulty, rolled my paper into a cone, filled it with moss, sprinkled it with powder, and held it in my hand whilst I fired. This time I succeeded in producing flame, and we saw no more of the phosphorescence. . . . Our fur clothing, and the state of the atmosphere may refer it plausibly enough to our electrical condition."

Note, although this is given as a case of phosphorescence, it would appear to me that it was the same kind of phenomenon as the phenomenon produced and demonstrated by Mr. Blake.

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THIS CHURCH MADE HISTORY

Liverpool's Big Achievements

By GEORGE F. BERRY

DURING Whit-week the Daulby Street Church, Liverpool, celebrated the 50th year's occupation of its premises. On the Friday it was my privilege to be included in a gathering of old workers. Some of us were platform workers who had served the Church during many years, if not the whole jubilee period. Some had served as officers, or on the committee, or as members of long standing—but all had helped in their own way to keep alive the message of Spiritualism in the hall built for Spiritualism half a century ago.

We met for tea, and were gladdened to realise what a large company we were in numbers alone. After tea many of us graced the platform, and related our several experiences to a goodly number of members and friends who had come to the evening meeting. The chair was taken by Mr. J. J. Parr, having at his right hand Mr. E. A. Keeling. It was a pleasing reflection to learn that between them, these two stalwart Spiritualists had taken turns in the presidential chair for more than half those 50 years.

The Church has claims on the wide movement of Spiritualism, and particularly the S.N.U., in that, from its members it has provided no less than three National Presidents.

Indeed, Mr. J. J. Parr has the honour of being the first National President of the Union, having seen the transition from the days of the Spiritualist National Federation to the new S.N.U. He held the presidency from 1902 to 1905. Mr. R. O. Owen, now keeping the Spiritualist flag flying in Dublin, had come to take part in the celebrations of the Church, where he also has a long record of work on the committee. He was National President from 1925 to 1928, when he retired in favour of Mr. E. A. Keeling, who held the office till 1930. Both Mr. Owen and Mr. Keeling are children of Spiritualism, having graduated through the Lyceum as small children till, as grown men, they have manfully and loyally shouldered the responsibilities of National President.

Five S.N.U. Presidents!

The platform was surely unique in that there were no less than five past presidents of the S.N.U. Beside those mentioned above, Mrs. J. Greenwood, J.P., of Hebden Bridge, was present as one of the old platform workers. He held office of S.N.U. President from 1923 to 1925. She was a worker in the days of the Federation and recalled memories of her association with the founders of the Church, and of Mrs. Emma Hardinge Brittain. The fifth past president was me. I held office from July 1920 to

October, 1922, when I was appointed General Secretary of the Union. Compared with some others of the old workers at Daulby Hall, I seemed almost a newcomer. My first visit to Daulby Hall occurred in 1912 at the International Spiritualist Conference, held at Liverpool last year.

We only just missed having a sixth past president with us. Mr. Frank Hepworth hoped to be present, but found he could not manage it. Instead, he wrote an interesting letter telling of his platform service to the Church during the whole of the 50 years—nay, of services during eight years earlier in the hall occupied by the old Liverpool Church before the Daulby Street Hall was purchased. A veteran of 58 years continuous platform service, and still in harness, and looking eagerly forward to his next engagement with this Church. He was National President during the year 1909-1910.

Another veteran platform worker was Mrs. Ellen Green, who told us again of her 50 years' work as a medium, and of her tour abroad in South Africa and the Homeland. Local workers took up the tale—Mrs. O'Keef, Geo. Clark, Mr. Corson and others.

Outside a great storm prevailed—thunder, lightning, and rain that flooded some of Liverpool's low-lying streets. Within was peace and brotherly concord—a portent that in the world great storms may rage, but Spiritualism, like some new Ark of the Covenant, is for the preservation of humanity.

Liversedge Passing.

THE Liversedge Church and Lyceum has suffered a heavy loss in the passing of Mrs. L. H. Priestley, Hightown.

Mrs. Priestley was a noble worker, and her sweet, unselfish nature endeared her to all. The funeral took place at Spennborough cemetery, June 15th. Mr. Ben Carter, Halifax, taking the services.

LAST WEEK

ANIMISM and Spiritualism, the book by Prof. Ernest Bozzano, which was the subject of an article in our columns last week, was published by Messrs. Arthur H. Stockwell, Ltd.

In Mr. H. Boddington's article on "Church and Lyceum," the reference to Glasgow Lyceum should have read "Glasgow seceded," not "succeeded," as was printed.

HONOURING THE PIONEERS

Darlington Invites You!

WHO was the first proclaimed Spiritualist in Great Britain? This honour belongs to Mr. David Richmond, who visited America at the time of the Rochester Knockings, became convinced of spirit communion, and on his return to Darlington, Yorkshire, spread the good news, and started a circle for investigation.

That circle grew into a society which held regular public meetings under the presidency of Joseph Dixon. David Richmond was the first medium in this country, and on his transition in 1891, his physical remains were interred in the cemetery at Darlington. Mr. Richmond also carried his work into Keighley, where in association with David Weatherhead, another Church was founded.

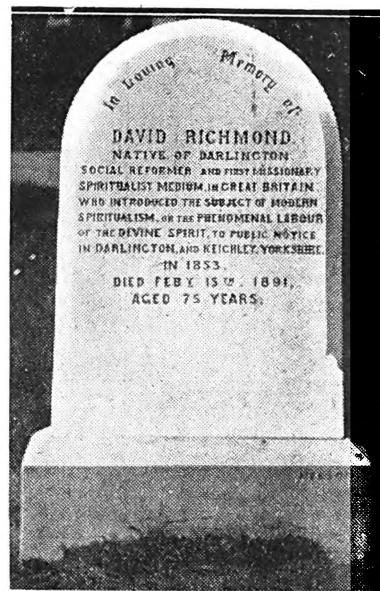
With the lapse of years his grave had got into a deplorable state, and "Our Paper" recently appealed to its readers for small subscriptions to effect a restoration. Most of the money has now been secured, and the work has been excellently done, and an enlarged photograph of the old pioneer placed in the Darlington National Spiritualist Church. Conference Arrangements

Following the National Conference at Newcastle-on-Tyne, on July 6th and 7th, arrangements have been made with the Darlington Burial Authority to hold a short recognition service at the grave on Monday, July 8th, in the late afternoon, when an address will be given by Mr. E. W. Oaten, and probably other speakers from the National Conference. This will be followed by service at the Darlington Spiritualist Church, when the photo. of Mr. Richmond will be unveiled.

It is expected that many visitors to the Conference would like to break their return journey at Darlington to share in these celebrations, and the local friends would be glad to receive them, and provide them with tea and a reception if notification is sent to the hon. secretary, Mr. W. G. Mitchell, 460, Coniscliffe Road, Darlington. If visitors would care to stay overnight, arrangements can be made at reasonable terms, if due notice is sent to Mr. Mitchell.

Let us honour the pioneers who stood for spiritual truth when their stand meant bitter persecution.

A few further subscriptions to the fund are necessary to the completion of the work.



David Richmond's Grave.

SPIRITUALISTS' SINGING FESTIVAL

THE Third Annual Singing Festival under the auspices of South Wales Western Group of Spiritualists (consisting of 17 Churches affiliated to the Spiritualist National Movement), was held at the Unitarian Church, Swansea, on Whitsun Tuesday.

The morning session was entirely devoted to the children, and adults sang at the afternoon and evening sessions. The singing all day reached a very high standard.

Much praise is due to the festival conductors, Mr. Edward Jones (Caerau), and Mr. Evan Davies (Gwan Cae Gurwen), who worked so industriously. At the organ was Mr. Evan Jones (Caerau), and the pianist was Mr. Evans (Gwan Cae Gurwen).

Next Week

FIRST

NATIONAL CONFERENCE

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PROVINCIAL S.P.R.'s FINE RECORD

Fifteen Years Work in Sheffield

AT an important meeting of the Sheffield Society for Psychical Research, on Friday last, the Rev. Alfred Hall, the President, presented an illuminated address and gift to Mr. O. J. Wendlandt in appreciation of his work as secretary.

Mr. Wendlandt, whose voice has frequently been raised in the local press, when Spiritualism was attacked, is a well-known Sheffield business man who has devoted much time and effort to the Spiritualist Cause.

The presentation marks a fresh stage in the progress of the Sheffield Society, which was formed as a result of discussions commencing in October, 1920. The leading spirit at the outset was Mr. Edwin Holmes, a well-known Sheffield architect, and a month later such well-known personalities as Mr. Walter Appleyard, J.P. (ex-Lord Mayor); Prof. W. H. Hibbins; Mr. W. H. Barwell (civil engineer); Mr. H. E. Yerbury (electrical engineer); Dr. Harwood Nutt (radiologist); and others of equal eminence, were accepted into membership. Mr. W. H. Barwell acted as Secretary *pro tem.*

The first General Meeting was held at the Angel Hotel, on January 18, 1921, when Mr. Holmes was elected President, Mr. Appleyard Treasurer, and Mr. Wendlandt Secretary.

Spirit Advice

A month later, however, Mr. Wendlandt, on the repeated advice of his "dead" friend, Mr. W. T. Stead, resigned the secretaryship for certain special reasons. Mr. Maddocks (late Superintendent of the Blind Institution) was appointed in his stead, but the following year Mr. Maddocks also resigned. Mr. Wendlandt again had to decline the office, and Mrs. Chappel was appointed but resigned within the same year (1923). This time Mr. Wendlandt was appointed, and continued to act up to 1935.

During the latter part of that period, Mr. Wendlandt frequently desired to retire from the increasing work, but was always pressed by Mr. W. T. Stead to continue, until, in 1935 Mr. Stead failed to press the matter again, and a few months of ill health making it necessary, he resigned, and Mr. C. P. MacCarthy, the present secretary, was elected.

The Society has been very fortunate with its presidents. After Mr. Holmes, Mr. Walter Appleyard, J.P., was president. He was followed in 1923 by Dr. Frank Ballard, M.A., B.D., B.Sc., etc., who remained in office until his death, lecturing to the society about a week before he died. In 1932 the present president, the Rev. Alfred Hall, M.A., B.D., was elected.

A Leading Organisation

The meetings of the Society were transferred in 1921 from the Angel Hotel to the Theo-



O. J. Wendlandt

sophical Hall, St. Paul's Parade, and again in 1929 to the Builders' Exchange, Cross Burgess Street, where they are still held.

The Society is now recognised as one of the leading Psychic Research societies outside London.

Many of the most noted lecturers and mediums are usually willing to accept invitations to visit the Society. Large public meetings addressed by well-known speakers and mediums, have frequently been organised in the City Hall, Victoria Hall, and Y.M.C.A. Invariably, these have been very successful and attended by crowded audiences, so that it may be said that the Society has exerted a great influence on the education of the public on matters connected with Psychic Research, and the problem of survival of the individual in another life after this, and its nature.

Members' Freedom

The Society has a very broad and open platform and viewpoint. Its members are not committed to any particular explanation of psychic phenomena, nor to any belief concerning the operation in the physical world of forces other than those recognised by physical science. It is affiliated to the British College of Psychic Science, in London, and also now works with similar societies in the provinces.

Hitherto, it has not been in a position, having no premises of its own, to develop to any great extent on the practical or research side; its work being chiefly the education of student members by means of lectures and the use of a library of psychic literature, also the discussion from time to time of work and experiences of other investigators.

Now that the Society has grown in strength and influence with a present membership of about 150, it is intended, under the leadership of its new and energetic secretary, to develop more on the practical research side. A small special committee is at present meeting fortnightly, discussing objects and ways and means to attain a laboratory and a seance room, so that the laws underlying all kinds of psychic phenomena may be studied.

Interested students and investigators are invited to get into touch with the Society's secretary at the Builders' Exchange.

DO ANIMALS SURVIVE?

There are various opinions as to animal survival. There can be little doubt that domestic pets and favoured animals do survive, and they have proved their continued existence to many Spiritualists. But do all animals survive?

In a little illustrated book entitled *Your Animals Await You*, by "White Arrow" (Stockwells Limited, 29, Ludgate Hill, London) a series of communications assert that there is room for all forms of animal life in the spirit world.

The book is nicely illustrated, and as a statement of opinion, is very welcome. It is claimed to have been received from a spirit guide, and affords interesting reading.

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Church and Society Announcements

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

TUESDAY, July 2nd, at 3, Mr. A. Whyman.

At 7-30, Mr. Roy Morgan.

THURSDAY, July 4th, at 7-30, Transfiguration Seance (Limited to 24 Sitters), Mrs. E. F. Bullock.

TUESDAY, July 9th, at 7-30, Miss Peterson.

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

JOHN JACKSON, Secretary.

'Phone: BLA 6840

Special Engagement of Mrs. Helen Hughes (the well-known Clairvoyante and Clairaudient), from Friday, July 19th to Thursday, July 25th. Please book early for the Group Sittings and Private Sittings.

LECTURES.

FRIDAY, June 28th, at 7-45, Mr. Ronald McCorquodale.

"Science and the Unseen."

FRIDAY, July 5th, at 7-45. Usual Lecture.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, June 28th, at 8, Psychometry, Rev. James W. Kirk, of Nottingham.

SUNDAY, JUNE 30th, at 11-15. Service and Clairvoyance, by Mr. R. R. THORNTON.

At 7, Address by Miss CROMWELL ADDISON. Clairvoyance by Mr. R. R. Thornton. Chairman, W. D. Collier, Esq. (of New Zealand).

(3 minutes from Angel Tube Station.)

AFTER CIRCLE.

TUESDAY, July 2nd, at 8, Psychometry.

THURSDAY, July 4th, at 8, Clairvoyance.

FRIDAY, July 5th, at 7-30, Healing (Free).

SATURDAY, July 6th, at 8, Psychometry.

SILVER COLLECTION AT ALL MEETINGS.

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

SATURDAY, June 29th, at 8, Mr. R. McCorquodale, Psychometry.

SUNDAY, June 30th, at 11 and 3, Open Circles. At 6-30, Mr. R. McCORQUODALE.

MONDAY, at 8, Clairvoyance, Mr. McCorquodale.

TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.

THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.

SATURDAY, July 6th, at 8, Open Public Circle.

SUNDAY, July 7th, at 8, Miss N. C. CAIN.

NORTHERN

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

Sunday, June 30th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. FORRESTER.

Monday, at 8, Mrs. Bowker.

Tuesday, at 8, Circle.

Wednesday, at 8, Miss M. E. Sellars.

Thursday, at 8, Members.

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

Sunday, July 7th,

Mr. ATKINSON.

Longsight National Spiritualist Society,
Shepley Street, Longsight.

Sunday, June 30th, at 2-30 Lyceum.

At 6-30 and 8, Mr. J. BELL, D.N.U.

Monday, at 8,

Open Circle, Mrs. Worthington.

Tuesday, at 8, Mr. A. Wainwright.

Thursday, at 8, Mr. J. A. Booth.

Saturday, at 8, Open Circle.

Sunday, July 7th, Mrs. MARCROFT.

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

Saturday, June 29th,

At 8, Mrs. Buffley.

Sunday, June 30th,

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

Monday, July 1st,

At 8, Mrs. Shearsmith.

Tuesday, July 2nd,

At 8, Open Healing and Developing Circle.

Wednesday, July 3rd,

At 8, Mrs. Baker.

Liverpool Spiritualists' National Church,
14, Daulby Street.

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

Dr. W. J. VANSTONE, Ph. D.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, July 7th, at 3 and 6-30,

Service.

Group and Private Sittings arranged on application.

SATURDAY, JULY 13,

MASS LYCEUM DEMONSTRATION at HYDE

HIS WORSHIP THE MAYOR WILL GRACE US WITH HIS PRESENCE.

PROCESSION, 3-0 p.m. from the CHURCH, GEORGE STREET, HYDE, to NELSON STREET RE-CREATION GROUND.

LYCEUM SESSION, 3-30 p.m. If Wet, Session in the Town Hall.

PROPAGANDA SERVICE 7-30 p.m., GEORGE STREET CHURCH, HYDE.

Speakers—J. SLIMIN, Esq., A.N.S.C., President of B.S.L.U. ERNEST W. OATEN, Esq., S.N.U., I.S.F. J. TAYLOR, Esq., A.N.S.C., Area Rep. of B.S.L.U.

A HEARTY WELCOME TO ALL. TEAS can be arranged by early notice to Sec., R. A. L. Markham, 302, Mossley Road, Ashton-under-Lyne.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, June 30th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance. Mr. PEACOCK.

MONDAY, at 3, Psychometry. At 8, Healing Instruction.

At 8-30, Healing Treatment.

WEDNESDAY, at 8, Developing Circle.

FRIDAY, at 8, Usual Service.

SUNDAY, July 6th, at 7, Mrs. MARY CROWDER.

TUESDAY, July 9th, Mrs. Minnie Lines.

CHURCH AND LYCEUM OUTING TO LITTLEHAMPTON.

Adults, 10s. Children 7s. After July 27th, 10s. 6d. and 7s. 6d. Join us August Bank Holiday.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, June 30th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. J. M. STEWART, Pres. L.D.C. Clairvoyance by Mr. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address by Mr. T. W. Ella. Clairvoyance, by Mr. Atmore.

SUNDAY, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance, by Mr. Norman Ferguson.

Manchester Society of Spiritualists
38, Maskell Street.
Sunday, June 30th,
At 10-30, Lyceum.

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.
Monday, at 8, Service.

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

Thursday, at 8, Members' Class.
Friday, at 8, Healing Circle.

Sunday, July 7th,
Mr. R. HANNAH.

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 30th,
Flower Service.

Mrs. A. A. BALL, C. Demonstrator.
Sunday, July 7th, Mr. R. MAXFIELD.

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 30th,

Mr. HALSTEAD.

Sunday, July 7th, Mrs. JEFFRIES.

Collyhurst National Spiritualist
Church,
Collyhurst Street, Manchester.

Sunday, June 30th, at 1-45, Lyceum.
At 3-15, 6-30, and 8,
Mrs. BAKER.

Monday, at 3 and 8, Service.

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

Thursday, at 8, Private Circle.

Sunday, July 7th,
Service.

Moss Side National Spiritualist
Church and Lyceum.

Above 64a, Gt. Western Street
Sunday, June 30th, at 2-45, Lyceum.

At 6-30 and 8, Mrs. PURVIS.

Tuesday, at 8-15

Open Circle, Mrs. Brown.

Thursday, at 8-15, Mrs. Fellows.

Saturday, at 8-15

Open Circle, Mrs. A. A. Ball.

Sunday, July 7th,

Lyceum Open Session.

LONDON

Battersea and Wandsworth Christian
Spiritualist Church.

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

Sunday, June 30th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance.

Mr. LESLIE FLINT.

Monday, at 2-30, Psychometry,

Mr. N. Ferguson.

At 8, Healing.

Wednesday, at 8, Clairvoyance,

W. J. W. Goring.

Friday, at 7-30, Lecture.

Mr. Simister.

Silver Collection.

Saturday, at 7-30,

Psychometry, Mrs. E. Dunne.

Bowes Park and Palmer's Green
Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, June 30th,

At 11, Mr. C. Arten.

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

Wednesday, July 3rd, at 8,

Service.

Sunday, July 7th,

At 11 and 7, Services.

Bounds Green Christian Spiritualist
Church,

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

Sunday, June 30th,

At 7, Mrs. S. D. KENNEDY.

Sunday, July 7th,

Mr. ERNEST MEADS.

Battersea Spiritualist Church

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

Sunday, June 30th,

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

Address and Clairvoyance.

Lyceum at 3 and 5.

Mondays, 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. H. V. Prior, Psychometry.

Thursday, at 8,

Mrs. Treadgold, Clairvoyance.

Sunday Next, at 11,

Mrs. G. ELLIOTT.

At 6-30, Miss BARBER.

Brixton Spiritual Brotherhood Church,
Stockwell Park Road, Brixton.

Sunday, June 30th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. CALWAY, Flower Service.

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

Tuesday, July 2nd, at 2-30, Psychometry.

Mrs. Maunders and Mrs. Brown.

Refreshments.

Wednesday, at 2-30, Whist Drive. Prizes.

Admission, 6d.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, July 7th,

Service.

Cricklewood Christian Spiritualist
Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, June 30th, at 6-30

Mr. MARESCO MARISINI.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. William Edwards.

Chiswick Christian Spiritualist Church

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

Sunday, June 30th, at 11, Lyceum.

At 7, Mr. DEARNLEY SERGEANT

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Service.

Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station

Sunday, June 30th,

At 6-30, Dr. ALEXANDER IRVINE,

of Hollywood (Speaker).

Mr. R. Cockersell, Clairvoyant.

Wednesday, at 7-45, Miss Moore.

Sunday, July 7th,

Dr. ALEXANDER IRVINE.

Saturday, July 13th, at 7-45,

Special Visit of Mrs. Gilbert, of Derby.

The wonderful Painting Medium.

Admission, 6d. each.

Forest Hill Christian Spiritualist
Church,

Beadnell Road, Off Stanstead Road.

Sunday, June 30th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Miss L. GEORGE.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. Tina Timms.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, July 7th,

Mr. GERALD de BEAUREPAIRE.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

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

Friday, June 28th,

Miss Fallows.

Sunday, June 30th,

Mrs. R. PETE.

Friday, July 5th,

Mr. S. Isted.

Sunday, July 7th,

Mr. C. BURTENSHAW.

Ealing Spiritualist Church,
8, Baker's Lane, Broadway, W.

Sunday, June 30th,

At 11-15, Mr. SHARP.

At 6-30, Mr. REDGRAVE and

Mrs. CAYTON.

Wednesday, at 8,

Mr. H. Boddington.

Saturday, at 7-30, Whist Drive.

Sunday, July 7th,

Mrs. S. PODMORE.

Christ's Church of the Spirit,
309, Upper Richmond Road, Putney,
S.W. 15.

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

Sunday, June 30th,

At 7, Capt. GILLON.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance.

Miss L. Thomas.

Friday, at 7-30, Spiritual Healing.

Sunday, July 7th,

At 11, Communion Service.

At 7, Mrs. G. RAY RICHMOND.

For Seats, Developing Circles apply:
Hon. Sec. : Monday, 7-30, Healers.

Tuesday, 3, Ladies only : 7-30, General.

Wednesdays, 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 30th,

At 7, Mrs. DOLORES SMITH.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Psychometry.

President and Medium :

Mrs. DONALDSON

Kenton Spiritualist Church,
Northwick Park Hall.

Stations : Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, June 30th,

At 6-30, Mr. H. LEAF.

Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Clairvoyance.

Sunday, July 7th,

Service.

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 30th,

At 3, Lyceum.

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church). *Sunday, June 30th, At 6-45, Mr. FLOOD. Monday, at 7-30, Service. Tuesday, at 8, Healing Circle. Wednesday, at 3, and 8, Service. Lyceum at 3 every Sunday.*

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

Hackney Spiritualist Church, Sutton Place, Urswick Rd., Hackney. (Founded 1896.) (Entrance Back of House.) *Sunday, June 30th, Mrs. MAUNDER. Monday, at 8, Half Yearly Meeting. Members and Associates only. Thursday, Mrs. Elliott. Friday, at 7-30, Healing. Mr. Rean. Sunday Next, Mrs. SCOTT.*

Ilford Psychical Research Society, Clements Road, Ilford. *Sunday, June 30th, At 7, Rev. J. W. KIRK, Address and Clairvoyance. Wednesday, July 3rd, At 8, Mr. THOS. WYATT. Address and Clairvoyance. Thursday, July 4th, At 3, Ladies' Meeting. Miss Prince, Address and Clairvoyance. Sunday, July 7th, At 7, Dr. VANSTONE. Address and Questions.*

Kensington Spiritualist Church, Lindsay Hall. The Mall, Notting Hill Gate. *Sunday, June 30th, At 6-30, Miss LILY THOMAS. Address and Clairvoyance. Monday, at 7-45, in Small Hall (entrance West Mall), Psychometry. Thursday, at 3, Psychometry. Tuesday, at 7-45, Healing in Small Hall.*

Palmerston Christian Spiritualist Temple, Maryland Road, Stratford, E. 15. *Sunday, June 30th, At 11, Forward Movement. At 6-30, Mrs. Piper Evans. Wednesday, July 3rd, At 2-45, Psychometry Tea. Thursday, July 4th, At 8, Mrs. Prince. Sunday, July 7th, At 6-30, Mrs. ROBERTSON.*

Occult Research Society. Stembridge Road Halls, Anerley. *Sunday, June 30th, At 11, Sunday School. At 3-30, Mrs. E. PUSTERLA. At 6-30, Service. Sunday, July 7th, At 3-30 and 6-30, Services.*

Spiritual Help and Healing Centre, 99, Church Road, Richmond, S.W. *Phone : Richmond 0993. Sunday, June 30th, At 7, Mrs. B. GARNER. Address and Clairvoyance. Tuesday, at 3, Mrs. A. HENDERSON. Psychometry. Wednesday, at 8, Special Visit of Mr. W. REDMOND. Taking Circle for Psychometrical Readings with Clairvoyant Descriptions. Saturday, at 8, Miss HANDS. Clairvoyance and Answers to Written Questions.*

Little Ilford Christian Spiritualists' Church, Third Avenue, Manor Park, E. 12. *Sunday, June 30th, At 7, Mrs. SOONES. Address and Clairvoyance. Monday, at 3, Mrs. W. Green. Wednesday, at 8, Half Yearly Meeting. Sunday, July 7th, At 7, Mr. MARASINI. Address and Clairvoyance.*

Kingston Spiritualist Church, Villiers Road. *Sunday, June 30th, At 11 and 6-30, Mrs. WORSLEY. Address and Clairvoyance. At 3, Lyceum. Monday, at 7-30, Special Visit of Mrs. G. DAISLEY. (Clairvoyance) Silver Collection. Tuesday, at 7-45, Spiritual Healing Centre. Wednesday, at 7-30, Mrs. E. CLEMENTS. Address and Clairvoyance. Sunday, July 7th, Mrs. THOMPSON, Worthing.*

Manor Park Spiritualist Church, Strone Road, Shrewsbury Road, Forest Gate, E. 12. *Sunday, June 30th, At 11, Healing Service. At 3, Progressive Lyceum. At 6-30, Mrs. JARMAN. Address and Clairvoyance. Thursday, at 3, Ladies' Meeting. Mrs. M. C. Phillips. At 8, Miss V. Thorndick. Address and Clairvoyance. Sunday, July 7th, Mr. R. BARRACLOUGH. Collection for Dr. Barnado's.*

South London Spiritualist Mission, Lausanne Hall, Lausanne Road, Peckham, S.E. 15. *Sunday, June 30th, At 11-30, Open Circle. At 3, Lyceum Session. At 7, Mr. MORRIS. Address and Clairvoyance. Tuesday, at 7-30, Healing Circle. Thursday, July 4th, at 8-15, Mrs. Podmore. Address and Clairvoyance. Sunday, July 7th, Mr. PHILLPOT.*

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, July 2nd. Service.

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

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

Watford Psychical Research Society. 77a, Queens Road, Watford, Herts. entrance through shop. President and Medium - Leslie Flint. *Sunday, June 30th At 7, Address and Clairvoyance. Monday, July 1st, at 8, Public Direct Voice Seance. All Welcome. No Fees. Silver Collection. Friday, July 5th, At 8, Transfiguration Seance.*

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

Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley. *Sunday, June 30th, At 11-15, Service. At 6-30, Mrs. ABBLEY. Address and Clairvoyance. At 3, Lyceum. Sunday, July 7th, Service.*

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W. *Sunday, June 30th, at 11-15, Open Circle. At 6-30, Mr. H. CLARK. Address and Clairvoyance. Thursday, at 8, Circle.*

Every Wednesday, at 7-30, Free Healing.

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

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.*

Eastbourne National Spiritualist Society. Dickens Fellowship Hall. *Sunday, June 30th, at 3-30, and 6-30, Mr. REED. Sunday, July 7th, Service.*

Brighton National Spiritualist Church and Sussex Psychic Bureau, Michell (Mile) Street. *Sunday, June 30th, At 11-15 and 7, Miss A. L. SCOGGINS. Monday, at 7-30, Free Healing. Wednesday, at 8, Public Meeting. Sunday, July 7th, at 11-15 and 7, Service. 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. HAWTER*

Sutton Spiritualist Church, St. Barnabas Road, Sutton. *Sunday, June 30th, At 6-30, Mr. DAVID BEDBROOKE. Address and Clairvoyance. Sunday, July 7th, Service.*

Ramsgate National Spiritualist Church, Chatham Street, Ramsgate. *Saturday, June 29th, At 7, Mrs. F. TYLER. Sunday, June 30th, at 3 and 6-30, Mrs. F. TYLER. Address and Clairvoyance. Sunday, July 7th, Mrs. MATHEWS.*

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey. *'Phone : Richmond 0212. Monday, July 1st, At 3, Mrs. Florence Lane. Descriptions and Messages. Tuesday, at 8, Mrs. Beth Barnes. Psychometry and Messages. Admission Free. Silver Collection. Wednesday, at 3, Mrs. Dolores Smith. Psychometry and Messages. Thursday, at 3, Mrs. Ada F. ATKINSON. Developing Class. Friday, at 8, Mrs. H. V. Prior, Psychometry. Psychometry and Messages. Silver Collection.*

Richmond Spiritualist Church (The Free Church), Ormond Road, Richmond, Surrey. *Sunday, June 30th, At 7, Mr. GEORGE SWIFT. Address and Clairvoyance. Wednesday, at 7-30, Mr. Arthur Brewster. Sunday, July 7th, Service. Healing Service every Wednesday, at 3.*

Southend Spiritualist Church, Hildaville Drive, Westcliff. *Sunday, June 30th, at 11 and 6-30, Service. Thursday, at 8, Service. Sunday, July 7th, Service.*

Crusaders Progressive Fellowship.
73, St. Aubyns, Hove, Sussex.
Saturday, June 29th,
At 7-45, Psychometry, Mr. Thomas.
Sunday, June 30th, at 3-15, Circle.
Mrs. HEATH.
At 6-45, Service, Address and Clairvoyance.

Mrs. ROCKEY and Mrs. HEATH.
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.

Worthing Spiritualist Church,
Grafton Road.
Sunday, June 30th, at 11, and 6-30,
Mrs. PERKIS.
Thursday, at 6-30,
Service.
Sunday, July 7th,
Service.

Spiritual Psychic Centre.
12, Shepherd's Bush Green, W. 12.
Spiritual Healing.
Psycho-Medical Diagnosis
and Treatment.
All Cases Taken.

Medium - - Mrs. Vera Palmer.
Consultations—
Wednesday, 2-5 and 6-9.
Friday, 2-5 and 6-9.
Or by Appointment.
Sunday, June 30th,
At 6-30, Miss H. LEWIS.

Trance Address and Clairvoyance.
Silver Collection.
Group Clairvoyance. 2/6. Tuesday at 8.
Limited to 12 sitters.
Psychometry 1/-
Monday and Thursday at 8, Tuesday at 3.
Clairvoyance 1/-
Monday and Thursday at 3.

Private Sittings with Mrs. Vera Palmer
by Appointment.

Margate National Church,
Mercers Ash.
(Opposite 158, High Street).
Saturday, at 7-30, Psychometry.
Sunday, at 7, Address and Clairvoyance.
After Circle.

Tuesday, at 7-30, Healing Circle.
Thursday, at 7-30, Open Circle.

TRUE THOUGHT TEMPLE (Cyril Lodge)

26 Pembroke Crescent, Kensington, W.11
Tuesdays, 8-30 p.m., Astrological Class,
Urania, 1/-; Wednesdays, 8-30 p.m., Lectures
on the Occult, Silver collection. Thursdays,
3-30 p.m., Psycho Physical Culture class for
earnest students only; rapid development
guaranteed. Write for terms. Fridays, 8-30
p.m., TRANSFIGURATION, as given 1915-16, in
full light. By card only, 5/- At home
2-4 p.m. daily. Questions answered by
Horary Astrology, Chiroscopy, Chromoscopy.

Elizabeth Silverwood, F.T.T.T.
Metaphysician,

Very fine Class Room (seats 50-70) to Let

A SPECIAL COURSE OF EIGHT LECTURES

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Mr. HORACE LEAF, F.R.G.S.

at
Grotrian Hall, Wigmore St., London, W.1
Commencing MONDAY, JULY 8th,
at 8 p.m.
Fee £2 2s.

Note.—This Course of Lectures will be of
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Developing Circles.

For particulars apply: Hon. Sec.,
Wigmore Psychic Centre, Grotrian Hall,
Wigmore Street, London, W.1.
Telephone: Welbeck 7382.

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

H. J. STEABBEN, 44, Baker Street, London, W.1. Interviews daily. Monday to Friday, 11 to 1. Afternoons by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday at 8. Public Developing Classes, Tuesday and Friday, at 8.

Mr. SOPER holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbroke Grove, London, W.11.

SWAMI RAJ,—Spiritual and Mental Healing. Chronic cases a speciality. Consultations Free. Imperial House, 80-8, Regent Street, London, W.1.

"DIANA" SPIRIT PAINTINGS, depicting life through the ages. Delightful pictures and sensitive to every change of the one for whom they are painted. Helpful and interesting. Paper Psychometry, giving life through the ages. Numerology. **MAGNETIC HEALER**. Appointments, 31, Sinclair Gardens, W. 14 (near Shepherd's Bush Station). Shepherd's Bush 5310.

Mr. JEANE CAVENDISH, Circles for Psychometry and Clairvoyance, Tuesdays, Thursdays and Fridays, 8. Interviews daily, 11 to 7, and by appointment. Please note new and only address—68, Warwick Road, Earl's Court, S.W. 5. Phone: Frobisher 3915.

NORMAN WARD, Complete Spiritualist Funeral Furnisher and Monumentalist. Phone Batt. 3925 and Hamp. 2143 any time for immediate attention.—188, Trinity Road, S.W. 17, and 69, New End, N.W. 3.

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