

The Two Worlds

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RELIGION and REFORM

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SPIRITUALISM EXPLOITED

PRESIDENT DEPLORES SPIRIT OF COMMERCIALISM

THIS Church is frequently used by the spirit people for meetings and reunions on the other side of life. We have had many evidences that when the Church is not occupied by our own congregations, it is used for meetings by inhabitants of the other world."

This view was expressed by Mr. Hunter, President of the Heaton and Byker National Spiritualist Church, in welcoming an annual convention of Spiritualists, on Saturday morning last. Delegates came from all parts of the country to participate in the Thirty-third Annual Meeting of the Spiritualists' National Union.

Mr. J. B. McIndoe (President), and Mr. J. M. Stewart (Treasurer), were re-elected unopposed. Mr. James Slimin was elected Vice-President.

A letter was received from the Sheriff of Newcastle regretting his inability to be present at the Conference. "I have the greatest regard for the devoted way in which the members of your Churches keep alive the faith in the greater world of spiritual things," he wrote.

A letter was also received from Mrs. Ellen Green, who reported that, in spite of her 55 years of active mediumship, she is still in excellent health in her eighty-eighth year. She sent her best wishes, and wished to be remembered to the Conference.

Mr. J. B. McIndoe delivered a Presidential Address which dealt with some of the practical difficulties which Spiritualists have to overcome.

"Our meeting is significant because it marks a third of our march towards a century," he said. "Great changes have taken place in public opinion and in our own Movement during the years that the Union has been active, and I am happy to say that in recent months I have had, from three of our pioneers,



MR. J. B. MCINDOE
who was re-elected President

messages which indicate that they are still keenly concerned with the work of the Union. These messages have provided definite evidence of their surviving identity, and have also manifested fore-knowledge of what was going to occur."

Mr. McIndoe then alluded to the recent litigation in which the Union had been involved. "This Conference marks an auspicious occasion because we have just had our name vindicated," he added, amid applause. "We have been in a fight which was not of our own seeking, and we exhausted every possible means to arrive at a settlement out of court. We have emerged from that fight with our banner absolutely unsullied by any of the mud thrown at it. Our reputation is cleared. We have achieved not only a great legal victory, but a great moral one.

"I feel almost inclined to move a vote of thanks to Mr. Aeschmann—or shall I say his inspirers?—for inspiring this action. (Laughter.) Mr. Oaten's evidence in the box was received with respect. The Lord Chief Justice said that it is not right to view with scorn Spiritualism as a religion. He also made some striking remarks about toleration. Then he referred to us as a company organised for the propagation of Spiritualism, and said we were entitled to fair play. Those remarks would probably not have been made but for the evidence of Mr. Aeschmann, and the line of argument adopted by his counsel.

"It is useless for Mr. Aeschmann to contend any more that he is actuated by any friendly feelings towards us. His demeanour in the box showed that, and the Lord Chief Justice described him as a man 'willing to wound, but afraid to strike.'

"Well, if the Lord Chief Justice of England says that we are entitled to fair play, and he receives with respect our plea that we are a

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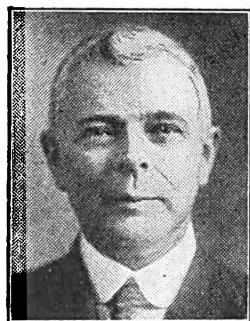
THIS WEEK

FULL CONFERENCE REPORT
BISHOP'S BLUFF EXPOSED
LIBEL SUIT: FULL STORY
AND MANY FINE ARTICLES

THE DANGERS TO SPIRITUALISM

(Continued from previous page)

religious organisation, I want you to mark these words. A few months hence certain plausible people will approach you, and ask you for your votes. I want you to ask them whether they agree with the Lord Chief Justice concerning our religious status, and whether they agree with him about religious toleration. I want you to ask them if they will dare be a party to any Act remaining on the Statute Book which penalizes mediumship. I want you to insist on an unequivocal answer 'Yes,' or 'No.' The Lord Chief Justice has made remarks on these points, and the implications are far-reaching.



A. G. Newton
prominent throughout



M. Barbanell
London Representative

"We must also see to it that nothing is done in any of our Churches which will in any way lower them in the eyes of the public or prevent us from claiming that Spiritualism is a religion in the fullest and highest sense of the term.

"I have here a little book called *Christianity and Your Religion*, by the Rev. Percy Dearmer. He is a distinguished clergyman of the Church of England. He writes: 'It is scarcely an exaggeration to say that the one fact upon which all Christian denominations are agreed is that Christianity is something other than the religion of our Lord.' Well, there is some talk of a crisis within the Church. Bishops may ban or bless Spiritualism, just as they please, our contention that survival can be demonstrated will gradually become a principle of all religion. Have you any objection to this development? I think we should welcome it. Have you any reason to fear? Personally, I do not think so. To us Spiritualism is definitely a religion, and there is no danger.

"There is, however, one great danger confronting Spiritualism to-day, and that is the spirit of commercialism which is manifesting in this Movement. (Hear, hear.) I want you to recognise this tendency, and to guard against it. I don't want to stigmatise any particular group, but one aspect of this commercialism has resulted in advertisements for Spiritualist meetings which would be much more appropriate in extolling film stars or quack medicines. We ought to set our face against any of that spirit.

"Then we have a spirit of competition amongst mediums who take part in spectacular tests, in order to have their names in the press. Some of these tests are only spectacular because the medium has used knowledge which he or she normally possessed. (Applause.) One of these days some competent and enterprising

journalist is going to be alive to this, and there will be launched a serious attack upon us on these grounds. It is up to you to see that in your Churches there is no room for this element.

"One other unpleasant feature calls for consideration. There is a growing tendency to excuse conduct on the part of mediums which would not be excused in ordinary people. That is entirely wrong. (Hear, hear.) If a medium is a sensitive, they can be sensitive to higher things.

"Are we entitled to have expounding Spiritualism on our platform people whose lives are not in conformity with the principles which they hold? (Cries of "No.") I do not wish to encroach on people's private lives; but if, for instance, a man is neglecting the elementary responsibilities—neglecting his own wife, and living with another woman—then it ought to be condemned.

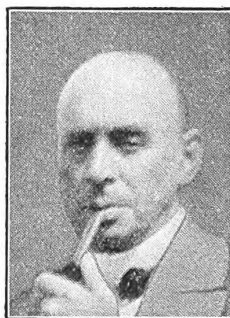
"I don't want anyone to think that these comments I have made refer to conditions which are characteristic of our Movement. But I do feel that it is time we faced the problems that have arisen, and I commend them to your serious consideration." (Applause.)

President's Address Discussed

In the subsequent discussion interest centred chiefly on the commercial spirit, and many of the speakers endorsed Mr. McIndoe's remarks. Mr. Blount, stated that the criticism was well deserved, and delegates must see that no such spirit could creep into their own Churches. Mr. Hunter (of Heaton) referred



W. Burrows
B.S.L.U. Treasurer



F. T. Blake
Retiring Vice-President

to the dangers which attached to commercialising the Movement, and supported the President.

The use of the word Spiritualism by people who took part in side shows on the fairground and at the seaside, was mentioned by Mr. Robson (South Shields). These people were endeavouring to use to their own advantage the growing respect which the Movement was receiving. In a recent show he noted that there were in one line no fewer than 19 persons, describing themselves as Spiritualists, and giving exhibitions of palmistry, astrology, and so on. Was there no method of redress?

Mr. D. B. Kennedy (Airdrie) said that there were too many Churches which supported the mediums who attended "one-man shows." They were given engagements, prestige, and bumper fees. Churches ought to work to the District Councils' lists of exponents.

£40 Per Week Fees

Mr. Campbell (Scottish. District Council) reverted to the spirit of commercialism which, he said was wrecking the Movement. There was far too much talk about the danger of "one-man shows," side-shows, and other things on a similar plane, but they were not the chief menace. Certain mediums, due to the publicity they got, were able to make themselves notorious, earning fees in excess of £20 per week. They could work independently of the Movement, and start Societies of their own. To say that some of them were earning £40 per week was no exaggeration. That was the greatest menace to Spiritualism, and it had to be faced. He suggested that Societies should boycott those mediums who were exploiting the Movement. Then, if the psychic press continued to give them spectacular publicity, they should boycott the psychic press.

In the view of Mr. A. G. Newton, the most important question was the life lived by certain mediums. He agreed that there were many fine mediums—particularly for physical phenomena—who did not observe even the elements of conventional conduct. If those mediums loved purity and truth, he did not think they would trouble much as to whether they earned £20 or more per week, but would be contented with a reasonable pittance.

"Vulgar Publicity"

The fact that they had no jurisdiction over people working outside the S.N.U. was emphasised by Mr. Maurice Barbanell. "There is a great deal of excellent work being done by people who are not in our organisation at all," he said. "I know of no medium earning £40 per week, and the medium who charges 2s. 6d. per sitting is no less commercialising her gift than the one who charges half a guinea, except in degree."

Mr. Barbanell added that he did not know what "undesirable publicity" was. "All publicity is vulgar," he said. "I only want to remind you that the Salvation Army got its

(Continued on next page)

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BID FOR A UNITED MOVEMENT

Full Discussion on Lyceum Fusion

(Continued from previous page)

message over by banging a big drum. Modern methods must be used to get the modern message across."

A further point was made by Mr. W. W. Ely, who commented on the part played by Churches in fostering the commercialisation of mediumship. Many good mediums were refused bookings by certain Churches, unless they undertook to give a certain number of private sittings, and this often led to exploitation.

An interim report presented showed that the Union has 501 Churches in affiliation, and 254 subscribing members. Four new joint



Miss M. L. Stair
F.O.B. Secretary.



W. Rawlinson
Yorkshire Representative

trusts have been accepted during the past year, and there were now 129 Churches in joint trust.

Postal Ballot

A considerable amount of discussion took place on the taking of the recent postal plebiscite on the question of Christian Spiritualism. On the motion of Mr. James Slimin, the officers' report was referred back.

Miss M. L. Stair outlined the present position of the Fund of Benevolence, and appealed for more support. Mr. E.W. Oaten, said that one-half of the Churches never contributed one penny per year to the Fund. Often the Churches which did not subscribe were the first to make application for help. The moral was obvious.

Full Discussion on Fusion

The Conference then resolved to face the question of fusion between the Spiritualists' National Union and the Lyceum Union. The whole matter was cautiously and sympathetically introduced by Mr. J. M. Stewart, who reported on his visit to the Lyceum Conference, and the impression he had received from their discussion. Mr. Stewart's report cleared the air of a good deal of misapprehension and confusion, and he concluded with the recommendation that "the fullest possible sympathy be exercised when Lyceum matters are weighed in the balance."

On behalf of the Council, Mr. M. Barbanell moved the following motion:

This Conference is of the opinion that the best interests of the Movement would be served by Church and Lyceum activities being controlled by one organisation. It therefore asks the B.S.L.U. to take the necessary steps in conjunction with this Union to achieve this aim by the Annual General Meeting of 1936. Failing the willing co-operation of the B.S.L.U., this Conference

instructs the Council to proceed with the uniting of Church and Lyceums within its own organisation.

"I move this because I believe it to be in the best interests, not of any organisation, but of Spiritualism," said Mr. Barbanell. "Disputes and friction have been engendered and heightened again and again because of the fact that there have been two organisations. From the point of view of finance alone, the Spiritualists' Movement in this country cannot stand the expense of two organisations, as is proved by the weak finances of both Unions. The fact that we have two organisations involves increased expense and contributes to faction and friction.

"The reason for putting a time factor in the resolution is that again and again efforts have been made during the past 10 years to bring the two Unions together, and to-day they are farther apart than they were 10 years ago. (No.) Efforts at reconciliation had been quite unsuccessful.

"The last part of the resolution asks for the willing co-operation of the Lyceum Union. It is time we closed our ranks. Opposition is pouring in from all sides, and we need to be United. We have got to kill the spirit of separateness." (Applause.)

The motion was seconded by Mrs. Calway (Eltham).

Mr. J. M. Stewart moved an amendment: That all words after "aim" be deleted.

"As a fraternal delegate to the Lyceum Conference," he said, "I have the advantage of a more recent contact with the Lyceums, and perhaps am better able to understand their position. I believe the Lyceum Union has a point of view that requires to be appreciated. Their Conference took strong exception to the last paragraph in our resolution. It was the only part that caused resentment, and I think that the resolution that the Lyceumists themselves passed, asking us to submit our scheme for amalgamation, meets our point of view.



VENUE OF THE CONFERENCE.
Heaton and Byker Church—the first Spiritualist Church to be built in the Northern Area.

They naturally want to know what we propose to do."

Mr. J. M. Stewart's Plan

"I can visualise how it might work out. We want one Governing Council on which the Lyceums should be directly and adequately represented. We also want a Council specially qualified to deal with Lyceum work. Thirdly, we would require to provide for the direct representation of Lyceums on the District Council. Fourthly, there is no reason at all why we should not have an annual Conference to deal exclusively with Lyceum matters, as we have no time here."

The amendment was seconded by Mr. Ernest Keeling, who spoke as a Lyceumist of 45 years' standing: "If negotiations are to take place, they can be better conducted, if there is no pistol at the back of those negotiations," he declared. "If these new efforts should prove abortive, I fail to see how we can avoid going as far as the last sentence in the resolution now suggests. But this is not the time to say what will happen. It may be that in the explorations which will now take place on both sides, factors which have been

(Continued on next page)

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THE DEBATE CONTINUED

(Continued from previous page)

hidden will be revealed, and we shall have an adjustment of the views of both parties."

Mr. James Slimin also supported the amendment, since it was quite obvious, he thought, that they had reached a point where they could reason together.

Would Not Save Money

"One of the greatest illusions of the Conference is that by fusion we would save money," added Mr. Slimin. "If fusion did take place, we would still need the same office space, the same staff, and the same amount to be paid in salaries. As an economic proposition, amalgamation would not save us anything at all.

"We believe that there is a possibility of the two Unions coming together, and I believe that the amendment has in it the beginnings of negotiations that will establish a finer Spiritualism."

A number of other Spiritualists and Lyceumists took part. Mr. Slimin stressed the specialised nature of work amongst the children. Mr. Walter Burrows (B.S.L.U. Treasurer) pointed out that there would be no difficulty in working together, if they could get rid of "foolish individuals." (Applause.)

Others who spoke included Mrs. George, Mr. Chandley, and Mr. Rawlinson; but it was noteworthy that quite a number of the Lyceumists who supported the amendment made points in their addresses which indicated that they did not think that Church and Lyceum activities could be controlled by one organisation.

Finally, Mr. Barbanell withdrew the motion, and the amendment was adopted unanimously.

Resolution on Peace

Mr. J. M. Stewart, proposed this resolution identifying the Spiritualist Movement with workers for world peace:

Knowing that war is contrary to all spirit teachings this Conference expresses its sympathy with all movements seeking to bring peace to the world, and pledges the Union to active participation to that end.

Arising out of a resolution at the Blackpool Conference, calling upon the Council to present a scheme for reserving for affiliated Churches the services of mediums of outstanding ability, the Rules Sanction Committee brought forward certain suggestions which were presented by Mr. E. A. Keeling.

The scheme provides for establishing a panel of approved workers, whose engagements would be booked through the Union, the District Council, or the Group, and no other engagements would be permitted to those

(Continued at foot of next col.)

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HANNEN SWAFFER'S ADDRESS

AN intriguing discussion on "What is Wrong With Organised Spiritualism?" was introduced on Sunday afternoon, at the annual Consultative Conference of the Spiritualists' National Union.

The most outstanding contribution was made by Mr. Hannen Swaffer, the Honorary President, who confessed to the boredom his expression had betrayed when following the business of a previous session. He was fortunately in improved health, and gave a most arresting and unconventional address.

He claimed that more good was done by his own Home Circle than in half the things they were doing at the Conference. "If you have mediumship, you don't want buildings," he said. "The desire for property had spoilt many fine mediums."

On these grounds he criticised Mr. C. A. Simpson and "The Seekers." He also cited the case of Mrs. Estelle Roberts, whose voice circle he had attended, but there had since been established a headquarters worth thousands of pounds. He reminded the Conference that in the world to which they were going property considerations would not be the first, but the last, consideration.

Mr. Swaffer, in his closing remarks, disclaimed any outstanding eminence in the Movement. He was, he said, "probably the worse Spiritualist in the room." He knew his weaknesses, but he knew, too, that "a new world is being born. The old world has crumbled up because it has served its day and done its work." They must get rid of obsolete ideas.

"Make yourself belong to that new social order," he appealed. "Go out from this hall and imbue people with some of your knowledge. Don't think of your buildings, your pools, your organisations and your rules. They don't matter. Go out to the world with this truth—and it's a glorious truth."

Mr. M. Barbanell, who opened the discussion, said that although Spiritualism was making rapid progress in the world to-day, its organisations were making little headway. Churches were few in number, and what Churches there were appeared to be grouped together in specialised areas, leaving vast tracts of land absolutely uncatered for. There were also too many Churches with negligible memberships.

The speaker also criticised the educational work of the Movement, and pointed out that the S.N.U. had only been saved by charity from bankruptcy in the last three years.

(Continued from previous column.)

workers. A minimum of two guineas per week would be guaranteed them, and three weeks' holiday with pay per annum. The terms of engagement would be 21s. on a Sunday, and on week-days, 10s. 6d.

The suggestion met with the approval of the Conference.

The Elections

Mr. McIndoe and Mr. Stewart being returned unopposed, the first contest arose concerning the Vice-Presidency. Mr. James Slimin and Mr. F. T. Blake were the candidates, the former polling 60 votes, the latter 56.

Mr. Frank Chandley and Mr. W. W. Ely were re-elected as Elective Auditors.

In the election of Subscribing Members' Representative, Mr. E. A. Keeling received 65 votes; Mr. Robert F. Brewer 58.

Elections for Area Representatives in respect of Lancashire, Midlands and the North are still pending; but Mr. John G. Findlay (Scotland), and Miss N. Wadlow (South) made their debut on the Council.

There was a total of 123 voting members of the Conference, representing 67 Churches and five District Councils.

Arising out of the recent libel suit, a sum of £50 was voted from the damages as a recognition of the additional work of the staff of the Union.

Next Year's Conference will be held at Bournemouth.

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

Address and Clairvoyance.

Wednesday, July 17th,

At 7-30, Mr. GEORGE DAISLEY.

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SPIRITUALISTS IN LIBEL SUIT

Full Report of Action Heard in King's Bench Division

BEFORE the Lord Chief Justice (King's Bench Division), on July 2nd, judgment was given in favour of the Spiritualists' National Union, Ltd., for £1,500 and costs against Mr. John Lewis, *The International Psychic Gazette*, Ltd., and the printers, Messrs. Bobby and Co., and the Hillside Press in respect of certain libellous articles which appeared in the *Gazette* of April, 1933, and February, 1934.

For the Union, Mr. W. Gorman, K.C., and Mr. P. M. Oliver appeared; for Bobby, Ltd., Mr. Harold Murphy; and for the Hillside Press, Mr. C. P. Harvey.

S.N.U. Counsel's Statement

Mr. GORMAN explained that in 1916 the Union, at its Annual Conference, decided to raise a fund to amend the Witchcraft and Vagrancy Acts, which had so long oppressed mediumship and hindered the freedom of Spiritualists and the growth of the Movement. Some £1,300 was subscribed. The cost of organising and collecting these moneys was approximately £300, so that in 1923 there was some £1,000 in hand.

Since then the Union had conducted special propaganda. An active campaign had been conducted at each of five general elections and many by-elections. A petition had been presented to Parliament containing 45,000 signatures. Interviews with the Home Secretary and other Ministers had been successfully arranged, counsel had been consulted, Parliamentary Bills had been drafted and had twice been presented to Parliament only to be counted out; and a tremendous amount of work done, though at present their object was unattained. There still remained some £840 in the hands of the Union.

In April, 1933, Mr. Lewis in the *I.P.G.*, stated that (1) the fund had been grossly maladministered, that (2) it had never been used for the purposes for which it was subscribed, that (3) no account had ever been given to the subscribers of how the money had been spent, that (4) no one knows how much is left of it, that (5) it has been squandered on purposes never contemplated by the subscribers.

Allegations Completely Untrue

If that was true, said Mr. Gorman, it revealed a serious position, and one which invited criticism. But it was not true, and all expenditure had been under the supervision of the Council of the Union. A yearly balance sheet had been prepared by an independent firm of qualified accountants, circulated to 500 Churches and 500 subscribing members of the Union annually, and the accounts had been placed before the delegates at an Annual Conference each year, and accepted and approved.

When that statement first appeared letters were sent to Mr. Lewis, and the President of the Union (Mr. M'Indoe) interviewed him and explained the position. Mr. Lewis expressed regret, thought it was hardly necessary to publish a public apology, and promised to let the matter drop. In the kindest spirit the Union agreed out of respect for Mr. Lewis' feelings. The printers of this libel were Messrs. Bobby and Co. In February, 1934, to the astonishment of the Union, the libels were repeated and emphasised, coupled with a statement that the charges had never been denied, despite the fact that two months previously Mr. Lewis received an official letter from the Union denying the charges *in toto*. The printers of the second libel were the Hillside Press, who were now known to be Mr. Aeschmann and Miss Winifred Moyes.

Union Invited Examination

The Union again approached Mr. Lewis, denying the charges, demanding a public apology, and offered to submit all its accounts in the matter to any firm of qualified accountants named by Mr. Lewis. Mr. Lewis refused to avail himself of this offer to ascertain the actual facts, and refused to retract his statements. The Union had now exhausted every means in its power to obtain redress without resort to the courts,



ERNEST W. OATEN,
whose evidence is reported here

It was, in the opinion of the Union, a deplorable thing that a religious body should have to come into court to settle its differences. Mr. Lewis has been attacking the Union for over ten years, and the good name of the Union was suffering by reason of these rumours. Benevolent people would not entrust moneys to a body labouring under the charge of dishonesty. Counsel asked that these libels be stigmatised as untrue, and that the honour of his clients be vindicated.

Mr. Oaten's Evidence

Mr. E. W. OATEN, in the witness-box, said he had been a member of the Council of the S.N.U. for 24 years, and was president at Glasgow in 1916, when the fund was started. He confirmed counsel's opening statement. Cross-examined, he claimed that the Union was the only National Spiritualist body established on democratic principles. There were other organisations, and the attitude of the S.N.U. towards them was one of perfect tolerance. If a man was a Spiritualist, accepting the seven principles, it was a matter for his own conscience what else he believed. He could call himself a Christian, a Muslim, or a Jew—that was a private matter with which the Union did not interfere; but they objected to any form of compulsion in religious belief. All were the same in the sight of God. Spiritualism had been his religion for 40 years, and he had not felt the need for any other.

Mr. Harvey raised the question of Mr. Oaten's trial under the Military Service Act, and witness explained that when war broke out he had twice volunteered for military service, and had been medically rejected. He was at the time the President of the Union and regularly on its platforms.

When, in 1918, he received the call to the colours, he had only to present himself to be again rejected on medical grounds. But the Council asked him to allow his case to be a test case. The Government had exempted ministers of religion from military service, and it was thought that the recognition of Spiritualism as a religious denomination would undoubtedly assist the attainment of the object of the Parliamentary Committee. Very reluctantly he agreed to fight the case. The publicity was repulsive to him, but the object seemed important. Both the Council and the Conference unanimously agreed that the case came within the work of the Parliamentary Fund. He addressed over 160 meetings—without fee or reward—on the matter, and the collection at each meeting was placed to the credit of the Fund. Probably the moneys so collected were equal to the legal expenditure. Mr. Lewis knew these facts, for witness had spoken to him about them.

Asked did he know Mr. Lewis, witness said: "Yes. I have known him for about 25 years."

Asked what sort of a man he was, Mr. Oaten replied: "He's a nice genial man, who feels very deeply, and

probably thinks very little. He has never, I believe, belonged to any branch of the Spiritualist Movement, but has always been a free-lance, running his own little paper and having his own little following."

"What is the object of the S.N.U. in bringing this action?"

Witness said the S.N.U. is a public body which has been entrusted with public funds. The charge of dishonesty and maladministration of such funds was a serious reflection on their honour. Benevolent people were naturally shy of entrusting money to folk whose honesty and wisdom were suspect. They had no animosity towards anyone, but felt they must establish their honour and probity. They had no desire to make money out of the case, and if damages were awarded them, all moneys over and above their actual costs would be devoted to the benevolent and charitable funds.

Mr. Harvey asked if the Union was anti-Christian. "Certainly we're not!"

Mr. Harvey: "Was not an anti-Christian resolution proposed at the Blackpool Conference?"

"A resolution was proposed that it should not be a condition of membership of a Church that a man should be asked to believe in original sin, the virgin birth, and vicarious atonement. It was discussed: its passage would have meant a complete reversal of the 30 years' policy of the Union, and it did not secure a sufficient majority to become operative. Our attitude is still one of complete tolerance."

Mr. J. B. M'INDOE testified as to his negotiations with Mr. Lewis in 1933 and 1934, at which Mr. Lewis expressed regrets at his errors, and promised not to repeat the libels.

Mr. Harris, General Secretary, in the box, showed how the Union had exhausted every means to attain a settlement: they had been lenient and generous to Mr. Lewis.

Mr. MURPHY, for Bobby and Co., pleaded that they had been drawn into this case as printers of the paper. They willingly withdrew all the charges made in the libel which they had found were untrue, and they apologised for any action they had taken. Mr. Harvey, for the Hillside Press, said they did not attempt to justify the statements made, which they found were not true. They had merely repeated what was common property. He called Mr. Aeschmann, who said he was a shipbroker and printer. The Hillside Press was a partnership firm. He and Miss W. Moyes were the partners. They were also connected with the Greater World Christian Spiritualist League.

Mr. Lewis approached him in November, 1933 to print the *Gazette*. He offered Mr. Lewis very low terms because he thought that as its printer, he would be able to see that nothing "anti-Christ" appeared in the paper. He had to put the paper in the hands of another printer to print.

Mr. Gorman: "You negotiated with Mr. Lewis in November, 1933, and printed the libel in 1934?"

"Yes."

"Did you receive a letter in December, 1933, from the Union, containing a copy of a letter sent by the Union to Mr. Lewis, in which the Union denied the whole of the libels?"

"Yes."

"Then, why in February, 1934, did you publish the libel with the additional statement that these charges have never been denied, when you had an absolute denial in your possession?"

"Well, I saw Mr. Lewis, and he said the statements were true."

"But you had the denial—yet you said they had not been denied?"

No answer.

Mr. Gorman: "Is it true that you had an animus against the Union—you didn't care whether they were true or not. Any stick was good enough to beat a dog with?"

"I relied on Mr. Lewis."

Mr. Gorman: "And he is not here to support your statement?"

Mr. Aeschmann went on to say that the Great World League had been formed and had now as many Churches as the S.N.U., and the Union were jealous. He produced no scrap of evidence as to the status of the said Churches or the jealousy.

LORD HEWART SUMS UP

His Outspoken Address to the Jury

The Lord Chief Justice then addressed the jury: **THE LORD CHIEF JUSTICE:** Members of the Jury: This, as you know, is an action for damages for libel, that is to say, an action for damages in respect of printed words defamatory of the Plaintiffs. In such a case, as a rule, there are two main questions. One is, Are the Defendants liable? The other is; If so, what are the appropriate damages? In this case, you are not troubled with the first question. This printed matter of which complaint is made is admitted to be libellous, and the only question which you have to ask yourselves is, What, in the circumstances, is the proper sum of damages to be awarded?

At first blush, the action appears to be a little complicated, because there are upon the Record no fewer than four Defendants. The first, John Lewis, who, as we know from the Defence which he has put in, though he is not here to support it, is the Editor of the *International Psychic Gazette*. He is not here, but that matters not. He has delivered a Defence, upon which in a moment I must say a word or two. The second Defendants are a Limited Company, the *International Psychic Gazette, Ltd.*, who are the publishers of this journal. They have delivered no Defence, and presently there will, therefore, be a Motion for Judgment in default of defence.

The two Defendants who do appear here and are represented by Counsel are two sets of printers, one of them being Bobby and Company Limited, who printed the issue of this *Gazette* containing the first of the libels; the second printers are the Hillside Press, who printed the issue containing the second libel.

You observe, Members of the Jury, that these Defendants are sued jointly, together, for libels perpetrated together, with this difference, that the printers of the first libel are not the same as the printers of the second libel. As the law stands, whatever it may hereafter become, where there is a joint libel and the Defendants are jointly sued, it is not open to a Jury to discriminate between one Defendant and another.

Sixth Impression Ordered

A SEARCH IN SECRET INDIA

By Paul Brunton

CONTAINS REMARKABLE
ACCOUNTS OF PSYCHIC
PHENOMENA

Sir FRANCIS YOUNG-HUSBAND says:
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There can be but one verdict in respect of each libel. So the only questions I am going to ask you are, first, What damages in respect of the libel of April, 1933; and secondly, What damages in respect of the libel of February, 1934.

It is quite true that, so far as these libels are concerned, there is a difference—a difference mainly arising from the difference of printers.

"Hard on One Defendant"

Now it may occur to your minds that it may be a little hard upon one Defendant to be mixed with another in defending a joint action for libel; but then a man is to be judged by the company he keeps, and, looking at the matter from the point of view of the Plaintiff, it is no help at all to him to reflect that some one or other of those who have defamed him may be somewhat less to blame. Together, they have defamed him, and against them together a verdict is to be given. What, then, is the fair view to take? It would be wrong, would it not, to diminish the total sum because you think that one of the parties is not so much to blame as another?

You are not concerned, of course, with the doctrines of what is called Spiritualism. They were bandied about a little in cross-examination, which you were told was a cross-examination to mitigate damages, but whether it did mitigate damages is a matter for your good judgment and good sense. But we are not concerned at all with the esoteric doctrines of Spiritualism, the Virgin Birth, and all the rest of it, or how far Spiritualism should or should not adopt the tenets of the Christian Religion. You and I are not concerned with them; nor is it right to look with something like scorn upon the whole theory or practice of Spiritualism. We are told that it is a religion. There is no credit in being tolerant about one's own religion. Toleration only begins when you are tolerant about someone else's religion.

Here you have a Company for the purpose of advocating and protecting the doctrines of this religion. They are entitled, are they not, to fair play? They ask for no more; they ought to have no less.

You have been told in evidence by the witness Mr. Oaten, who you may have thought gave his evidence very fairly and very pleasantly, the history of this Company. You know there came a time, I think it was in the year 1916, when, in order to secure an alteration of the law relating to Spiritualism and kindred topics, and to persons connected with such matters, it was desired to raise what was called a Parliamentary Fund. That fund was raised, and you have been told has been administered. A total sum of something like £1,300 was raised, and of that sum a balance of something over £800 is still left. So far, the Plaintiffs have failed to secure legislation. They have put in Petitions and they have drafted Bills, but, as yet, there has been no change in the law.

It was vital, was it not, that their position, and in particular their management of the fund, for which, as Mr. Oaten truly said, they are really trustees, should not be misrepresented? What is said here is that these libels misrepresented them in the most injurious of all possible ways. In what way? There is no ambiguity about the words, is there? The meaning of these words is a matter for you. They are the same in the two libels, subject to this, that there are some words of aggravation, you may think, associated with the publication on the second occasion. But the substance of the matter is the same. Let me read them to you. It is said, in heavy black type in both cases, that the Parliamentary Fund has been grossly misadministered. It is said, secondly that it has never been used for the purposes for which it was publicly subscribed; thirdly, that no account has ever yet been given to the subscribers of how their money has been spent; fourthly, that no one knows how much is left of it, and, fifthly, that it has been squandered on purposes never contemplated by the subscribers.

"Not One Word of Truth"

Now, in all that, there is not a word of truth. It is not open to any of the Defendants before you even to suggest that those words, or any of them, are true. Could it be more plainly put that this money coming to the hands of this religious denomination, or this body claiming to be a religious denomination, has been dishonestly, wickedly employed, grossly misadministered, the whole thing hushed up? We know as a

fact that the accounts have been regularly audited. It is a Company whose accounts must be audited, and we are told that at every one of the Annual Conferences a Report has been presented and the balance-sheet has been made known. Could there be a more gross and a more wanton attack?

Mr. Lewis is not here. That matters not. He is ashamed to face the Jury.

The statement of facts relied upon by the Plaintiffs and communicated to the Defendants was delivered so long ago as the 16th June of last year. On the 13th August of last year, Mr. Lewis delivered a Defence, putting forward every conceivable defence, denying that the words were defamatory, contending that they were published without malice and in the common interest, claiming that they were fair comment and ultimately putting forward the most difficult and dangerous plea, that the words are true in substance and in fact. So that on the 13th August of last year Mr. John Lewis, faced with this action, was telling the Plaintiffs. Yes, you may go on; I am going to say that every word of this is true. Where is he? He is not here. But, you know, those who are mixed up with him in this libel have to bear the brunt of that. It is not the Plaintiff's fault that Mr. Lewis is not here.

With regard to the first libel, which appeared in April of 1933, the printers are Bobby and Company, Limited. It is quite true that when their attention was directed to the matter they recognised the mischief that was done, and they ceased. But that does not help them when you reflect that they are tied to Mr. Lewis.

The second publication was upon a somewhat different footing. After the libels had been published in April, 1933, there followed correspondence. I need not read the letters; no doubt they are within your recollection—a letter of July, 1933, a letter of September, 1933, and a letter of November, 1933—letters, you may think, of most proper and moderate complaint. To not one of them was any reply sent, and after the letter of November, 1933, there was an interview between Mr. M'Indoe, whom you saw in the witness box, and Mr. Lewis, and the result, as it appeared to Mr. M'Indoe, was that the matter was at an end, and there would be no repetition of it. But there was a repetition.

The Hillside Press

The Hillside Press is run by a partnership firm, consisting of two persons, Mr. Aeschimann, whom you saw in the witness box yesterday, and a lady you have not seen. Can you doubt that when Mr. Aeschimann, in those circumstances, took over the printing of the *International Psychic Gazette* he was acting with his eyes open? Is it not perfectly idle, in view of the correspondence of which you know, to suggest that he was not aware that these matters were in dispute? He made no inquiry. Here was an accusation you may think of the grossest kind against a body of persons administering money not their own, derived from the public, and derived for purposes called religious. Not one shred of inquiry did he make, and he printed it. You may think the matter is even worse than that.

Mr. Aeschimann had the courage, or the temerity, to go into the witness box. Did it not appear that he was associated with some sort of rival movement? But with regard to that, there was no quarrel with him. It takes two to make a quarrel; they would not quarrel. But is it not a true inference that he had his knife into them and was awaiting the opportunity to do them all the damage he could? You listened yesterday to cross-examination which was put to Mr. Oaten. What do you think of the cross-examination administered to Mr. Oaten on behalf of the Hillside Press? What were the suggestions which were made? : the bringing out of some of the facts relating to Mr. Oaten's absence from the fighting line because he was said to be a minister of religion; the bringing out, was it not, of every sort of thing within the knowledge of those Defendants, the Hillside Press, which might be thought to belittle him, and, through him, the Plaintiffs, in your eyes.

"Afraid to Strike"

Now, Members of the Jury, in an action for damages for libel the Jury, in assessing the damages, are entitled to look not merely at the words published and at all the circumstances attending that publication, but at the

(Continued on page 456, col. 1.)

SUGAR DIABETES

NEW TREATMENT. NO DIETING.

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16, QUEEN STREET, BLACKPOOL.

NEWSPAPER ATTACKS SEQUEL

Support for "The Seekers"

AS a result of a recent attack in *John Bull* arising out of the activities of "The Seekers," many readers have written to ask for information concerning this Society, or to volunteer facts which they themselves had gathered.

One reader—Mrs. D. Bowles, 11, Woodfield Crescent, Ealing, W. 5—reports that she placed her son under treatment of "The Seekers," as he suffered from frequent attacks of asthma, nettle rash and hay fever.

He had been the despair of his doctor, and the mother thought that he might never be cured. From the time when he was 18 months till he was 11 years old, every week he had been seen by the medical man.

Spiritual Healing Achievement

The boy could only walk a short distance, and had no appetite, but when Mrs. Bowles read of the activities of "The Seekers," and submitted him to treatment there, he began immediately to improve.

"He has not had a month's illness for 18 months," the mother writes. "One could not recognise him as the same boy. All my friends are surprised at the difference in him . . . It is just wonderful."

This boy made such a good recovery that he passed his junior Cambridge examination.

John Bull and similar journals which have attacked "The Seekers" do not, apparently, care to investigate the excellent work that is being done. They are for the most part content with personalities, and a great deal of mere assertion concerning "prayers for sale," etc.

Before publishing advertisements for "The Seekers," the Editor of *The Two Worlds* made investigations personally at Addington Park. He examined many of the case-books and the financial records of the Society. He was satisfied that it was organised on bona fide lines, and that it was accomplishing splendid work amongst the sick and incurable.

Poor Patients Helped

Impartial investigation of the affairs of "The Seekers" showed that the Society did not extract money from sick and incurable people. It was left to the patient to pay what he could afford, and hundreds have been helped gratis.

"The Seekers" have been the victims of an unusually vindictive campaign, but the misrepresentation which they have suffered has had a curious effect.

From all parts of the country inquiries have been addressed, asking for enlightenment as to the facts of the situation. Many of the writers are "rejects" of the medical profession, and spiritual healing is their only hope. They ask for particulars of the Harmony Prayer Circles.

"The Seekers" have continued to bring relief from pain and disease. As for the efficacy of their work, there is abundant testimony on record; and it is sad that there should be any desire to oppose a project which is accomplishing so much for suffering humanity.

COMPLETE GUIDE TO PSYCHIC ACTIVITY

Manual and Who's Who to Appear

A LONG- FELT want—in the case of Spiritualists, investigators and mediums—will be met by the Francis Mott Co., Ltd., who announce this week the forthcoming publication of the *Manual and Who's Who of Spiritualism and Psychic Research*.

This authoritative volume will constitute a complete guide to all phases of Spiritualism and Psychic Research, covering all the Societies, personalities, methods and nomenclature of this engrossing subject

A Complete Index

The contents will include an outline of Spiritualism, hints to investigators, and a complete index of all Spiritualistic organisations, together with particulars of times of meetings, officials, and other necessary information.

A complete survey of international activities will also be given, as well as a Spiritualistic *Who's Who*.

The Psychic Research section, which will constitute Part Two, covers the whole field of activity and research since the foundation over half a century ago of the Society for Psychical Research. Details of all existing research societies in London and the provinces will also be published.

The *Manual* will contain a survey of the law relating to mediumship, a guide to psychical literature, and other similar interesting and invaluable features.

Mr. James Leigh is the Editor, and he has gathered together a band of highly-distinguished contributors, whose articles will add to the scope and authority of the publication.

Since the task of compiling this comprehensive volume will occupy several months, the publishers would welcome the co-operation of secretaries of Spiritualist Churches, psychical Societies, and individual personalities everywhere.

Questionnaires have been prepared for submission to all Societies making application to the Francis Mott Co., Ltd., 5, Staple Inn, London, W.C. 1. A postcard, giving the name of your Society and the address of the Secretary, is all that is necessary to ensure that it is not overlooked by the Editor.

Information Requested

Mediums and speakers who are engaged in the work are invited to send their names and addresses also, so that the Personal Questionnaire may be sent to them in order to ascertain information for the *Who's Who* section.

The *Manual* will be published at 10s., but as the first printing will be based entirely on the demand so far manifested, and as subsequent reprints will cost more than a "run-on," the volume will be sent, cash on delivery, at the reduced price of 7s. 6d. post free, to all Societies and personalities making application now. At this price the work will be available for a limited period only, and readers are advised to reserve their copies now.

HOLMDAKOPIN

The Holiday Adventure for Spiritualists. . . .
See Back Page.

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We are shortly bringing out the first **MANUAL AND WHO'S WHO OF SPIRITUALISM AND PSYCHIC RESEARCH**. It will contain information and data which every medium, Spiritualist, researcher, library, newspaper and Church needs, but which hitherto has not been offered in compact and authoritative form. The Editor is a competent and experienced Spiritualist writer and the contributors are the best obtainable in their respective fields. The "Manual" will be comprehensive and questionnaires are now being sent out, but in any case we invite all active in Spiritualism and Psychic Research to send us their names and appropriate personal details.

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SPIRITUALISM: CHURCH'S TWO VOICES

By The Venerable A. F. SHARP

THE complaint most commonly made by Spiritualists against the Church is that the Church does not believe or back the belief in continuity of life. But people who make this complaint, and separate themselves from the Church on that account, do not realise how broad the Church of England is in opinions that do not touch vital truth.

Death, once, was regarded, not as a break with life, but as long sleep; and the traditional prayer for the dead that has come down through the centuries is that they may "rest in peace." Yet there were other visions of the state of the departed regarding the intermediate state between earthly life and heaven, or what has been called purgatory in which souls are being purified and made fit for heaven. These beliefs all include survival. And there were others more closely resembling the truth ascertained and proclaimed by Spiritualists. Bishop Alexander, in his poem "Up Above and Down Below," sees the living departed:

"Each some glorious work for ever working
In the spacious tracts of that fair land."

The Spiritual Body

The vast majority of Church people believe in survival as you do. It seems surprising that any other belief ever obtained a footing. Certainly it never could have, if men had learned what is known now of the etheric or spiritual body. Christ's teaching was quite clear on the subject, although He speaks in such terms as the people of His time could understand, of—Resurrection.

"In my Father's House are many mansions." Moses and Elias speaking with Him on the Mount of Transfiguration bore witness to the continuity of life. Again in the parable of Dives, the Rich Man and Lazarus. Both are represented as living, retaining their personalities and full recollection of the life behind them. They are in different spheres or planes, Lazarus in Paradise on Abraham's bosom, the Rich Man in Hades. Communication is possible between the planes, but none can pass at will from one to the other. But there is hope for the Rich Man of progress in the law of love that he had disregarded. This is indicated in his solicitude for his brethren. "Your father, Abraham rejoiced to see My day," said Christ, "and he saw it, and was glad." And to the Sadducees, who denied survival, He points out that at the incident of the Burning Bush God declared "I am the God of Abraham, the God of Isaac and the God of Jacob. He is not the God of the dead, but of the living, for all live unto Him." And, lastly, to the penitent thief on the Cross He gave a definite promise that in conscious life he should be that very day with Him in Paradise. And the same witness may be found in the story of His Resurrection, His physical Body, to use a modern term, dematerialised, leaving the grave cloth lying just as it had enclosed His Body, and the napkin coiled about His Head lying as it fell. It was this witness of the grave clothes that convinced His disciples.

Jesus Proves Survival

On what will always be called the Resurrection morning, he appeared to the women as they returned from the empty tomb, then to Mary Magdalene, who mistook Him for the gardener, and apparently could not have seen wound marks on His hands and feet. The two disciples going to Emmaus, walk and talk with Him without recognising Him, receive Him as their guest, and see Him with His hands breaking bread at their table. By this sign they at once know Him, but no mention is made of the wound marks on His hands, which most of all would have declared Him.

It would appear that up to that point He had not included the wound marks in His materialisation. But on that evening when in the spirit, He passes through the closed door and materialises within, He shows them His hands and His side, that they may have every evidence that He was their crucified Lord.

Then, through 40 days He materialises at will, that they may meet and converse on the old terms. And for the last time, He materialises on the day of His Ascension. In the act of giving them His blessing He is lifted from the earth, and His dematerialisation is covered by a cloud. But He lives ever the great Mediator beloved Lord and Man, being both God and Man. And so He assures His disciples: "I ascend to My Father and your Father," declaring them to be ever children of God, "to My God and your God," proclaiming Himself our Brother also as Son of Him.

(In an Address at the Grottrian Hall.)

By Dr. WINNINGTON INGRAM

The Bishop of London (Dr. Winnington Ingram) makes a vigorous attack on Spiritualism in his diocesan leaflet, issued last week.

Spiritualism has again "raised its head" in the diocese, he declares, and it cannot be ignored.

"Most willingly would I avoid saying anything," he writes, "as some of my best friends believe in it, and also one or two of my leading clergy, to say nothing of men like Sir Oliver Lodge, whom the world honours and respects.

"Yet, I feel that this attempt to communicate through mediums with those in the other world is all wrong, is very dangerous, is dishonouring to the dead, and is a waste of time for the living.

"Even those who practise it admit its dangers, and further admit that you may get into contact with most unpleasant spirits who can do you nothing but harm.

"One of the clergy, who most believes in this communication, declares that he is opposed to what is called 'Spiritualism,' as so many of the official Spiritualists do not believe in the divinity of Christ, and speak of the 'Man Jesus' almost contemptuously.

"As Old as Samuel"

"But the fact remains that they all go to mediums and believe that through their lips when they are in a trance those in the other world can speak to them."

"Many people think that all this is a new revelation, but this calling up of the spirits of the dead, as we know from the story of Saul and the spirit of Samuel, is at least as old as the time when they lived, and again and again this attempt to do so has been condemned in the Bible.

"One can quite see how attractive it is to those who have lost their nearest and dearest. To my mind, it is cruel to play upon their longing to hear the voice of their dear ones again.

"I believe myself that the mediums, consciously or unconsciously, are reading the thoughts of those who come to them much as the thought-reader. Mr. Capper could read the thoughts of those who came to him, and that this is the explanation of the revelations which appear to come from the other world and which deceive many.

Ban on Seances

"The Church of this diocese, so far from encouraging this revival of Spiritualism, discourages it in every possible way. I have already forbidden any church or any church building to be used for seances, and I do most earnestly exhort those whom I personally know and love to give up this unauthorised attempt to communicate with the other world, and to come back to the guidance of the Holy Spirit of God, Who can alone be trusted to guide us into all truth."

CLERGY'S PROMPT REPLY

Clergymen who believed in Spiritualism made a prompt reply to the Bishop of London. The Press was informed by the Rev. A. F. Sharp, rural dean of Hampstead, who is President of the Order of the Preparation for the Communion of Souls, which is spreading the knowledge of Spiritualism among the Churches, that there would be no split in the Church.

Twenty or more London clergymen are members of this Order, and the Bishop of London has forbidden any church or church building to be used for seances.

The Rev. A. F. Sharp said: "The Bishop has made this attack before, but the trouble with the clergy is that they have buried their heads in the sand. The Church will have to wake up and investigate Spiritualism, as we are becoming wider and wider known."

The Rev. Maurice G. Elliott, Vicar of St. Peter's, Cricklewood, London, who is also a member of the newly-formed Order, said:

"The Bishop of London really knows nothing about his subject. Numerous clergymen have seen him and talked the matter over.

"Although we have been forbidden to hold seances in our churches or halls, we shall continue. It will mean hiring buildings,"

By Rev. G. MAURICE ELLIOTT

THE third resolution adopted at the recent Round Table Conference of Clergy and Spiritualists was:

"We believe that we were intended to receive consolation, instruction, and guidance from those in other states of being."

To some people that is a very commonplace statement; to others, a very bold assertion. It is commonplace to those who know that from earliest times such help has been received from those in other states of being.

For example, the days of Greece were made great by the help given and received from the other side through specially-prepared human instruments. That great library of books, which we call the Bible, has been the inspiration of millions, because, as Sir Oliver Lodge says: "Communications from the other side flood it from cover to cover." Take away those communications, and the history of the Hebrews, and the life and teaching of the Christ become meaningless.

Communication in Bible Times

You see, the men and women of the Bible received consolation, instruction and guidance from those in other states of being. None lived by Faith alone, nor did the early Church do so, until that fatal third century when Christians began to strangle Christianity. Dr. Glover says: "The ministry of spirit, the ministry of gifts, was succeeded by the ministry of office with its lower ideals of the practical and expedient": that is, when the Administrator took the place of the Seer, and the organiser was preferred to the man of vision and spiritual power.

Unless a man be born again, born anew, born from above, he cannot see the Kingdom of God. And in his blind condition he mistakes the scaffolding for the building, and thinking it is the building, he sets about to beautify it and glorify it. He confines his attention to creeds and forms, and rites and ceremonies, not realising that these are not the building at all, but only the scaffolding. He mistakes the body for the soul, the shell for the pearl. No sooner had Jesus pulled down the scaffolding and given mankind a glorious building, than men began again to build scaffolding around it until the building was hidden from view.

Some attribute the psychic element in scripture to imagery, hyperbole, and symbolism, and to an unscientific age. Others, feeling that such men as Peter, James and John must have had more light than most men, put them in stained-glass windows with halos round their heads. And, not only are halos put around the heads of such men, but halos are thrown around the most natural, graphic, and helpful incidents in scripture. And these wretched halos have made both the men and the incidents unreal.

Problems Which Perplex

Now, an earnest mind asks serious questions. It wants to know the truth. When, in a Church, it hears a priest say: "God spake these words and said . . ." and then reads the Ten Commandments, it asks questions such as these:

1. Did the Great God Himself speak to Moses?
2. Did Moses see Him? What was he like?
3. What did his voice sound like?
4. Was it an Angel, a heavenly guide, who spoke?
5. Did he or she materialise?
6. Did Moses hear the Voice clairaudiently?
7. Had Moses the gift of automatic writing?
8. Did Moses take with him a trance-medium, and were the Commandments given by a control through a human instrument?
9. Was the whole thing an amazing demonstration of physical phenomena?

The mere words, "God spake these words," convey exactly nothing to the hearer.

What he wants to know is: How was the message conveyed? Such questions should be asked in connection with all so-called supernatural happenings—not only in Scripture, but in all the sacred literature of the world.

But they will never be asked until men give up glorifying the scaffolding, and attend to the building; until men demand truth and reality, and are prepared to spend and be spent in the service of both. In that day the seer and the prophet will be honoured and safeguarded. They will be encouraged to live pure and holy lives, and their consultants will be required to do the same.

(In an Address from the Grottrian Hall.)

SHORT PSYCHIC STORY

Existence Changed to Life

By Miss E. L. MAWBEY

MISS GERTRUDE STANDISH was a woman of middle age; the only unmarried member of a fairly large family. She was just a very ordinary city book-keeper, happy enough in her work, and had made her own little home of two rooms. She loved her family dearly, and they returned that love. Nevertheless there were times when Gertrude felt, as she described it to herself, the "fifty-third card in the pack," and that she was not always wanted when she dropped in on one or other of them.

On Monday morning Gertrude arose ready to face another week of sameness, simply because she knew there was no hope of doing otherwise. She often would remark, as now, "Oh, well, each day means a bit nearer the three-score years and ten." She cooked and ate her customary breakfast—one rasher of bacon, one slice of bread, two and a half cups of coffee made with half milk; washed up, made her bed, gave herself the final touches, then off to catch the 9-10 to Victoria.

Always the same routine. Even to seeing the same people that she saw each day coming from their homes to make for their occupations; the same people waiting on the station, the same people on the 9-10 train.

Gertrude tried to spare her eyes any strain, so refrained from reading during her morning journey, usually sitting with closed eyes. This morning, when the compartment cleared at Victoria, she noticed that a man had finished with a magazine, and left it on the seat. She picked it up, and tucked it in her bag to await an opportunity for glancing through it.

The morning passed, and lunch-time came.

"Well," said Gertrude to her colleague: "I suppose I shall do as Doris said—go to the same old A.B.C., and have the same old lunch."

While the waitress was fetching her order, Gertrude remembered the magazine in her bag, and opened it out. "What a strange title—*The Two Worlds*—," she thought. "Why, it is a Spiritualist paper. I should like to dip into the subject a bit."

She became so interested that her lunch-time walk was forfeited, and she had a scramble to get back to the office within the hour. Even yet, there was quite a lot more to read.

Later Gertrude settled down in her little home to finish reading this fascinating magazine. Having done so, she made a note of the local Spiritualist Church, and could hardly wait till Wednesday, in her eagerness to attend the next meeting.

Wednesday morning came, and Gertrude's clock called her up as it did every day, but somehow she felt a bit excited, and her mind at once went to the magazine she had read.

The day slowly wore away, and Gertrude set off for the Spiritualist Church. It proved to be just a hall to hold about 250 people, and was comfortably filled when she arrived. She felt a little strange and frightened, but was determined to go through with it. A hymn book was on her chair, and she found, to her surprise, that it contained familiar hymns. The congregation looked quite normal, healthy people. Soon a rather pretty woman mounted the platform, followed by a man, who announced her as: "Our speaker and demonstrator, to-night; and, on your behalf, I give her a very cordial welcome here."

A hymn that Gertrude knew well was sung, and then the medium gave a very sincere prayer, "exactly as a Methodist minister might have done." Another hymn, and actually a reading from the New Testament.

Gertrude was feeling quite at ease and homely; but thought the clairvoyance was sure to be a bit uncanny! The demonstrator asked the congregation to answer up quickly if they recognised those she would describe to them. She picked out a man, and described a woman supposed to be standing by him, who said her name was Elizabeth, and that she had "passed over" about five years previously, from influenza. The man said he recognised her as his mother.

"She says she was with you yesterday when you brought off that deal with Rogers, and is glad that you refused to drink with him. She is always with you, and will try to speak to you soon. Did that happen?"

"Yes; it is quite right, and I felt her presence at the time."

There were several more descriptions given and acknowledged. All seemed to easy and natural that you

couldn't possibly have felt afraid. However, Gertrude was not selected, and she felt quite disappointed, and resolved to go again on Sunday.

From now on Gertrude felt much more interest in life, and never felt alone. Her father, mother, sister and brother, who had died, seemed to be near to her these days. She never missed a service at the Spiritualist Church now, and one evening, to her joy, all the four were described to her, and they gave such a lovely message, telling her they were caring for her, and were glad that she was making such a good thing of her life. Gertrude was so happy that she was truly singing in her heart. She was beginning to know other people at the Church, and was familiar with references to "Guides," and "Controls," though she, herself, had never been conscious of either, other than her own dear people, but she knew that if one night she woke up to see a big Indian or negro, or, indeed, anybody standing by her bed, she would at once know it to be her "guide" or a spirit needing her help.

On the night that she received her message, Gertrude, happened to be quite alone in the house. However, she dropped off to sleep at once, and found herself having such a lovely dream about her "four," as she always called them, when she suddenly awoke to see a man with a scarf over his mouth standing at the foot of her bed. He looked so real—almost like a film crook. By his side she could see a sad-faced woman who began to speak very quickly, and said "Tell my Arty that I do so want him to go straight. Remind him of the promise he made me, and tell him that I am not dead; I am more alive than ever I was. We are helping him all we can, and he *must* go straight. Tell him I, his mother, have told you this, and my name is Phoebe Isabel Groom, and we used to joke about the initials making the word 'Pig.' " Then she vanished.

Gertrude certainly felt frightened, but knew that if she kept calm, she could probably give her nocturnal visitor a scare in his turn; so she grabbed her dressing-gown from the chair, and jumped out of bed. The man made a threatening step forward, and Gertrude gasped, "Wait a moment, Arty, I have got a message for you from your mother."

The intruder staggered. "How can you have a message from her?" he asked. She died in Canada three years ago. And how do you know my name?"

Gertrude persuaded the man to go with her to the sitting-room, gave him bread and cheese, and cocoa, and told him what she had seen, and the message she was to convey to him. Then followed a painful interval whilst this strong, rough man sobbed, and told how he had drifted into becoming a pilferer for the sake of adventure. His mother was a good woman, and by her deathbed he promised that he would give it up, and go straight. He had not kept his promise, but now would make a fresh pledge that he would keep.

He kept his word; became a respected member of the Spiritualist Church, and, to a chosen few, told his story.

Gertrude, by this experience, discovered that she was a medium. She developed her psychic gifts, and became a useful and happy demonstrator. Life ceased to be monotonous, and the hours were all too few for the work of comforting those who mourned.

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FRIDAY - - July 12, 1935

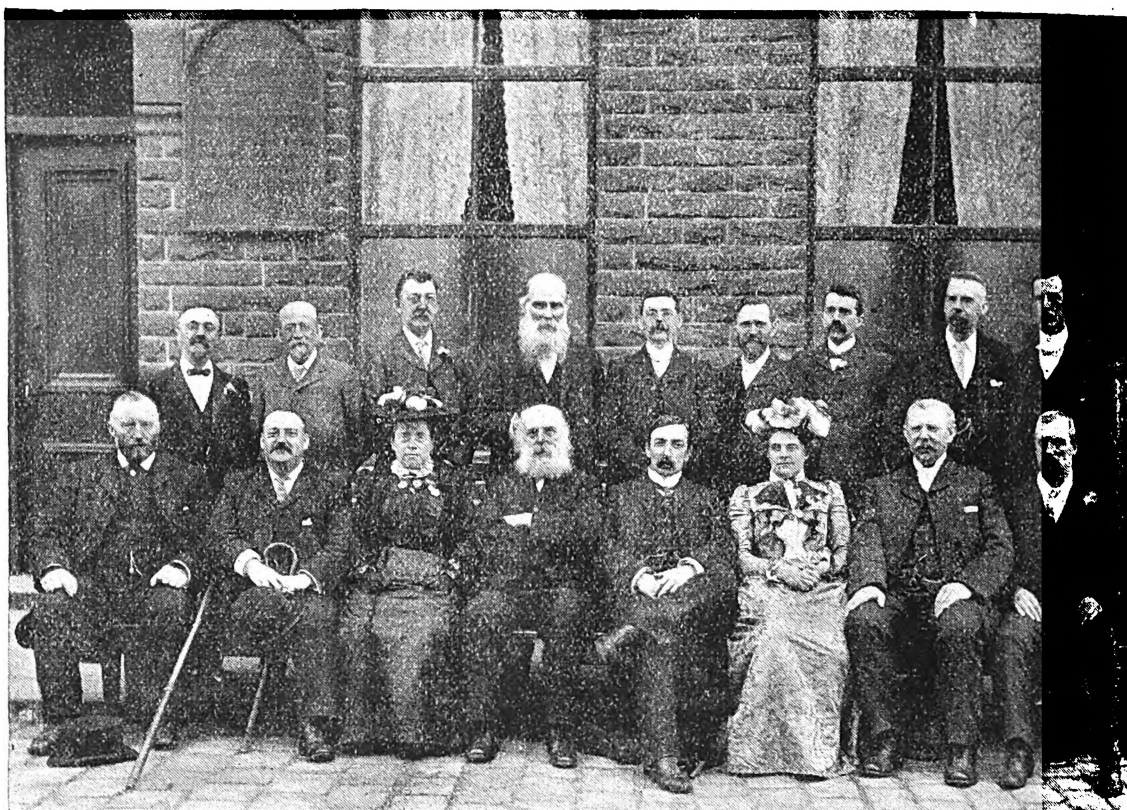
MOST UPRIGHT JUDGE

THE TWO WORLDS has been amongst the first to complain at the scant justice meted out to Spiritualists by the Law Courts in the past. We think it would be true to say that in past cases which have appeared in the courts it has been only necessary to mention Spiritualism, and it has not been difficult to see bias against us on that account. Last week, however, we appeared before the Lord Chief Justice, and for the first time Spiritualists can be satisfied with the treatment they have received.

The case was rather different to others, in the fact that the parties on both sides of the case were Spiritualists, but we admired the attitude of Lord Hewart when he said: "We are not concerned with the doctrine of Spiritualism or with the esoteric teachings associated therewith. We have been told that Spiritualism with these people is a religion. There is no difficulty about being tolerant of one's own religion. Toleration only begins when one is tolerant to the religion of another." We hope that sentence will live. There are many sects professing the same religion who are very intolerant towards one another because of a different interpretation of some text or some doctrine. Ofttimes sectarian differences have given rise to the slogan: "How these Christians love one another." And yet we are all children of the same Great Father, and there can be no gainsaying the fact that men who differ very widely may be equally sincere.

The Bishop of London tells us that he thinks the messages received by mediums may be due to telepathy, on the other hand, they might be due to the operations of the Man in the Moon, or to a deep depression over London. Why doesn't he tackle the problem, get positive evidence, and abolish these "may be's." May be's are the most uncertain things in the world.

Lord Hewart's remarks concerning tolerance might as well be applied to Spiritualists as to other people. There has been a tendency of late to split Spiritualism up into petty sects, each of whom may imagine that it has a grievance against the other. This ought not to be. A spirit of tolerance is an ideal for Spiritualists quite as much as for any other persons. There is plenty of room for difference



THE FIRST ELECTED COUNCIL OF THE SPIRITUALISTS' NATIONAL UNION.
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FRONT ROW: J. Whitaker, Hanson Hey, Mrs. M. H. Wallis, W. Johnson, J. J. Parr (President), Mrs. Stair, W. Greenwood (Treasurer), W. Harrison (Secretary).
Messrs. Kitson, Wilkinson, Featherstone and Sibson were the members not present in the group.

of opinion, and he would be very unwise who would attempt to stop it. Uniformity of opinion is probably the greatest curse which could fall upon humanity. It would be the end of all progress. Healthy differences are good, and are certainly for the good of the Movement, for truth has many facets, and no man can see them all. But at least it should be possible to be tolerant towards one another, which, in its application means, giving the other fellow credit for the same honesty and sincerity as yourself, and not resorting to mean and dirty tricks to discountenance his position. It is quite possible to be brotherly when you differ from one another. When the little boy was asked to define what was meant by a friend, he said "one who knows all about you and loves you just the same."

Even amongst the different sections which are growing up around the central truth of Spiritualism, there is no reason why its followers should not be mutually helpful and mutually respectful, even though they differ.

A careful reading of Lord Hewart's summing up, which we reproduce elsewhere, will show that there is still room for some improvement in this direction, and we hope the words of a non-Spiritualist uttered by the greatest legal authority in this country will not be without its effect upon the rank and file of Spiritualists.

We hope and believe that the S.N.U. having been thoroughly and honourably vindicated in court will not gloat over its victory, but will treat sympathetically those whose intemperance has brought upon them the trenchant remarks of the Lord Chief Justice.

One thing we can say in this case, and say with perfect truth, the S.N.U. tried every

possible means within its power, short of sacrificing its honour and character, to settle this matter out of court, and even up to the morning of the trial, the case could have been settled by the re-traction of the libels and the payment of out-of-pocket expenses.

The case has been an unsavoury one. It is no credit to Spiritualists that such cases have to come into court at all, and we hope that in future those who differ will find some more reasonable method of settling their difference without implications concerning honour and honesty.

JOANNA SOUTHCOTT

Brent Forth is the author of an interesting booklet on the views and teachings of Joanna Southcott (1s. 8½d. post free from 8, St. Stephen's Square, London, W. 2.)

Few characters had a more unusual career, and few were more the victims of scorn and derision, than Joanna Southcott. She believed her great mission to be the interpretation of the Bible. Brent Forth describes some of the experiences to which a sceptical world submitted this most remarkable woman, whose greatest drawback was her sex. In the eighteenth century femininity was a very serious handicap to all who aspired to leadership.

No doubt she frequently exceeded propriety in her statements about her mission; the study of her career and personality, by Brent Forth, is, none-the-less, a very sympathetic one, and suggests that Joanna Southcott, for all her idiosyncrasies, was the recipient of inspirations from beyond the pale of death.

TOPICS OF THE WEEK

The Church and Communication

We were not surprised to read the Bishop of London's indictment of Spiritualism, which is reproduced practically in full on another page. It was only a question of time before such an edict would be forthcoming. *The Two Worlds* has often expressed the views that the public first, then the Ministry, and lastly the Bishops would acknowledge the facts of Spiritualism. Our prediction is well justified, as the case of the London diocese shows.

Widespread Activity

The Bishop alludes to the fact that Spiritualism is "raising its head" in his diocese, whereas, had he been alive to its activities, it has for many years been a great movement in Central London. The general public eagerly responded to Spiritualist Societies which engaged the Queen's Hall, the Albert Hall, and other historic meeting-places, for services of a Spiritualistic type. The Albert Hall has many times been the venue of densely-packed and enthusiastic Spiritualist meetings. Sunday after Sunday, the Queen's Hall has been thronged by thousands of Spiritualists. Smaller meetings, promoted in all quarters of the Bishop's diocese, have attracted tens of thousands more. Several of our Societies within the diocese have subscribing memberships of more than 1,000; one with a subscribing membership of some 3,000. The Bishop appears to think that the movement is just fighting for recognition, whereas it is already as well founded in public affection and interest as many of the ancient denominations.

A Cool Statement

The first impression one gathers from the Bishop's pronouncement is that it is of a fairly temperate nature. Gone are the days when those in high places in the Established Church stormed and raved against our Movement, giving free rein to prejudice, ignorance and what we have reason to suspect was nothing short of jealousy. The Bishop delivers himself in a cool, dispassionate manner, as though he were in some doubt as to how his statements would be received. He is to be congratulated on his temperate language, but it is a pity—a great pity—that he knows so little about the subject.

No Doubts

At the same time, the Bishop argues his case in no uncertain voice. We have a clear and definite injunction to the effect that the clergy are forbidden to use the Church premises for Spiritualistic activities. The mailed fist appears there. We are told that the Church discourages Spiritualism in every possible way. That is a distinct reminder to those who have developed Spiritualistic sympathies that the Church is not prepared to tackle the subject. The Bishop makes his meaning clear, for all his temperateness.

Why the Bishop Spoke

Now, if we lift the veil from this pitiful controversy, it would reveal some interesting things. There is no doubt, for instance, that the Bishop's indictment is a direct outcome of the Round Table Conference of clergy and Spiritualists, called with a view to find a basis for future co-operation. It was their intention to promote meetings up and down the country which the clergy would address, describing their quest for truth in this domain. Those meetings will not be promoted, if the Bishop has his way. What will the clergy say? Their position is unenviable. It is the old struggle between truth and tradition. We refrain from further allusion to the Bishop's statement, because we think it is well answered—and from the clerical point of view—by the Rev. Maurice Elliott and the Venerable A. F. Sharp. Spiritualists, however, will know precisely what weight to place on the Bishop's experience when he explains spirit communication on the grounds of thought-transference. That is absurd; and betrays that the Bishop doesn't know what he is talking about.

Name, Please?

The *Christian Herald* is working up rather an infamous reputation amongst those who are lovers of truth and justice. We have repeatedly challenged it to make good its wild assertions concerning Spiritualism. It has never dared to face those challenges. It does not matter how serious the charge, nor how definite the challenge, the paper dare not do other than run away. So when we read an unsigned article, full of further abuse of Spiritualists and mediums, we are in no mind to take what it says without submitting it to careful inquiry. The *Herald* last week devoted two columns to an anonymous contributor, who said:

I was recently making a journey into the country, to speak. There was only one other passenger in my compartment. I asked him what was his mission, and he told me that he was the assistant medical superintendent of a large and well-known lunatic asylum. I asked him if he could say, with any certainty, what was the principal cause of mental derangements. He thought for a moment, and then said: "Spiritualism, undoubtedly."

We say quite frankly *we do not believe* this statement. No medical superintendent would make it. So far removed is this allegation from the actual facts of the situation, we believe the story was deliberately concocted, and challenge the *Herald* to give us the names of correspondent and medico. Of course it won't. The *Herald* is getting a dab-hand at making statements, but it will be sorely deceived if it thinks this bluff will convince any intelligent readers.

An Excellent Book

From far Tasmania comes a copy of the *Mercury*, containing an excellent review of Mr. Linsay Johnson's book, *The Great Problem*. (15s.) The review says between the extremes of believers and sceptics there exists a very large body of men and women who are willing to see proofs and hear reason, and it is to this great class that Mr. Linsay Johnson makes a strong appeal. We agree.

MARYLEBONE

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

Wednesday, July 17th,

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

Thursday, July 18th,

At 3-30, Psychometry, Mrs. Helen Spiers.

Friday, July 19th,

At 7-30, Clairvoyance, Mrs. Hirst.

NORMAL LECTURES.

Tuesday, July 16th, at 8 .. Mr. H. ERNEST HUNT.
Subject: "The Meaning of Eden."

TRANCE LECTURES.

Thursday, July 18th, at 8 .. Mrs. BARKEL.
Address by "White Hawk," followed by questions.
Subject: "The Garden of Eden."

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Tuesday, July 16th, at 3 Mrs. Helen Spiers.

At 7-45 Miss Lily Thomas.

Thursday, July 18th, at 7-45 Mrs. Helen Spiers.

Friday, July 19th, at 3 Mrs. F. Kingstone.

At 7-45 Mrs. Kingsley.

Private Sitzings 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. Morrel, Mrs. Helen Spiers, Miss Lily Thomas and Mr. Thomas Wyatt.

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BEYOND DEATH

Too Eager Anticipation of the Next Life
is Unwise

says HORACE LEAF

THE mere fact that spirits assure us that their world is superior to ours is not proof that what they say is true. If we are "as much spirits now as we ever shall be," we ought to contain faculties and powers which indicate that our next state will be better than this one. It is irrational to believe that by the act of dying anyone takes on absolutely new qualities. It is more reasonable to believe that by withdrawing from matter we free ourselves from an encumbrance that restrains our spiritual powers. This is exactly what spirits maintain.

People who have had "out of the body" experiences during their earthly life report such modifications as this implies. They state that time, space, matter, motion and apprehension and their general reaction to the new environment conformed with spirit teachings.

The World Beyond

There is one remarkable experience which often befalls those who temporarily leave their bodies. It is what may be termed extasy, or spiritual illumination. This has also been a fairly common experience with very religious people who have never left their bodies during earth life.

It appears, then, that the after-life differs from this life both quantitatively and qualitatively, but in the direction of progressive change, not absolute difference.

One of the best ways of forming an idea of how the beyond may be an improvement on our present environment is to find out our earthly limitations.

Undoubtedly, motion is a grave restriction, due, of course, to the nature of matter. Matter is so impeding that mankind has sought ways and means of overcoming these impediments, and, as a result, many mechanical devices have been invented, including the railway train, the steam engine, the motor-car and the aeroplane.

Our Sense of Restriction

In much the same way devices have been constructed to supplement human senses. The telephone extends our capacity to hear; the telescope and microscope and television have increased the power of our eyes; the radio supplements the power of the human voice. Such inventions show that man's mind is greater than his body, and that he naturally wars against the world and the flesh, which cribs and confines it.

Owing to this sense of restriction, we are apt to overrate anything which tends to better self-expression. Language is a case in point. Some people have regarded this as coterminous with the human mind, as essential to its intelligent existence.

Undeniably, language is a wonderful means for the receiving and disseminating of knowledge; but, whilst it is among our greatest advantages, it is also one of our gravest limitations. It can disguise as well as reveal truth. It can confuse as well as make plain, and it can actually defeat its own end by cutting

one mind off from another, as anyone will realise who finds himself in a country the language of which he does not understand. So decided are its limitations that many religious geniuses have repeatedly warned us against it. Even Jesus pointed out how deceiving and harmful it can be.

Although we may not understand a foreigner's tongue, we can understand his mind in this way—no matter how he speaks, he is capable of thinking the same as ourselves. The ideal mode of communication would therefore be telepathy.

All Psychically Endowed

Nature, apparently, does not intend us to use this method extensively on earth, but we have sufficient evidence to justify the belief that every man, woman and child have the telepathic faculty latent within them.

Doubtless, the chief argument against the general use of telepathy is that it might reveal too much. But it might also make us careful about the thoughts we harbour, and thus improve the mental, moral and spiritual tone of mankind.

That is exactly what it seems to do in the spirit world, where it is said to be the normal mode of intercourse. Thus we have evidence that owing to this factor alone the next world must be better than our world.

That we are destined to use this faculty some time or other, is shown by the history of telepathy. It is active among both the civilised and uncivilised. It is evidently not a vestigial faculty, as we can stimulate it to as high a degree of efficiency among westerners as among savages. That it is not rudimentary is revealed by this equality everywhere.

A Profound Discovery

If it is more active among those of primitive culture it is because they have less to attract their attention, and the subconscious, wherein the faculty seems normally to reside, is not so definitely cut off from the consciousness. One can, therefore, reasonably suppose that it is a faculty awaiting a suitable environment in which normally to act. This conforms with spirit teaching.

In view of these facts, it is not too much to say that Spiritualism has made a profound discovery regarding one of the factors which make existence in the beyond much better than existence in this world of ours. Spiritualism is therefore a revealer of spiritual realities in a way that no other religion has been, for the scientific discovery of telepathy must be attributed to the inspiration of Spiritualism.



Horace Leaf

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MEDIUMSHIP IN THE PAST

Spiritualism stands in a curious position to-day. Voices which have, in former times, proclaimed it as corrupt, now whisper that there may be "something in it." Modern Spiritualism has had many antecedents, all of which shared our past tribulation and our present popularity. Our contributor argues that the time has come when the Church should wake up to its own Spiritualist past and admit the facts it has ignored for so long.

By JAMES LEIGH

THE discussions that have lately taken place between certain Spiritualists and clergy, with a view to working out some basis for co-operation, recall to mind that psychic phenomena have always formed a background to religion. History repeats itself. Mediumship, we know, is nothing new; and from time to time in the pageant of humanity it has been of outstanding interest to science, to religion, and to the common people.

Each has tried in its turn to adapt psychical faculty to its own ends. The Churches attempted to "corner" it, but unsuccessfully. Such science as there has been in the past has occasionally applied itself to the subject, declaring that only the scientific mind was capable of treating it. But science, too, was unsuccessful in establishing a monopoly, and the enthusiasm gave way to scepticism, the scepticism to ignorance.

Even the common people professing no qualification other than a growing curiosity, have taken mediumship into their own hands, only to find out that it escaped them when they thought they had captured it.

A Hoary Past

The story of mediumship is, in fact, as old as humanity, because—if the truth were recognised—mediumship is latent in the human personality. As long as there are humans there will be outbursts of psychic phenomena.

So it is not surprising to discover Spiritualism, in some simple and rudimentary form, in the earliest records of practically every department of thought. Thus the Rev. Edward Langton has been investigating the psychic content of the Christian religion, and has not found it wanting. The result is that in *Supernatural**, the first instalment of a most elaborate inquiry, we have abundant evidence that the facts of Spiritualism were familiar to hosts of early Christians.

A study of this work convinces one that the Church, as an institution, has experienced all the various moods which beset individual inquiries in this line of research. It has admitted a slight interest. It has become obsessed. It has fought for a monopoly (and won, as in the case of the Roman Catholic section). It has uttered a quiet warning. It has thundered against us, and, after a further interval, it has begun to betray a growing interest again. For certain communities, like certain individuals, cannot make up their minds about Spiritualism.

*Rider, 383 pp., 15/6, post free from *The Two Worlds* Bookshop.



JAMES LEIGH

Jesus Knew the Spirit World

This book is devoted to the Spiritualism of the Middle Ages—a time of great trial for all who were possessed of psychic faculty. It was then that Church and State united in powerful opposition to any outbreak of phenomena associated with the unseen.

Going back still further, we find that the religious views of primitive people were highly coloured by the conviction that they were surrounded by a cloud of unseen witnesses. So ancient is the subject that I should not be surprised if the God idea was not preceded by the notion of watching spirits.

Mr. Langton says that when Spiritualism in its ancient forms is properly understood it will be admitted that the evidence is conclusive that

Jesus and all the leading figures in the early Church were convinced believers in the existence and activity of good and evil spirits. They held that spirit operations count for much in the life of mankind. . . . Those who first expounded and formulated Christian teaching had no shadow of a doubt concerning the real existence and continual activity for good or evil of beings in the spirit world.

Weakness of the Church's Position

The author is intelligent enough to see that no wholesale dismissal of modern mediumship can be justified by the modern Church. The attitude of the Church to present-day psychic phenomena cannot but influence the attitude of the world to ancient experiences of a kindred nature.

If the records of the trained observers of the S.P.R. are discredited, then the hearsay of the New Testament, beautiful though it is, has no weight at all. Psychic phenomena have always been. If they are subconscious figments and pretences to-day, they must always have been so. However, the early observers do not impress us by their mode of investigation. How much more liable to deception and error was the pious writer of the Fourth Gospel than the author of *Human Personality and Its Survival After Bodily Death*!

An Impartial Survey

He concludes by giving us a well-informed and impartial survey of the Spiritualism of to-day. His own position in regard to this is one that withholds judgment, for though he is impressed by the case advanced on behalf of our Movement, he is seriously distressed by the scandals which have occurred within its orbit.

To me this province which Spiritualism has reintroduced—a subject of great antiquity—is like a mine that has been opened and promises to yield sound material. But it is a treacherous business. Some of the hands employed in the work reported results which were not well founded, and consequently the whole project has fallen into disrepute. Others have called for attention; but, because of the conduct of their workmates, their claims have been accorded little serious examination. The mine is, however, still being worked. Certain seams have already been opened up. Their product has been placed on record. It cannot be explained away.

More Rubbish than Quality

But a great deal of rubbish has still to be disposed of before these seams can be adequately exploited. In every mine there is more rubbish than quality. The earth has to be removed, and even when we get to the seam, the riddle has to be employed, and further dross removed.

So it is with Psychic Research. The inquirer whose zest wanes before the great mass of waste material may find, almost too late, that he has taken the step of Christianity, and abandoned the quest out of sheer laziness, leaving a valued domain unexplored.

An ounce of fact is worth a ton of speculation—surely the present position of the Church in respect of survival proves this—but is it reasonable to expect that we should get it without effort? That is my justification of Psychic Research.

ADVENTURES OF A PROPAGANDIST

Things Heard on the Bus

By W. G. HALESTRAP

IT is generally remarked that people are growing materialistic. I have been inclined to believe it. Upon bus and train to fill Sunday or other engagements, I often hear conversations of my fellow travellers. I am prone to think that whilst there may be a certain amount of sitting upon the fence, Spirituality is neither dead nor sleeping.

Deep in the mentality there is an analysis going on which gives rise to eventual expression; and in most people keen desire is sensed, if not an entire refutation of the old ideas.

"The Parsons' Bus"

One Sunday a bus conductor remarked: "You haven't caught the Parsons' Bus, to-day, sir!"

"Parsons' bus? Never heard of it" said I.

"Oh," he replied, "the 4-30 is often 100 per cent. preachers; and if any of us fellows ever had any hope of getting to heaven it would be squashed by hearing of the many and alternative and contradictory routes to reach heaven. If a gave all I heard and thought, the lunatic asylum would be my destiny. Sometimes there is a heated debate, and I wonder if any of them fellows have for text, 'love, peace, goodwill.' I don't know how to size such mobs up."

Recently, in another bus three men just behind me were discussing something, when one asked: "What is sin?" In reply to the remark, "it was a sin."

Almost at once six or seven of us tumbled into the discussion. Bibles, world histories, etc., were resurrected.

"What right had Moses to make laws for us, and say what was a sin—i.e., enforce his opinion?"

"—and more fool we," said another, "for taking notice of him."

In all, a broad conception of life was evident in most. I quoted part of a verse in our Hymn 3 and there was practically unanimous agreement regarding its sentiments.

Received in Silence

Another Sunday I felt somewhat drawn to a man on the bus (as he afterwards confessed he was to me), neither spoke, nor even nodded—just glanced.

But, as I boarded the return bus, there he was. I said: "Good evening; here we are again." Whereupon he remarked I came from the same village as himself—i.e., London. We shook hands, and after a pause, he presumed I was on the Master's business. Thereupon I asked if he had been to an area that housed a C. S. Church. His reply was in the negative. He had been to the Holiness Mission.

I returned the compliment, and stated that my venue had been the Spiritualist Church.

I have been in many chilly blasts, though never in the vicinity of an iceberg; but the barrier caused by either could not be more pronounced than the silence following my assertion of faith. I allowed him to speak first, and, incidentally, get his breath.

(Continued at foot of col. 2.)

"FLOWER MEDIUM'S" DEMONSTRATION

—But Opinions Still Divided

AT the Sutton Spiritualist Church, on Thursday, June 20, nearly 200 people witnessed the phenomenon of flowers, through the mediumship of Miss Hilda Lewis.

The medium was taken to a small room (the president, Mrs. Levitt, and two ladies, not members of the Church, accompanied her). There she disrobed, and her clothing was thoroughly examined; the simple seance clothes she wears were unpacked, examined, and handed to her by those who were watching, and, in due course, she was conducted to the platform by those who had been with her throughout.

After the medium had gone into trance, we saw her bend slightly forward in her chair. She turned half-way round, so that her back was showing to the congregation. There we saw a slight billowing of the coat, which very quickly grew larger and presently—gradually, from her left side proceeding round her waist into her lap—were propelled ten pink and two red roses, some cornflowers, and a bunch of violets.

The flowers and foliage were wet—but fresh, as if just cut from a tree—not a petal crushed or bruised; the perfume from them was exquisite.

FLORENCE LEVITT.

Note.—In giving publicity to the above, it is only fair to add that "The Two Worlds" has received a large number of reports, written in equally confident strain, returning verdicts of an entirely negative character. Several readers do not hesitate to allege deliberate fraud. In view of these doubts, and the unusual nature of the phenomena in question, we present the report without comment.

(Continued from previous col.)

Then he said: "You know there is much I admire in some (with emphasis) of your people and what they teach, but they omit the Holy Spirit, the chief factor of the Trinity."

"You are wrong, my friend," I replied. "We do not individualise or personify Holy Spirit, because we know they are plural."

We discussed "holy," "spirit," and their implications, which could never be narrowed to a unit.

"What does Saint imply? Holy?"

"They are; or at least all but a fraction under 100 per cent., are certainly spirits—i.e., disembodied spirits."

"What about your Sainted Mother? Isn't she a holy spirit?"

"I must say yes; but not the Holy Spirit."

"Well," I replied, "I regard my mother as a holy spirit, without reservation."

Our parting came too soon. We shook hands, and he added "Pleased to have met you." I reciprocated; and if he is not converted, I trust he is beginning to rub out the dust from his eyes.

Bus gossip, some may say; but, like Shakespeare's rose, it has the same perfume whatever you call it.

It's sowing seed on the probable good ground to be found sometimes even upon the wayside.

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Count H. Csaky-Pallavicini

In addition to supplying the book free, each person who writes at once will also receive a copy of Prof. Knowles' Self-Analysis Chart, as well as a comprehensive character delineation. Simply copy the following verse in your own handwriting:

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LIFE AND VIBRATION

LIFE itself was expressed in vibration, said Mr. E. A. Keeling, of Liverpool, speaking last week at a group conference in the National Spiritualists' Church, Hawkshead Street, Southport, on "Life and Vibration."

They, as Spiritualists, were endeavouring to discover something of the vibration that was necessary in securing communication, he said.

Incidentally, Mr. Keeling, said that Spiritualism was a word that was not altogether welcome among scientists. This question of vibration was being laid bare for them by the scientists of to-day.

As Spiritualists, they were more interested than anyone on earth in the spiritual and religious side of this, and should grasp the whole of this information and bring it into their research circle in order to find out from the spirit people what they had to do. Those who were "mediumistic" knew well that if they got an antagonistic influence in a meeting, when someone was vibrating on another range, that antagonistic vibration could cause a lot of harm and impede the phenomena very considerably. This question of vibration had something to do with the condition in the seance room.

Our very bodies were in a state of perpetual vibration, and there was no such thing as rest for man, he said. He instanced the keyboard of the piano. In music they had a simple illustration how vibrations started in a low number, and increased until they got so high that the number was enormous.

EXCEPTIONAL CLAIRVOYANCE

MR. GEORGE DAISLEY is a welcome addition to the ranks of the younger clairvoyants and at the British College of Psychic Science, on July 3rd, gave excellent proof of his clairvoyant and clairaudient gifts to a large audience.

His ability in receiving both christian and surnames is exceptional, and his following messages were related to those who were said to communicate.

To one of the audience he spoke of a photograph of the communicator, which had been moved to another room that morning in order that it could be seen better and oftener, and he was thanked for doing this; to another, it was indicated that the "other side" friend knew that she now carried an article belonging to this friend in her handbag, in order to have a closer contact; another was thanked for retaining a chair which the spirit had used in life, and which he said he still used freely.

These and many other messages were well recognised and approved. Mr. Daisley has a pleasant approach to his audience, and is free of the mannerisms which often irk listeners, and, with care of his gift should soon be in the front rank of our valued platform demonstrators.

Voices for References

SEVERAL records of the voices of persons now living have been made by the International Institute for Psychic Research.

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JUDGE'S SUMMING-UP

(Continued from page 446)

conduct of the Defendants concerned up to the very moment when the Jury give their verdict, and if you believe—it is a matter for you—that the attitude of one, at any rate, of the partners in the Hillside Press is the attitude of a person willing to wound but afraid to strike, willing to injure as far as he can, but not to stand the racket of a plea of justification, you are entitled to express your view of that kind of behaviour in the sum which you assess.

It is all very well to suggest to you that the *Psychic Gazette* is a paper with a limited circulation; so perhaps is the field of Spiritualism limited. What could be more injurious to a body seeking to obtain a status as an Association propounding the doctrines of Spiritualism, and protecting them, than a gross libel appearing in a paper devoted to that topic to the exclusion of all others, and having a circulation amongst the very persons among whom it was important that the Plaintiffs, if they could, should stand well?

It was urged yesterday that this is not the first time these Plaintiffs have been attacked. Evidently, it is not. But what is the conclusion? We know that up to the Autumn of 1933, these Plaintiffs, who evidently desired peace and not war, were holding their hands, and they thought there was to be no more trouble, no more lies told about them, at any rate in that quarter. But it is then that this last attack comes, in February, 1934, accompanied by the circumstances of aggravation, of which you have heard. Why should you turn then, if you had not turned before? Have you heard of the last straw, the climax, the breaking-point? They say: This is too much. Now we must, reluctantly, issue a Writ and have ourselves vindicated by the verdict of a Jury.

I do not think I need say anything further. I will ask you to consider these two matters separately. So far as Mr. Lewis is concerned, there is no difference: he if one of the Joint Defendants. He has chosen to put on the Record a plea of justification. He is not here to support it. You may think that there was here an intention to smash the Plaintiff's Association, to hold it up to contempt, and to break it.

The Jury Retires

Now, Members of the Jury, the amount of damages in the one case, as in the other, is a matter for your complete discretion. You ought, may I say, to award such a sum as will make it plain to everyone concerned that there is not a word of truth in any one of these grave charges, and you may think it right, especially with regard to the second libel, the libel of 1934, to indicate your sense of this kind of damaging attack.

(The Jury retired at 11.34 a.m., and returned into into Court at 11.56 a.m.)

ASSOCIATE: Members of the Jury, are you all agreed upon your verdict?

FOREMAN OF THE JURY: Yes, we are.

ASSOCIATE: You have written your answers to his Lordship's questions?

FOREMAN OF THE JURY: We have.

THE LORD CHIEF JUSTICE: The answers are: £500 in first libel; £1,000 in the second libel.

Mr. GORMAN: My Lord, arising out of that Verdict of the Jury, I ask for judgment for the sum of £500 in the first libel, and £1,000 in the second libel against *The International Psychic Gazette* Limited.

THE LORD CHIEF JUSTICE: Yes.

Mr. GORMAN: I also ask that your Lordship will grant an Injunction, as claimed, against the Defendant John Lewis, and against the Defendants, *The International Psychic Gazette*, on the grounds, my Lord, that their conduct throughout a long period manifested a clear intention to repeat these libels, and unless they are restrained, it is the fear of the Plaintiffs that there will be a repetition of these libels.

THE LORD CHIEF JUSTICE: I give judgment, as asked, for the damages awarded, the same damages being given against *The International Psychic Gazette*, Limited, who have not delivered a Defence. I am not satisfied that this is a case for an Injunction. No doubt there have been these libels in the past. I have no evidence before me of any threat of any kind since February, 1934, and it is to be hoped that after the result of this trial is known there will be no further persecution of the Plaintiffs.

OUR JUBILEE SURVEY

Owing to pressure on space, Mr. George F. Berry's article on Spiritualism during the Silver Jubilee era is unavoidably held over till next week.

PSYCHIC EXPERIENCES IN SLEEP

I have been very interested in Austin Jones' "What Happens When You Sleep," in *The Two Worlds*, following one or two personal experiences of my sister and myself.

Before I knew anything of Spiritualism, I travelled in sleep state, and conversed with friends on the other side. As far back as August, 1914, I had a wonderful experience. When asleep I met a friend who had passed on the previous May, and who after a lengthy conversation which I remember in detail, told me she had come to help a friend who was then about to pass away. This friend, though not well, was not known to be so near death. This dream took place on Saturday night, and on the following Friday the friend passed away—on August 7th, 1914. He was a very nervous man, and this young friend was loved by him. I believe it was God's love manifesting to make his passing easy.

I have had various times given me in sleep state. My mother passed away over 40 years ago, and I can scarcely remember her; but about two years ago, I began meeting her at night, and talking with her. She was always robed in amethyst colour, and jewels.

By the end of January, 1934, a little daughter was born to my niece, who only stayed with us eight days, and although seemingly healthy, passed out suddenly. On the night of her passing, my mother appeared all robed in white with the little one (her great grandchild in her arms), and these were the words she said: "You must not fret for her. I have her safe with me."

I have not seen my mother since 18 months ago. Was there a connecting link in my mother's colour of dress and the passing of the baby? Did she foresee what was to happen in February, and wore the colour of the stone for that month, and having received her jewel, was robed in white. I, myself, believe so. The baby died February 7, 1934.

I had an uncle who passed over about 14 years ago at the age of 87. A year ago he appeared, and showed me some beautiful work he was doing, as he said: "from fish bones." The beautiful work shone, showing all the phosphoric lights. In fact, in my sleep he made me a gift of these treasures. A friend I was relating the stories to told me that abroad flowers and wreaths are made of fish bones treated as he showed me. (I did not know this.)

In the March of this year, I contacted a lady several times wearing a beautiful brooch with lovely lights shining, and far superior to any mother of pearl, in fact, resembling my dream vision. One day, although a stranger, I questioned her about this brooch: she said it was a gift given her 20 years ago by a friend who had been abroad, and was made by polishing and preparing fish bones. My uncle was a farmer, so why he should be doing this work I do not know.

The beginning of 1934 I was having tea at my sister's house one very wet Sunday, on my way to Church, at Wood Green. She said to me: "I had a strange dream about your Church last night. I dreamt when you arrived there all was packed up and in confusion, and the president missing." When I reached Church (I was vice-president), I found our president very ill, and on the Tuesday he passed to the higher life, and shortly our Church disbanded. This sister, too, has known when earthquakes, etc., have taken place.

83a, Topsfield Parade, (Miss) F. E. PORTER.
Crouch End, W. 8.

SEANCE ROOM ILLUMINATION

I have sat in dark circles for a few years, and find that darkness is conducive to spirit manifestation. Not only can materialisation take place more easily, but the appearance of psychic lights and balls of magnetism is made possible. I have witnessed the most wonderful of luminous phenomena. Pillars of light stretching from ceiling to floor. Cigar-shaped spikes of light as if balanced upon a sitter's head. Sheets of light for all the world like the flat effect of light upon glass. The balls of magnetism were as big as a melon and the guide of the circle explained that a process of extraction of magnetism was taking place when these lights were seen, and that, from one sitter to another. Universal light pervading the whole seance-room to be seen by all and yet the sitters could not see each other. Thirteen sitters vouched for the presence of a light; but one admitted that she failed to do so.

Millingham, WILLIAM P. COOPER.

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DEAFNESS



Deafness is robbing you of most of the joys of life. It is sapping your vitality, spoiling your social life, handicapping you in business, keeping you in the background. You might as well be living on a desert island—for deafness makes you feel right "out of it." You'd give anything to be able to regain your hearing; to hear the ticking of a clock; to be able to go to the "talkies"—and enjoy them.

Of course you would—for hearing is a precious possession. But, you say, you have been deaf for years. Those terrible head noises, too, have been making life a nightmare. You are sensitive. You do not wish to advertise your disability with earphones, ear trumpet and other unsightly aids.

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That coating of lime, that muddy mass represents SOME of the mineral impurities of your water supply. The others you have swallowed, according to time and circumstances, induce or aggravate Rheumatism, Rheumatoid Arthritis, Gout, Stone and Gravel, Dyspepsia and Constipation. They stiffen the joints and blood-vessels, impede the circulation, ossify the body, and so bring on premature old age. The Gem Still is a handy apparatus that makes water absolutely pure. It would be immensely valuable to you. Recommended by Physicians and Health Culturists. Learn what the *Lancet* says of the Gem Still. Booklet free. **THE GEM SUPPLIES CO. Ltd.** (Desk T.W.), 230, Borough High Street, London, S.E.1.

TRUE SKIN CURE

I hereby claim that my Regd. True Skin Cure Domino Brand Ointment is the best on earth, and offer to test it against any other for £100. Failures with puffed-up nostrils astounded with one dressing, many cases being cured in a night as if wiped away with angels' hands. This grand old specific must not be classed with disappointing patent medicines. Whatever skin it touches curing begins: you feel it exhilarating, soothing, cooling. Cruel burnings and itching gone. The same True Cure made by the same man for 45 years with amazing success in most hopeless cases of Sore Legs, Eczema, Lupus, Psoriasis, Children's Eruptions, Dermatitis, Pimples, Boils, Blackheads, Abscesses, Chilblains, Burns, Piles, Insect Bites, and Skin Trouble. Counter case crammed with letters testifying success. 1 oz. 1/3, by post 1/6; 4 oz. 3/-, post free. Posted by return privately packed. "Skin Hints" Booklet Free from Maker, **JOHN A. CAMPBELL, Skin Expert.** "Learnanoak," 1, St. Andrew's Drive, Glasgow, S.1.

DEPENDABLE ADVERTISEMENTS

Every care is taken to safeguard the interests of readers by effective supervision of advertisements submitted for publication in *The Two Worlds*.

Implicit faith may be placed in these advertisements, but should any reader have cause for complaint, we should be immediately informed.

Please Mention "The Two Worlds" when communicating with Advertisers.

"THE TWO WORLDS" is obtainable (2d.) weekly, from your Church or Newsagent.

Church and Society Announcements

The Britten Memorial.

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

The Spiritualist Library and Investigation Centre for the North.

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

GROUP SEANCES (Limited to 10 Sitters) Seats must be Booked.

WEDNESDAY, July 17th, at 7-30, Mr. Roy Morgan.

THURSDAY, July 18th, at 3 and 7-30, Mrs. B. Harris, D.N.U. (Chester.)

FRIDAY, July 19th, at 3, Mrs. Helen Hughes.

MONDAY, July 22nd, at 3, Mrs. Helen Hughes.

TUESDAY, July 23rd, at 7-30, Mrs. Helen Hughes.

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 Seances and Private Sittings.

TRANSFIGURATION SEANCE. TUESDAY, July 16th, at 7-30. Mrs. E. F. Bullock.

LECTURES.

FRIDAY, July 12th, at 7-45. Mr. J. M. Greenwood, "Astral Projection," FRIDAY, July 19th, at 7-45. Mrs. Helen Hughes. "A Few Psychic Experiences."

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

(3 minutes from Angel Tube Station.)

SATURDAY July 13th, at 8, Psychometry, by Miss D. Fisher.

SUNDAY, July 14th, at 7, Address and Clairvoyance. Miss H. LEWIS. (After Circle.)

TUESDAY, July 16th, at 8, Psychometry by Mr. R. R. Thornton.

THURSDAY, July 18th, at 8, Clairvoyance by Miss G. C. Butcher. (Of Northampton.)

FRIDAY, July 19th, at 7-30, Healing (Free).

SATURDAY, July 20th. Psychometry by Miss G. C. Butcher.

SILVER COLLECTION AT ALL MEETINGS.

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

SATURDAY, July 13th, at 8, Open Public Circle.

SUNDAY, July 14th, at 11 and 3, Open Circle, at 6-30, Mrs. M. CANNON.

MONDAY, at 8, Clairvoyance.

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

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

SATURDAY, July 20th, at 8, Open Public Circle.

SUNDAY, July 21st, at 6-30, Mrs. HELEN HUGHES.

Collyhurst National Spiritualist Church,
Collyhurst Street, Manchester.

Sunday, July 14th, at 1-45, Lyceum.
At 3-15, 6-30, and 8,
Mrs. SHERRAN.

Monday, at 3 and 8, Mrs. Case.

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

Wednesday, at 8, Mrs. Gardner.

Thursday, at 8, Private Circle.

Sunday, July 21st,

Mrs. LANGFORD.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.
(Three minutes from Madame Tussauds.)

SUNDAY, July 14th, at 7, Trance Address by "Hi-Wong," through the mediumship of Mr. P. ANNAN MOIR-ANNAN, B.Sc., following by a Demonstration of Clairvoyance by Miss ROSE JACKSON.

WEDNESDAY, July 17th, at 8, Mr. Aftab-Ud-Din Ahmad (Iman of the Woking Mosque) will speak on "The Muslim Conception of the Hereafter."

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, July 14th, at 6-30, Mr. M. BARBANELL, Address. Mrs. EVELYN THOMAS, Clairvoyance.

TUESDAY, July 16th, at 3-15, Mrs. Hillier Smith, Psychometry. At 8, Mrs. F. Kingstone, Clairvoyance.

THURSDAY, July 18th, at 8, Mr. Edmund Spencer, Clairvoyance.

FRIDAY, July 19th, Healing Free. Apply Church Officers.

SUNDAY, July 21st, at 6-30, Mr. HANNEN SWAFFER, Address.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, July 14th, at 7, Address and Clairvoyance, by Mrs. GRACE NEWTON.

Every MONDAY, from 6 till 9, Free Healing.

WEDNESDAY, at 7-45, Service, Short Address and Clairvoyance, by Mr. Keith.

Every THURSDAY, from 3 till 6-30, Free Healing.

Mr. Keith interviews Daily 2 till 6. Open Circles, TUESDAY, at 7, and FRIDAY, at 3.

NORTHERN

Manchester Society of Spiritualists
38, Maskell Street.

Sunday, July 14th,

At 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Members.

Monday, at 8, Mr. Wainwright.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. Williams.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Longsight National Spiritualist Society,
Shepley Street, Longsight.

Sunday, July 14th,

At 2-30, Lyceum.

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

Monday, at 8, Open Circle and Healing.

Mrs. Baker.

Tuesday, at 8, Mrs. Wilcott.

Thursday, at 8, Mrs. Ford.

Saturday, at 8, Open Circle.

Mrs. Beeman.

Sunday, July 21st, Mrs. PURVIS.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street

Saturday, July 13th,

Open Circle. Mrs. W. Davies.

Sunday, July 14th, at 2-45, Lyceum.

At 6-30 and 8, Mrs. JOHNSON,

of Bolton.

Tuesday, at 8-15

Open Circle, Mrs. Gershon.

Thursday, at 8-15, Mrs. Cooke.

Saturday, at 8-15

Open Circle, Mrs. Diggle.

Sunday, July 21st, Service.

Liverpool Spiritualists' National Church,
14, Daulby Street.

Sunday, July 14th,

At 3 and 6-30, Mrs. E. CHRISTIE.

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 21st,

Mrs. N. BATES.

Group and Private Seances arranged on application.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

MONDAY, July 15th, at 3 and 7, Miss George. TUESDAY, July 16th, at 3, Mrs. Bateman.
 MONDAY, July 22nd, at 3 and 7, Mrs. Redfern. TUESDAY, July 23rd, at 3, Mrs. Redfern.
 EVERY TUESDAY at 7, Mrs. Bowe. WEDNESDAYS, at 3 and 7, Mrs. Betts.
 THURSDAYS, at 3 and 7, Mrs. Bowe. FRIDAYS, at 3 and 7. Also SATURDAYS, at 7, Miss B. Hearn. Hours, 1-7.
 Closed Sundays. ETHEL A. KNOTT.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, July 14th, at 11-30, Open Circle. At 3, Lyceum Session.
 At 7, Service. Address and Clairvoyance by Mr. STEABBEN.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance, by Mrs. Betts.

SUNDAY, July 21st, at 11-30, Open Circle. No Lyceum Session. At 7,
 Service, Address by Mr. R. BARRACLOUGH. Clairvoyance by
 Mrs. Atmore.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, July 14th, at 11, Open Circle. At 3, Lyceum. At 7,
 Mr. LESLIE BANCROFT, Address and Clairvoyance.

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

WEDNESDAY, at 8, Developing Class.

FRIDAY, at 8, Usual Service.

SUNDAY, July 21st, at 7, Dr. W. J. VANSTONE.

TUESDAY, at 8, Mr. Norman Ferguson.

CHURCH AND LYCEUM OUTING TO LITTLEHAMPTON.

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

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, July 14th,

Prof. W. G. HIBBINS, B.Sc.

Sunday, July 21st,

Mr. E. THOMPSON, A.N.S.C.

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, July 14th,

Mrs. A. A. BALL, D.N.U.

Sunday, July 21st,

Mr. J. BELL, D.N.U.

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

Shaftesbury Hall, Bowes Park.

Sunday, July 14th

At 11, Mrs. M. E. LILLY.

At 7, Miss LILIAN GEORGE.

Wednesday, July 17th,

At 8, Mrs. Hayward Henderson.

Sunday, July 21st,

At 11, Mrs. GERTRUDE SKINNER.

At 7, Signora E. PUSTERLA.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, July 14th, at 7,

Mr. G. de BEAUREPAIRE.

Sunday, July 21st,

At 7, Mrs. CARRIE YOUNG.

Battersea and Wandsworth Christian Spiritualist Church.

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

Sunday, July 14th,

At 11, Mr. A. C. OAKLEY.

At 6-30, Address and Clairvoyance.

Rev. JOSIAH J. WELCH.

Monday, at 2-30, Psychometry,

Mrs. Cobham.

At 8, Healing.

Wednesday, at 8, Clairvoyance,

Signora Ethel Pusterla.

Friday, at 7-30, Lecture.

Mr. Simister.

Saturday, at 7-30,

Psychometry, Mrs. L. King.

Brixton Spiritual Brotherhood Church.

Stockwell Park Road, Brixton.

Sunday, July 14th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. T. W. ELLA.

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

Wednesday, at 2-30, Whist Drive. Prizes.
 Admission, 6d.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, July 21st,

SISTER PEARL.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, July 21st,

At 6-30, Mrs. STELLA HUGHES.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss L. White.

Chiswick Christian Spiritualist Church

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

Sunday, July 14th, at 11, Lyceum.

At 7, Miss LEONARD.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Miss Carbine.

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

Sunday, July 14th,

At 11 and 6-30, Miss V. THORNDICK.

Address and Clairvoyance.

At 3-15, Lyceum.

Every Monday, at 2-30,

Medicine Man's Healing Band attends
 to give Treatment and Advice.

At 8, Church Healing and Diagnosis
 by "Wing Group."

Wednesday, at 3,

Mrs. Hayward-Henderson.

Psychometry.

Thursday, at 8,

Miss J. Proud, Clairvoyance.

Sunday, Next, at 11,

Miss BUTCHER.

At 6-30, Mr. D. BEDBROOK.

Friday, July 26th at 8,

Half-Yearly Members' Meeting.

Croydon National Spiritualist Church
 Bedford Park, near West Croydon
 Railway Station

Saturday, July 13th, at 7-45,

Special Visit of Mrs. Gilbert, of Derby.
 The wonderful Painting Medium.

Admission, 6d. each.

Sunday, July 14th, at 6-30,

Mrs. GILBERT DERBY.

Wednesday, at 7-45, Mr. Cockersell.

Sunday, July 21st,

Mr. GEO. DAISLEY.

Lyceum Every Sunday, at 3,
 Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.
 Sunday, July 14th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Church Anniversary.

Mrs. D. C. WILLIAMS.

Weekday Meetings as usual.

GARDEN PARTY.

SATURDAY, JULY 20th, at 3-30.
 At ROUNDHILL.

Dartmouth Road. Forest Hill.
 Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, July 12th,

Mrs. Redfern.

Sunday, July 14th,

Mrs. E. BROWN.

Friday, July 19th, Mrs. Hines.

Sunday, July 21st,

Mrs. MARY LILLY.

Christ's Church of the Spirit.

309, Upper Richmond Road, Putney.
 S.W. 15.

PUT. 3129. (Buses 30 and 37 pass Door.)
 Sunday, July 14th,

At 7, Mrs. FILLMORE.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance.

Mrs. G. Ray Richmond.

Friday, at 7-30, Spiritual Healing.

Sunday, July 21st,

Mr. F. W. NUTHALL.

The Developing Circles will be closed
 on July 27th, and re-opened on Aug. 19.

Kenton Spiritualist Church,
 Northwick Park Hall.

Stations: Northwick Park (Met.), and
 Kenton (Bakerloo).

Sunday, July 14th,

At 6-30, Mr. HAROLD CARPENTER.
 Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Clairvoyance.

Clapham Christian Spiritualist Centre.
 New Morris Hall, 79, Bedford Road,
 Clapham, S.W.

(Near Acre Lane, Clapham N. Under-
 ground Station.)

Sunday, July 14th,

At 7, Mrs. WILLIAM EDWARDS.

Address and Clairvoyance.

At 3, Psychometry.

At 4-45, Tea and Talk.

At 7, Naming Service.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Hillier Smith.

President and Medium:

Mrs. DONALDSON

Sunday, July 21st,

Mrs. BUTLER.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W.

Sunday, July 14th,

At 11-15, Mrs. BONNETT.

At 6-30, Mr. F. WHITMARSH and

Mrs. A. CAYTON.

Wednesday, at 8,

Mrs. F. Wright.

Saturday, at 7-30, Whist Drive.

Sunday, July 21st,

Mrs. F. LEVITT.

Forest Gate Christian Spiritualist Church.

Earlham Hall, Earlham Grove, Forest
 Gate E. 7.

Sunday, July 14th,

At 6-30, Mr. ALFRED SCARF.

At 8, A Public Circle.

Sunday, July 21st,

Mrs. HELEN ARCHER.

Sunday, July 28th,

Miss MARGARET BARBER.

Wednesdays, at 3, Ladies Meeting.

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, July 14th,

At 3, Lyceum.

At 7, Mrs. METCALF.

Monday, at 3, Clairvoyance.

At 8, Mr. Chapman.

Tuesday at 8, Open Circle.

Sunday, July 21st, Mrs. COOK.

Independent Spiritualist Church,

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

(Corner Carpenter's Place.)

Sunday, July 14th,

At 7, Mrs. J. E. SCOTT.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mr. C. Potter.

Saturday, at 8, Mrs. G. Gibbins.

Sunday, July 21st,

Mrs. EDWARDS.

Hounslow Spiritualist Mission,

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

Sunday, July 14th,

At 6-45, Mrs. TYLER.

Monday, at 7-30,

Mrs. Fillmore.

Wednesday, at 3, Miss Herbert.

At 8, Capt. Frost and Mrs. Treadgold.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, July 14th,

At 7, Mrs. CANNOCK.

Address and Clairvoyance.

Wednesday, July 17th,

At 8, Half-Yearly Meeting.

Thursday, July 18th,

At 3, Ladies' Meeting.

Mrs. Grace Newton.

Address and Clairvoyance.

Sunday, July 21st,

At 7, Miss L. THOMAS.

Address and Clairvoyance.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, July 14th,
At 7, Service.
At 8-30, Spiritual Healing.
Sunday, July 21st,
Mrs. N. MACKENZIE.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)
(Entrance Back of House.)
Sunday, July 14th,
Miss J. PROUD.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cummings.
Thursday, Mr. J. Thomas.
Friday, at 7-30, Healing, Mr. Rean.
Sunday Next, Mrs. GOODE.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, July 14th,
At 6-30, Mrs. G. ELLIOTT.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Mrs. F. Tyler, Psychometry.
Thursday, at 3,
Mrs. William Edwards. Psychometry.
Tuesday, at 7-45,
Healing in Small Hall.

Palmerston Christian Spiritualist
Temple,
Maryland Road, Stratford, E. 15.
Sunday, July 14th,
At 11, Forward Movement.
At 6-30, Mr. R. DOWLEY.
Wednesday, July 17th,
At 2-45, Service.
Thursday, July 18th,
At 8, Service.
Sunday, July 21st,
At 6-30, Service.

Occult Research Society.
Stembridge Road Halls, Anerley
Sunday, July 14th,
At 11, Sunday School.
At 3-30, Mrs. KEVAN.
At 6-30, Dr. VANSTONE.
Special Monday Meetings at 8.
Demonstrators:
Mrs. Godden.
Mr. P. S. Mills-Tanner.
Mr. A. E. Pearson.
Sunday, July 21st,
At 3-30 and 6-30,
Mrs. GOLDSWORTHY.

Spiritual Help and Healing Centre,
95, Church Road, Richmond, S.W.
Phone: Richmond 0993.
Sunday, July 14th, at 7,
No Service.
Sunday July 21st,
At 7, Miss MORING,
Address and Clairvoyance.
Tuesday, July 16th, at 3,
Mrs. Randall, Psychometry (Tea).
Wednesday, at 8,
Miss Hands, Circle for Psychometry.
Saturday, at 8,
Mrs. Godfrey Clairvoyance.
Come and hear "Moon Trail" through
Mr. H. Hambling, on *Sunday, July 28th,*
at 7, at above centre.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, July 14th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30,
Mr. E. F. HAMMOND, Address.
Mrs. M. Marmoy, Clairvoyance.
Thursday, at 3, Ladies' Meeting.
Mrs. E. Clements.
At 8, Mrs. E. Clements.
Address and Clairvoyance.
Sunday, July 21st.
Mr. J. BUCHAN FORD, Address.
Mr. A. STEVENS, Clairvoyance.

Little Ilford Christian Spiritualists'
Church,
Third Avenue, Manor Park, E. 12.
Sunday, July 14th,
At 7, Mrs. CALWAY.
Address and Clairvoyance.
Monday, July 15th,
At 3, Mrs. York.
Wednesday, July 17th,
At 8, Mr. C. Neal.
Address and Clairvoyance.
Sunday, July 21st,
At 7, Mrs. K. FILMORE.
Address and Clairvoyance.

Kingston Spiritualist Church,
Villiers Road.
Sunday, July 14th,
At 11, Mr. ELLA.
At 3, Lyceum.
At 6-30, Mr. H. LEAF.
Tuesday, at 7-45, Spiritual Healing
Service
Wednesday, No Meeting. Church Outing
Sunday, July 21st,
At 11, Mrs. E. A. CANNOCK.
At 3, Lyceum.
At 6-30, Mrs. E. A. CANNOCK.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, July 14th,
At 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mrs. NUTLAND.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15,
Mrs. Hayward Henderson.
Address and Clairvoyance.
Sunday, July 21st,
At 7, Mrs. MORRIS.

South-West London Psychic Centre
5, Spencer Park, Wandsworth
Common, S. W. 18.
Tel. Victoria 9113.
Sittings for Psychic Photography
with John Myers by Appointment.
Spiritual Healing by Blackfoot,
Wednesdays, at 7.
Tuesday, at 8, Trance, Mental and
Psychical Development Classes by
John Myers.
Mr. John Myers is open to take
Propaganda Meetings, Services free.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, July 14th,
At 7, Mrs. REDFERN.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, July 21st,
Service.

Shepherd's Bush Spiritualist Society.
73, Becklow Road, Askew Road, W.
Sunday, July 14th,
At 11-15, Open Circle.
At 6-30, Mr. ANTEN.
Address and Clairvoyance.
Thursday, at 8,
Circle, Psychometry.
Every Wednesday, at 7-30, Free Healing.

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).

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library).
Sunday, July 14th,
At 11, Circle.
At 6-30, Mrs. RICHARDS.
Wednesday, July 17th,
At 3, No Meeting.
At 8, Mr. Redmond.
August 18th - - - Moontrail.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, July 14th,
At 11-15, Service.
At 6-30, Mr. B. CAMPER.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, July 21st,
Mr. FRUIN.

The Path-Finders' Spiritualist Society.
44, Baker Street, W. 1.
Sunday, July 14th,
At 6-45, Address and Clairvoyance.
Mr. GILBERT.
Thursday, July 18th,
At 8, An Evening of Clairvoyance.
Mrs. Mackenzie.
Saturday, July 20th,
At 8, An Evening of Psychometry.
Mrs. Blackwell.

Watford Psychical Research Society
77a, Queens Road, entrance through
shop
Sunday, July 14th,
At 7, Address and Clairvoyance.
Medium - - - Mr. Leslie Flint.
Monday, July 15th, at 8,
PUBLIC DIRECT VOICE SEANCE.
Medium - - - Mr. Leslie Flint.
No fees. All welcome. Silver collection.
Private Sittings arranged, write Sec.,
Mrs. E. Mundin, 46, Doggett's Way,
St. Albans, Herts.

Wigmore Psychic Centre,
Grotian Hall (Studio No. 3),
Wigmore Street, London, W. 1.
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Wednesday, at 8, Public Meeting.
Sunday, July 21st, at 11-15 and 7,
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Tuesday, at 7-30, and Thursday, at 3,
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Thursday, at 7-30,
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Local Clairvoyante, Mrs. W. G. Hayter

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, July 14th,
At 6-30, Mr. BUCHAN FORD.
Address.
Mrs. Levitt, Clairvoyance.
Thursday, July 18th,
At 8, Mr. Geo. Daisley.
Sunday, July 21st,
At 6-30, Miss MORETON.

Ramsgate National Spiritualist
Church,
Chatham Street, Ramsgate.
Saturday, July 13th,
Mrs. Pusterla.
Sunday, July 14th,
At 3 and 6-30, Mrs. PUSTERLA.
Address and Clairvoyance
Sunday, July 21st,
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Sunday, July 21st,
Mrs. RUTH DARBY.

Worthing Spiritualist Church,
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