



THE TWO WORLDS.

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G.P.O. as a Newspaper.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1804 -- VOL. XXXV.

FRIDAY, JUNE 9, 1922.

PRICE TWOPENCE.

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THURSDAY, JUNE 15TH, at 4, OPEN MEETING.
FRIDAY, JUNE 16TH, at 7-30, MR. A. PUNTER.

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and 7, and MONDAY, at 3, MRS. L. HARVEY.

THURSDAY, JUNE 15TH, at 8-15, MRS. C. O. HADLEY,
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SUNDAY, JUNE 18TH, at 7, MRS. A. JOHNSON,
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THURSDAY, JUNE 21ST, at 8-15, MRS. M. E. ORLOWSKI.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1804—Vol. XXXV.

FRIDAY, JUNE 9, 1922.

PRICE TWOPENCE.

Truth, the Emancipator of Mankind.

Henry J. Baylis.

"The little mind is timid and full of compliances, and must go with the crowd. The great soul dares to stand apart, and is never less alone than when alone."

WHEN asked one day what were my religious beliefs, I was forced to make reply, "Whatever is. In other words, Truth." To merely believe in a faith that one may find suitable to one's ideas, feeling and living, surely is resting upon a questionable foundation. For this very reason: We may be believing and relying upon something that is, although palatable to ourselves, yet wholly or partially erroneous.

There is a writing in the Scriptures which says, "Seek ye knowledge." Undoubtedly many have taken this very important advice to heart, while others content themselves with just believing whatever they may have been taught in childhood days, never wishful to question where their belief came from, or whether it was likely to be true, part true, or false. Others, again, rely upon the vicarious sacrifice teaching to help them through death's shadowy portals, not knowing, perhaps forgetting, or even reckoning with the many other great and powerful religions and thought systems in which might be found truth its very self.

The late Sir Richard Francis Burton (the well-known explorer), who practically travelled the globe over, intermingling with almost every race of mankind, learning their various customs and religious beliefs, was compelled to make the remark that "Christianity was one of many religions, not THE religion," and said:—

"Enough to think that Truth can be;
Come, sit we where the roses glow.
Indeed, he knows not how to know,
Who knows not also how to unknow."

He was a great linguist, speaking approximately thirty-five different languages.

Winwood Reade, in his "Martyrdom of Man," mentions "that freedom and knowledge is covering the earth, and mankind must cease to sacrifice his reason on the altar of man-made ideas as truths."

We have in truth supernal demonstrated the inimitable, unchallengeable, immutable, natural laws of the universe, some of which we are acquainted with, while yet many remain undiscovered. The great benign Creator of them, whose universal spirit is manifested in all life and all things, is the force and power that created the Solar system, this being only an infinitesimal part of the great whole; the earth with its manifold wonders—mountains, valleys, seas, rivers, trees, plant life, golden grain and fruits of the earth in abundant variety and quantity; the human-kind, animal and fish-kind; the glories and wonderment of the sun unto the minutest form of matter and insect life; this great, incomprehensible Creator, it is believed by many, to satisfy the alleged anger nearly 2000 years ago, consented to the sacrifice of an innocent man named Jesus, through which mankind might then approach Him.

Jesus, the Christ, his principles were many, of far-reaching and uplifting character.

He sought the poor, the abased, the meek,
And loved with the lowly ones to speak."

But nevertheless he was looked upon as a menace to the welfare of society. The Priests and Pharisees strongly objected to him and his gospel, and consequent on his teaching he was taken behind the city walls of Jerusalem and

persecuted and crucified. In his great anguish and despair he cried aloud, "My God, my God, why hast Thou forsaken me?"

The actual perpetrators and those that were responsible for this gross and cruel deed, in the very act deliberately contravened and broke one of the Creator's set laws of this planet, therefore nothing could save him. To the logical thinker, the SAID consent of God to the slaying of Jesus cannot be other than a man-made conception, for it is impossible to conceive, and petty to attribute, this tragedy, this breaking of natural laws, to an all-loving, merciful God and Creator of a vast universe. At the "passing over" there is no doubt but that we shall realise our error in even mingling His name with such an action, for He is Love Divine.

Spiritualism places a man in a right-thinking atmosphere. It unfetters his mind, and he realises the impossibility, the unfairness, the unmanliness, the meanness of depending and leaning upon a vicarious sacrifice to help clear him of wilfulness, unkindness and sorrow-making that he may have committed.

No vicarious sacrifice can save man. Man alone must save himself. Man must stand upon his life record. It is for him to do the best in his power to smooth the paths of his own kind, and help to make humane and better conditions for the suffering animal-kind. God said, "He who has feeling for an animal will be compassionate towards man."

It is for man to give reparation here and now to those that he may have exploited, to those he may have injured, to those he may have caused sorrow and suffering. These debts to humanity and God's sentient creatures must be honoured, met and paid here, for no vicarious sacrifice can mitigate or wipe them out other than by man himself, for all actions are eternal. He must make good, or his soul shall account for them on the "other side," where all things will be adjusted, and where the weary and long-suffering shall find love, truth and justice at last.

The spiritual world being governed by spiritual laws as immutable and unchangeable as the material ones of this earth, those laws, too, being "truth supernal," thoughts there will be clear like crystal rain, and man will be his self-accuser, where there will be no worldly matters to seek to engage his thoughts against them, no alternative but to listen and to wish that he had paid attention and given heed to the constant call of his soul while on the material plane.

What we care to believe here, because it suits us, will not stand in our stead then. Truth devoid of shams and illusions, truth that abideth forever, and is above the power of death, will cry out in clarion voice, "I reign here supreme. By 'truth' shall ye be judged." The great Ego—the I, the domineering man, the bully of the weak, the self-centered, will have to bow to this great axiom, otherwise truth and justice would have no meaning.

Spiritualism has helped to pave the way towards light. Many who might have had an awakening contradictory to their ideas beyond "the veil," have been saved that sorrow, for they have discovered in time that their beliefs were illusory, a shadow, a fleeting unreality, a dream, and will be able instead to awaken in that great state of "reality" that knows no errors, where love, kindness, compassion and sacrifice to our brothers here and to God's animal-kind will be the only credentials necessary to open wide the celestial door to that restful, peaceful beyond, gently uplifting veil after veil, leaving veil upon veil behind and wafting us from plane to plane into the presence of Him, the great Universal Consciousness, the Absolute.

No, no! The vicarious sacrifice only exists in the imagination of man. A great God, our hearts fully tell us,

expects all men to stand like men upon their life's actions. As a man liveth, so he dieth, and takes his records with him, and as soon as this unquestionable truth is universally recognised, the better it will be for mankind and the world in general.

"Naught follows him who leaves this life;
For all things must be left behind:
Wife, daughters, sons, one's kin and friends,
Gold, grain and wealth of every kind.
But every deed a man performs
With body, or with voice or mind,
'Tis these that he can call his own,
These will he never leave behind."

Fantasy.

Crom. H. Warren.

MAY I present an old idea in ordinary language as it appears to me? I would like first to lay down as axiomatic: (1) Out of nothing, nothing comes, (2) Nothing can be absolutely annihilated.

Take an ordinary human being. He imagines he is an entity with the others, quite divorced from the space and time he exists in, in opposition to the fact that those two metaphysical conceptions, as separate entities, are naturally woven into his existence.

Some imagine he springs from a seed—an infinitesimal cell—and grows and dies and vanishes absolutely, together with his thoughts—thoughts which he has gathered in his course through life, and some presumably original with him. We are not concerned with his acquired thoughts, but what about the original thoughts, the sign of something other than mere acquisition? Did they spring from nothing? They certainly do not vanish with him.

What a mystery time is. Without matter, or the larger idea—substance—it does not exist. Matter and substance only exist in consequence of time. The mathematician, for the sake of clearness in specification, is obliged on occasions to treat space and time as separate entities—stationary matter not requiring the specification time. And as all problems of pure geometry are treated as stationary, time then does not enter into consideration. This view of space is simply the limiting case in kinematics, when velocity is nothing, so that kinematics can be looked at as a view of space as an actuality, a fourth dimensional geometry, the fourth dimension being time, pure geometry being the ideal limiting case when stationary.

I wish to emphasise the fact that even Euclidian space, as we conceive it, treated as an actuality, must necessarily be four dimensional; that is, include the space-time element, and should be treated as a branch of kinematics.

Now the subject of existence in space is resolved by the mathematician, for the sake of calculation, into discussions of (1) ideal stationary space, (2) practical space involving motion and time (kinematics), the properties discovered in the first being true in the second when the element time is eliminated. A more logical arrangement would be to treat the larger subject, kinematics, as the doctrine of space, divided up into stationary and moving.

To work up from a three dimensional conception to a fourth dimensional one, conceive, for the sake of analogy, a man cut in horizontal, infinitely thin sections, each apparently independent of the other, with an independent existence (life) of its own. It does not necessarily follow that adjacent sections would be cognisant of each other, and if each thinking thin section had only conceived a two dimensional world; then most undoubtedly adjacent sections, no matter how close, would be quite outside the thinking faculties of the other. Transcend all his knowledge of space, and he, the section, could never realise that he is only a part of a larger entity developed in a space one dimension higher than his own.

The same thing is actually going on in life as we know it now, almost unperceived by us. We imagine ourselves complete entities who spring from practically nothing, go through a "life" or, say, sixty years, and then die, and

are resolved back into nothing again. But is this so? Time take the same position in space as the third dimension did in the two dimensional thin section above, treating man as the equivalent of a thin section in that case. Each instant of a man's life is the equivalent of a thin section of a man as given above, and the whole entity "man" does not consist of the appearance "man," as seen from instant to instant, but the "tout ensemble," taking the sum of the seconds of his life together.

The concept "man" cannot be divorced from his separable attribute, "time." It is part of him, and enters into his complete composition. So that a complete man seen by a higher being would be the totality of appearances from birth to death, seen in the lump—completely, instantaneously. But what is birth? Appearance something from nothing. But suppose birth is only a process, similar, by analogy, to going from one section to the next, so that creation "de novo" does not really take place, only appearance in the field of the world of man; and death similarly—a disappearance in one field and appearance in the one next higher, an endless chain, or possibly a re-entrance into one or cycle.

All science is in a state of flux. Expansion and development of ideas is going on, the meaning of life is altering, the human acumen develops. For many hundreds of years Euclid's conception of space—a stationary, homogeneous, infinite three-dimensional continuum—held sway until philosophers showed that it was only one of four possible conceptions, stationary, homogeneous continua, and that they are not necessarily infinite or only three dimensional.

Up to the time of the introduction of the general theory of relativity, these speculations in space were of academic interest, when Einstein showed that in accepting the theory of relativity we must postulate a space different from Euclid's; in fact, a Riemann's spherical space which can first be treated—as in pure geometry—as stationary, homogeneous, finite, and possibly n-th dimensional.

This opens up possible actualities undreamt of in pre-relativity times, and it would be very unwise to declare categorically that all things are known, and that transcendental existence is impossible. The whole of science is in the boiling pot. No one could possibly state what are its limits. Knowledge, as such, is only just starting. The human mind is only just groping for a beginning of knowledge, real and relative, the absolute in any of its phases being beyond all the thinking of a finite mind.

My whole contention is that the doctrine of a headless man is not a physical impossibility, even from a mathematical point of view, and that life, or the vital spark, possibly has no beginning or end.

THERE is one test we can always apply to our pleasures. How do they affect the spirit with which we return to our daily duties?

ANIMAL SURVIVAL.—The idea of animals persisting beyond death is gradually extending, and in a pleasant volume issued by Miss E. Bruce Adams entitled "My Cat Prospero" (Hutchinson, 5s. net.), the authoress makes a fascinating story of the spiritual continuity of her favourite cat after relating the story of his life and death. The bridging of the gulf between the two worlds through the bond of affection is well worked out, though the story is somewhat far-fetched. Its interest to us lies in the fact that it evidences the growth of the idea of animal survival.

AN AMUSING INCIDENT.—Some months ago, at a time I attended regularly, a spirit intelligence of an old friend would come, giving his name as "David Townshend." He was described by many clairvoyants, but always in tattered garments, wearing an old straw hat with a black and white band. I eventually found a man who had heard the man play in the streets a great deal, mostly his favourite "O! that will be joyful." I described the details of the dress to the man who had heard him, and on coming to the hat that had attracted the attention of the clairvoyants who had seen him, the man exclaimed, "Good heavens! he still wearing that hat?" I might add that the man was ignorant of all psychic facts, while "David Townshend" had been noted for his tattered but striking appearance.—E.

"Imperator & Co."

R. H. Greaves.

IN a noteworthy and characteristic article on "Spiritualists and Their Responsibilities" the Rev. Elli G. Roberts says, "Take truthfulness as an inseparable ally; insist on her claims, and the victory of Spiritualism is ensured." Nothing could be more certain. The world is being flooded with psychic happenings as never before. Crossing from America last November two of my fellow-passenger approached me with the inevitable, "Of course I am not a Spiritualist, but—" and then told me of psychic communications which had come to them unsought, and which had so impressed them that they will never join the clouds of earth in howling mud with those who know because they have experienced. And yet the victory, or at least seems to be, very far away. Like the saints in the hymn-book it may still be said of the spiritualists of to-day that

"They scent the victory from afar,
By faith they bring it nigh."

We are not making the progress that the facts of life would ensure. There are many reasons for this, and one of them lies buried in that word "truthfulness." It is one of the most common failings of enthusiasts that they too often weaken their own cause by taking too much for granted. An expression of opinion or a perfectly honest but mistaken assertion, if in line with their own experience, and if made by one of their fellow-enthusiasts, is far too often taken at its face value without any investigation on their part, and in many cases the cause suffers because they have given opportunity for the enemy to dilate on the credulity of men whom actual and irrefutable experiences have made believers. And so make the matter worse. Very many of us simply refuse to listen when one of our own number points out that statements have been published which will not bear scientific scrutiny.

There are many cases in point that might be cited. One of them, for instance, is a recent statement by one of the most cautious as well as one of the most candid of writers on the subject, that Dr. Hyslop "effected many cures of illness by suggestion." The man who makes the statement is truthful, but the statement will not bear examination. It is altogether too sweeping in view of the facts. It is true that a number of cases, most, if not all, of which he called case of "abuse of ion" were placed in his hands for treatment. One of them lived for some time in his home, and all of them were treated by a graduate in medicine who professed to be guided in his treatment by the Imperator of all men. How much, or how little, Dr. Hyslop had to do with the treatment does not appear, but as to the cures, the investigator who knows his business would like to have the witness of those who knew the patient after they were supposed to be cured. It is too easy to a man whose knowledge of mental and physical therapy is limited, to be persuaded that cures exist where they may have even become more deep-seated, and still happen to know some of those who were thought to have been cured in connection with Dr. Hyslop's work, and know that they were not cured and that some of them were much worse after the "treatment" than before. It cannot allow that such a statement should pass unchallenged. It is not merely a question of veracity. Indeed, it is not that at all. It is a question of evidence, and, in view of the dangers attendant upon such "treatment," it should be regarded as one in which the evidence should be overwhelming. But the illustration on which I wish to dwell is one that very directly concerns a matter of infinitely greater importance than those who have not made very careful study of the subject could possibly realize.

While working on the index for Mr. Henry Holt's "On the Cosmic Relations," I was so struck by the apparatus of justification for his use of such terms as "His High Mightiness," "priggishness," "pomposity," and "defective grammar," the "Muck-a-muck himself," and "Imperator & Co." that I decided not to waste any time on William Stainton Moses. True, the communications on which his opinion was based did not come through Stainton Moses, but I had been told by one who has been frequently

quoted in this country as a scientific authority on psychical research that this Imperator Group was the same as the group that had communicated through him, and like the rest of us I took it for granted that he ought to know what he was talking about. But it so happened that in the Spring of 1917 a friend in the Unseen on whose judgment I had reason to rely asked me to read "Spirit Teachings." I demurred. He urged that he had a good reason for the request, so I consented. The result was startling. Nothing in the world could be plainer to me than that there was not even the remotest connection between this group of communicators and those who came to Mr. Moses. When one has made every possible allowance to explain the differences, two facts at least stand out quite clearly. The Imperator Group had a message, which they expressed clearly and forcibly. Imperator and Co. had no message, and their communications are often worse than merely trivial. The Imperator Group breathe throughout their work the spirit of the true religion of active consecration to the Brotherhood of Man; Imperator and Co. are merely sanctimonious.

Thus far we have referred only to the published scripts. There are some Piper scripts, which I believe have not even yet been published, to which the imputation of sanctimoniousness and empty verbiage does not apply. These scripts date from the expulsion of Dr. Phinuit to the date of one to which I must now refer. They are by no means equal to anything that came through Stainton Moses, but for that there is a reason that is fully satisfactory to even the most critical investigator; they came at the time when the damage done to the medium by Dr. Phinuit was being repaired.

In "The Adventure Beautiful," and again in "Light" (February 16th, 1918), are to be found the words:—

"Curiously, in the last year of the nineteenth century, a statement was made to Richard Hodgson from the 'Imperator Group' through the mediumship of Mrs. Piper, to the effect that a world war was imminent, and that it would be followed by an outpouring of spiritual power for which it would be a preparation. The entire message (sic) ran:—

"We act continually on earth in ways not discernible to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work, developing the mind of man. Never since the days of Melchizedek has the earthly world been so susceptible to the influence of spirit. In the next century this will be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified. Before the clear revelation of spirit communication there will be a terrible war in different parts of the world. The entire world must be purified and cleansed before mortal man can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly think on this."

Now, it so happens that in June, 1916, I copied these unpublished records for Dr. Hyslop, and when I came to this prediction I copied as much of it as I cared to keep, intending that it should find its way into my files. It did, indeed. Yesterday I hunted fruitlessly for it, and was just giving up the search when I distinctly got the message (perhaps from my soul, perhaps not) that I was to look in an envelope marked South Africa. Here, then, is the transcription, including some dots which show that even I had not set down all that was written. I copy only what is written.

"March 12th, 1897. Rector to R. H. Piper.

"Never since the days of Melchizedek has your kingdom or earthly world been so susceptible to the influences of spirit. It will in the next century be astonishingly perceptible. [pause]. (You——"

"I will also make a statement which you will surely see verified, i.e., there will be, before the clearer revelation of God through spirit communication, a terrible war in different parts of your world. This will, however, strange as it may appear to you, precede much clearer communications, i.e., immediately after the war has ceased. U.D. (Yes, I have it) The whole world must be purified and cleansed before mortal man can see, through his spiritual vision, his friends on this side, and it will take just this line of action to bring about a state of perfection. Friend, kindly accept this as being a profound truth, and bury it

in your mind for future realisation. Details are not necessary, my friend, Facts are sufficient. (What you say is clear, and I have nothing special to say.) It is well. Moses says, 'Opal.' Good-day."

Again, in "Light" (January 18th, 1919) H A D. speaks of this prediction, and says that it "was made in 1900," and in the Preface to "The New Revelation" Sir Arthur Conan Doyle says that "Mrs. Piper uttered in the year 1899" this same prediction!

This, I submit, is one of the best possible instances of the slipshod method that have done incalculable injury to our Cause, especially in America. Even if there were no stronger reason for exactness than the desire to set forth the whole truth, and nothing but the truth, this thing ought never to have happened. As it is, we are face to face with a strange problem. Here are four people (the Editor being included because he made the quotation), every one of whom we know to be absolutely truthful, yet they have handed out to the public an untruthful record with not merely one, but actually two false dates. How did this come about? Where did Miss Whiting get that date or that garbled "entire" message with its significant omissions?

There are three things to be borne in mind here. There is the grossly inaccurate repetition coupled with the giving of a wrong date, the close connection between this record and the work of the Emperor Group, and the impassable gulf between their work and the work of Emperor & Co., as found in the Piper scripts after March 12th, 1897, in the Chenoweth Scripts, and in the scripts of Mrs. Smead—a clergyman's wife, and one not less sincere than Mrs. Piper, and more likely to wish that there might be the true Emperor ring in her communications.

Let us turn to "Spirit Teachings" and note the mission to which the true Emperor Group have consecrated their lives.

"To spread abroad the knowledge of a higher and purer religion" (page 85).

"The time is far nearer than you think when the old faith which has worn so long, and which man has patched so clumsily, will be replaced by a higher and nobler one—one not antagonistic, but supplementary—and the pure Gospel which Jesus preached shall find its counterpart again on an advanced plane of knowledge" (page 87).

"A new revelation is needed. The craving spirit of man yearns for it" (page 112).

"The days are approaching when a new ray of light shall be shed on this mist of human ignorance. This geographical sectarianism shall give place before the enlightenment caused by the spread of the New Revelation, for which mankind is riper than you think" (page 131).

"We say a ain, that we do not abolish one jot or one tittle of the teaching which the Christ gave to the world. We do but wipe away man's material glosses, and show you the hidden spiritual meaning which he has missed" (page 148).

"Jesus Christ is now arranging his plans for the gathering in of his people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past" (page 150).

"We shall be able to construct when the rubbish is removed. Till then, if we seem to be scattering destruction broadcast, bethink you that we are but gathering the rubbish in heaps, and removing it, preparatory to the erection of a nobler edifice, a holier temple to a Diviner God" (page 193).

"What you are now witnessing are the signs and wonders that prelude the opening of a new dispensation, the advent of the Lord, not as man has fancied and as your teachers have vainly taught, in bodily presence to judge an arisen humanity, but in his new mission (the fulness of the old) through us, his messengers and ministers, in the declaration of a new Evangel to your world" (page 246).

Compare these passages with the Piper record of April 1st, 1897, in which Henry Holt tells us, "Emperor has given George Eliot a first-class diploma." In it the false Rector of Emperor & Co. writes:—

"I, Emperor, do hereby in consideration of many kindnesses bestowed upon us through the congeniality and influence of our friend and co-worker, George Eliot, henceforth and forever pronounce her worthy and capable to manage through her clearness of thought, this light; and

I now place her at the head of our circle. She is to be counted as the leader of the band of lady communicants. . . . We will never allow . . . any other but the best and most pure spirits to enter. We are a pure and high-minded band of spirits, and we have been attracted here through the earnest desire of a friend of yours, also by yourself . . ."

It is amazing that any man can be found anywhere who can seriously read this rubbish and believe that it emanated from any member of the Emperor Group. It is still more amazing that they should be accused of having originated the incoherent bosh recorded in "Proceedings of the S.P.R." for October, 1901. I do not know that any English member of the S.P.R. has ever believed this for a moment. Their attitude can hardly be other than that of Sir Oliver Lodge when he wrote, "It is rather a puzzle to me why Mrs. Piper's personality should have assumed the same set of names." Emperor & Co. either know nothing of, or they deliberately ignore, the noble mission of the Emperor Group, and the incredulity with which their preposterous claims have been received in some quarters has, combined with other unfortunate happenings of a somewhat similar nature, to make many thoughtful men refuse to have anything to do with an investigation which (if they be really in earnest) can have but one result.

The moral, at least, is plain. It takes us back to the Apostle, whose doctrine has been so terribly distorted by "orthodox" theologians, that awakening souls at last imagine that his Gospel was not Christ's, "Quench not the Spirit. Despise not prophesyings. Prove all things. Hold fast to that which is good."

Seance Shock.

Face the Uninitiated Could Identify.

WHAT Sir Arthur Conan Doyle describes as the most remarkable seance he has ever attended took place at the home of Miss Ada Besinnet at Toledo, Ohio. On Saturday night Capt. Widdicombe, Mr. Lee Keedick, Sir Arthur Conan Doyle, lecture manager, and six other persons were present. They declare that they saw materialised the face of the late Sir Ernest Shackleton, and that Sir Arthur Conan Doyle with his dead son, Kingsley, and other relatives and friends long dead.

The lights were dimmed, and when the medium entered a trance a gramophone began playing, and a dozen different voices joined in the harmony. The semi-luminous forms were seen in the centre of the room. One materialised into the definite shape of a face. Mr. Lee Keedick was startled, and shouted out "Shackleton! Keedick is not a Spiritualist, but he says positively that he recognised the explorer, whose face was within three inches of his."

Then the medium obtained letters from Sir A. Conan Doyle's son and mother. This last letter had a scrawled signature which Sir Arthur declares was that of his mother. Kingsley Conan Doyle's letter read, "It is bully to be with you this trip. Oscar and Uncle Will are here, too."

Sir Arthur says that it is utterly impossible that the medium knew that his son had an Uncle Will, or that he was dead.

YET is it true that a man's mental prepossession may mar, dwarf, stultify his spiritual consciousness, but sooner or later the Inner Being must, and will, triumph for it is of and from God. If its activities have been checked during the days of mortality, well, it is so much time wasted to say the least of it, and so much the worse for the poor misguided and ignorant mortal. Sooner or later must the laws of Nature—i.e., God—be obeyed and fulfilled. There hath been such negligence during the days of the flesh, such negligence cannot be protracted beyond the post-mortem days, for upon entering spiritdom doth spirits sans flesh, sans brain—become the only vehicle of manifestation and progress.—From the Beyond through A. J. WALTERS.

The Divine Kaleidoscope.

Ellen S. Gaskell.

IN the Bible there are many references to the shaking of the world by "the Lord of Hosts." In Haggai ii. 6, it is stated, "I will shake the heavens, and the earth; and the sea, and the dry land; and I will shake all nations." And again, in verse 21, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

Reading back through history we see time after time peoples, nations, civilisations spring up as if from nowhere, evolve to their greatest possibility, and then disappear as if by magic; shaken to atoms, they vanished. There has seemed nothing supernatural in it all, they each perished as by "the sword of his brother."

Often we hear of "The Music of the Spheres." Is there real meaning in the idea? Is the universe as a great orchestra, the human instrumentalists coming and going, as they take their part in the evolution of the work of the divine Composer? Is the whole cosmos a divine kaleidoscope containing the patterns of evolution, and containing infinite possibilities of recombinations, as each civilisation rises and grows, and then fails and is shaken into nothingness and oblivion? Why such utter ruin and nothingness? Surely, because each had evolved to a point and could carry the divine work no further. Indeed, most often it has been that the civilisation denied its Creator, and so could take no further part in the work of divine evolution.

Judging by the many who do not go to any religious service, it would seem that vast numbers of so-called Christians forget (if they ever gave it thought) that this world, this universe, this cosmos, were all created by supernal power, for supernal purpose, and are held in existence and working order by that power. It is as if the Divine Composer said, "We will divide the pattern of the work among the nations upon earth, and see how each will evolve in accord with the colour-chord of that pattern." So, to each nation in turn has been given the colour-chord of their pattern, as fixed by and in the divine kaleidoscope.

Will they, can they, evolve in perfect accord and truth to the pattern? Obviously nations have failed in their culture to reach the Divine Ideal. Then a shake of the divine kaleidoscope has scattered their pattern, and shaken their civilisation to ruins. Some have failed beyond possibility of recovery. Failed by deliberate wickedness which put their culture right out of tune with the universe. Then the kaleidoscope of life was shaken, and scattered the colour-chord of their pattern beyond recovery. In our own times, recently, we have suffered such a shake of the divine kaleidoscope that empires have fallen, their civilisation condemned—each died "by the sword of his brother."

Look at Russia! Its culture must have struck a chord right out of tune, even to subtle discord of wickedness. And now Russia lies in ruins. Dust and ashes, famine and disease, the dread harvest of their culture, literally being self-destroyed "by the sword of their brother." Will Russia ever again be able to take part in the divine colour-chord pattern work of evolution?

Look at Germany and Austria! Proud empires shaken as by a fundamental earthquake, the culture of their empires so evidently out of tune with the divine chord of the cosmos that their chord of empire shatters, and they fall each "by the sword of his brother." Will they ever be able to reconstruct more truly to create another chord?

Look at all the various nations, each one striving to kill his brother. It is all evidence that the shaking is still going on as the divine kaleidoscope turns to evolve the colour-chords of other patterns.

Whatever culture fails to reach, the divine perfection is shaken back into its primitive elements again. Whatever culture fails to turn to the supernal is shaken to ruins. When turning to the supernal it turns to evil, there it vanishes. Nothing can save it, it is right out of tune—in fearful discord.

So the divine kaleidoscope shows the universe as a mighty orchestra, in which each nation, even each individual, is expected to play a part to the glory of God, whatever that part may be. The British Empire stood through the kaleidoscopic shaking that shook Russia into dust and ashes, and the once great empire of Germany and Austria to their primitive elements again.

But the work of the supernal is to evolve the supernal. Will those nations that stood through the shock of material war stand now in the coming test of Christ-psyche culture?

People laugh at Christian Science, Spiritualism, and Theosophy, but they form the common chord of the Christ-psyche supernal culture. If our Bible is true, then the sign of Christianity is exactly the possession of or belief in the psychic powers as demonstrated by Jesus of Nazareth. He was the embodied pattern of Christian culture.

If the Christian Church cannot demonstrate such psychic powers normally, as to the manner born, where are its credentials of Christ truth? How will it stand the test if it denies, as it does, the normality of the Christ-psyche evolution? The Christian Church must be right out of tune—far below pitch. And so, as it cannot take its part in the Supernal Orchestra, it will be shaken inevitably out of its power, if not into utter ruin.

The kaleidoscope shake that shook three empires out of power is still shaking the bases of all our accepted cultures. Religion, education, medicine, science, each and all are feeling constrained by some power—irresistible, yet not understood—to reach out to some measure of In Tune with the sounding of the Christ-psyche chord. Either an effort is made to turn to psychic culture or conversely to try to stem the rush of the tidal change that is felt and feared, or disliked. "Hands off our Prayer Book" is a cry from the church that shows its own sense of insecurity. No Prayer Book can stay the shattering by the kaleidoscopic shake if the culture of the church is out of tune or below pitch.

A supernal creation must be for supernal purpose. There can be no shadow of doubt about that. Already the common chord of supernal culture, Christian Science, Spiritualism and Theosophy is beginning to cause everyone and every culture not in harmony with the coming higher culture to shake, to change, to turn in some degree to the psyche. But woe to any who seek to turn such psychic power to self, to evil, or to demoralisation.

It is a time of stupendous testing. Can we, as a people boasting of commonsense, accept as commonsense this Christ-Psyche culture? Assuredly no one can preach Christ and deny his psychic culture. It is to humanity as the coming into the power of spiritual adulthood. It is all very well in a play to extol one who never grows up. In a swiftly growing supernal world, such inability or refusal to grow up would be nothing less than insanity. If, then, we the nations that stood the test of the shake by war, that shattered so many, cannot grow up to demonstrate the Christ-psyche powers as natural and normal first fruits of Christian culture, assuredly we must even yet be condemned as below pitch, and so out of tune with the divine orchestra of evolution.

Must we suffer the shattering of power as the divine kaleidoscope rings out the colour-chord of a Christ-psyche pattern still to be demonstrated in evolution? Or will those who have established the common chord of the Christ-psyche culture—Christian Science, Spiritualism and Theosophy—be enabled to turn the whole world in due course, and so perfect the way of the Christ work? May that be so, and the world be saved from further fearful shakings.

He who boasts of his goodness is seldom much good.

LONDON, BERMONDSEY.—On Sunday evening, May 28th, at the Fort-road Institute, the Bermondsey Spiritualist Temple held its usual service. Mr. H. Wright delighted all with a closely-reasoned address on "The Origin of Evil," following with successful clairvoyance. A member, Mr. Lippy, then made his first appearance on any platform, detailing some of the marvellous and well-authenticated cures that his guides have enabled him to effect, he charging the patients nothing for his services as medium. Mr. Lippy also gave some demonstrations.

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FRIDAY, JUNE 9th, 1922.

"Faith."

"Now abideth these three: Faith, Hope and Charity."

"Faith is the substance of things hoped for—the
evidence of things unseen."—PAUL.

A CORRESPONDENT writes us pointing out various contradictions between various opinions expressed in THE TWO WORLDS, and taking us to task because the expressions of one individual differ from the opinions of another. We suppose he does not intend to be humorous when he asks us to define the words used and let him have definite knowledge concerning them. We are accustomed to go to the dictionary for such definitions, since the English language is the English language. Our friend is perturbed because one writer claims that Spiritualism increases faith a thousand fold, whilst another declares that to live in faith is to dwell in darkness. In looking up our dictionary, however, we find that "faith" has at least seven meanings, and Murray gives it even more, and if each of our above-mentioned writers chooses his own definition, it follows that both may be right, even though they contradict each other. Let us look at a few of the definitions (Dr. Annandale).

1.—"Faith—the assent of the mind to the truth of what is declared by another." In that sense any rumour spread by any irresponsible person may be the groundwork of our "faith," since it is not incumbent upon us to check the statement made or make any independent inquiry. Such faith is largely the ground upon which vile scandal and falsehood rests, and a person accepting such a position may, we think, be said to dwell in darkness.

2.—"Faith—firm and earnest belief on probable evidence of any kind." Here the question is enlarged by the greater consideration that faith shall be based upon probable, though not demonstrated, evidence. This implies mental effort at analysis, but not necessarily anything in the nature of check or corroboration.

3.—"Faith—a settled conviction in regard to religion." This may be arrived at by adoption of a certain set of principles established by careful research, examination or cogitation, and which may be uniquely personal in the sense that it is not necessary that they be held "in toto" by others than ourselves. We suppose even a freethinker may call his opinions "a faith" under such a heading, his settled conviction in regard to religion being that it is mere superstition.

4.—"Faith—a system of religious belief." This may be the result merely of our training in a certain groove, the acceptance without question of the lessons imparted to us in childhood, but we suppose "a system" implies conformity to some standard by a number of the faithful.

5.—"Faith—that which is believed on any subject, whether in science, politics and religion," and this may bring the matter outside of religion altogether, as do

the definitions, "fidelity," "the pledged word or promise given," etc.

Our correspondent may, therefore, take his choice of definitions as our writers have done, and if there are apparent contradictions, we can only plead editorial limitations. Thank heaven, we did not make the English language whatever else may be our responsibilities.

Considerations, however, such as these, show how puerile it is to indulge in mere denunciations without considering the broader aspects of the question. There is an attitude ascribed to faith which we certainly deplore. It is that contained within definition (1) above.

It cannot be denied that in the years gone by, when the mass of men were illiterate, it was customary to expect them to accept without question whatever they were told by their "spiritual leaders and pastors," and that the term "simple faith" generally applied to such acceptance. The onward march of revelation and scholarship has shown that many of the ideas were taught by priests and parsons who, granted their honesty, were, with few exceptions, very little better informed than the unlettered flock committed to their care. We shall probably be told that the parson was always a cultured and educated man, but we hold that he had been parrot taught, and that his education, so-called, had been confined within such narrow grooves that he was virtually an ignorant man. Accepting certain doctrines as the tools of his calling, he handed on his dogmas to his flock, and expected—even demanded—conformity.

Many of the water-tight ideas he tenaciously held have been riddled by modern scholarship until they leak like a sieve, yet still we have the old concept of faith in what a superior (?) tells the masses, looked upon as a virtue. Modern education, a (more or less) free press, are gradually enabling men to examine the foundations upon which their faith is built, and such examination is revealing that some of the piles in the foundation are rotten and untrustworthy, whilst others are in sound condition.

The attitude of faith is the basis of every human activity. The employee goes to his labour with firm faith that the employer will pay him his wages; the farmer sows his seed, having faith in the coming harvest, and though sometimes disappointed, he continues to trust the elements; the merchant dispatches goods across the ocean to a man he has never seen by reason of his faith in human nature; men and women trust their future to each other's keeping because of faith in one another, and no matter how often such faith is misplaced, there is still the incidence of averages and the hope of a happy future. A man buys cotton to-day which is not yet grown, and promises payment therefor with money that he does not possess, because of faith in the future; and the shopkeeper stocks his shop with goods, in faith believing that by meeting humanity's needs he will get a return to provide for his own wants.

It is idle to decry the virtue of faith. The man who has an ideal in life will find that faith in himself will help him to attain it. Faith is the solidity beneath all aspiring hopes.

If this be so, then we can easily understand that throughout the ages it has been exploited by the confidence trick. Whitaker Wright, Jabez Balfour, Horatio Bottomley, and others have simply exploited the faith which abideth in mankind. The medical faculty realises its value. Faith in the practitioner on the part of his patient is a factor in all medical practice which the doctor is first to recognise, and the majority of practitioners do their best to inspire it, since it often turns the scales in favour of life instead of death; but again, it does not win the battle if the practitioner be incompetent or guilty of grave error. Faith plays its part, but it is not the whole of the process.

So in religion, faith has its rightful part to play, but it is necessary that faith rest on some secure basis. The "confidence trick" in religion has been, and is, practised to a lamentable degree, and there is now a revulsion against the exploitation of men's best hopes by the postulation of theories which are recognised as fallacies. The "simple faith" of our ancestors—the acceptance of important statements without examination—is going, and we are glad of it. In these days, when evidence is available which corroborates men's faith in an after-life, men have

no moral right to rest their eternal future upon abstract opinion postulated by vested interests, without careful examination and analysis, without careful search for the facts upon which such faith may be securely built. That seems to us the position. Credulous faith, without evidence (internal or external), seems to us to be the shaggiest folly, but examination of life's many sides and the study of the human consciousness—little as we know about it—appears to us to establish a constant and reliable foundation upon which faith may rest secure. Rightly has it been told us, "Add to your faith knowledge."

CURRENT TOPICS.

That New Zealand Prosecution.

WE recently made public the fact that a member of the New Zealand National Spiritualist Association (Mr. John Page) had been prosecuted for fortune-telling and the case adjourned. The Dominion newspapers to hand show that the case ended in Mr. Page being fined £5 and costs on each of three counts. The charge of "simulated Spiritualism" was dropped. Mr. Page immediately intimated his intention of going to gaol for a month rather than pay. In doing so he will render service to the Cause, since there is no doubt that, as in this country, the occasional round-up of mediums is promoted partly in order to obtain cash. In one case brought under our notice where a palmist was fined, she showed annoyance and impatience, and she tells us that one of the detective force said with a smile, "Don't be annoyed, you have had a good run and done well. It's only fair that we should have a little of the money. We shall leave you alone for a while now."

It's Your Money They Want.

WHEN the cost of prosecutions comes out of rates, and there is no return, prosecutions will be fewer. We know that sometimes imprisonment is meted out without the option, but that is due to magistrates failing to see in the same light as the police. It is also true that harsh treatment in prison is often the lot of the sufferers, as a case in the current issue of the "Psychic Gazette" emphasises. The whole of the laws relating to these offences (?) are administered in such a way that un-English and corrupt practices on the part of the authorities are encouraged.

A "Bona Fide" Church Can be Interfered With.

THE importance of the New Zealand case rests on the fact that it is the first time a conviction has been obtained where a recognised medium was working on the platform of a bona fide church, and the prosecution came about as the result of the National Association of New Zealand assisting the authorities in the prosecution of a palmist practising personally. In the case under notice the medium did not take money from his client; he was paid by the church for a month's services inclusive, and the meeting for phenomena was entered upon in the course of his duties. We are convinced from our reading of the law that a similar prosecution could be successfully brought in this country.

A Bigot on the Bench.

THERE is no doubt that Mr. Page suffered from the narrow-minded bigotry of a biased magistrate, who had apparently made up his mind to convict before the case had been fully opened, for he deliberately hindered counsel for the defence from opening up the broad issues on which the case rests. He was very much annoyed that Mr. Page advised one person in the audience to get the advice of a healer rather than submit to a surgical operation, and went so far as to state that "if the defendant had gone into the box and contradicted the evidence of the police constable he would immediately have sent him to gaol." Mr. Hunt, the magistrate, also prevented the witnesses from completing any statement that would have helped the defence.

Who Appoints Magistrates?

THERE is the point. Given a magistrate with a bias, religious or professional, the law is so loosely drawn and badly administered that any medium giving clairvoyance in a public meeting could be successfully prosecuted, and let it be remembered that most of our magisterial appointments are prompted and promoted by the organised political and religious bodies. The latter are careful to see that their interests (whether Romish, Anglican or Nonconformist) are well represented on the magisterial bench and on the Watch Committees, which control the police of our large cities.

Legal Camouflage.

MR. HUNT assumed that he was convicting Page for fortune-telling, but there is no doubt from the evidence that both prosecution and conviction were prompted by the animus of religious persecution. We don't know Mr. Page except by repute, but the principle at stake is greater than men. The infamy of the whole case is that a request to send the case to the Supreme Court or to a jury was contemptuously refused. Mr. Hunt acted on the principle, "I've got him between my fingers, and I'll crush him."

The Scottish Church Report on Psychical Phenomena.

THE General Assembly of the Church of Scotland spent comparatively little time in discussing its committee's report on psychical phenomena. It appears to have regarded the whole matter with fear; the irritation which comes from the presence of an unwelcome neighbour, and so the report was received and the committee thanked and dismissed. "So endeth the first lesson," but if the Scottish Church imagines that by its ostrich policy it has dismissed Spiritualism, it has made the greatest mistake in its history. The growing Movement will continue to make inroads into the church's membership until the subject will be more violently brought to its notice, when, perchance, it has become too feeble to suitably deal with the case. To defer a duty which badly needs doing because of its unpleasant nature is laying up a store of trouble for the future.

The B.S.L.U. Conference.

THE Annual Conference of the British Spiritualists' Lyceum Union, held at Manchester on June 3rd and 4th, was an interesting and successful gathering. The business transacted was undoubtedly of value to the children's movement, whilst the public meetings were well attended if one considers the summery conditions of the season. Owing to the Manchester holidays forcing us to go to press early, we are unable to report the full particulars this week, but shall pay attention to the matter in our next issue.

Transition of Dr. Ellis T. Powell.

WE have just received the news through the daily papers that Dr. Ellis T. Powell, so well known to Spiritualistic audiences, collapsed very suddenly after addressing a meeting of the National Citizens' Union at Cirencester on Wednesday, May 31st, and passed away within a few hours at Siddington Manor, where he was staying. Owing to the Manchester holidays necessitating us going to press early, we must leave further reference to next week's issue, but the thoughts of all our readers will be extended to Mrs. Powell and the relatives.

If we elect to go in evil ways evil will destroy us. If we live a life of goodness the good will preserve and protect us.

MR. ALBERT WILKINSON asks us to say that owing to the poor application for seats he is unable to arrange a special saloon carriage from Manchester to London for the National Conference, and delegates must make their own arrangements.

To-day we have been trained to use our ears and eyes; we have been educated to understand signs and symbols, our organisms have been tuned to catch the vibrations which are for ever passing between this world and the next, and it is no longer necessary to bang; we can see. The consequence of this is that now we have hundreds of good clairvoyants, tried, tested and true, but the number of genuine physical mediums who have never been once guilty of fraud is very, very small. It is necessary that we should have good clairvoyants. If our Movement is for the multitude we must have clairvoyance to demonstrate our philosophy, but as we cannot or do not demonstrate our physical phenomena from a public platform in the broad light of day, then it is best that clairvoyance should take its place. For clairvoyance, properly given, commands respect and admiration even from those who hear but do not understand. It helps us to understand the true meaning of that saying, "I am He who was dead and is alive again. Behold, I live for ever more."

And our philosophy! Was there ever a religion so beautiful, so real, so practical as ours? Spiritualism, with its new philosophy of life here and hereafter, is not only a meeting place for the Methodists, a church for the Orthodox, a chapel for the Nonconformist, or a Cathedral for Catholics. As Hudson Tuttle says, "It is a Temple of Knowledge for all mankind." We now have a philosophy which gives us something to talk about without attacking other religions, since it helps us to understand them.

We realise that the kingdom of heaven has undergone a vast transformation in our modern thought. We still, it is true, repeat the ancient prayer, "Thy Kingdom come," but we realise that there is a sense in which it is not something which has yet to arrive, since it is already here. We remember, too, that all our lives we have been taught that after the change called death we shall be transformed into either angels continually singing praises to God, or demons in a fiery furnace, either of which state has its disadvantages, since one would be desperately uncomfortable and the other decidedly monotonous. We know, for the spirit people have told us so, that men and women, aye, and little children, go over the other side and look and look for the God on a great white throne which they have been taught to believe was there. They search and search and will not be comforted, for they cannot understand.

Spiritualism comes and says, "Listen unto us, ye sorrow-stricken ones of the earth plane, for ye shall know the truth. The truth shall make you free." And the truth?

I can give it to you best by repeating that practical resume of Spiritualism written by W. H. Evans. He says:

"Spiritualism teaches the Universal Fatherhood of God and the Brotherhood of Man; that man is a spiritual being with an unquenchable germ of divinity within him; that Nature's laws are operative in all realms; that the possession of moral qualities determines a man's condition after death, and that death is but an incident—even as birth—in a man's career. That the gates of death swing both ways, and the spirits of the departed return, and, with consoling messages, assuage the grief of the mourner, give sight to the blinded understanding of men, and send over the world an immortal light; that God's Bible is writ in nature, and all sciences are attempts to read the divine writing; and as man slowly deciphers it, so does he enter into an understanding of the will of God. Lastly, that there is a career of eternal progress open to all mankind, and ultimately all shall tread it with joy and gladness."

Spiritualism is practical because its spirit coincides with that of true philosophy; because it removes the incubus of sensuality and low vice; because of the place it gives to truth; because it demands free inquiry; because its mighty truths and systems are brought before the mind in the same way as the truths and systems of nature; because it involves the higher problems of nature; and because it is so simply magnificent and magnificently simple as to be adapted to every mind.

And we, workers together in this great Cause, must be spiritual and practical also. Spiritually minded but splendidly human, so we have to tell to the world that Spiritualism brings forth the spirit of truth from the grave in which man has buried it, and would tell to the listening

souls of men that it lives still. We have to teach them the simple yet grand truth of man's eternal progress, of God's unceasing care, of the spirit's unslumbering watch over incarnate souls. Our Movement is but a continuation of that truth which man has so strangely altered, its source identical, its source parallel, its end the same.

It is not you and I who need this elementary teaching—we have the knowledge. It is not you and I who need to be convinced and re-convinced, but there is a world outside—men and women, watching, listening, waiting. May I recommend to your notice those words of the Apostle, "Whatsoever thy hand findeth to do, do it with all Thy might."

*

The Golden Key.

Doris Severn.

"BUT you see," said the angel quietly, "you have so far not made a success of your work in this earth life!"

He leaned back as he spoke, meeting the frankly astonished eyes of the man by whose bed he sat.

"Not made a success of it?" the man gasped at last. "Why, I thought——" and paused as he met the kind but searching glance of his visitor. The angel drew a small book from the folds of his white robes, and, turning over the pages, read aloud extracts dealing with various events during Ray Anstruther's life.

One by one he dealt with them, turning the clear light of the spiritual world on to the transactions which Ray fondly imagined reflected some credit on himself, to say the least of it.

He had been greatly astonished on waking far on in this particular night to find a tall, splendid man, with a saintly face, and dressed in a soft, sweeping white robe, seated by his bed-side. Ray was suffering acutely in the first months of a great bereavement. His dearly-loved young wife, Flora, had been taken from his side into the Summerland, and his bitter cry day and night to Heaven had been, "Take me too."

Nothing had been further from his expectations than that in response to his frantic entreaties a spiritual visitant should be sent to him, yet the unexpected had happened, and the first surprise over, he had petitioned the angel to procure his release from the troubles of this world, and had been met by the astonishing sentence which stands at the beginning of my story.

He was, however, not a man of an unreasonable habit of mind, and there was something in the angel's gentle, kindly, grave manner which speedily convinced him that were he removed from this world in accordance with his earnest and oft-reiterated prayer, his sphere would not be the same as that inhabited by his beloved Flora, therefore they would still be separated.

I have said that he was a reasonable man, so once convinced of the unsatisfactory nature of his earth service, he besought the angel to instruct him as to the course he should pursue.

The angel smiled on him very kindly, and said, "My son, you show great docility, and if you will follow my advice it may be that you shall win a quicker passage into the haven where you would be. Make the care of the poor, the sick, the suffering, your first duty, remembering always the blessed words of your Master and mine, 'Inasmuch as you have done it to the least of these my brethren, ye have done it unto me.' I need not tell you precisely how this is to be done, the opportunities lie on every side. Let nothing turn you aside from this course, and when the time of release is near you shall find upon your table a golden key, which shall be the sign. It will resemble this," and he held out a small quaintly-fashioned key of chased gold, in the centre of which was engraved the one word, "Beatus."

Anstruther's eyes filled with happy tears. He could not speak as the angel laid his hand on his head and blessed him. His impulse was to spring from his bed and kneel at the angel's feet, but even as he strove to obey it the gleaming beautiful presence vanished, and he was alone.

Alone, but his heart was full of penitence, love, gratitude for the wonderful help vouchsafed him, and high resolve for his future life.

From that time he lived entirely for others, in the angel's words, "for the poor, the sick, the suffering," and as the years passed on his name was known for miles round as "The Helper."

Steadily the burden of his pain lessened. He no longer felt the impatient longing to rejoin his beloved, for her sweet presence was with him ever now, and he was willing to stay or go so that he might serve his Lord, the teacher.

One autumn night he had come in from his day's work tired and rather sad, for he had witnessed more than one sad scene on his rounds. The old housekeeper who kept his house and attended to his simple wants had spread a plain meal in his little dining-room, and as he stirred his coffee he began to plan how best he might provide for the special cases which had so moved his compassion that day.

The meal over, he turned to his writing-table, and saw, to his keen amazement, the chased golden key which the angel had shown him on his memorable visit. Taking it reverently in his hand he examined it and saw the one word, "Beatus," and sank on his knees in fervent thanksgiving.

His task was done, and in the silence of the night he went home.

CORRESPONDENCE.

must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

"THE AUTHENTICITY OF THE BIBLE."

SIR,—Perhaps this vexed question will remain until we fully realise that a fact remains a fact in spite of non-acceptance and ridicule. It is essential that we remember that in most Protestant countries the national literature has commenced with the translation of the Scriptures into the tongue of the common people, which tongue the translation has fixed and preserved for all after-time. Though the first version of the Bible is commonly described as Wycliff's, the early part of the Old Testament was really written by Hereford, an English ecclesiastic. The New Testament (latter part) was translated by Wycliff, and if he were to reappear amongst us (a possibility), he would probably understand our Authorised Version, owing to the fact that in his time the earnest men of the nation were also eminent statesmen and theologians.

E. P. PRENTICE.

"THE OCCULT COMMITTEE OF THE MAGIC CIRCLE."

SIR,—I note in your issue of May 26th, under "Current Topics," your short reference to the report of the Occult Committee of the Magic Circle. From reading the summary of the report that appeared in the "News of the World" for May 14th, it certainly struck me as being a case for investigation, more particularly in the case of the alleged medium referred to in the summary as "Mrs. Y" (I use the term "more particularly" because, in the summary, in the case of "Mrs. Y" particulars are given that are more helpful to the forming of a judgment). My own personal opinion is that the members of the Occult Committee of the Magic Circle would welcome full enquiry as far as they were concerned from members of a properly constituted committee (say yourself, Mr. Yates and Mr. Blake).

W. GREGORY.

SEANCES AS LODGES OF INSTRUCTION.

SIR,—As a means of bringing Spiritualists as a body into closer association with the spirit teachers in spirit life, it might be well to consider the expediency of seances being held as "lodges of instruction," a message to that effect having but recently come through at one of the informal seances held under the auspices of the Spiritualist Fellowship Centre, at Hendon. This being done, we are assured such closer association between us would greatly augment the power for increasing the manifold phases of

the spirit ministrations and consequent re-enforcement of influence for good. Seances as lodges of instruction could be of a variety of degrees, adapted for guidance from the more elementary stages up to the higher advanced degrees, so affording the necessary preparatory channels by which still greater progress would result. Co-operation in the manner suggested may probably recommend itself to Spiritualist bodies as a desirable supplementary effort in seconding the ministrations of the spirit world, and thus rendering an educational service to the Spiritualist Movement.

THOMAS BLYTON.

A DISCLAIMER.

SIR,—It is within my knowledge that certain suggestions are being circulated to the effect that I, in a spirit of vindictiveness, am communicating with secretaries of Societies with a view to prejudice engagements of Mr. Sowden. The accusation is made in general terms, with the exception that in one instance a particular Society has been named. I have written its secretary, and have received in reply a complete denial of the imputation. Whether these infamous reports are actuated by personal animus or vivid imagination I will leave, but I cannot allow them to pass without emphatic denial. There is not a vestige of truth to support them. If after this disclaimer the charges are repeated, I shall certainly have to protect my good name, which has so far stood the test of over a quarter of a century's association with the Movement.

W. G. MITCHELL.

3, Harewood-terrace, Darlington.

The General Assembly of the Church of Scotland Debate on Spiritualism.

A DISCUSSION on psychic phenomena was held in the Church of Scotland General Assembly recently, when the report of the Committee dealing with that subject came up for consideration.

The adoption of the report was moved by Professor Kay (St. Andrews), who said that the belief that some connection was possible with the blessed dead was a common one, as the past history of the race revealed.

The Rev. Mr. Cathels (Hawick), who seconded, said the days were past when scientists refused to investigate alleged psychic phenomena. He could not understand the attitude of those who considered this matter for only an hour or a day and thought it right to sneer.

The Rev. Dr. Wallace Williamson quoted from The salonians, "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope."

Professor W. P. Paterson said that the existence of spirits was problematical. He did not like the odour of the whole business connected with seances. Even if spirits existed, they were warned that they were not sure of their character, and they had a warning about some of them being malicious imps.

"Our people," he declared, "ought to be told that they should have no traffic with this bastard mysticism."

On the motion of Professor Paterson, it was decided that the report of the Committee be received and that the relevant parts of it be remitted to the Committee on Aids to Devotion, and that the Psychic Committee be thanked and discharged.

I HAVE appointed a spirit . . . to be with you as your permanent guide or co-worker. Our system, as I have told you, is one of delegation. To each spirit is appointed a particular duty. Not necessarily, however, is that his whole duty. Such service, though, is his principal work, and all else must be secondary—subservient to it. It will thus be necessary only for you to throw out the summons and he to whom I refer will be at your side. Such would not be permitted by our Beloved Chief were it not that over a period during which you have been under observation your soul has been laid bare, and a satisfactory report presented. This appointment is a mark of our approbation.—From the Beyond through A. H. WATKINS.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

GARW.

ON Sunday, May 21st, Mrs. J. Barnstaple, of Cardiff, occupied the platform. Afternoon subject, "Why seek ye the living among the dead?" In the evening the speaker dealt with "The hi her life." In a most interesting and able manner she discoursed on two fine subjects. Despite the recent loss that Mrs. Barnstaple has sustained in the passing to the hi her life of her beloved husband, we feel sure that the experience has but served to give her more courage and a newer zeal and interest to carry on the good work.

COVENTRY: LOCKHURST LANE.

ON Sunday, May 28th, the infant daughter of Mrs. Mayer, a member of the church, was named by Mrs. Ayriess (vice-president) Eunice Elaine, and given the spirit names of Hope and Ruth. A special hymn was sung, "Open the Door for the Children."

DARLASTON.

THE service on Thursday, May 25th, was taken by Mr. Bowen and Mrs. Hammersley. There was a good audience. Her clairvoyance was most convincing, full names being given.

On Sunday we had Mr. Tozer, of West Bromwich, who gave a splendid address. Mr. Evans, of Walsall, gave clairvoyance, which was most remarkable. He gave the full name, number of street, towns, and all full particulars of our arisen friends.

DERBY: FORESTER ST.

ON Sunday, May 28th, the Lyceum anniversary services were held, and were well attended. The services were of a bright character, the singing of the children reflecting the greatest credit on their teachers and leaders. Miss Mills and Mr. A. Cordon acted as conductors. Mr. C. Martin, the talented organist of the church, was the accompanist, and it is greatly due to his untiring efforts that success was assured.

In the afternoon Mr. A. Cordon spoke at length upon the work of the Lyceum. Recitations were given by Miss M. White and Miss Dora Hollingworth, and good clairvoyance by Miss A. Thomas.

At the evening service a pleasing ceremony was the naming and dedication to God and the church by Mrs. Gilbert, of an infant, viz., Norman Holmes (spirit name "Light"). The Bible lesson, read by Mrs. Ford, was most appropriate to the occasion. A recitation was given by Miss Tunnicliffe, and a solo by Miss Mills. An inspiring address was then given by Mrs. Clarke, followed by clairvoyance

by Mrs. Gilbert, who made a few touching remarks on the words, "A little child shall lead them." Mr. Gilbert, President, briefly touched on the subject of guidance by children.

JARROW.

ON Wednesday, May 24th, we had the pleasure of the company of Mr. A. Clayton, the young blind medium, of Nottingham. After dealing with "The ideals of Spiritualism," he also gave clairvoyance, all spirit forms being recognised and full names given. The meeting was well attended by a large and appreciative audience.

MANCHESTER: MOSS SIDE.

ON Sunday, May 28th, in the afternoon, reply to Miss Harrison's paper on "Reincarnation." All present enjoyed a very pleasant discussion. Our good friend, Mr. Tinker, was again welcomed in our midst. In the evening he gave a rousing address on "What seekest thou?" urging all true workers to endeavour to raise Spiritualism to higher heights. It was well appreciated by all present. Good clairvoyance was given by Mr. Jepson, and a solo rendered by Mrs. J. Hart made our service interesting and uplifting.

SUNDERLAND: MONKWEARMOUTH

ON Thursday, May 25th, Master A. Clayton, of Nottingham, paid a return visit to the Monkwearmouth Church, and although we secured a larger hall, many had to be turned away. He gave a short but inspiring address on "The Seven Principles of Spiritualism," following with clairvoyance. All but one of his descriptions were recognised. Mr. J. D. Bellett was in the chair and Mrs. Barnes officiated at the organ.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 11TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. J. J. MASSEY.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

THURSDAY, 3 and 8-15, Mrs. GRADDOL.

Manchester Central Spiritualist Church,
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

JUNE 11.—HOSPITAL SUNDAY.

Mr. E. W. OATEN.

" 18.—Circle for Members only.

" 25.—MR. A. HALL.

JULY 2.—Circle for Members only.

Manchester Society of Spiritualists,
38, MASKEIL STREET, ARDWICK.

SUNDAY, JUNE 11TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30, LYCEUM OPEN SESSION.
Special Music, etc. Welcome to all.

MONDAY, at 8.

WEDNESDAY, 3 and 8, Mrs. RICHARDS.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JUNE 11TH, at 10-30, LYCEUM
At 3, 6-30 and 8, Mrs. CHARNLEY.

MONDAY, at 3 and 8, Miss LOMAS.

WEDNESDAY, at 8, Mr. TONGE.

SUNDAY, JUNE 18TH, LYCEUM OPEN
SESSION.

Palmistry Simply Explained. With
numerous Diagrams. By James Ward.
Price 10½d.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, JUNE 11TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30, Mrs. BURTONWOOD.

WEDNESDAY, at 8.

SUNDAY, JUNE 18TH, Mr. NUTTALL.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, JUNE 11TH, at 2-30, LYCEUM
At 6-30 and 8, Mrs. TONGE.

WEDNESDAY, at 3, Mrs. WOLFENDALE.

THURSDAY, at 8, Miss SANDIFORD.

SUNDAY, JUNE 18TH, Mrs. LANGFORD.

Scarborough Spiritualist Church,
SHERWOOD STREET.

SUNDAY: Lyceum, 1-45.

Services at 3 and 6-30.

MONDAY at 3 and 7-30.

Mediums visiting Scarborough are
invited to write Hon. Sec., Mr. J. A.
LAYCOCK, 5, Blenheim-street, Scar-
borough, N.S.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, JUNE 11TH, at 6-30,

MR. PUNTER.

WEDNESDAY, Mrs. ORMEROD.

SUNDAY, JUNE 18TH, Mr. G. TAYLOR

GWINN.

Hastings Christian Spiritualist Society,
2, PELHAM CRESCENT (overlooking sea).

The only Society in Hastings and
St. Leonards.

Sundays at 11 and 7. Mondays at 3.
Saturdays at 7.

Open Circle on Thursdays at 7.

All Friends intending to visit Has-
tings this summer should write to
Hon. Sec., Mr. H. ALTOUN, for list of
"Where to Stay."

DR. ELLIS POWELL
is lecturing at the MASONIC HALL,
ST. LEONARDS, on JUNE 15TH, at 8
on

"Modern Psychic Research and the
Christian Churches."

Tickets 2s., 1/6, and 1s., as above, or
at the doors.

Church of the Spirit, Gamberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, JUNE 11TH, at 11,

Mrs. K. NGSTONE.

At 6-30, Mrs. CROWDER.

SUNDAY, JUNE 18TH, Mr. H. E. HUNT
and Mrs. THOMSON.

SUNDAY, JUNE 21ST, Dr. E. POWELL.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, JUNE 11TH, at 11,

MR. PERCY SCHOLEY.

At 6-30, Mr. ARTHUR LAMSLEY.

Clapham Spiritualist Church,
Adjoining REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JUNE 11TH, at 11, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, Mr. T. W. ELLA.

FRIDAY, at 8, Mrs. B. PETZ.

SUNDAY, JUNE 18TH, Mr. NICKELS.

Eltham Spiritualist Church,
WELL HALL, CO-OPERATIVE HALL.

SUNDAY, JUNE 11TH, at 7,
REV. GEO. WARD, Questions.

Members' Circle after Service.

WEDNESDAY, at 8, Mrs. C. O. HADLEY.

Clairvoyance.