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FRIDAY, JULY 6, 1928.

PRICE TWOPENCE.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2119—VOL. XLI.

FRIDAY, JULY 6, 1928

PRICE TWOPENCE

Original Poetry.

LIFE'S VERITIES.

A JOYOUS bird made it,
The artist re-played it,
And Time cannot fade it—
Song.

A dreamer unwound it,
The publisher bound it,
A chosen few found it—
Verse.

All poets have thought it,
All heroes have sought it,
And wealth ne'er has bought it—
Truth.

Onitsha, Nigeria.

J. M. STUART-YOUNG.

Altar Lilies.

BRING THE MESSAGES OF BROTHER JOSEPH.

RECORDED BY W. H. EVANS.

FIRST SERIES.

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PREFACE.

THE reception of the following messages began on August 27th and were completed the 23rd of September of this year. I do not know who Brother Joseph is, though he refers to his past in two of the messages. But as his object is not the proving of his identity, the absence of evidential matter is not important. His desire was to give a manual for meditation. These messages were not received automatically: that is, there was no extraneous control of my hand. Each one came—to use a term popular amongst Spiritualists—inspirationally; that is, through my brain. The reader may ask, "How, then, do you know it is the work of another and not a mere uprush from your subliminal consciousness?" I cannot tell you "how" I know it, but I do. Some things have to be experienced, they cannot be explained to another. The psychologist may be interested in the mechanism; I am also to some extent, but in the present instance I am not; I feel more concerned with the messages themselves, especially as the association with this band of spirit inspirers has had such a profound influence upon me, producing changes of outlook and an enlargement of understanding which has destroyed many inhibitions. They have considerably broadened my outlook in certain directions. I can honestly say the messages are not the result of prolonged thinking on my part, for they came unexpectedly, and I had no idea there would be so many. In each case I experienced a curious detachment of mind which many psychics know of by experience. I was, so to speak, as one looking on at the work of another. There were two streams of thought, one my own, the other that of Brother Joseph. At times the sense of his presence has been very vivid; at others, not so clear, but there has never been any hesitancy in the giving of any message. They came as spontaneous as the birds sing, or as the rivers flow. Nonetheless, those who are acquainted with my work will recognise much of myself in them. That is inevitable. As Imperator says in "Spirit Teachings,"

"Inspiration is governed by the channel through which it flows." This will explain my influence in the messages. For the rest the reader may take them as they are. He will find much to meditate upon, and will discern underneath the winsome tenderness of expression, inflexibility of character, and an unaltering purpose to live the good life. One day I hope to meet Brother Joseph and the rest of his band as a fellow pilgrim on the road of life. That we shall meet I am certain; in the meantime there is enough to do to embody in practical conduct the teachings of these messages.

Merthyr Tydfil,

W. H. EVANS.

October 18th, 1926.

MESSAGE

THE SHADOW OF SELF. THE ROAD TO PARADISE. THE NEED FOR HUMILITY. ASKING THE WAY. LOOK NOT FOR REWARD. THE PARABLE OF THE KING WHO BUILT A GREAT CITY. THE GREAT LOVE. WHAT LOVE UNITES, DEATH CANNOT SEPARATE.

SON, when the shadow of self falls across the mind, man becomes blind. He that would see clearly must have control of his emotions and not get blinded with tears. If he would find "the straight gate and the narrow way" he must seek, neither must he grow faint nor weary, but search diligently, for only those who are earnest in the quest can find the straight gate.

The treasure of God is hidden, yet it is near. It is worth all the kingdoms of the world, but is not open to purchase. Neither can it be given, for man possesses it. But though possessing it he must seek for it. Where then is it hidden? And why must he seek that which he already possesses? It is hidden in the inner sanctuary of the spirit, and man must seek that he may become conscious of his great possession.

Son, the road to paradise is through the heart, which is the gate thereof. He that would enter the kingdom of heaven must find the key which will open the heart-way of his fellow-man. Also he must allow nothing to come between him and his brother. Men are separated by shadows which they call opinions. They hold fast to these shadows and miss the truth behind them, and missing the truth, their brother is obscured in the fog of misconception and misunderstanding.

Son, if you would be great you must go down into the Valley of Humiliation and grapple with the Apollyon of the lesser self. You must learn to love whole-heartedly and to love without question, seeing into the heart of your brother and recognising in its centre the pearl of great price. An ancient one said, truth lies in the bottom of a well. It does, and the well is man's heart, where it shines undimmed. But men have wrapped it about with vestments, and the tapers of priests dim its lustre. Truth needs no aids to illumination; it is shared by all men, though the greater number know it not. Let not shadows get between thee and it. Let it shine, and its purity will reveal the divinity in your brother.

Son, if a man should ask you the way to a certain place, would you ask him what he believed? Or would you direct him that he might find his way? You would put him in the way and ask no questions. If the like commonsense obtained in matters of religion, would there be strife and bitterness over opinions? No. Yet men ask the way to heaven and spiritual peace, and other men ask,

What do you believe? deeming it more important that a man believe certain doctrines than that he be set in the way. Yet the kingdom of man's soul is not found through belief, but through right thought and *action*. For if a man think right and does not act, it is as if he thought not at all. Like a signpost he may point but it is not enough, he must go the way also. Wherefore the religion of man must be one of works as well as of faith. Of action as well as of thought, for action of the right kind is the expression of love. It is through the door of the heart that come the issues of life.

Son, let not pride stand in the way, neither think you know more than your fellows. He that thinks he is wiser than his fellows is a fool. For there are different degrees of wisdom and it does not consist alone in speaking learnedly before the people, or in setting down profound sentences, though there be wisdom in all these. True wisdom enlightens the mind and lifts from it the shadow of self. Therefore, when a man goeth forth to his labour he should work for the worth of it, giving no anxious thought to its results. He that looks for reward is easily discouraged when he has to wait long for the harvest to appear. He that works only for reward works for praise, that men may say, how great he is, or how clever, and he becomes puffed up in his own conceit, and cannot see beyond the shadow of himself. Neither does he perceive that others see his hollowness and pretence. He goeth his way and is soon forgotten, and has his lot with the fool who falls drunken by the wayside. Both are equal. The one is drunken with wine, the other with conceit. And know, son, there is more hope for the former than the latter, for he recovers from his debauch, but the latter feeds upon his vanity, and becomes a sorry thing who in the end has to feed upon his pride and devour himself.

Son, there was once a mighty king, and he said, "I will build me a great city." So he called together his counsellors and unfolded his plans. Then the heralds went forth and declared the king's will. And the workmen were gathered and the foundations dug. And at night as the king sat alone there came one in shining raiment, but whose face was in shadow. And he took up an hour-glass, turned it and went out. And the king saw him not.

And the workmen builded and the walls were being raised, and houses and palaces likewise, and the king came and viewed it, and said, "I will come and dwell in this city, and it shall be for men a wonder." And at night there came again the one in shining raiment. And he took the hour-glass and turned it once again and went out. And the king saw him not.

And the workmen continued to build. The walls of the city rose high and were mighty and strong with great towers at intervals. And the houses and palaces were growing towards completion. The king walked upon a portion of the wall that was finished. And his heart glowed with pride and the lustre of his eyes increased with his sense of power. And he reflected, "I am very great and this city will proclaim my greatness unto all men." And at night the one clothed in shining raiment came again and turned the hour-glass and went out. And still the king did not see him.

And the workmen builded and laboured and the city grew apace, and at last they laid down their tools and gazed with pride upon their handiwork. And it was a city fair to look upon gladdening the eyes of the workmen. And the nobles gathered round the king and said many sweet things unto him, and proclaimed him the king of all the earth. And he said, "To-morrow I will enter into this city and dwell there the rest of my days." And at night after the revelry which they held the king retired to his chamber and sat alone thinking. And there came again the shining one, and his face was uncovered. He had the loveliness of the dawn and his eyes were as the morning stars for brightness, and his lips smiled in beauty, and coming to the king he stood before him. Yet the king saw him not, for his head was bowed upon his breast. Then he looked up and saw the shining form before him. Then the light faded from the king's eyes, and the shining one took up the hour-glass and let it fall so that it broke and the sand was cattered on the floor.

Son, let not hopes of the future betray thy purposes of the present. Entertain no false hopes, but learn to look the present fearlessly in the face. An unwise optimism will bring thee to despair, for if your hopes do not mature you will, mayhap, blame others instead of he who alone is to blame—yourself. Know that man gets only what he earns, whether, it be of good or evil; neither can any in this world or any other keep from him what is his own.

Courage is essential to the good life. A man must be strong and above the opinions of his fellows. He must act not from what others think or say, but according to the light which is in him. If he steer his barque by the wind of other people's thoughts he will assuredly come to grief, and there will be no happiness in his life, for his mind will be filled with thoughts of what others are thinking of him. Wherefore, the seeker must learn to walk alone and be indifferent to the opinions of the world: must be prepared to be "despised and rejected" if he would find the "straight gate and the narrow way." Yet in his heart there must be an universal charity. And if he fight he must fight with love in his heart. And if his fellow rush upon him knife in hand he must be able to embrace him in love, even though the knife should find his heart.

Son, when I dwelt in the cities of men I pondered long and earnestly upon the mystery of life and death. And this I say unto you, wisdom waits upon Love; for Love is not blind as men declare, but is clear-eyed and fearless, and can look upon the face of truth undaunted and unafraid. But few men know true love, the many mistake the shadowy trappings they wrap around some object for it, and if one should come and take away the object of their affections they rend the heavens with grief. But if their love was clear-eyed it would see that nought can be taken from them. In my meditations I learned there is no separateness, wherefore I rejoiced, for in that I knew none could take from me my beloved. For behold, death came and took from me my children, and I grieved not unduly. And death came again and yet again, taking from me all those I loved, yet I grieved not unduly, for I had learned to separate the false from the true, and behold, death could not separate me from those I loved. For the fragrance of their lives had passed into mine, and mine into theirs, and we were intertwined. And Love gave me vision, and the eyes of my beloved smiled at me from the realm of spirit, and in the night watches we rejoiced together. Wherefore, son, learn to unfold the love of the Spirit and seek not in the illusions of sense for signs of the kingdom. If thy beloved be not in your heart he will never be thine, and if he is never thine the great love cannot unite thee. But if he be in thy heart none can separate thee. Wherefore, as love lieth at the centre of a man's life, seek that centre and you will find peace.

And may the sweet consciousness of spiritual fellowship abide with you, and may the light issue from your heart in streams of healing to help those who falter by the way.

BROTHER JOSEPH.

(TO BE CONTINUED.)

SPIRITUALIST HONOURED.

Mrs. E. J. TAYLOR, of Ellan Vannin, 81, George Street, Barry Dock, has been signally honoured by being elected President of the Women's Co-operative Guild, and her appointment has naturally created considerable gratification locally among Co-operators. The Guild, from small beginnings, has now 1,291 branches and a membership of over 61,000, and this will afford some idea of the outstanding honour that has been conferred upon her. Both Mr. and Mrs. Taylor have been associated with Spiritualism in Barry for over 30 years. The first public Spiritualist meeting in the district was held in their house on November 15th, 1896, our present editor being the speaker. Mr. Taylor is still the energetic secretary of the Barry Spiritualist Church, which now owns its building. All Spiritualists will join in wishing Mrs. Taylor a happy year of office.

He that acts unjustly, acts impiously.

Mr. L'Estrange's Mediumship.

I ATTENDED a seance held on Friday evening, May 25th, with Mr. G. L'Estrange, at which some very remarkable phenomena occurred, which I think well worth the notice of your readers.

The medium was well secured with ropes, and cotton loops were made and tied through two buttonholes of his jacket. He was wearing two waistcoats, a woollen one under the waistcoat matching his suit. I mention this for a reason which will be seen later.

A very fine invocation was given by Mrs. Nutland, who was in charge of the circle.

A cabinet had been formed by curtains hung across one corner of the room. After about 15 minutes' cheerful chatting and singing the curtains were flung back over the sitters at both ends of the circle, the medium's coat was thrown across the room into the lap of the lady who had tied his coat buttonholes with cotton, the cotton was found quite intact afterwards; his keys were also removed from his pockets and thrown across the room.

The trumpet, with a luminous ring, was then brought from the cabinet and a Scotch voice spoke and sung. The luminous slate was next brought forward, and on top was a quantity of matter (ectoplasm?), this was worked about until a complete hand and wrist had been formed; the hand ruffled the hair of the sitter next to the medium. All this had happened at a distance of perhaps five feet from the cabinet and a height of about four feet from the ground. The sitters farthest from the cabinet asked that it should be brought nearer to them, the slate then dropped, and a control, "Marcus," explained through the medium that "he was sorry, but they would have to get a little more power first, and suggested we sing again." This was done and very soon the slate appeared again and gradually a figure appeared moving the slate in every direction so that the form could be seen by all. It was the tall figure of a man, an Arab, with fine aquiline features and a black beard. Having walked all round the circle so that each sitter could see him quite clearly, he came to Mrs. Nutland and myself, put his hand on ours, lifted them to his face and rubbed his beard to prove that the hair was actually on his face. During his stay he was careful to show his hands and arms, which were large.

After another cheerful five minutes of singing, several members of the circle were touched by someone, and soon afterwards the slate was again brought out. It was raised to about the height of our faces, and a perfectly formed small hand was placed in front of it, the fingers moving about to show how real it was. The slate was next placed on the floor in front of Mrs. Nutland and myself and a perfectly formed small foot was shown with toes moving.

The slate was then raised, enabling all to see the form of a woman and then passed round the circle so that the contour and shape of the body could be seen by all. At the same time another form could be seen standing beside her as the slate was moved about. After having shown her shape, hands, arms and feet to all she promptly slapped herself, flesh striking flesh, and jumped on the floor so that all should know she was quite substantial; she also took chocolate from a sideboard just behind the sitters and fed them. The form next went to Miss Nutland and released her hand from that of the next sitter (Miss Nutland was at the end of the circle next to the medium and had her two hands on the next sitter) then put it on her shoulder and down her arm so that she might feel how substantial she was. She next went to Mrs. Nutland, sat on her lap and put her arm round her neck and took her hand and pressed it against her body. Both Mrs. and Miss Nutland said it had the feeling of warm flesh. She next smoothed my face and head, sat on my knee, lifted herself and again sat down to make sure I could feel the weight, which I should say would be of a woman weighing 7 or 8 stone; she then touched each sitter with both hands.

After this several sitters felt something touch their legs. Then was heard the patter of a dog's feet, and the tail was wagging so vigorously that we could hear it hitting against the sitters' legs. Mr. Quick saw the dog by the

light of the slate and described it; it was Mrs. Nutland's dog, and when called by name it immediately went to Miss Nutland and pawed her in the old peculiar way. The dog also pulled her stocking and made a hole in it, and nipped the ankles of both Miss and Mrs. Nutland as it used to do when in play. The dog next went to another sitter, whom it had known, and pulled her shoe laces and then shook the leg of my trousers.

The trumpet was again brought from the cabinet and a very powerful tenor voice sang in Italian a song from the opera, "Il Trovatore," the whole room vibrating with the volume of sound. Two hands then very carefully removed Mrs. Crosier's glasses and placed them on Mrs. Trathern, who sat a short distance away.

During one part of the evening there was a beautiful aroma which lasted quite a considerable time. Several times the curtains were fanned about to cool the air, and a materialised light passed around the circle.

On releasing the medium from his bonds they were found to be exactly as they had been placed. His woollen waistcoat had been put outside the one belonging to his suit, and his watch, which had been placed face upwards on the sideboard, had been removed and turned face downwards.

All the sitters' hands had been linked during the seance, those sitting next to the medium placing both hands on their neighbour's.

We have to thank Mr. Guy L'Estrange for very remarkable phenomena through his fine mediumship.

Mr. Quick was shown the photo of the dog, which left no doubt as to the identity of same.

A. FULLER CLARK.

[The above report is signed by the whole of the sitters present, twelve in number.—EDITOR.]

A Surgical Operation by a Spirit.

By MAX GITTLESON.

IN the May 11th issue of THE TWO WORLDS there appeared an article of mine entitled "A Promising Medium," in which reference was made to a remarkable case of healing performed by Mrs. Lilly and her spirit guides on a young girl, Queeny Cohenlask. This girl had been suffering for two years with ulcerated legs and had attended several hospitals without them doing her any good.

It was only after some persuasion by another member of the family, who had only recently interested herself in Spiritualism, that the grandmother of the girl consented to try Mrs. Lilly's spiritual healing. Altogether the girl took ten treatments and was completely cured.

I think it will be of interest to THE TWO WORLDS readers to know the sequel. A few days before the next treatment was due to take place, the spirit guides of Mrs. Lilly announced that a surgical operation was to be performed by a spirit healer (Fanny Cohenlask, the patient's mother) on the young girl's legs. We eagerly awaited the fulfilment of this prediction.

On May 8th, this operation was actually performed and witnessed by seven people whose names were signed to the impressions of the hand on paper when the blood and pus was taken away from the patient and scooped up into Mrs. Lilly's hands. Not only did the spirits predict a successful operation, but they definitely mentioned that blood would be drawn away as happened. The suggestion that an impression of the hands be made on paper was also made by Mrs. Lilly's spirit guides, although I suggested that the blood and pus should be put in a test-tube and sealed with paraffin-wax. Perhaps both should have been tried. Mrs. Lilly's guides prefer to do things their own way.

I will briefly describe the spirit operation. On the evening of May 8th seven persons assembled at the home of Mrs. Lilly to witness the event. The light was just slightly lowered and a white sheet was placed over the patient's legs. Mrs. Lilly was immediately controlled by the spirit mother of the patient. The healing with the accompanying passes was watched with breathless interest

by the onlookers. Just as Mrs. Lilly's hands made the final passes they were seen to be filled with blood and pus. While still wet an impression of both hands of the medium were made and a duplicate impression of each hand was likewise made with ink, so that a comparison can easily be made by the most sceptical. Although one or two blood stains were left on the white sheet the stockings of the girl were quite dry.

At the final healing and cure of the girl, the spirit mother, true to her original promise that she would serve the medium in the future, in a brief speech, bade farewell to her loved ones, and declared that she was joining Mrs. Lilly's band of healers.

Surely, here is an instance of the triumph of spirit healing.



Multiple Personality.

LECTURE AT SHEFFIELD.

THERE was an intensely interested audience at the Theosophical Hall, St. Paul's Parade, Sheffield, on June 21st, when the Sheffield Society for Psychological Research held a meeting open to visitors, at which Mr. Alex. A. Naylor (Chairman of Sheffield Psychology Club) gave a lecture on "Multiple Personality." The President (Dr. Frank Ballard, D.D.) was, from temporary indisposition, unable to take the chair, which was occupied by Mr. Walter Appleyard, J.P., who introduced the lecturer.

Mr. Naylor first defined "Personality" as being derived from "persona," a mask, and a mask must cover something. It covers the ego. The purpose of life is to develop personality, namely, everything to do with the body. Now, we are linked to a vast aggregation of consciousness, of evolutions from the millions of years gone before us, the world of the subconscious, the field of the subjective, of which clairvoyance is the simplest manifestation, and Spiritualistic control, by a definite personality from the inner world, is a manifestation.

From a medium's body there goes out a definite line of light to the inner world, and all communion must pass through that line, hence it was only possible to think of one thing at a time. The physical brain cannot of itself recall memories or take on spiritual vibration. The medium brings his or her mind into a state of passivity, and an entity then seizes the opportunity to control it, and the personality is changed. If a shock happens to the medium, the medium's personality recovers control. This using of the medium's entity is probably not good for the individual, but the communion thus established is good for the race. Psycho-analysts are as a rule mediumistic, though not aware of the fact. To an old lady he (the lecturer) told that she was thinking of football—she admitted it was so—she had been filling up football lists. But how did he know?

He related a case he had in Edinburgh of a girl with hysteria, who was put into the hypnotic state, and responded to questions. On the third experiment she turned from her illness, and walked in no uncertain way (she was previously unable to walk) and called out: "You cannot turn me out, I am —, but who are you? I am an old Abbé, lived in France years ago." He had his say, and went away, and the girl relapsed into her previous state of suffering (paralysis). Five days later he again put her in hypnosis, and a consciousness of her own previous state coming out she said, "I'm happy, live in Dundee, and going to school at Kirkealdy," but when she awakened out of hypnosis she did not recollect her previous state or her early life. Hypnotised again, a diabolical look came into her face, and, taking a knife, she rushed upon them. Having stopped her, they took her (by suggestion) back to before birth, and finally the girl was cured of these obsessions.

The lecturer was of opinion that you cannot suffer from these obsessions of other personalities unless you yourself provide the conditions, and a personality might hold on for a week. He instanced the case of a woman of 32, who every seven months came under the influence of another personality. She was put into the hypnotic state, and seven persons kept her answering questions in relays,

question after question, the difficulty being to devise new questions. Once this personality was broken down by questioning, the obsession was never repeated, and she became as normal as anyone.

We ought to be able to keep out controls by having control of ourselves. If by a shock control was lost, it gave an obsessing entity the chance to introduce itself. It was as if you had got out of your motor-car, and some stranger had taken your place and driven off, in which case you would chase the intruder and drive him out.

All the lower instincts reside in entities without physical bodies, and seek to obsess when they get a chance. Because we have suppressed the lower instincts and try to progress, we are not, when we pass out, swirled by emotion as are the undeveloped.

We want so much, and we need so little, and we ought to keep control of our desires. Alcoholic intemperance drives out the good, and opens the door to the evil influences. A man in Edinburgh got gloriously drunk, and was rolling home happy, for he was a mild-mannered person, but suddenly he became a vicious brute, and running past several women he took out a knife and did violence to a total stranger. He went into prison for this crime, but he had no idea what had happened, for he never knew the woman. Permission was given to give him a bottle of whiskey, and he changed into the brute again.

By the hypnotic method it was ascertained that the murdered woman years ago had jilted this obsessing personality, and he had seized the chance of retaliation. The man died naturally, so this evidence of obsession did not come into open court. Bad entities cannot touch us if we retain control of ourselves, otherwise our last state would be worse than our first.

We are all multiple personalities, all beasts more or less, but sometimes we are angels. Life is a war within ourselves, and sometimes the lower manifests and sometimes the higher; we are all Hydes and Jekylls.

Taking the case of intellectual strain, when intellect leaves you on the road, and comes to be a positive danger, it keeps out intelligence.

Mr. Naylor told of a professor of languages who had studied hard and got the coveted position, and then he sat down and sighed. At that second another personality came into him, who knew nothing of his subject (languages), so the poor professor could not remember a single thing of his own subject, but the obsessing personality was a sporting entity and a loose character, who loved to get astride a horse and enjoy it. He was so pleased with himself that he would not let go. The possessor held on, but gradually Number One, under hypnotic treatment for some weeks, ousted the intruder. The cord was cut, and the professor was once again in everything the same as before the obsession. The lecturer hoped none of his audience would suffer from multiple personality, but keep our wonderful life, for service to the "One in Many and the Many in One."

The Chairman, in thanking the lecturer, wondered what Sir Arthur Keith would have to say to multiple personality.

The lecturer answered many questions put by the audience at the end of the lecture, and was enthusiastically applauded.—W.H.B.



ONE has only to grow old in order to become less critical. I see no error made which I might not have committed myself.—GOETHE.

CHRISTIAN SPIRITUALISTS' FEDERATION.—THE EXAMINATION OF MEDIUMS.—The Committee met at the Temple of Light, on June 11th, when, after mediation and prayer in the Edith Chapel, the Board of Examination was elected. The list of mediums who had notified their desire to attend the examinations was put before the Board, when, owing to the number of applications, it was decided that the first examinations should take place on Monday, June 18th. The first five candidates on the list were notified, and they attended with the exception of one, who was absent through illness. The examinations will be continued every Monday until further notice, and the candidates will be notified as their names are reached.

How We Helped Those on the Other Side.

AT our little circle in North London, which has sent other items to these columns, we have received many extraordinary manifestations, the following being not the least.

One of our members, a young married woman, is controlled from time to time by a vivacious little entity who in this life was a negro boy, but who passed over young. He discourses to us in the way of an ancient philosopher, and gives very helpful illustrations on life from natural objects. Recently another entity controlled this lady, who had been brought by one of our spirit friends and who proved to be the spirit of a young girl who had committed suicide, having been convicted of infanticide, and was found by our friend in a very distressed condition, badly needing sympathetic help. After some little time she was induced to speak to us, which she did in a low and dispirited voice, and explained that as she had been induced to come largely against her wish, she was not disposed to be communicative, and was bitterly cynical and greatly incensed against her own people, who, it appears, had treated her with great and unnecessary harshness before her passing.

Some of our good friends endeavoured to impress her that it was necessary to cultivate a spirit of forgiveness to those who had wronged her, advice she most bitterly resented, but when a member of the circle, an elderly man, pointed out that the questions were not at all prompted in a spirit of curiosity, but with a sincere wish to help her, as he (the speaker) had had to do in days gone by with many similar cases, she appeared to be calmer and more disposed to listen to our advice, which was that she should look for another who was in trouble and endeavour to help her, which would help her to forget her own trouble and assist in her progression. She did not appear much impressed, and left us after stating she was not by any means moved in her desire to be revenged.

The following week she returned with the same guide, and was in a much better frame of mind, expressing sorrow for her rudeness on the former occasion, but said that she had been thinking of what had been said, and had found another girl in much the same condition as she herself had been, and had induced the other girl to come along in search of help and advice. We expressed our pleasure at this sign of improvement, and on questioning the newcomer found that she also had drowned herself owing to the unhappy marriage she had recently contracted. We advised her accordingly, and gave her what comfort we were able.

Our next gathering was perhaps the most remarkable, as it showed how intensely human they still remain on the other side, for on this occasion the second girl, Ada, had in her case found a certain Vera, who appeared in a similar circumstance. Ada also explained that as she and the first girl, Annie, did not agree very well, they had parted company, and Annie, the first girl, finding she could obtain greater help from the third girl, Vera, had transferred her affections and companionship to her in place of the second girl, Ada, whom Annie had originally brought for comfort and consolation. These three girls are now regular attendants at our little circle, and give and obtain advice and assistance in their several needs.

The writer, who has only recently become actively associated with this movement, considers these communications as being most evidential of the fact of continued life and the possibility of our continued correspondence with our friends who have passed over. They have left us for a time, but are not separated from us if we are prepared to observe the conditions requisite for this correspondence.—A.B.P.C.

GENEROSITY will win favour for anyone, especially when it is accompanied by humility.—GOETHE.

LET us always try to respond to the least and faintest call from the spirit world which is but just outside; let us never fail to be responsive.—TINSKILL.

OPEN-AIR MEETINGS AT CLAPHAM.

IN his opening remarks at Clapham Common on Sunday, June 3rd, Mr. Barbanell called attention to the series of articles appearing in the *Daily News* concerning the "Life After Death," and stated that some of the writers were not qualified to write upon such a subject, because they had not investigated the facts relating to this important question. The speaker stated that he was willing to listen to a biologist on biology, a chemist on chemistry, and a musician on music, because they were experts in their particular field, and so it was with those who studied the facts which Spiritualism presented. No matter how eminent a man was in some particular phase of life, he was not qualified to speak about the after life unless he had had consort with the inhabitants of the other world. The essential teaching of Spiritualism was that man was essentially spirit, manifesting through a physical body, and at death all that happened was that he withdrew from the physical body and lived in the spiritual world, for that which was real man could not die. Mr. Barbanell stated that he did not wish anyone to accept what he said, but suggested that they should investigate for themselves and obtain the facts first-hand.

SPIRITUAL LIFE IS PROVED BY FAITH.

AT a public address held at Ottawa, on May 14th, Dr. Alfred Ernest George Hall, Dean of the American Academy of Psychological Research, and senior Vice-President of the International Society of Psychological Research, took issue with the statements of Sir Arthur Keith, President of the British Medical Association, who declared in an address at Manchester University recently that from the study of the brain medical men could find no ground for believing that the brain was a compound of substance and spirit, and that, therefore, it was proven that the soul died with the body.

"The relationship between the brain and the so-called soul or mind action within the body during life has never been proved, and it is, therefore, ridiculous that this organ should be seized upon as a media of proving this immensely important matter in the lives of hundreds of millions of people to-day," Dean Hall declared.

"The study of man has been conducted in such a way as to observe his moods, his conditions, and the result of the action of his mind, and not of the mind or the mind organ itself—the brain," Dr. Hall continued. "Such careful study and research of man for the purpose of discovering the very thing that is decried by Sir Arthur Keith has been conducted not by men of medicine seeking to observe purely biological or physiological conditions, but by men of medicine who are also scientific psychologists, and our finding has been that mankind, by the development of faith, brings into his being a quietude that is sufficient proof that there is a definite something that bespeaks the existence of a spiritual life that is separate and apart from his bodily being, and is an essential requirement to maintain a quietude to the action of the mind of which we speak."

LEAMINGTON SPA.—On Sunday, June 17th, the Spiritual Mission, Clemens Street, was favoured by a visit from Mr. H. Gardner, of Birmingham, who delivered a very fine address on "Lyceum Work." Mr. Gardner, who is a Lyceumist of many years standing, said the subject was a very important one. He emphasised the need of a Lyceum in all Spiritualist Churches, where the children could be trained to become not only good Spiritualists, but good citizens also. We are hoping that the result of Mr. Gardner's work will be the starting of a Lyceum in our Mission which is soon to celebrate its second anniversary. Miss Vera Gardner rendered the solo "My Task," and Miss Kent sang "Nearer, My God, to Thee." Clairvoyance followed. At the after-meeting many remained, when Mr. Dean, of Leamington, gave delineations and messages, most of which were readily recognised.

My Belief in the After-Life.

By W. HAROLD SPEER

(Life President of the Temples of Light).

BEFORE becoming a Spiritualist Mr. Speer was a well-known crime investigator, and is undoubtedly a most unlikely man to be imposed upon by any false messages or fraudulent mediums—in fact he has already exposed more than one impostor. In a preface to Mr. Speer's book, "Edie," Mr. Hannen Swaffer says: "You must accept my statement that Speer was the most unlikely man to be convinced, if he went to a seance he would obtain evidence of survival. . . . I regard the case of Speer as extraordinary in this respect, that he was the third of three newspaper men, all well known in Fleet Street, who were convinced of Spiritualism within a very few weeks of each other. The first was Robert Blatchford. . . . The second myself. . . . The third was Speer."

I am frequently asked why I believe in the after-life, and my reply is always: "Because I have proved it up to the hilt."

Of course, this is convincing to myself but not to the inquirer. And, judging from my own knowledge of the world, I am quite certain that it is only by personal experience that one can be fully convinced of survival.

A person may believe in my sincerity, yet doubt my judgment. But the wonderful revelations and manifestations which have come to my wife and myself since the passing over of our daughter, Edie, could not fail to convince the greatest sceptic who ever lived.

The belief in an after-life is as widespread as humanity itself. Primitive man believed that the human soul lives after the death of the body and hovers about the scenes of its earthly existence.

In religion of the ancient Egyptians, Persians, Teutons and Norsemen, belief in the future existence was a cardinal doctrine, while the Greeks and Hindus believe in the transmigration of souls. Whatever may be man's state of intellectual development, we find him ever looking for a glimmer of light beyond the darkness of death.

All modern scientific research and progress proceed upon assumption of the law of continuity of life. "As it was in the beginning, is now and ever shall be." Matter, so far as science knows it, can change its place and shape, but not its substance. Energy can be transmitted or transformed, but it cannot be lost. These truths have been applied to the dissolution of the human body at death—the physical body is dissolved into its constituent elements; but what of the mind and the spiritual activity?

It is not conceivable that they alone shall cease to exist, while the mere clay continues to exist in other forms. Such an assumption would create a tremendous break in the law of the continuity, and science cannot have its fundamental principle so violently assailed.

Professors Balfour Stewart and Tait wrote in a book, "The Unseen Universe," these words: "The principle of continuity still demanding a continuance of the universe, we are forced to believe that there is something beyond that which is visible . . . and that we are logically constrained to admit an existence of some frame or organ which is not of this earth and which survives dissolution."

The Bible—and particularly the New Testament—is full of psychic manifestations and proofs of survival, and Jesus, as we know, proclaimed the great truth that when God says *I am* He declares Himself to be the God of the living—not of the dead.

Above all, Jesus spoke those words which are capable of drying our tears and driving away our fears when he declared: "I am the Resurrection and the life; he that believeth in me shall not perish but have Everlasting Life."

THERE is but one happiness: Duty.
There is but one consolation: Work.
There is but one delight: the Beautiful.

Spiritualism and Its Critics.

By GEO. T. ROEBUCK.

IN view of the attitude of so-called Christian leaders, it is very desirable that Spiritualists should be alert and take steps to claim due credit for the movement, and its pioneers and workers in their accomplishments of building the bridge between the mundane and the spiritual world.

For instance, the Rev. R. J. Campbell, M.A., D.D., on page 8 of the *Daily News*, Friday, June 8th, 1928, is reported as saying:

"I have little first-hand acquaintance with Spiritualism and would prefer not to rely upon its claims as a cult. I have not the smallest desire to impugn the testimony of Spiritualists as a body; they are probably no worse and no better than other people; but it seems to me that they are insufficiently critical of the data on which they base their assurance that they are in touch with the dead. Psychological research is on a different footing; it is concerned with facts and facts only, whether they support the hypothesis of survival or not." He continues, "I have been a member of the Psychological Research Society for more than thirty years *without attending* any of its regular meetings, my *object* in belonging to it being primarily that of obtaining the 'Proceedings' and studying them month by month; and I here solemnly affirm that I believe the case for survival is proved. . . . I believe that communication between the living and the so-called dead does *occasionally* take place."

I submit this attitude of ignoring or *subtly discrediting* the work of Modern Spiritualism, through its mediums and workers, is shamefully unjust!

I believe our movement was the driving force that compelled the attention of the scientists and psychic researchers from its establishment in 1848. It doubtless was the cause of the formation of the Psychological Research Society some 35 years later. Also inferentially the primary cause of the formation of a Church Psychological Research Society some seventy years after we became established—namely, at the Lambeth Conference of Christian Leaders. Here the Church P. R. Committee were instructed to report upon the phenomena with regard to a future life.

I ask in all earnestness where do the psychical researchers and Christian leaders (sic) get evidence of survival, apart from mediums and persons psychically gifted?

Discarnate spirits are primarily the only beings who can give satisfactory evidence and testimony of their continuity! How can this evidence of survival be obtained other than by means taught under the banner of Spiritualism? As a matter of fact, Christian leaders are stealing from our ism?

We should pin them down to their declared teachings with respect to Heaven, Hell, the Devil, physical resurrection, and the passport necessary for participation in a future life in Heaven.

Contrast these with the principles of Modern Spiritualism and the teaching of the spirit guides!

CAERAU SPIRITUALIST CHURCH.

THE following are the donations received up to date:—Previously acknowledged, £9 2s.; Mr. and Miss Bubb, Cheltenham, £7; Rev. G. V. Owen, £1 1s.; Mr. M. Barbanell, £1 1s.; Acton Spiritual Mission, per Mrs. Golden, £1 1s.; Mrs. Jessie Greenwood, 10s.; Mrs. Charnley, 10s.; Miss C. W. Percival, 10s.; Mrs. Willis, 10s.; Mr. Fred Mudd, 6s.; Mrs. James, 5s.; Wakefield Lyceum, per Miss Hardin, 2s. 6d. Total up to June 30th, £21 18s. 6d.—WM. GRIFFITHS, 7, Carmen Street, Careau, Glam.

FROM Mr. J. Hyde Taylor, 1, Whitehall Lane (off Bescot Street), Walsall, comes a little twelve page pamphlet entitled "My Inception in Spiritualism, with Some Evidence of Spirit Intervention." Price 3d. Mr. Taylor tells how he first became acquainted with Spiritualism, and the booklet may be useful to his many friends.

Transfiguration or Hallucination ?

ARE WE TOO CREDULOUS ?

By J. HARTLEY KNIGHT.

ASKED the other day by a couple of friends whether I "believed" in transfiguration as practised by certain mediums, I replied that as my experience that way was limited to a single sitting of an hour's duration I had an open mind on the subject. The question was apropos a recent visit paid by some friends of the questioners to a lady medium in West London who claimed to possess the power to so change her face that, at the request of a sitter, it would at once resemble that of a deceased relative or friend. I gathered from the questioners that considerable doubt existed as to the *bona fides* of the demonstrator; and that while some sitters claimed to have seen, as it were in a flash, the face of a loved one, others were equally convinced that they had not and that the whole business was bunkum.

My own experience was gained in central London and some five or six months ago. Contrary to my usual practice, I refrain on this occasion from mentioning either the name of the medium or the place where the sitting was held—though I append these facts in the form of a footnote herewith for the private information of the Editor. My reason for this is that I do not want to do a possible injury to the medium—a young man in the early twenties, with a clean-shaven, pleasing countenance, but rather poor physique—who is only just commencing his career. That, from what I have learned about him, he is the possessor of psychic power may be conceded; but whether he can truthfully be described as a "medium for transfiguration" is, I think, open to doubt. And a "not proven" verdict is, perhaps, the least satisfactory of any.

The medium sat in a corner of a room and immediately under an electric light fitted with a bright orange bulb. Ten sitters faced him crescent-wise, two of them being personal friends of mine, and both, like myself, earnest seekers after the truth in matters psychical. The sitter who first addressed the medium, a lady, sat at one end of the crescent; whilst I, the tenth on the list, sat at the other. I thus had a near and clear view of the medium the whole time.

Prior to the sitting, in conversation with myself, the medium had stressed the statement that his particular form of mediumship "took it out of him" pretty considerably. But at the sitting itself I detected no signs of exhaustion, only a sort of semi-sleepiness; and it was obvious to all that the medium knew what was going on the whole time, since he occasionally answered questions and made remarks.

One by one in turn the sitters asked for the faces of their relatives and friends, and from certain observations which followed I gathered that in some cases, at least, desires had been gratified. But I solemnly declare that I saw no change of the kind indicated—nothing but the face of the medium throughout. Now and again a smile or a frown or a pursing of the lips was noticeable—which I or anyone else could have done with equal ease. Once I asked whether it was necessary for the onlookers to be super-sensitive in order to perceive the different faces, whereupon the medium promptly answered in the negative.

For me, at any rate, the greatest surprise came when a gentleman present positively declared that he had recognised the face of a relative—whiskers and all! This staggering statement moved me to suggest that the speaker was the victim of hallucination, and to add that up to that point the medium had done nothing to substantiate his claim. My remarks were not exactly received with favour, but they were certainly not made in any spirit of hostility.

When my turn came for the sight of a face of a dead friend I politely begged to be excused on the ground that I had seen enough. I based this decision on the experiences of my two friends—one of whom had asked for his brother and the other for his father. For me the crux of the sitting came with the latter's request, for I had known the father intimately and was as familiar with his features as I am with my own. My friend "held" the medium for three or

four minutes, waiting for some facial change, but he waited in vain.

My other friend also signally failed to "get" his brother; and on comparing notes afterwards we unanimously decided that so far as we three were concerned the whole thing was a complete wash-out.

Churches and Peace.

LLOYD GEORGE ON WAR BLAME.

CAUSTIC references to the attitude of the churches to the problems of the world were made by Mr. Lloyd George when he joined in a discussion on a paper read at the Welsh Baptist Church, East Castle Street, W. One of his striking declarations was:

"As one who was a Minister at the time the Great War was declared, I say that if all the Churches of Christendom had suddenly come out and said, 'Halt, this murder must not begin,' there is not a Minister or a monarch would have dared to have done it.

"Put the Church in the box to bear witness. There were some very awkward questions it could not answer—not yet. They spoke of Christendom—and America for 300 years had been Christian—but where did Christendom stand in the face of the message which angels heralded—the message of peace on earth and goodwill towards men? The Church in the witness-box could not give an answer.

"The last war was made by monarchs, statesmen, warriors, who were all Christian, everyone of them. It was not the atheist, the pagan, the infidel, it was Christian ministers, Christian Kings and Emperors.

"Look at Europe to-day. After that terrible lesson—that most scorching lesson—there are more men, young men in the prime and vigour of life, being taught and trained to kill each other than at any other time since the foundations of the earth were laid. The Church is still in the witness-box; what is its answer to that?

"It is said the Church is not responsible. I say it is. If the Church does not contain a majority of the population, it contains a majority of the people who matter, who govern, who rule, who dominate everywhere. If they all stood together for the Prince of Peace his cause would be irresistible.

"They are increasing their cruisers in America, so they are here, but I am proud that as soon as the war was over we put an end straight away to conscription. If every country in the world would follow that example it would be a good thing, and if the Christian Churches were united they ought to force disarmament in the world. You will never get peace by declarations outlawing war."

"HOW TO FORM A CIRCLE."—This is a useful and well-produced pamphlet of twenty pages by P. B. Beddow, 46, Anerley Station Road, London, S.E.20. It breathes a decidedly Christian spirit, and urges that all circles should be under the supervision of the "Christ spirit." Mr. Beddow differs in opinion from many other Spiritualists as to the necessity for joining hands to increase the power of a circle, and in several minor details, but the booklet should be useful to those who are commencing investigation. Price 7d. post free.

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FRIDAY, JULY 6 1928.

"I Believe."

ONE of the results of the lengthy series of articles in the *Daily News* has been to emphasise the tremendous number of people who seem desirous of sparing themselves the trouble of doing their own thinking. The number of individuals who merely assert "I believe," and expect thereby to quench all argument, is surprising, in view of the fact that the eminent bishops and divines of various types have practically all acknowledged that concerning the fate of the dead they have no knowledge; but even they then proceed to lay down the dictum of what they believe, as if this was final and complete. Of course, it is true that the majority of contributors to the discussion have been chosen because their names formed good propaganda for the selling of newspapers. We could wish that they had been chosen because of the knowledge they possessed upon the subject, but the modern newspaper man recognises that it is names which count. And yet many of the contributors have shown themselves to be quite unacquainted with modern scholarship. One contributor we noted alluded to the fact that the writers of the four Gospels—Matthew, Mark, Luke and John—walked with Christ, and, therefore, should know. Such a statement forms a display of ignorance which should effectually have prevented the article from appearing. Modern scholarship clearly recognises that the two Apostles, Matthew and Mark, did not write a word which has come down to us, while Luke and John never saw the great Nazarene. Even the oldest records we have are copies of copies. Some of the Epistles are older than any of the Gospels. In the light of such simple and recognised facts it is astonishing how many people base their faith upon the literal accuracy of the Bible, despite the fact that the English translation is in itself so unsatisfactory that in addition to the revised version there are at least three or four other popular translations available.

A very great deal has been made by most of the writers of the fact that the belief in immortality exists in all men, whether primitive, illiterate, or highly educated, and the conclusion is reached that this itself constitutes a body of evidence. There seems to be an idea that this universal belief in immortality springs from some internal mental conviction which is independent of external facts. It is very questionable whether there is any solid ground for such a line of argument. Primitive man believes in ghosts. Mr. Grant Allen has tabulated a vast amount of evidence for believing that man's whole conception concerning God and an after-life rests upon the fact that amongst all sections and classes of the human race ghosts of the dead have appeared, and Mr. Allen claims that the belief in God and an after-life are the result of that great fact. The fact of ghosts appearing does not depend upon the ignorance or culture of the individual who sees them, though his

interpretation and deductions from the phenomena may do. The fact is that there are hundreds of men now living who have seen the ghosts of the departed, and we make no apology for saying that we have both seen them, handled them, spoken with them, and had our arms about them, and it is because of the fact that we have seen and conversed with the dead that we are satisfied there is an after-life. Apart from such evidence, *we should not* be prepared to believe that there was an after-life.

It will be seen then that the innate conviction of life beyond the grave which characterises man (from the most primitive to the most highly civilised) is dependent upon certain facts and phenomena which have come within man's knowledge and observation, and is by no means due to any particularly innate faculty which prompts this belief in the supernatural. There is no supernatural. There never can be. Whatever is, is within the orbit of the laws which govern the universe. Those laws constitute and regulate the realm of nature, and, therefore, all things which are, are natural.

There is also a naturalistic explanation of man's tenacious attachment to the affirmation "I believe." In these days of Christian Science, of New Thought and various cults, a great deal of attention has been attracted to the value of auto-suggestion. We are beginning to realise that beneath the stratum of the normal and rational consciousness there is a subconsciousness. The psychoanalyst defines this in terms of complexes, the psychologist in terms of the subconscious, but that there is a deeper self seems generally acknowledged. By means of auto-suggestion it is recognised that a great deal more self-control could be exercised by the average man over his life. The New Thought practitioner overcomes his weaknesses, both physical and mental, by the continual assertion and affirmation of the fact "I am master of myself," and the value of such repetition and affirmation is that, presently, that which is affirmed becomes part of the mental conviction of the individual. If it be true, then, that continual repetition builds an idea into the mental structure of an individual, then obviously one only has to continuously repeat the "Apostles' Creed" or some other creed for it to become so much a part of his mental outfit that he is unable to think without it. We were arguing some years ago with a leading protagonist of reincarnation, and after our repeated demand for evidence, we were quietly told "There is no evidence outside yourself. By careful development you grow to a point where you know that it is true, and need no evidence." That seems to us to be a method of saying that one can continually repeat a thing until he begins to believe it. It is another method of persuading oneself to believe what one desires to believe.

If beliefs can thus be built into the structure of one's thinking, then we can quite understand that it is possible to believe anything, provided only that we desire to believe it. How much of the belief in God and immortality is the result of auto-suggestion? Valuable as auto-suggestion may be when rationally used, yet we think it a very serious matter when individuals continually affirm to themselves statements which are so wildly exaggerated as to be untrue, and that is why the fact that an individual honestly believes certain things is no evidence whatever that those things are true. There was a time when men believed the world was flat. Their senses told them so, and appearances pointed to the fact. It was only by the continual reiteration of new facts, for considerably over a century, that men gradually and by very slow degrees came to the conclusion that their former beliefs were wrong.

It is probably true that the assertion by some churches that doubt is a sin is due to the recognition of the fact that anything which mars positive affirmation weakens belief, and it is more than probable that those who laid down a system by which the various creeds and prayers are continually repeated had in mind the fact that by this continuous repetition they would gradually mould the minds of men. If the affirmations contained in such statements are true, we agree that they help to strengthen character and personality. But the question still remains open: Are they true, or are they mere suppositions, which become concrete beliefs only by continual repetition? This is surely

at the basis of the statement of a certain church which claims that if it has the children until twelve years of age it matters not what happens to them afterwards.

✕

CURRENT TOPICS.

THE POWER OF PRAYER.

It is interesting to note that at the time when the Prayer Book was introduced in the House of Commons two prayer meetings were in process. One was at Westminster Abbey, where devout Churchmen were making an appeal for the success of the measure. The other in another hall where the Nonconformists were praying that the measure would be rejected. We have no doubt that God answered prayer, but which one? We may be quite sure that the side which lost was not satisfied that God had answered their prayer. It would puzzle even Deity to choose between these cross petitions, especially when we remember that each party was perfectly sincere.

THE S.N.U. CONFERENCE.

The coming week-end brings round the Annual Conference of the Spiritualists' National Union, which will be held at Barry, South Wales, on Saturday and Sunday, July 7th and 8th. A number of important matters will come up for consideration, and it is expected that nearly two hundred delegates will be in attendance. Matters which will attract discussion are probably those which relate to the relationships between Lyceums and Churches, and to the entertainment of delegates by the inviting body. The movement is growing, and has grown, to such an extent that the task of providing accommodation for increasing numbers of delegates is becoming impossible, and is making it difficult for districts, however willing they may be, to saddle themselves with the burden. Housing conditions are such that to find accommodation for the number of delegates attending is becoming an impossibility.

IS IT TOO HURRIED?

DURING the last few years the business of the Union has increased to such an extent that an extended time is necessary for the Conference, and we look forward to the time when the importance of the movement will be such that the best part of a week must be devoted to the consideration of the many problems needing careful discussion. To transact all the business occurring in a movement of growing importance within the space of a rush week-end, when delegates are arriving and leaving at the different times necessitated by the train service, appears to us in the last few years to have meant the scamping of business instead of its careful consideration. The time must come when the important matters for discussion will need something more than a pleasant Saturday afternoon gathering.

WHERE IS THE GREATEST NEED?

THE present system of waiting for invitations of Conference to various centres means that a Conference can only be held in places where Spiritualism is already established. It is a point worth considering whether it would not be wise for a National Conference to be held in the many centres where Spiritualism is trying to establish itself, and thereby give prestige and stimulus to districts which are not strong enough to invite a Conference to its vicinity under present circumstances. There are a score of centres that we could name at random where a Conference would do a tremendous amount of good, and the proposal that delegates be responsible for their own entertainment would free the Union from its dependence upon centres for invitations. There may be much to be said on either side, but the matter is worthy of careful consideration.

ANOTHER DRIVE AT THE WEDGE.

ONE of the important matters which the Conference ought to discuss is the stigma under which we suffer from the present state of the law. There is no gainsaying the fact that the present gathering is, in the eye of the law, a meeting of "rogues and

vagabonds." Whether we like it or not, mediums are stigmatised by the law as "vagrants," and are continually liable to police prosecution. The recent issue of summonses against the London Spiritualist Alliance brings a new feature to our agitation for the amendment of the law. In the present case the Secretary of a *bona fide* Society has been prosecuted for providing facilities for sittings with a trance medium, and if the prosecution win their case another wedge will have been driven into the sectarian agitation for the disruption of Spiritualistic activities. This is the first time, we believe, that the officials of a *bona fide* Spiritualist Society have been prosecuted. The next step, of course, will be the prosecution of Societies or Churches for giving Spiritualistic phenomena on the platform. In the eye of the law, it is probable that there is no difference between an individual sitting and a group seance, and between phenomena given in private and that given in public. It cannot be too strongly emphasised that the prosecution is *not* promoted for the offence of taking fees, but for the offence of giving sittings. We are pleased to hear that a strong defence is to be put up, and all sections of the Spiritualistic movement have been called into counsel. A joint meeting was held in London on June 23rd, which agreed to support the L.S.A. in its resistance to this attack upon its privileges.

EMINENT COUNSEL ENGAGED.

WE understand that Sir Patrick Hastings has been briefed for the defence, with Mr. Eustace Fulton as Junior, while Mr. Room, Senior Counsel for the Treasury has been briefed for the prosecution. The case will probably go to the Divisional Court. Undoubtedly, the case will be expensive, and a Defence Fund has been started to meet the costs. Donations to this fund can either be sent to THE TWO WORLDS c/o the Editor, or to the Secretary, London Spiritualist Alliance, 16, Queensberry Place, South Kensington, London, S.W.7., and we hope there will be a good response.

WHERE ARE OUR BOASTED LIBERTIES?

WHEN all is said and done, however, there is not the slightest doubt that the best way out of the *impasse* is by the amendment of the law, and we trust that Spiritualists everywhere will bring pressure to bear upon the Members of Parliament for their respective divisions, urging them to support the Bill already prepared for the granting of religious and scientific freedom to the growing body of Spiritualists. Gradually, the boasted freedom of the British citizen is being whittled away. We used to boast that "Britons never should be slaves." Today we cannot dance, sing, go to a place of entertainment, take a char-a-banc ride, purchase a packet of cigarettes after eight o'clock, engage in wireless experiments, or anything else (except breathe) without a licence or a permit of some type or kind. The British citizen at one time was a sturdy, independent sort of individual, who could be expected to exercise some control over his own life. At the present moment we are gradually drifting to a position where we shall become an army of white mice, running endlessly around a revolving cage, while our inspectors and supervisors stand by and watch the fun. The only way, it appears to us, in which any freedom or liberty is obtainable by the British citizen is to go to the continent for a holiday. Of course, it is true that being eternally under the orders of a sergeant-major relieves us of the responsibility of thinking for ourselves, or even of doing anything for ourselves, but Spiritualists, at any rate, believe in self-development, self-control, and the unfolding of potential faculties of the individual. The present policy of repression is certainly killing human initiative. "O, liberty, what crimes are committed in thy name."

✕

GIVE according to your means, or God will make your means according to your giving.

"NATURAL CAUSES" was the inquest verdict on Father Joseph Boland, of Mill Hill, who collapsed and died at Elstree station after preaching a sermon entitled "The Uncertainty of Life." Digitized by Google

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Sheffield, Heeley, Bramhall Ln.	Mrs. Hempshall	Mrs. Maude	Mr. Macdonald	Mrs. Harvey	Miss Green
Sheffield, Heeley, Gifford Rd.					
Sheffield, Hillsborough.					
Stainforth.	Mr. Cory	Mrs. Taylor	Mrs. Roebuck	Mr. West	Mr. Rawlinson
West Melton, Vicar Rd.	Mrs. H. Dixon		Mrs. Gomersall	Mr. Harding	Mr. Cory
Wombwell, Melville St.	Mr. Mason	Mr. Orr	Mrs. Oates	Mr. B. Davis	Mr. Cook
Workop.					

* D.N.U. For times of Services and Lyceums, see Platform Guide.

"The Two Worlds" on sale.