

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

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FRIDAY, MARCH 15, 1929.

PRICE TWOPENCE.

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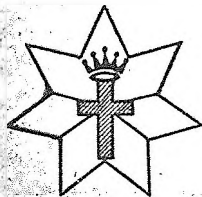
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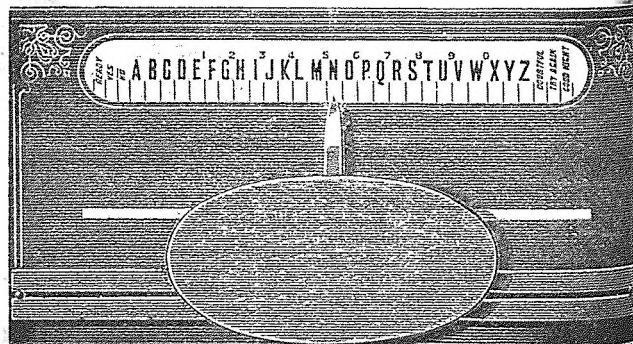
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,155—VOL. XLII.

FRIDAY, MARCH 15, 1929

PRICE TWOPENCE.

Manchester Propaganda Meetings.



The fifty-fourth propaganda meeting promoted by the Manchester Central Propaganda Committee was held in the Ardwick Picture Theatre on Sunday, March 3rd. About 1,400 people attended. The speaker was the Rev. C. Drayton Thomas, who dealt with the subject "Life Beyond Death," and the chair was ably filled by Mr. Geo. A. Mack, of Runcorn.

The Chairman in his opening remarks reviewed the general position of Spiritualism at the present day, and in introducing the speaker, said that he was exceedingly pleased to occupy the chair for the Rev. C. Drayton Thomas for the second time. He was a man who had many experiences and much evidence to give to his audience.

The Rev. C. Drayton Thomas, speaking on "Life After Death, With Evidences," said: Every one of us are interested in this question, because we shall pass through it, and we want to know what is it going to be like? Recently I have been thinking about death under the picture of the breaking of the shell. We are coming to that time of the year now when the birds will be thinking about nests and laying. The hen will sit on the eggs, and after a number of days a marvellous thing will happen. But the thing inside the shell is the egg. You know how from the germ there forms—all unseen behind the shell—a little life, and presently that life becomes too big for the imprisoning shell, and it breaks the shell. The egg as an egg is gone, and the bird comes out from its lowly life, and presently is ready for the new element. You may say, "I saw Drayton Thomas on Sunday night," but did you? What you saw was only the outside shell, but that is what will be broken up when I rise to the life for which I am destined. Death is the breaking of the shell, so that the life within can be set free for its higher realm. My picture of it is that here and now we have two bodies—this shell body and the invisible body within growing and forming, interpenetrating, and there will come a time when this shell is no longer a suitable home, and I, in my invisible body, will pass away.

Now is there evidence to bear out this suggestion? There are some very curious things even before we touch the specific subject in ordinary life that cannot be explained by biologists or doctors; with all their knowledge of brain and muscle mechanism, they cannot explain so simple a thing as memory. A little train of associations two days ago brought clearly to my mind a picture of a little bridge I used to cross occasionally 25 years ago or more. I am certain that I never thought of it for 25 years. Where do you suppose that memory picture has been in that quarter

of a century? If you say in the cells of the brain, I am bound to say that I am not satisfied with that answer, as everyone knows that the body changes every particle in seven years. I think that the brain seems to be more of a record-maker and reproducer, just like the gramophone. Where are the records kept? I suggest to you that the records are kept in our invisible brain, and that the difficulties you and I experience in recollecting—especially the elderly people—is that they cannot get the record properly fitted on to the reproducer. A few weeks ago in my work I suddenly needed to recall the name of "Croalsmith," but I could not recollect it. I knew perfectly well what to do. I finished my work and went to bed, and after breakfast the next morning I went up to my study and suddenly it was just as though a man could not find something he wanted at his office, and he had complained, and the next morning when he got to his office the office-boy said, "Here you are, what you looked for last night—Croalsmith." Where had that record been? Nobody knows, and I suggest to you that the records are kept in the etheric body, which for the time being is invisible, but is the real body in which all of us live inside the shell.

You all know perfectly well one could continue speaking of ordinary things in a similar way. It does look as though the invisible self is the real thing, and this is the shell. You cannot move except by using your etheric or invisible medium, and that is the medium by which you do every thing. Now can we go a step further? If I live in my invisible body, and am only dwelling for the time being in the outer shell, I ought to do things sometimes at a distance from the latter. There are some queer things told us in the literature of psychical research. A curate friend of mine tells me that one morning his landlady knocked at his door at eight o'clock and put down his shaving water as usual. He did not get up until ten minutes past eight, and during that ten minutes he found himself looking at the interior of a church he had never seen before, and from the door there entered his lady cousin whom he knew was living with a vicar and his family in Cornwall, 200 miles away. Another lady and a clergyman came in, and they were busy among the pews, and went out. Puzzled, he wrote to his cousin. Her answer came, "How on earth do you know I was looking for anything?" "She went on to say they were looking for a postcard the vicar had lost, and the vicar and his wife joined her in the search. That looks like action at a distance. The instance of Naaman and Gehazi was something of this kind when Elisha told Gehazi how he had seen him at a distance. My curate friend dreamt one afternoon, when he was resting, of his old parish, 20 miles away. The next morning he got a letter from a former friend and his wife, saying that they had seen him walking in the fields at the time he was sleeping, and wondered why he had not called upon them.

I want to change the symbol now, and instead of speaking about the body as the shell, I want to speak of it as a musical instrument. We are like an organist who is accustomed to play upon this particular organ, but if we go to a distance we can play on any organ that happens to be there. You associate one man with a flute, another man with the drum, but you don't confound him with the instrument. I think we shall find that when this instrument—our usual one—is broken up by death, we shall be able to play tolerably well on some other instrument. When death breaks my body up, I want to know what I am going to go along with then, and I think it is just what I have been going along in all the time, but it has been invisible. It has not

been able to function in its native element. When I die I shall go away, and in my new body I shall begin to feel at home as I never did down here.

Now, friends, you are all perfectly aware that the views I have outlined to you are not universally held. There are some people even in this country who say that when we die we are done for. You will remember a recent pronouncement of a prominent doctor, who said that if you break the body and destroy the brain, you are not. We must put this to the proof. It is too important to be merely a subject of debate. I want to know whether there is, or whether there is not, a future for me? There is one method by which the thing can be settled, and it is this: Can one manifest after the body is broken up by death? I have shown you that there is reason to think that even in earthly life one can act at a distance from one's body, but (whether that is disputable or proved) we want to get the final proof. When the body has been buried, can the old friend speak? Can the old friend make his presence felt?

Again and again through scripture you have it stated, and the Christian religion itself is based upon a return from the other side of death. The late Camille Flammarion, the French astronomer, wrote a book, entitled "After Death," and it was a compilation of instances which had occurred quite recently in France, and had been investigated by him and his circle of friends. It is a marvellous book, as showing what you can prove about the other side of death apart from Spiritualistic mediumship altogether. I am not here this evening to base my conviction upon what other people say. I listen with respect. I was greatly helped 12 years ago when I commenced a course of personal investigation, and it is because I know by personal observation and study that my friends, in many instances, are able to come back and talk to me, that I stand here. For twelve years there has scarcely a month passed that I have not had long conversations with my father, who passed 25 years ago. Every month I have a long conversation with my sister, who died in 1920. Also with my friends and acquaintances who died, a considerable proportion of them now know the opportunity they have, because I have regular sittings with a very gifted trance medium. Last Friday I had half-an-hour's talk with a man who had been a fellow-worker with me. I was not thinking about him, but he came, and glad I was that he should come. My conviction is built upon a mass of evidence.

Just before Christmas a widow of a prominent literary man told me she had wonderful communications from her husband through mediums; but she said if her husband came and talked to me through a medium, then she would know it was not got from her mind. The medium did not know who was going to sit with her, and I knew nothing except that the lady gave me a little envelope to be placed in the medium's hand. A month afterwards I learned that my sister had helped the husband to give good evidence. The husband gave one sentence that I thought was rubbish. It included a queer word I had never heard of before, used for a name. He said, "That is a very important name." Now his widow said to me, "That is what I wanted." He gave me that through more than one medium. Nobody in the world knew that but me. It was the pet name that I used for him when we were alone."

A vicar and his wife wrote me some time ago that their son had been killed in a tragic manner. They had read about me. Would I get to know anything about their boy—whether he as happy? In the privacy of my room I prayed about it, and I asked my sister if she would help, and I mentally called to that boy to come. I told him I held a letter from his mother, who wanted a message from him. Three days after, whilst at a sitting, I was told that there was a boy who had come in a hurry, and was saying, "The letter, the letter." He gave a whole sheet full of evidence, and his parents said it was their boy, because he described his home life, and the identity was undoubted. From time to time in the intervening months he has looked in at my sitting, and given me a message for his mother. One of his recent messages was that I should ask his mother if she had been thinking of a pillow. In all my years of investigation I had never had a pillow mentioned. I sent

his words to the mother, and she replied that the pillow was the one he had used at Oxford. She used it herself after his death, until she went away on holiday, when she put it in his box, and she had kept it in the box on her return; but just recently she had determined to be brave and take the pillow out again. The date she had taken the pillow out was less than a week from the date the boy told me he knew she had been thinking of the pillow.

Now, I am gradually getting nearer to the latter part of my subject, and here is the transition. An aunt of mine passed away, and I knew nothing of the details, excepting that she had a long illness, and three of my cousins were present at the time of her death. To my great surprise and joy, she came through a fortnight after and talked to me. She talked for a very long time, and I want to give you the first interesting description. She describes the breaking of the shell and the spreading of her wings. She said that directly the breath left her body she went with it. She seemed to be standing at the head of her body, and feeling strange, but very light and strong, and then she thought someone opened the door and made a noise with it. She thought someone was sitting on the floor or leaning down low near her body, and then someone else moved a chair near, and stood there by the side of the one who bent down. Now, those who were present in the room state that a nurse opened the door, that one of her sons was standing there, and a girl cousin had been sitting on a little stool by the bedside all day. My cousins agreed that if I had been in the room I could not have described the scene more accurately. There you have someone who, when the shell had broken, had another instrument to use, and came to me a fortnight afterwards and was able to talk to me with freedom.

What is this freedom—what is this life after death? When people live in that body which is now invisible, what sort of life do they live? You cannot always take it that what they tell you through psychic channels is absolutely correct. The psychic channel may be undeveloped; you may get all sorts of streams mixing in the medium's mind; but supposing you have a perfectly clear channel, they may be merely telling you their opinions, the ideas carried over from earth. A great deal depends upon what sort of person is speaking to you from the other side. They can tell us what it was like to wake up outside the shell; to wake up and look through their etheric eyes, use their etheric hands, and find themselves not unclothed, but clothed upon, and mortality is swallowed up in life.

What was it like? There was a time in my life when I was a little bit nervous about this. I thought it would be an awful shock suddenly to see the things around. There are words of Whittier's that express my view:—

"When from the light of earth behind me
I pass with slow, reluctant feet,
What awaits me in the land of strangeness,
What face shall smile, what voice shall greet?
What space shall awe, what brightness blind me,
What thunder-roll of music stun.
What weird processions sweep before me
Of forms unknown beneath the sun?"

I thought it would be awfully weird, and such a sudden shock from the quietness of the death chamber to all this. I was a fool.

God is so much kinder and more sensible than our fears and fancies. When you were first ushered into this curious life, were you frightened? No; as consciousness grew, you saw the smile and brightness of your mother's loving face; you were conscious of the strong presence of your father. Do you know, the first thing that you see on the other side is the most familiar thing in all your life! Those you have loved, and who love you and have preceded you will be there; in fact, my friends tell me that, generally speaking, it was arranged that they should wake up to consciousness amid such homely surroundings that they did not know they had passed over. My aunt said they arranged for her to wake up in a kind of deck chair on a lawn in front of her own house, and it was so earth-like that she felt for her little black bag, and found it was not there. Then she heard the sound of laughter behind her, and it was

when another, who had been dead for years, came smilingly to her that she knew something had happened.

It is very beautiful what they tell us about the body. My sister said that recuperating forces constantly replenish their bodies; they do not need food or drink, although their bodies do look the same as ours. They breathe in their nourishment. After 18 years my father told me that he now looked many years younger than when he passed over. The old folks grow young, and the young people, even those that die at birth or before their actual birth, grow up quickly until they reach maturity. Health, strength, perfection is the thing we are in for eventually.

When we go over to the other side we are what we have made ourselves, and that is where religion comes in. All real religion aims at lifting character, and making the invisible body a fit home for the soul. You are not merely a shell, you have been made to live for ever; therefore, cut out what is not worthy, and start the higher life, because it is a very real world. One of my friends, a charming young fellow who was killed in the war, said he was glad to find animals and trees when he woke up there, as he thought that better than crowns and harps.

They say it is a very real world, just as real to their new senses as ours is to us. Every one of you will realise that with a change of senses you need a change of surroundings. It is quite possible for them to come from their ethereal surroundings and find these solid walls unsubstantial. My father has said that in the seventh sphere he has seen the Lord Jesus Christ; when he is able to live in that sphere, then he will be getting near the time when he will start for something so great, so wonderful, that he cannot even glimpse it yet.

You will ask me before I sit down to tell you whether they do anything there. What do they occupy their 24 hours a day with? They say they are never tired, and that they have so many people willing to help them to learn and study, that there are practically all the things you can do at home. There is no cooking or dusting, but you can make a home, you can paint or teach, etc. There is practically no limit, excepting there is no work based on destruction or cruelty. There is everything that makes for beauty and for happiness and culture, music and architecture. They use all for the sheer joy of it. There is no need for machinery and mechanism, because they have such wonderful powers. For instance, my father was fond of walking, but now he floats, and they hint to me of a kind of locomotion I cannot imagine. The nearest I can think of it is—being at the place you think of.

Now, finally, I want to speak a word about the social joy. Some find life lonely. Think of the companionships of that happy country where the nasty people are all excluded. Some never find the ideal friendship here; but everything in the way of social joy and intercourse, the essence of all these things is only postponed. What you have missed on earth you will find in heaven. I would hardly have dared to dream that, but that is what my father assures me. I know many cases where people gave up the chances of life's happiness for duty, for honesty and honour. Joy awaits them, and how wonderful that will be. You will find the friend you lost, you will find the friend you needed but never met, and some of us think that some day when we are ready we may get a glimpse of our Lord himself, and hear him say, "Well done."

I know it is true; in the depths of my soul I know it is true.

Through vast realms of space no thought has scanned,

Into the ecstasy no voice has sung

In love's own kingdom of infinity,

Wise beyond knowledge, yet forever young.

Through all the aeons of eternity,

Blissful as joy we'll pass hand in hand."

Madame Florence Wilson contributed two solos, "The Good Shepherd" and "The Soul's Awakening," both feelingly and beautifully sung.

MANY would put the world right, but forget to start with themselves.—M.M.

Evolution and Purpose.

By A. L. WAREHAM.

IN "The Nineteenth Century" for February, 1928, there appeared an interesting article on evolution by Sir Arthur Keith, which is extensively drawn from in the following; although it must be remembered that Sir Arthur is by no means responsible for some of the views expressed and statements made.

Paley reasoned that as a watch was proof of a designer, so the human body was proof of a design and an outside Designer. Paley spoke of the watch as if it had come into existence all at once, by an act of special creation; whereas the truth was that the remote ancestor of the watch had appeared first, as a small pocket clock, in the 15th century, and had undergone improvement after improvement, until it had reached the state in which Paley discovered it in the 18th century.

Darwin replaced Paley, because he produced such a prodigious number of facts which could not be explained, if special and instant creation were true; but which fell into place and assumed a rational order if the doctrine of evolution were valid. We can trace the rise of all the inventions which have so transformed our modern ways of living. We find that man's highest civilisation has sprung from savagery. Everything is found to be subject to the law of evolution; even the Bible illustrates this law of evolution.

The evidence of man's descent, which Darwin produced in 1872, has never been refuted, nor has anyone succeeded in explaining that evidence, except in Darwin's way. There has been instead an accumulation of additional evidence in favour of the doctrine of evolution. There is in the human thigh bone, *apparently*, evidence of mechanical and architectural design: but it does not follow that there has actually been an *outside* designer. God is within as well as around; matter is but spirit made manifest; the smallest cell or particle is part of the One Whole, taking active part in the universal development. Bones are built up in our bodies by great armies of "osteoblasts"—minute specks of living protoplasm. These creatures appear to possess a degree of consciousness, and respond intelligently to outside influences; they are sensitive to the strains and stresses which fall on them, and respond by laying down material, so as to make the bone equal to carrying all transmitted forces. If the muscles of the thigh grow stronger, the minute osteoblasts become active, and strengthen the bone. They are normally under government, being controlled in their activities in several ways, particularly by substances which reach them from other parts of the body, called "hormones." If the bone be broken, osteoblasts immediately set to work to repair the fracture. All the directing power is within the body, inherited from ancestors who acquired it by response to external stimuli; that is, in its developments, though in its simplest form it is inherent in all matter. The simplest forms of living cells possess, in some degree, the power of skeleton building; they can also seek out a livelihood, avoid danger, shrink from injury, assimilate food, grow and multiply; they have their likes and dislikes, their desires and purposes. It is the same with inorganic matter, as is now revealed by the physicist in his work relating to atoms and electrons; matter is a manifestation of Spirit, and it is the inherent and essential quality of "matter" that it can desire, direct and act; it is not inert and senseless, as was once imagined. Repetition makes actions automatic: useful automatisms assist in survival, are transmitted to offspring, and *appear* as plans, designs and instincts, all in agreement with the law of "natural selection"; though it may perhaps be that the terms "plan" and "design" have scarcely the identical meanings that are usually given them. Desire and purpose are inseparable from life; the directing intelligence is one with the living bodies, spiritual and material, while they are together, and remains with the spiritual body when death causes separation.

There is an ancient doctrine that the universe was produced by the "thought" of a "thinker"; the origin of the

"thinker" was not stated. Now, "thought" is not a primal cause, for it is itself the result of previous experiences—of combinations of precepts and inferences. It is, therefore, a fallacy to say that the universe is the outcome of God's thinking or speaking—as in the Logos doctrine—although it may be a useful metaphor if not pressed too far. God is also called an "architect," but this, too, should not be taken too literally. It is an error to say that planning is possible without previous experience. Man is so elated with his own importance and greatness that he has been in the habit of estimating the mind and powers of God by his own standard, which would be ludicrous were it not serious. We have first to get some experience before we can plan. God is Eternal Living Law, sufficient for all. We have much to learn by observation and experiment. To trace the evolution of cathedrals, and discover how they came into existence entails a prolonged search of man's building activities; we have to follow their evolutionary history back through many centuries, until we arrive at their beginnings—a cave, a hut, and so on. When men had learned to lay bricks and stones, the *idea* of cathedrals began to dawn; before then it was not in existence; no man had a plan.

The watch could not have been evolved until man had discovered metals and how to work them, and had gained much knowledge of mechanics by observation and experiment. When such ideas became the possession of man, he was ready to plan and design, by rearranging and making new combinations of the ideas. One invention grows out of another, or out of a new discovery.

In nature the lower and simpler cannot of itself alone produce the higher, but it is the influences from outside responded to from the inside, which bring about change and progress.

It is not strictly correct to say that man existed potentially in the first speck of living protoplasm. The speck was but one set of essentials; the other set of essentials existed in the long chain of appropriate external conditions.

Drs. Lansteiner and Miller, of the Rockefeller Institute for Medical Research, have made a prolonged inquiry into the reactions of human blood, by the most delicate methods. They say: "In our studies only the blood of anthropoid apes gave such (human) reactions; a fact attesting to the close relationship with man."

The elaborate changes undergone by the egg, when it becomes lodged in the womb, are almost alike in the ape and man; all of the changes are foreshadowed in the lower primates (monkeys). Apes closely resemble men in their diseases. It was from the brain of apes that medical men first learnt to map out the functional areas of the human brain. Mental activities are affected by material. The moment that the nerve cells of the brain are deprived of oxygen, they cease to act; alcohol disturbs them, opium and chloroform also. Temperament and moods are altered by materials supplied to the brain cells by the stomach, liver and glands; disease upsets the brain.

The human brain is so wonderful that it would scarcely be believable it could have come into being in the animal kingdom, had we not, before our eyes, the graded steps which lead up to it. From marmoset to man occur a series of brains, which represents steps in the evolutionary ladder up which the human brain has ascended.

Sir A. Keith says that "purpose and the capacity to plan and design are inherent in all living matter" (organic). Not only have human beings souls, but all animals, and indeed all living particles or cells of animals and plants, have them.

The study of the nuclei of germ cells has afforded much information as to the means by which different characteristics are transmitted in heredity. Some of the causes of variation may possibly be ascertained by further investigation.

What is meant when it is said that all matter has the capacity for planning is that the "life" inherent in it reaches out in manifold directions, to satisfy desires; that this produces new combinations and new forms, the most suitable of which persist by the law of natural selection; and so, as all forms are on a plan, the "life" which produces the

new form may be said to have produced the plan. The method of planning, however, is clearly different from that of the watchmaker and architect. It is an illustration of the subtlety and danger of language. But we, as Spiritualists, are well aware of the strong probability of the directing influences of unseen intelligences from without assisting in some of the changes of forms and functions; of the planning, and of their carrying their plans into effect. The plan of the oak is within the acorn; but it is not devised by it; it is inherited; external conditions vary the result, however, not only in the tree itself, but in its fruit, the acorns, which may mean that the plan is modified. All plans are the outcome of a long course of evolution; some of the causes are more or less apparent, while others are present obscure.

Desire, choice, and purpose are universal with finite beings, from the smallest particle of electricity to the highest archangel. The Infinite is complete in Itself, and, as such, is without desire or purpose, although including within Itself all the purposes of all finite beings. Divine Law is Infinite, Eternal and Supreme, one with Being, Reality, God. Designing is a power of some finite beings, and is subject to Divine Law, and consequent upon It; it pertains to time and place, and is limited.

Fortune-Telling.

CASE LAW v. STATUTE LAW.

MR. BODKIN, the Public Prosecutor, before the Police Commission, stated that prosecutions that were not in accordance with the Statute law were unlawful, and ("Times," Oct. 23rd) "if some provision could be made by which a Justice could be empowered to summons persons before him for the purpose of taking from them statements to be used afterwards as material on which criminal process should be laid, the law would be improved."

The proposal has actually been the practice in the past, with this difference, the provisional summons has been dispensed with. The construction of crimes department decides on a conviction, then the summons is issued. In substance we have the inquisition in an unlawful form, and if legal authority is obtained, then the public prosecutor and police could become the instruments of any Pope, Lenin or Mussolini.

The Cantlon case raises much in my mind that requires explanation and investigation. There is a great resemblance to a show displayed at Portobello, Edinburgh.

In *Smith v. Dickinson* (Glasgow) the defendant's summons was for fortune-telling, and the magistrates convicted. It was pointed out by her solicitor to the Prosecutor Fiscal that the summons was bad, not being made out in accord with the Act, and the Prosecutor Fiscal took the case to the Highest Court, the conviction being quashed, and an award being made to the defendants by way of expenses. I have very little doubt that if the summons had been made out in the terms of the Act, the lady would have been rightly convicted, but the technical point was argued before five judges, and the remarks of the Lord Chief were very significant. Perhaps some of our Glasgow or Edinburgh friends will copy from the Scottish Law reports the summing up of the Lord Justice Clerk for publication in *THE TWO WORLDS*.

There is a difference in the Scots Law and the English in administration. The Scots aim at justice being administered, and if there is any objection of a valid nature taken up by the Prosecutor Fiscal, and carried to the Highest Courts without any expense to the litigant. On the other hand English law aims at a conviction. If you want to appeal you have to give security for £300 as costs. If you win you have to pay costs on both sides. In effect the appeal is an embargo on justice.

ORLOWSKI CASE: Mrs. Orłowski was brought before the Liverpool Court. She engaged the best counsel, and the case was dismissed. The police brought another prosecution against her, and she again secured a dismissal. Then she was brought before the County Court.

CONNOR V. ORLOWSKI: Before Judge Thomas, for the return of money handed to her by plaintiff. The case was defended by Mrs. Orłowski. Judge Thomas held that a medium is entitled to payment for her service quite as much as anybody else. The decision is an important one, as many people contend that a medium, etc., is not legally entitled to any fee.

Mrs. L. JOHN'S case was brought before the Liverpool magistrate. She refused to pay the fine on principle, and suffered imprisonment. She may be truly regarded as a martyr for the cause. From personal knowledge of this lady, I can speak of her as an honourable, conscientious Spiritualist, who did a good work while she was in the cause.

THE STONE CASE (London): I believe it was contended that she was merely pretending to be a Spiritualist, and was trading on her physical infirmity. She was summoned for fortune-telling, and the case went to the High Court by way of appeal. Five judges backed up the magisterial decision. One judge, Mr. Justice Darling, dissented. Presumably he knew why the prosecution had been originated, and was bad.

THE BLOODWORTH CASE (S.-W. London Court): Case was dismissed by Mr. Banks.

Mrs. TRUEMAN (Plymouth) prosecuted by the police. Police admitted that what was said was true, and the case was dismissed.

Mrs. LEE (Mrs. Tanner), of Brixton, brought up twice, the last time only escaping prison owing to her health, the fine being very heavy. This lady never made any charge, but accepted gratuities for her services.

No conscientious magistrate or judge should follow as a precedent a decision that is potentially wrong or repugnant to law, but it is generally done to bolster up the police. We might reasonably assume, having regard to the great number of Spiritualists who have wrongfully been prosecuted, that there is some influence subsidising the police.

In conclusion, I would like to impress upon readers that case law should conform to the statutory law in every detail. At Edinburgh some years ago the police, visiting a lady, found two clients waiting, and coerced them to appear as witnesses presumably to conform to the law of credible witnesses being required, but the evidence was extraordinary, and quite the opposite to that of the police, notwithstanding a conviction was recorded.

The Cantlon case cost Spiritualists over £500—a very serious matter. If police women are required, they should be given honest employment and honourable duties.

H. ADAMS.

CONTINUED LIFE.

We respect the living; we respect the dead (so-called). But when one is urged (by magazine advertisements for firms that sell tombstone memorials) to erect costly monumental stones, we decidedly object. And why? In the first place our love for the departed souls can do more than mark the spot where mortal remains lie buried. The real person, the soul entity, with its incorruptible soul-body, never reaches the cemetery, and never is buried.

The passing out of a loved one from earth-life to ethereal life permits us to have a continued regard for the traveller to the new and discovered place of all souls—heaven (there is no place called hell). So there is a continued opportunity to serve the departed; our prayers for their advancement along the heavenly pathway of an eternal progress will be availing. Every sincere prayer for the departed is heard; and they yearn for our kind thoughts and our congratulations over the fact of their continued life of activity in the sphere of progress (heaven).

Spiritual science shows us with its evidential proving (somewhat similar to the findings of research by physical science) that a tombstone memorial does not truly mark the couch of eternal sleep. The mistaken "memorials of everlasting beauty," stones of granite and marble tablets, all go into oblivion sooner or later, and the mortal remains of bones and flesh crumble and disintegrate into dust. There is no eternal sleep, but life is continued for one and all in the great beyond.—WM. J. BRYAN, M.D.

An Absent Sitting.

NOTE.—The following notes were taken at a sitting held by the request of Mrs. Samuelson (pseudonym), who gave only the name and date of death of her husband to the medium, Miss L. M. Bazett. Mr. Samuelson's first name was Godfrey.

The only persons present were L. M. Bazett (medium) and the recorder.

"My wife will call me to order if I go on holding forth about the spinsters" (referring to a preliminary remark to L. M. B. and her recorder).

About her wedding ring—did he sometimes pick up her hand or one finger, and look at it? I think that was a movement that he must have made. "The Corsican coast was so beautiful"—that is just a stray thought.

Purity in thought was a thing that he held sacred in his own mind, an inheritance from his father, a trust passed on from father to son. If you knew him well, you would know that that was a little sacred chamber in his heart, not talked about, but kept. Was there an Uncle Gilbert of someone's, that he thinks of along that kind of line? Gilbert or Garfield—something like that. I don't fancy that he was the same as Mr. Samuelson in that way.

Did Mr. Samuelson have ninepins as a child? He seemed to recollect a familiar thing that he had as a child, long things like ninepins. His childhood was happy, it seems. I think he was fortunate in having happiness all his life. He had been specially fortunate and blessed in that way. "We built up our home slowly and with care." He means the material things. They did not buy everything speedily or at once—it grew.

I get him contemplating. "We kept open house. I gave the men who came good cigars, etc." He really cared for these people who came and went to their house; he cared about their lives. Many are dead, and scattered over the world. He has met some of them who have died. The Samuelsons were able to make some warmth of hospitality for them at the time. "And I have handed out money before now, from half-a-crown upwards." That was a thing he used to do, evidently to certain younger people, etc. He would not talk about it. He would be so willing to help a person who was in difficulties at the moment. He would be awfully generous.

"I like my wife in pinks and reds. I liked a certain way she used to dress her hair in the old days. She knows, because I used to remark on it. It was rather stylish, a wonderful erection, rather high; in the evening, that sort of thing." The mystery of love and its secrets interests him in the life beyond. There are times when it seems as if he went secretly, like Nicodemus, to observe these things. His friends would be surprised. He would be attracted there. "Some of the secrets of the Master Mind," he was saying. "Yes, they would be surprised at old Samuelson," meaning some of those people who knew him of old. I get the idea of his being much interested in the Christ spirit, the sacrifice for love, that kind of thing.

They have added a certain number of new books to his library, I think, quite latterly, one on birds or foliage, something like that; not European. That library is kept in spotless condition, beautifully kept, not muddled or messy in any way. He would notice that.

When he himself read, he read very quickly, digesting it as he went, so to speak, so that he was quite ready for the next thing that he read. He could digest it straight-away. He had that capacity. In that way he could read a good many books at the same time, without any confusion. He didn't read all his library books, but read an enormous amount. If you have that capacity that he had, you can quickly skim through a book, keeping the thread quite clear. He gripped quickly whatever he was reading, and therefore read with great pleasure. It is a power which some people might not have. He would say that it was nothing to be proud of, it was just a gift. He liked his books fresh, and his hands were also fresh and clean. In his own house I see his books fresh and clean, and his own hands touching them were the same. And he would have

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FRIDAY, MARCH 15, 1929.

Mediumship or Psychic Faculty.

A VERY interesting series of articles are running in "The American Journal of Psychical Research" on the subject of "Psychics v. Mediums," by E. E. Dudley.

The writer emphasises a point of view to which we have often called attention in THE TWO WORLDS, namely, the difference between the use of psychic faculty along purely material lines, and the use of that faculty for the purpose of mediumship. Mr. Dudley puts forward a curious theory. Most Spiritualists are aware of the difference between mental and physical phenomena. In mental phenomena we have in operation a psychic faculty or faculties which are part of the personality and make-up of the individual exercising them. In physical phenomena we have the use of a form of energy which is extruded from the medium. The mental medium may be a clairvoyant or psychometrist, whose interior psychic powers are stimulated. The physical medium is an individual from whom is drawn a certain energised form of matter, loosely called ectoplasm, which enables appreciable physical effects to be produced. Mr. Dudley argues that where the psychic faculty only is in use, there is a possibility that no connection whatever with the spirit world is established; or, at any rate, that it does not need the conception of a discarnate entity to explain the use of psychic faculty. In a word, the clairvoyant or psychometrist may have no connection whatever with the spirit world, since the psychometrist would be receiving vibrations, impressions, or, as he calls it, "a psychic contact" from an article or a person in his environment, and that his own psychic powers were quite capable of producing the phenomenal output, without the aid of discarnate spirits.

Mr. Dudley suggests that the clairvoyant or psychometrist may be used as a "medium" by the spirit people, but only where there is an energy at work (similar to that which is used for the production of physical phenomena). This may be supplied by the sitters or by any one of them, but only where there is a blend of psychic faculty with this stream of energy is mediumship a possibility. We are not at all sure that he makes his points clear or conclusive, but the theory and argument arouse our interest.

We have repeatedly insisted that the exercise of psychic faculty does not necessarily make a person a medium. Mediumship, as the Spiritualist understands it, is the use of psychic faculty to bridge the gulf between the two worlds; so that the psychic becomes a medium through whom spirits manifest, and in such cases there should be some evidence of the controlling or directing spirit. We have repeatedly seen individuals who call themselves mediums devoting their time and abilities to reading the past of a sitter, diagnosing or determining his state of health, forecasting the prospects of his future, giving indications of his hopes and fears, his doubts and beliefs, all of which

may be very interesting, but which do not in any conclusive way demonstrate the fact that there is anyone at work but the medium himself. It is by reason of this that we are often told that much of our phenomena is mere fortune-telling. Fortune-telling by the use of psychic faculty may be an interesting study, and is by no means to be despised since it implies the use of faculties which might very well throw a useful light on the complex nature of human personality. *But this is not Spiritualism*, and affords little or no evidence of the action of discarnate spirits.

A. J. Davis told us years ago that the child is the repository of infinite possibilities, and both Spiritualism and Psychical Research have been demonstrating for eighty years that we are all possessed of supernormal powers which are not generally recognised. To attribute the whole of what are called psychic phenomena to the action of disembodied spirits is to become as credulous as those who accept all the wild doctrines of the most absurd creeds. We have met many who hold the opinion that in the psychic phenomena of to-day there is considerably less evidence of the action of discarnate spirits than in the phenomena of thirty and forty years ago. A number of individuals who regularly attempt to give clairvoyance would seem to have no idea that the chief function of mediumship is to give evidence of the existence of a spirit world. It is chiefly for that purpose that Spiritualist Societies have been established. It is no uncommon thing to hear a psychic speak to a sitter in something like this strain: "I feel a headache. You have a bad head." "You have a child sick at home, who is occasioning you great anxiety." "With you I get an impression of country life. I think you were brought up in the country." "During the past few weeks your mind has been agitated by a business matter which is disturbing your serenity and causing you worry." Now, we do not hesitate to say that the psychometric faculty is capable of producing these effects without any help or any assistance from a spirit world whatever, and the fact that a message is tacked to the end of the reading to the effect that "all will be well" does not by any means imply evidence of the action of discarnate spirits.

Twenty or thirty years ago it was quite a common thing for an evening to be devoted to psychometric readings, or, as it was called, the handling of articles. From those articles all sorts of readings were given, which did prove that the individuals giving them possessed some psychic power of a supernormal type, but in very few cases indeed did it produce any evidence that there were such things as spirits working around or through the medium. Where this phenomena was produced by an entranced medium it was often possible to trace the personality of the controlling entity, and thus give credence to the fact that some person other than the medium was at work.

Trance mediumship seems to have fallen into disrepute, and in our opinion this is one of the greatest losses the spirit movement has suffered in the last fifty years. It is, of course, easy to say "I want to be fully aware of all I do. I want to have complete control of myself (despite the fact that few people have), and I will not allow myself to be used by anyone." It may be safely said that the old trance mediums did not allow themselves to be used by anyone. They allowed themselves to be used by entities so much superior to themselves that one had little difficulty in determining such superiority. We remember overhearing a conversation some few years ago between a trance medium and one of those superior persons who considered it degrading to be controlled. "Yes," said the medium, "I lent my body to the proprietor of a saw mill for thirty shillings a week, and I lost my hand in his employ. Nobody considered it degrading that I worked for him, but I have lent my body and my mind to the spirit people for twenty years, and I am a better educated and better informed man in consequence." No one seems to consider it degrading to lend one's body to an employer for a wage, despite the fact that such employer might require one to sell shoddy goods to lie like a trooper, or engage in other demeaning pursuits, and for ourselves we cannot see that there is anything degrading in lending one's mind and body to a superior intelligence for the purpose of helping and blessing humanity.

Speaking from personal experience, we can say that we did so for twenty years, and as the result of the association we obtained all the real education we ever had, a wider knowledge of human nature and human life than we could probably have obtained in any other way, and a personal contact with the spiritual world which is worth more than all the wages ever paid.

There is a growing tendency to concentrate upon psychical phenomena, rather than upon that sound mediumship which gives evidence of spirit activity. One might instance the vast flood of so-called automatic writing which is supposed to emanate from the spirit world. We suppose we get as much of this through our hands as any man in the kingdom. We do not hesitate to say that 80 per cent. of it has no more to do with the spirit world than has the ordinary racehorse. It generally displays ingenuity and verbosity, while only a very small proportion of it offers the slightest evidence that there is anything at work but the natural and hitherto latent psychic faculties of the writer. We need to realise that mediumship is something more than the exercise of psychic faculties. It implies co-operation with the spirit world in such certain fashion that the evidences of spirit activity can be determined behind all the phenomena.

CURRENT TOPICS.

GAMES IN HEAVEN.

It is always pleasing to see the steady growth of a rational conception of the after-life. Speaking recently at a special service at Leeds, the Rev. J. Wainwright Utley (Wesleyan) said: "I shall continue to play games and take an interest in sport until I am called to my eternal home, and I hope there will even be games there, because I shall make a very poor show at either waving a palm or playing a harp. Heaven would be a strange place without the thrill of combat in pure clean games. By keeping in contact with sport I have been saved from the great temptation of a parson's life: that of living out of touch with the real world of men and women." Mr. Utley has at least realised that as long as human nature is what it is, human activities will be much what they are. It must be very shocking to some of the melancholy theologians to even think of a man playing football in heaven. There has too long been the idea in the public mind that the next life would be as doleful as the average church service, but we imagine that the genius of the late Dan Leno will play as great a part in creating the joy of heaven as that of the late Archbishop of Canterbury. After all, the man who makes men laugh by reason of his clean, innocent fun is a greater friend to humanity than he who strains their emotion to tears. We need to cultivate the idea that the next state of life is a happy place, and if we can meet Mr. Utley and join him in a game of marbles, it will at least be a relaxation from other and more studious pursuits.

THE HOUDINI MESSAGE.

SOME weeks ago we dealt with the question of the test message received from the spirit of Houdini by the Rev. Arthur Ford, which had excited the opposition of one of the lesser and sensational New York papers, "The Evening Graphic." It will be remembered that this paper stated that Ford visited the house of one of their reporters (Miss Jaure), and in the presence of two witnesses confessed that the message was a hoax. Mr. Ford denied that he had ever visited the home. The Trustees of the First Spiritualist Church, with which Mr. Ford has been actively connected, investigated the matter, and cleared Mr. Ford of all suspicion, but we understand that the Executive Board of the United Spiritualist League of New York were less satisfied. However, a further and exhaustive inquiry was made by a joint committee of the Executive Committee of the United Spiritualist League and the Trustees of the First Spiritualist Church on February 19th, Dr. John Heiss, President of the General Assembly of the Spiritualists of New York, being in the chair. All parties to the controversy were invited to be

present, and to state their case, and present any facts which might either prove or disprove the authenticity of the Houdini message. Most of the parties were represented by counsel.

FORD FACES HIS ACCUSERS.

THE sensational nature of the charges had caused a good many people to take sides, but very few of Mr. Ford's opponents put in an appearance. The only witnesses against Mr. Ford were the three reporters who, it was claimed, were present when Mr. Ford was supposed to have confessed that the message was a hoax. One of these reporters admitted under oath that he had *not* seen Mr. Ford in Miss Jaure's room on the night of January 9th, and was quite unable to identify Mr. Ford. Mr. Ford, on his part, presented a number of well-known New Yorkers, who were able to testify as to his whereabouts at the time he was supposed to have been at Miss Jaure's flat. It appears, however, that someone was present at Miss Jaure's flat who made an alleged confession, and the question was whether it was Mr. Ford.

A GREAT SENSATION.

Mr. FORD then produced the sworn confession of the man who had been hired for a hundred dollars to impersonate him, and all the facts in the attempted blackmail were laid before the session. It formed a sordid and disgusting exposition of the methods of sensational journalism. Not a single fact was adduced which could reflect upon the authenticity of the message, or upon the *bona fides* of Mr. Ford.

COMPLETE VINDICATION.

ONE of the leading accusers of Mr. Ford was a well-known vaudeville magician, who appeared in person, and in reply to questions admitted that he had no knowledge of the matter and no evidence against Mr. Ford, but he was quite sure that the message was a fake, *because* he was positive that there was no such thing as a genuine medium in the world. As a result of the inquiry Mr. Ford was reinstated in the United League, while those who took a leading part in accusing him were allowed to resign. Mr. Ford, in a concluding address, said he had no bitterness in his heart for what had been done to him, and inasmuch as most of the attacks had been anonymous, he could not very well seek revenge. He pleaded for unity in the movement, and a determined effort to clean the movement of jealousy. Thus ends one of the most cruelly vicious assaults on mediumship in the history of Spiritualism, and we are glad to think that the standard of the worst British journalism is, at any rate, considerably higher than that which seems to be adopted in New York. The worst feature of the case is that the accusations were widely circulated through the press. We hardly expect the press will give equal publicity to the latest development.

KINGSTON SPIRITUALIST CHURCH.

ON Sunday, March 3rd, Mr. Hannen Swaffer (accompanied by his wife) visited the Kingston Spiritualist Church, and addressed a large and interested congregation, many strangers being present. He presented his case for Spiritualism as a journalist who had been beaten by the facts. The evidence of intelligent human mind behind the phenomena had given him no other alternative. He quoted many instances of this, and read many testimonies from authors who acknowledged some unseen power coming to them when writing their plays and novels, and in one instance the author knew and acknowledged that it was his son (who had previously passed over) who had helped him to write his book. The reading was taken from I. Corinthians, 12th chapter. Repeated references were made to this wonderful chapter. We feel sure much good will be done in Kingston by Mr. Swaffer's visit, and that it will cause many more to think and try to prove the truth of Spiritualism for themselves.—M. E.

Mr. Fullard's Mediumship.

READERS of THE TWO WORLDS may be interested in reading of the physical phenomena which are occurring through the mediumship of Mr. Fullard. I was recently engaged to speak at the Barrow-in-Furness Church, and eagerly seized an opportunity for a seance at the close of the evening service, Mr. G. F. Knott and myself being present. The seance took place at the home of Mrs. Brown, 49, Harrison Street, where Mr. Fullard's mediumship was first developed.

Before the seance Mr. Fullard was thoroughly searched at his own request, and bound in such a manner that normal movement of any kind was virtually impossible. A series of very interesting phenomena followed. Bells were rung, a harp was played, and a tambourine was most vigorously shaken, keeping orderly time to the strains of the Marseillaise. Rising to the ceiling and descending to the floor, it paused at times to beat a vigorous tattoo on the hands of Mr. Knott. The sound of a skipping rope swishing round could be distinctly heard, and a very interesting phenomenon was the gentle waving of a luminous cross over the heads of the sitters by a materialised hand, which was at times clearly discernible. My chief interest, however, centred in the manifestation of the direct voice, which exhibited the very human side of those arisen ones. A merry voice from the trumpet bade us sing "I Love a Lassie," and joined in with great gusto, remarking at the close, "That is to show you we are just the same."

Presently I had a sensation of the trumpet gently caressing my face, and I knew that a dearly loved brother was trying to manifest his presence. The eagerness of the waiting throng, all striving to manifest through one instrument, was rather depressing. I have seen this so often, and experienced the sense of disappointment from those who fail to successfully get through, that it makes me sad. Shortly afterwards I felt the trumpet tapping me with a very firm touch, and a voice greeted me, claiming to be "John Busfield," who said that he lived at 80, Horsforth Road, Wortley. No one at the circle recognised him. On returning to Leeds, however, I made inquiries in the neighbourhood, and found that a John Busfield had died at the address given some ten years ago, and the remainder of his family had only removed from the house a few months previously. Instances such as this may be fairly common, as they often occur in mental mediumship, but it is just one more stone to add to the growing pile, testifying to the fact that those whom we mourn as lost still live and possess their memory. The seance was a memorable one, and a tribute to Mr. Fullard's mediumship.—D. WRATHER.

INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by

G. F. KNOTT, Secretary,
British Spiritualists' Lyceum Union,
20, Toad Lane, Rochdale.

STRIFE leads man to destruction; harmony binds. Man has been learning this lesson through time. The eternal now awaits its fulfilment.—M.M.

London District Council Discussion Group

AN aspect of Spiritualism which has always occupied the attention of Spiritualists and Psychical Researchers was discussed on Monday, March 14th. Mr. Barbanell presented a very able paper on "Spiritualism and the subconscious mind," which was listened to very intently.

In dealing with this phase, said the speaker, it is difficult to lay down anything as fact, and much of which is at present must necessarily remain theory only.

First of all, it is essential we have for purposes of convenience, at any rate, some definition of mind. We may call it the mental organism through which the spiritual consciousness is expressed, or the brain of the spirit body.

The term subconscious is somewhat misleading, inasmuch as it suggests something which is inferior. However, it must be remembered that the subconscious part of ourselves is merely that which has been relegated temporarily from our immediate conscious state. It is that part of the mind which contains a record of all that has happened to us throughout our lives. It regulates actions which to us have become automatic, it sees to the welfare of and upkeeps those things which to us consciously hardly exist.

We cannot think of the subconscious mind without associating with it the knowledge which has arisen from hypnotism, and a study of this branch of psychology reveals much of the activity of the subconscious.

From it we learn the subconscious mind always refuses to do anything which is opposed to the standard of morality determined as it were by the conscious mind. This indicates the closeness by which the two aspects of consciousness are linked. In fact, it has become a bad habit attempting to separate the two, and there is no doubt we shall gain a greater grip and understanding if we deal with the mind as a whole and not in part.

At the same time it is a singular fact that persons in hypnotic trance always refer to themselves in the third person. The importance of enquiry into this field, so far as Spiritualism is concerned, is the fact that the subconscious plays a tremendous part in mediumship. We cannot, therefore, get a thorough knowledge of mediumship without studying the subconscious and its relation thereto.

It must always be remembered that the subliminal self is in operation through every phase of mediumship. In dealing with spirit control, we must recognise that spirits operate through the subconsciousness of the individual, and, therefore, the resulting messages must to a greater or lesser degree be tinged with the personality of the medium.

This is the important factor so far as Spiritualism is concerned, and the more we learn about the subconscious self, the firmer will be the basis upon which is built our knowledge of mediumship.

Many questions followed, and Mr. Barbanell provided himself very capable in replying to them.

Mr. E. Sisson (the chairman) gave a general summary up, and with a vote of thanks to the speaker the meeting was declared closed.

WE regret to have to report that Mr. R. Ellis, President of the Rochester Square Spiritualist Temple, Cambridge Town, passed suddenly to the higher life on Saturday, 13th March. Further particulars next week.

THE essence of all philosophies being the same, all are at one with the unity of being.—AUVAYAH.

EVERY man is worth just so much as the things he is worth about which he busies himself.—MARCUS AURELIUS.

OUR duty down here is to DO, not to know. Live as though life were earnest, and it will be so.—LORD LYONS.

MANY sit on the steps of the temple admiring the carvings, but forget the labourer's efforts, even to the building of his own.—M.M.

MIRTH is God's medicine, everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life—ought to be scoured off by the oil of mirth.—O. W. HOLMES.

SHEFFIELD DISTRICT COUNCIL.

THE monthly conference was held in the Goldthorpe No. 1 Church on Sunday, March 3rd. Thirteen churches were represented, and one fraternal delegate for the Lyceum Council, also two representatives from Sunnyside. The usual opening exercises were of a very elevating nature, the influence of our arisen comrade, Ben Davis, being very apparent.

Mr. Webb, the new President, spoke a few words in appreciation of the trust reposed in him, and also welcomed Mr. Le Noury, the new delegate from the S.L.D.C. Mr. Curley, the local President, extended a hearty welcome to all, to which our President replied.

Mr. Hanley, of Stainforth, was made an associate. The minutes were quickly disposed of. Correspondence was lengthy, and embraced Easter Celebrations at Wakefield. Mr. Webb was elected to represent our D.C. The F.O.B. circular for help was referred back to churches, delegates to bring helpful suggestions to the next meeting. We support the holding of the Y.D.C. quarterly conferences on Sunday in future. The financial statement for January and February showed a credit balance of £3 14s. 6d. Church reports were brief, and chiefly showed progress. The Secretary of the Centre Society was reported to be in hospital as the result of an accident received whilst assisting to remove the church goods to a new home. A vote of sympathy was passed, and a letter ordered to be sent to him.

Mr. Johnson gave a report of the annual meeting of the S.D.L.C. These reports show a good feeling existing between the two Councils.

Mr. Johnson was appointed literature agent, and the sum of £1 10s. was granted to him to commence a supply of suitable Spiritualist literature. This to be disposed of at the monthly conferences. Churches are asked to support this scheme.

The Secretary was instructed to prepare a speakers' list immediately after next conference. Churches not having sent in by that date will be too late.

Propaganda meetings were held in the afternoon and evening, the speakers being Mr. Le Noury and Mrs. Marfleet and Messrs. J. Keanning and Rawlinson. Thanks were given to Mr. Webb for the very efficient way in which he had conducted his first business session. Mr. Rawlinson tendered the usual vote of thanks for the catering arrangements. Mr. Walstead and Mrs. McGreevy served Goldthorpe (Central) at the public meetings. Mrs. Marfleet served the Highfields Society.

LONDON: LITTLE ILFORD.

THE A.G.M. of the members and associates of the church was held on January 30th, and was well attended.

The President, in his opening remarks, referred to the passing during the year of Mrs. Jamrach, and her long association with the church, and requested all to stand in acknowledgment.

The chair was taken by Mr. G. T. Gwinn, supported by Mr. Richard Boddington, Vice-President of the S.N.U. (Trustees). The balance sheet showed that during the past year there had been many activities for the welfare of the church and its members. Assets over liabilities showed a surplus of £1,136 9s. 7d., with a cash balance on general account of £36 8s. 5d. The social element has played a prominent part in the revenue account, and officers and committee and the Social Guild were congratulated upon the efforts which had been put before members and friends. It is proposed to improve the heating of the church, and to lay down a parquet flooring during the present year, which should make the building proof against severe weather, and be a temple of comfort to all who enter.

The voting resulted as follows: President, Mr. Wm. A. Watson (re-elected); vice-presidents, Mr. Edwin Lund (re-elected) and Mr. Brain; treasurer and organist, Mrs. Watson (re-elected); secretary, Mrs. Ansel Thomas (re-elected); assistant secretaries, Miss N. Ashworth and Mrs. H. Bailey; leading service conductor, Mr. Edwin Lund; Lyceum con-

ductor, Miss M. Barber; treasurer and secretary, Mr. and Mrs. George; stewards, Mr. S. Ashworth, Mr. Singleton, Mr. Salmon, and Mr. Lambert; committee, Mrs. Cattermole, Mrs. Creasey, Miss Chapman, Mr. Munday, Mr. Thomas, Mr. Bailey; delegates, Mr. H. Bailey and Mrs. Yorke; organist, Mrs. Watson; auditors, Mr. Barber and Mr. Frost; librarian, Mr. W. Ashworth; social secretary, Mr. F. Thomas; social treasurer, Mr. H. Bailey.

A vote of thanks to the Chairman and auditors having been duly carried, a happy meeting concluded.—A. B. T.

NIGHTINGALE HOUSE: SPIRITUALISTS' IDEAL REST HOME.

THE THIRD LINK. THE OPENING DATE.

NIGHTINGALE HOUSE is the name given to the Christian Spiritualists' Rest Home at Brighton, which is to be opened on Saturday, April 27th. Some months ago, at a direct voice seance, held with Mr. Maskell, the blind medium, Florence Nightingale spoke to Mr. Harold Speer, and said she was deeply interested in the idea of the foundation of a Home to be named after her.

The Home at Brighton is the outcome of that and subsequent messages. The building stands at a corner on the Marine Parade, and every window commands a fine view of the English Channel—from the front windows a great stretch of the sea can be observed.

Nightingale House will cater for all Spiritualists and their friends who need a rest, a change, or a holiday. Terms will be moderate, while the catering will be of the best. A large room will be fitted up as a Temple of Light, and this will be the third link in the chain of Temples, the others being at Golders Green and Middlesbrough.

There is accommodation at the Home for about twenty visitors, and the moderate charges include bed and full board, either with or without late dinner. It is hoped that the Home will be able to help the Temple funds.

The Life President of the Temples of Light (Mr. Harold Speer) is President of the Home; Mrs. F. E. H. Speer is the hon. supervisor, and Mrs. K. C. Hackney the hon. treasurer.

Those desiring to be present at the opening may obtain tickets from the London office, price 17s. 6d., including return railway fare by the 11-5 Southern Belle, conveyance by motor from Brighton Central Station to Nightingale House, luncheon and tea.

The dedication of the third link will take place during the afternoon.

THE CHURCH AND THE PEOPLE.—All through the debates of the Church Congress one can read the growing realisation that the generation growing up, or just grown up, will no longer be content with the statements as to religion which satisfied their forefathers. This it is which makes the differences between Modernists and others have so much much wider application than did similar disputes in Tractarian days. As Canon Streeter truly said, "The masses of people have begun to ask questions." And unless they can get them answered in a way to satisfy their reason, the Churches (for it is not only the Church of England which is here concerned) will not hold them. There are no signs that the people of this country are less religious than they were, say, a century ago. There are, indeed, all sorts of indications that they are more religious. But they are becoming less and less tolerant of what seems to them to be humbug. They distrust mental reservations. The knowledge of science is widely spread, even if the knowledge does not always go very deep. And it is with a questioning, challenging people that the Churches have more and more to deal. The next twenty years or so will prove a very great testing time for all the Churches in this country. The fact that there will eventually be few people who will accept in blind obedience whatever they are told must find its counterpart in teachers who, with courage and frankness, talk to men and women in a new spirit, that shirks nothing, and works not in darkness, but in light.—REYNOLDS' NEWS APPER.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SATURDAY, MAR. 16TH, at 7, FANCY DRESS CARNIVAL. Tickets 1/6, including Refreshments. Prizes. Fancy dress optional.

SUNDAY, FEB. 17TH, at 2-30, LYCEUM. At 6-30, MR. NELSON PLATT. At 8-15, Clairvoyance.

MONDAY, at 3, Mrs. THORNTON. TUESDAY, at 8, OPEN CIRCLE. THURSDAY, at 3 and 8, Mrs. CLEGG. Every Friday, 6-30, WHIST DRIVE. 1/- SUNDAY, MAR. 24TH, MR. TOMMY.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207,
DEANS GATE.

SUNDAY, MAR. 17TH, at 6-30, MISS FLORENCE MORSE. An OPEN CIRCLE (Public) will be held at 19, Atkinson Street, every Sunday at 3. Conductor: Mrs. A. BURNETT. SUNDAY, MAR. 24TH, REV. G. COLE (Dipl. S.N.U.).

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, MAR. 16TH, at 4, RE-UNION TEA and SOCIAL, 1/6. SOCIAL ONLY, at 7, 1/-. SUNDAY, MAR. 17TH, at 10-30, LYCEUM. At 3, MISS SCOTT. At 6-30, LYCEUM. MONDAY, at 8, Mrs. ELY. TUESDAY, at 8, WHIST DRIVE. WEDNESDAY, at 3 and 8, SERVICE. SUNDAY, MAR. 24TH, MR. ELY. SATURDAY, MAR. 23RD, at 7, LYCEUM Social and Presentation of Manchester and District Shield. Nemo Five Dance Band in attendance. Adults, 1/3. Children, 9d.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAR. 17TH, at 10-30 and 6-30, LYCEUM OPEN SESSIONS. MONDAY, at 3 and 8, MISS WALLWORK. WEDNESDAY, at 3 and 8, MR. KIRK. SUNDAY, MAR. 24TH, Mrs. TILLY.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre).

FRIDAY, MAR. 15TH, at 3, and SATURDAY, MAR. 16TH, at 3, RUMMAGE SALE. SOCIAL, Saturday, at 7-30, 9d. inclusive SUNDAY, MAR. 17TH, at 2-30, LYCEUM. At 6-45 and 8-15, Mrs. GERSHON. MONDAY, at 8-15, OPEN CIRCLE FOR HEALING and CLAIRVOYANCE. TUESDAY, at 8-15, Mrs. HARTLEY. THURSDAY, at 8-15, MR. R. MOSS. SATURDAY, at 8-15, OPEN CIRCLE. SUNDAY, MAR. 24TH, Mrs. BENSON.

Miles Platting Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET.

SUNDAY, MAR. 17TH, at 2-30, LYCEUM. At 6-30 and 8, Mrs. BOARDMAN. MONDAY, at 3, SERVICE; at 8, MR. W. OGDEN. TUESDAY and SATURDAY, at 8, PUBLIC CIRCLE. THURSDAY, at 3 and 8, Mrs. DOHERTY. SUNDAY, MAR. 24TH, MR. GRAYSON.

New Manchester Lyceum Church,
BRUNSWICK STREET, C.-on-M.

SUNDAY, MAR. 17TH, at 10-30 and 2-30, LYCEUM. At 6-30 and 8, MR. F. W. ARSTALL. MONDAY, at 3 and 8, Mrs. HARTLEY. TUESDAY, at 8, Mrs. DOWNES. WEDNESDAY, at 8, MEMBERS' CLASS. THURSDAY, at 3 and 8, Mrs. RYDER. SATURDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAR. 17TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, MR. MEEK (Liverpool). MONDAY, at 8, DEVELOPING CIRCLE, Mrs. GIBSON. WEDNESDAY, at 8, OPEN CIRCLE. Mrs. STOTT. Every SATURDAY, at 7-30, SOCIAL. Admission 6d., in aid of Piano Fund.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, MAR. 17TH, at 6-30 and 8-15, Mrs. WINIFREDE POOLE. THURSDAY, at 8-15, OPEN CIRCLE, Mrs. WILBY. SUNDAY, MAR. 24TH, Miss JENNINGS.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, MAR. 17TH, at 2-30, LYCEUM. At 6-30 and 8, Mrs. TONGE. MONDAY, at 3 and 8, Mrs. BOOTH. THURSDAY, at 8, Mrs. HOPE. SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.
New Address:

94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, MAR. 17TH, at 6-30, MR. TINKER. MONDAY, at 3, OPEN CIRCLE. WEDNESDAY, at 3, Mrs. EDWARDS. THURSDAY, at 8, MR. G. A. MAYHEW. FRIDAY, at 8, OPEN CIRCLE. SUNDAY, MAR. 24TH, MR. CONNOR. LYCEUM every Sunday at 2-30.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, MAR. 17TH, at 2, LYCEUM. At 3-15, CIRCLE, MR. BOLD. At 6-30 and 8, MR. W. JAMES.

MONDAY, at 3 and 8, MR. TONGE. TUESDAY, at 8, CIRCLE, MR. MORRIS. WEDNESDAY, at 3 & 8, MR. MINNERY. THURSDAY, at 8, MEMBERS' CIRCLE. SUNDAY, MAR. 24TH, MR. WHITING. Every Saturday, at 7-30, SOCIAL. 9d., Refreshments included.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, MAR. 17TH, at 11, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8, MR. WAINWRIGHT. MONDAY, at 3 and 8, Mrs. GRAYSON. TUESDAY, at 7-30, MR. VERITY, Psychometry. WEDNESDAY, at 3 and 8, MR. MORRIS. SATURDAY, at 8, OPEN CIRCLE.

Colwyn Bay Progressive Spiritualist Church,
CO-OP. BUILDINGS, SEA VIEW ROAD
(Affiliated to the S.N.U.)

SUNDAY, at 3, 6-30 and 8 p.m. MONDAY, at 3 and 7-30. THURSDAY, at 7-30. Visitors are cordially invited to all Services.

Cleethorpes National Spiritualist Church
41, ST. PETER'S AVENUE.

ORDER OF SERVICES:
SUNDAYS at 3, 6-30, and 8. MONDAY AFTERNOONS, at 3. TUESDAYS, at 7-45. THURSDAYS, at 8, DEVELOPING CIRCLE FOR MEMBERS. SATURDAYS, at 7-45. Visitors to Cleethorpes welcomed to all Services.

SOCIETY ADVERTISEMENTS.

Bournemouth Spiritualist Mission
CHARMINSTER RD. (opposite Richmond Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30, ADDRESS and CLAIRVOYANCE. TUESDAYS at 7-30 & THURSDAYS at 8, CLAIRVOYANCE and SPIRIT MESSAGES. THURSDAYS, at 7-30, ADDRESS and CLAIRVOYANCE. LOCAL CLAIRVOYANT: Mrs. W. G. HAYTER.

Brighton Central Spiritualist Church
ATHENÆUM HALL, NORTH STREET
(Opposite Ship Street.)

SUNDAY, MAR. 17TH, at 11-15 and 7, Service as usual. Address and Clairvoyance. MONDAY, at 8, HEALING CIRCLE. WEDNESDAY, at 8, ADDRESS and CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, MAR. 17TH, at 11-15 and 7, Mrs. MEULIG MORRIS, Address and Clairvoyance. MONDAY, at 7-45, PUBLIC HEALING CIRCLE. WEDNESDAY, at 8, PUBLIC MEETINGS.

Chatham Spiritual Society,
AVONDALE HALL, GEORGE STREET
(Affiliated to the S.N.U.)

SUNDAY, MAR. 17TH, at 11 and 7, MR. MURRAY NASH, Address and Clairvoyance. At 3, LYCEUM. THURSDAY, at 3 & 7-15, Mrs. CALVERT.

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, MAR. 16TH, at 8, and SUNDAY, MAR. 17TH, at 11 and 6-30, MR. E. F. MORRIS, Address and Clairvoyance. SUNDAY, MAR. 24TH, Mrs. LEVITT.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAR. 17TH, at 3-30, PUBLIC CIRCLE. At 6-45, SERVICE.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, MAR. 16TH, at 7, SUNDAY, MAR. 17TH, at 11 and 6-30, and MONDAY, MAR. 18TH, at 3, Miss STRUTHERS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 16TH, at 7, and SUNDAY, MAR. 17TH, at 3 and 6-30, Mrs. F. LANE.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, MAR. 17TH, at 7-30, MR. JOHN WAITE, Address and Clairvoyance. WEDNESDAY, at 8, Mrs. EDWARDS.

Southend Spiritualist Church,
Corner of HILDVILLE DRIVE and WESTBOROUGH ROAD, WESTON
(near Chalkwell Park).

SUNDAY, MAR. 17TH, at 11 and 6-30, Mrs. NUTLAND. THURSDAY, at 8, Mrs. CLEMENT.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society,
60-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAR. 17TH, at 6-30,
Mrs. V. CROXFORD,
Address and Clairvoyance.

SUNDAY, MAR. 24TH, Mrs. S. D. KENT.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAR. 17TH, at 11 and 6-30,
Mrs. B. STOCK.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. FILMORE.

Barnsbury Spiritualist Church,
78, ROMAN ROAD, LONDON, N.7.
(opp. Caledonian Tube Station)

SUNDAY, MAR. 17TH, at 7.
Mrs. EMILY E. ROBINSON,
Address and Clairvoyance.
After Service, Open Circle.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, MAR. 24TH, Mr. COLEMAN.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, MAR. 17TH, at 6-30,
Mrs. GRAHAM,
Address and Clairvoyance.
Circle follows Service.

MONDAY, at 3, LADIES' OWN, Mrs.
GOODE, Address and Clairvoyance.

WEDNESDAY, at 8, Mrs. LAWS,
Address and Clairvoyance.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA.
(Affiliated to S.N.U.)

SUNDAY, MAR. 17TH, at 11,
Mr. BERNARD LELLIOTT.

At 6-30, Mrs. M. A. MAUNDER.
At 3, LYCEUM.

MONDAY, at 3, Miss JOAN PROUD.

THURSDAY, at 8, Clairvoyance Meeting,
Mrs. TYLER.

SUNDAY, MAR. 24TH, Mrs. KINGSTONE.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, MAR. 17TH, at 11, CIRCLE.

At 6-30, Mrs. EVANS,
Address and Clairvoyance.

Bounds Green Christian Spiritualist
Church,

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, MAR. 17TH, at 6-30,
Rev. GEO. VALE OWEN,
Address and Clairvoyance.

MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green
Spiritualist Church,

PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, MAR. 17TH, at 11,
Mr. ERNEST MEADS.

At 7, Miss HELEN WRIGHT.

WEDNESDAY, at 8, Miss E. CLARK, at
Whittington Road, Bowes Park.

Brixton Spiritualist Church,
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, MAR. 17TH, at 11-15, Service.

At 3, LYCEUM.

At 7, Mrs. N. MELLOY,
Address and Clairvoyance.

MONDAY, at 3, PSYCHOMETRY.

At 7-30, LADIES' PUBLIC CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, MAR. 24TH, Miss L. THOMAS.

SOCIETY ADVERTISEMENTS.

Church of the Spirit, Camberwell,
THE CENTRAL HALL, HIGH STREET,
PECKHAM, S.E.

SUNDAY, MAR. 17TH, at 11,

Mrs. E. M. BALL.

At 6-30, Mrs. REDFERN.

Soloist: Mrs. KINLAY.

At 55, STATION ROAD:

MONDAY, at 2-45, Ladies' Public Circle.

WEDNESDAY, at 3, Mrs. E. M. BALL.

SUNDAY, MAR. 24TH, Mrs. HOLLOWAY.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN,
W.C.1 (Corner of Bury Street).

FRIDAY, MAR. 15TH, at 7-30,

Miss THORNDICK.

SUNDAY, MAR. 17TH, at 7,

Miss E. CLARK.

FRIDAY, MAR. 22ND, OPEN CIRCLE.

SUNDAY, MAR. 24TH, Mr. J. POLLARD.

Chiswick Christian Spiritualist Church,
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, MAR. 17TH, at 11,

Mrs. LEONARD.

At 6-45, Mr. GEO. PRIOR.

Clairvoyance by Mrs. HAMMERTON.

WEDNESDAY, at 7-45, Service as usual.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, MAR. 17TH, at 11, OPEN CIRCLE

At 3, LYCEUM.

At 6-45 for 7, Miss M. MILLS,

Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SATURDAY, at 8, SOCIAL AND DANCE.

Tickets, 1s. All are welcome.

SUNDAY, 24TH, LYCEUM ANNIVERSARY.

New Morris Hall,

79, BEDFORD RD., CLAPHAM, NORTH.

SUNDAY, MAR. 17TH, at 6-45,

Mrs. H. V. PRIOR.

THURSDAY, at 7-45, Miss GOLDSMITH.

SUNDAY, MAR. 24TH, Mr. STEABEN.

Cricklewood Christian Spiritualist Soc.,
ASHFORD HALL, 41, ASHFORD ROAD.

CRICKLEWOOD, N.W.2.

SUNDAY, MAR. 17TH, at 6-30,

Mr. & Mrs. BILLETT.

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE; at 8,

Miss JOAN PROUD, Psychometry.

THURSDAY, at 3, WHIST DRIVE; at 8,

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At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, Mr. T. W. ELLA.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST
(Opposite the Town Hall.)

SUNDAY, MAR. 17TH, at 3, LYCEUM.

At 6-30, Mr. T. W. ELLA,

Trance Address.

SUNDAY, MAR. 24TH, Miss L. GEORGE.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, MAR. 17TH, at 11-15,

Mrs. LANGHAM.

At 7, Mr. F. B. LEONARD.

WEDNESDAY, at 8, Mrs. S. D. KENT.

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SUNDAY, MAR. 17TH, at 7,

Address and Questions.

SUNDAY, MAR. 24TH, Mrs. CALWAY.

Finchley Spiritual Mission,
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SUNDAY, MAR. 17TH, at 7,

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THURSDAY, at 8, Miss MANSFIELD,
Clairvoyance.

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SUNDAY, MAR. 17TH, at 6-30,

Mrs. EDITH E. BALMER.

At 8, PUBLIC CIRCLE.

SUNDAY, MAR. 24TH, Rev. G. WARD.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, MAR. 17TH, at 11-15, PUBLIC

CIRCLE. At 3, LYCEUM.

At 7, Mrs. D. C. WILLIAMS.

TUESDAY, at 3, Mrs. F. LANE.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,

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SUNDAY, MAR. 17TH, at 11-30, CIRCLE.

At 3, LYCEUM.

At 7, Mrs. WORTHINGTON.

THURSDAY, at 8, Mrs. MAUNDERS.

SUNDAY, MAR. 24TH, Mr. GITTLESON.

Hackney Spiritualist Church,

240A, AMHURST ROAD, N.

SUNDAY, MAR. 17TH, at 3, LYCEUM.

At 7, Mrs. BEAUMONT SIGALL.

MONDAY, at 3, Mrs. PRINCE.

At 8, PUBLIC MEETING.

TUESDAY, at 8, MEMBERS ONLY.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, MAR. 24TH, ALD. D. J. DAVIS.

Hackney Independent Lyceum Church
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left.)

SUNDAY, MAR. 17TH, at 3, LYCEUM.

At 6-30, Mrs. CORNWALL, Address

and Clairvoyance.

Open Circle after Service.

THURSDAY, at 8, DISCUSSION.

Clairvoyance by Mrs. WHISTLE.

SUNDAY, MAR. 24TH, Mrs. YORKE.

Hanwell Spiritualist Church,

120, UXBRIDGE ROAD.

SUNDAY, MAR. 17TH, at 3, LYCEUM.

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SUNDAY, MAR. 17TH, at 11,
MR. J. MENZIES.

At 7, MR. G. BARKER.

TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.

WEDNESDAY, at 8, MR. D. SERJEANT.

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HARROW-ON-THE-HILL.

SUNDAY, MAR. 17TH, at 3, OPEN CIRCLE.
At 6-30, MR. HAROLD CARPENTER,
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WEDNESDAY, at 8, MRS. MELLOY.
SUNDAY, MAR. 24TH, MR. T. W. ELLA.

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At 8, HEALING CIRCLE.

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MR. SERJEANT.

WEDNESDAY, at 3, LADIES' CIRCLE.
At 8, MISS MOORE.

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CLEMENTS ROAD, ILFORD.

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FRIDAY, at 8, MR. HAROLD TYLER.

SUNDAY, MAR. 24TH, MR. E. MEADS.

LYCEUM every Sunday at 3.

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MONDAY, at 8, in Small Hall,
MRS. F. BETTS.

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VILLIERS ROAD, KINGSTON.

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SUNDAY, MAR. 24TH, REV. G. NASH.

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TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, MRS. FLORENCE
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At 6-30, MRS. H. J. KING (nee Miss
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MONDAY, at 3, LADIES' OWN, Address
and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

WEDNESDAY, at 8, MRS. F. TYLER,
Address and Clairvoyance.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAR. 17TH, at 11,
OPEN CIRCLE.

At 6-30, MR. A. HEWSON.

THURSDAY, at 8, OPEN CIRCLE.

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MR. MASON.

At 6-30, MR. MARESCO MARISINI.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, PUBLIC CIRCLE,

MRS. PRINCE.

SATURDAY, at 7-30, LYCEUM SOCIAL
AND DANCE.

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* MISS L. MANTLE, Medium.
* WEDNESDAY, MAR. 20TH, at 7-30,
* MRS. BURTENSHAW,
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SUNDAY, MAR. 17TH, at 6-45,
MR. LANE, Address.

WEDNESDAY, at 7-45, MR. DILLSEN
Address.

Wood Green Christian Spiritualist Church,

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, MAR. 17TH, at 11-15, Service
At 7, MRS. E. A. RAYFIELD.

WEDNESDAY, at 8, SERVICE.
LYCEUM every Sunday at 3.

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At 8-15, After Circle.

MONDAY, at 8-30, LECTURE, followed
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Mrs. COMELY MAYES will hold a Meeting on Sunday Evenings at 7; also a Circle for Development on Tuesdays at 7-30.—7, Fairmile Avenue, Gleneagle Road, Streatham, S.W.16.

Mrs. IRWIN'S CIRCLE, Sundays at 7. Psychic Demonstrations and Psychometry.—15, Sandmere Rd., North Olapham, London, S.W.

Mrs. MOSS, 38, Tytherton Rd., Tuffnell Park, N.19. Circles for Clairvoyance; Mondays and Thursdays, 7-30.

Mrs. WILLIAM EDWARDS, Trance Speaker, Clairvoyante, Psychometrist, holds a Circle for Psychometry on Fridays at 3; Open Developing Circle on Fridays at 8. "At Home" on Tuesdays, from 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

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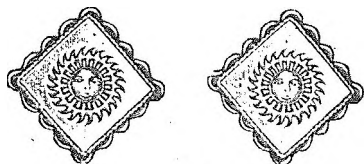
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B. H. EVANS, Speaker, Clairvoyant, Psychometrist, has open dates, 1929-30. Disrance no object.—16, Knowles Square, Pendlebury, Manchester.

Mrs. M. BROWN, Toronto, Canada, formerly of Openshaw, Manchester, expects to arrive in England on March 20th, and will be open for engagements from May 1st.—Write terms, etc., Mrs. Vost, 19, Shipley Street, Harpurhey, Manchester.

MR. T. QUINN, Direct Voice Medium, has open dates for 1929, and is booking for 1930. Reasonable terms.—42, Lesseps Road, Liverpool.

Will all Mediums who have bookings with Rochester Square Spiritualist Temple kindly notify the Secretary A. E. ARNOLD, 99, Gt. College Street, London, N.W.1., immediately.

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GOLDERS GREEN TEMPLE, Highfield, Golders Green Road; N.W. SUNDAY, MAR. 17TH, at 7, **Madame CLARE CLARE, B.A.** MONDAY, at 7, CIRCLE. At 8, HEALING. WEDNESDAY at 3, CIRCLE. At 7-30, **Miss COLLYNS**.

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 SUNDAY, MARCH 17TH, at 7, **Mr. WALTER KNIGHT**, Address. **Mr. ROBERT THORNTON**, Clairvoyance.
 At 8-45, AFTER CIRCLE.
 THURSDAYS, at 8, OPEN CIRCLE and HEALING.
 SATURDAY, MARCH 23RD, **Mrs. BUTLER**. SUNDAY, MARCH 24TH, **Miss V. LIPPY**.

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 WEDNESDAY, at 3-15, **Mrs. BETTS**. THURSDAY, 3-6, **Mrs. GABRIEL**. FRIDAYS, at 7, Study Group, **Mr. ANTON**.
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