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RELIGION and REFORM.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, MARCH 22, 1929

PRICE TWOPENCE

Civilisation and Its Spiritual Possibilities.

By W. H. SIMPSON.

SOME little while ago "The Sunday Express" devoted space to the subject of Spiritualism, and Sir Arthur Conan Doyle came forward as an exponent of the movement, but this exposition attracted little notice from the general public.

This attempt, however, was soon followed by a much more successful endeavour to enlighten the public on a question that has been so continually misrepresented and misunderstood.

"The Daily News" gave a whole page of their paper for a fuller and more complete discussion of Spiritualism than had ever before been accorded the subject.

Mr. Blatchford opened the discussion with an inspiring article which lifted the whole question above the level of the commonplace, down to which it had been allowed to sink. A prolonged series of articles followed, by means of which both sides of the controversy were fairly represented, so that all who cared to read could form their own conclusions. Never before has so favourable an opportunity been given to Spiritualists and psychic researchers to relate their experiences and express their convictions. To critically deal with all the many communications in this dispute would be impossible within the limits of one article, but some general summary of the whole question as set forth may be attempted.

Much that is irrelevant has been introduced into the vexed question, which has not been strictly confined to year or nay; some of the contributors were content to remain neutral, as though what concerned all the rest of the world was no concern of theirs.

Professor Sir Oliver Lodge, in the affirmative, commenced the discussion with a learned and scientific disposition, showing the spiritual to be discoverable in nature. He began his remarks with an apology for the dogmatic intolerance and obstinate bigotry of so many of his professional brethren when dealing with a subject which must be ultimately reckoned with and justly adjudicated upon. Sir Oliver Lodge's affirmation was followed with an article written by the Rt. Hon. J. M. Robertson, which stated the case against Spiritualism. He declared that he is no investigator of the phenomena of Spiritualism. Yet he ventured to affirm that Spiritualism is not only unproved, but disproved, and reached this erroneous assumption by attempting to set aside as unworthy of credence all the testimony of all kinds of people who have testified that these phenomena and manifestations do occur when the right conditions are given. This was conclusively proved by Professor Crookes nearly 50 years ago.

The obdurate negationist can only maintain his position by ignoring all the evidence that disproves his materialistic theories. These manifestations and phenomena have repeatedly been proved to occur during the past 60 or 70 years. The facts have been proved again and again by all scientific observers who have seriously investigated the subject. To reject all the testimony for these phenomena is to invalidate all human testimony on any subject whatever. The rigid inflexible materialism of the last century can no longer exist in the light of modern knowledge, so that our opponents are behind the times, and bringing forward objections that have already been answered over and over again.

Lord Russell declares himself satisfied with what Pro-

fessor Tyndall had to say on the matter 60 years ago, though Tyndall merely gave a cursory glance at Spiritualism on one occasion. The ignorance of a scientific professor is as worthless as that of the man in the street.

He also states that Maskelyne asserted that he could produce by trickery all the manifestations which the mediums claim to produce by spirits. This statement is absolutely erroneous. Maskelyne utterly failed in this attempt in his own hall, with all his appliances, in spite of his boast, whereas the medium often is able to produce the manifestations in any room, anywhere, under test conditions that render fraud impossible.

Mr. Campbell Swinton, always desirous of discrediting Spiritualism, tells us that he was acquainted with Professor Crookes, and had a very high opinion of his perspicuity, until he found some business transaction in which Prof. Crookes showed a lack of business capacity. After this Mr. Campbell Swinton gave up all confidence in Prof. Crookes' judgement upon any other subject of inquiry. But scientists are seldom business men. Mr. Campbell Swinton was also acquainted with Prof. Barrett, whom he regards as a credulous and unreliable witness, because the professor believed in all kinds of happenings presumably—supernatural phenomena—unknown to Mr. Swinton, and consequently disbelieved by him. Therefore, he was put aside as unworthy of credence. Towards the close of the article he states that he relies upon "the uniformity of nature."

"So do we who are on the positive side of the discussion. What we don't rely upon is the negationist's interpretation of nature. Mind is as real as matter, the soul as natural the body. The rationalist is bounded in a nutshell, yet counts himself king of infinite space.

Lord Beaverbrook is a man of exceptional business ability, but this does not qualify him to express an opinion on spiritual investigation, so we are not surprised to find him on the negative side of the question. It is easy to deny what seems improbable.

The spread of education, the increase of knowledge, has brought about a condition of things altogether unappreciated by any previous civilisation the world has ever seen. The present generation will not now accept anything on authority, and are beginning to seek for truth, which is to become its own authority.

This has been a triangular struggle for supremacy. We are assailed on both flanks—by the materialists on one and theologians on the other.

If Spiritualism is to progress and advance, it must be as a research, and not a religion; as a scientifically conducted inquiry into the discoverable, but yet undiscovered, powers of nature that will be revealed to us in the future by patient and diligent study of the manifestations and phenomena which reach us here from our well-wishers on the other side of life. They are ever ready to help us if we will only endeavour to fit ourselves for the investigation.

We have discarded all the "priest-made supernaturalism" in the quest of spiritual truth which is to be found within the realm of nature.

As for our two antagonists, the materialists on one side and the theologian on the other, the scientific materialists rely upon the normal physical facts of nature to prove their negation. The theologians trust to a miraculous intervention in the course of nature. We rely upon supernatural facts of nature which prove the truth of Spiritualism.

Mr. Hewitt and Lord Gorell obtained valuable evidence of spirit intervention by means of writing.

Mr. Blatchford quite recently received a test from his wife on the other side of life.

Lady Westmoreland contributed an excellent article, free from all prejudice of prepossessions, and although not a convinced Spiritualist, her contribution shows her to be on "the inner side of doubt."

Mrs. Champion de Crespigny's evidence was given to an interviewer representing the "Daily News" in answer to the question, "Do you consider the Spiritualists' claims of communication with the dead as proved or disproved?" "My answer is that they have been proved. No doubt those who have not received such proof will place a mark of interrogation after that assumption, and the question will resolve itself into what constitutes proof? To arrive at conviction along any lines, on the evidence or experience of others, is always difficult, and yet the accepted facts of everyday life are taken on trust, without any attempt at personal verification, including the conclusions of scientific men, whose methods of arriving at those conclusions are quite often beyond personal testing by the man in the street. I recently received a message from one who is dead, brought by an acquaintance of a month or two, who had known nothing of me in the past. The message had been given to him at a sitting, and he had no idea of its meaning. It was a message, the meaning which I alone in all the world know; the meaning of a message that no one in heaven or earth, as the saying is, could have sent me but that one individual from whom it purported to come. No finer test could have been thought of to establish identity. It came through the form of mediumship known as the direct voice, a voice audible to all present. It could, of course, be argued that these results could be obtained by other than genuine spiritual communication. With what is called a fire medium present, I have held in my bare hand a red hot log while the medium walked round the circle of sitters and returned to me. There was no mark on my hand of any kind, and I felt no sensation of burning."

Mr. C. E. N. Joad's remarks are worthy of quoting:—

"Many scientists are accustomed to assert that they are unable to discover in the total make-up of a human being anything but body. The soul, they say, is not an organ known to science, neither is the mind. If by that they meant that the soul or mind cannot be seen, touched, smelt, heard, tasted—what they say is true. Many philosophers have held that only that which is in some sense mental is real. If we assume, as we must, that future progress is contingent on the development of our opportunities in this life, Spiritualism may be the gate to higher knowledge. We do not know. We want to know."

Some of the contributions to this discussion were obtained by an interviewer representing the "Daily News." Do you believe there is anything essentially antagonistic between Christianity and Spiritualistic practice? This question has not been answered as decidedly and definitely as it ought to have been. Spiritualism is directly and positively antagonistic to any form and every form of superstition. Spiritual truth and priestly supernaturalism are forever in conflict with each other. To strive to blend together two antagonistic systems of thought is as foolish as futile, and no good can ever come of such an unholy action. The philosophical Spiritualist is not desirous of converting his quest into a religion, knowing the mischief already done by the societies converting what could be a search into some kind of Christian sectarianism as a means of popularising the movement. Spiritualism is sufficient of itself, for itself, by itself. Spiritualistic psychic research is a subject for serious and prolonged scientific enquiry—the latest born and most recent of the sciences. It is a domain of thought and experience, the heights and depths of which have yet to be discovered, and when understood and acted upon would bring about right thoughts, right speech and right conduct, and establish the spiritual brotherhood of all mankind.



CHARITY, penitence, patience, continence, modesty, uprightness and compassion, these are the seven gates of heaven.—BHABRIHARI.

Where Are the Dead?

By W. H. EVANS.

THE above was the title of a grave discussion in the "Daily News" some time ago. The obvious answer to a question is that "the dead" are in our cemeteries. It is really unfortunate that the question should be asked in such a form. It should have been "Where shall we go after death?" for this is what the discussion was initiated to discover. No answer was given to the question. By one contented themselves, the Spiritualists included, in discussing the question of survival. With few exceptions it was agreed man does survive the change of death, where he lives afterwards, no one seemed to know. In fact, most of them confessed they did not know, a confession which reveals how far from original Christian institutional Christianity has travelled. True, we have precise statements in the New Testament of the locality of the spirit world, but I cannot conceive of any of the Apostles saying they did not know where the spirits of men live after death. For the record of their lives shows plainly enough that they were in close contact with the spirit world. No doubt in the early days of Christianity it was the same as is with us, necessary to concentrate upon the major issue, man's survival of bodily death. If the Christian church had maintained the gifts of the spirit, and been in continuous touch with the spirit world, such a query as "Where are the dead?" or even of man's survival of death, would never be asked to-day. It would have formed part of the stock of common knowledge. Owing to the church's loss of touch with the spirit world, and declaring psychic manifestations to be witchcraft and devil work, the whole world has been convinced the world of man's survival of death has been done over again. Thus Spiritualism is really rehabilitating Christianity by proving the fundamental question that man is a spirit. Let us think about this.

The first point is that of our survival over death. Do we survive? We are agreed it is the man who survives. Here let me say that any talk about disembodied spirits is all nonsense. Spirits are not disembodied, only in the sense that they have left the material body. But they still have a body, and it is the confusion which this term gives rise to which is responsible for a lot of foggy thinking about it. "There is a spiritual body," said Paul, and what amazed me is that so many leaders of Christian thought overtook this emphatic statement. We cannot think of life as an abstract, bodiless element; all our experience is bound with form; therefore, we cannot think of life without an organism which lives; neither can we conceive of thought without association with a mind which thinks. The statement that life, consciousness and organism are always associated is true. We never think of them as separate, because all our experience is against it. Therefore, when we say man survives the change of death we mean man as we know him, arisen from the flesh, but clothed in a body appropriate to the world he has entered. Now, if man has a body it must occupy space. It implies locality. I cannot conceive of a human being who does not fill space. Very well, this agrees with what those affirm who come into the spirit world. They declare they are more alive than we are; that consciousness of reality is more vivid. They tell us they have bodies which are as real to them as ours are to us, and they say they live in a real world. If it is a real world, it must be somewhere in space. Where? That is the query originally put by the initiator of the "Daily News" discussion.

The following thoughts are speculations arising from a consideration of some of the messages which have come to us from the other side of death. When we reflect on many of these messages we find them concurring in many of the theories enunciated by scientific minds. Among them is the new conception of matter. Not so long ago it was considered that the atom was the smallest indivisible particle of matter. To-day the solid matter of our everyday experience is said to be a form of energy; matter is a manifestation of ether. This is conceived of as an all-pervading medium.

vading substance out of which stars and planets are made. The conception of the ether as an all-pervading substance corresponds to the religious idea of God as an all-pervading Presence. This ether in the monism of some philosophers is postulated as being alive, and as having a low degree of thought. That is, it is a conscious substance, for thought is a phenomenon of consciousness. I assume upon this basis a fundamental substance, which is the basic Reality of which matter and spirit are the obverse and reverse sides. You never find spirit without matter, nor matter without spirit. They are forever linked, being but differing aspects of the one fundamental Reality. This Reality we only know through the channel of our own consciousness, which is one with it. As fundamental Reality is conscious—in a transcendent degree—it is purposive, and we see this evidenced throughout nature. Everything works towards some end. If there is an appetite, there is that to satisfy it. Desires can be realised, thought and intellect developed, because it is the nature of the fundamental Reality to express itself in the modes of which we are aware. That being so, we may lay it down as a philosophical axiom that the power to conceive of immortal existence presupposes the power to live it. That which conceives is equal to that which is conceived. A stream does not rise higher than its source. Man conceives of immortality because he is immortal.

We are aware of the physical universe through the channels of sense perception: but the material universe is not all. We know it is not because our friends survive death. There are other worlds. I assume, because of this act of man's survival over bodily death, that associated with the physical universe is a spiritual universe, the other side of the shield. That around every orb are a series of finer planes—if this very hackneyed word be permissible—and that upon these planes live those who once lived upon those orbs. Therefore, for us, the answer to the question, "Where are the dead?" is that our loved ones do not immediately depart from us, but are in close association (spatially) with us, though they may not necessarily be always conscious of us, any more than we are of them. These planes can be conceived of as radiating into space, and if we regard our solar system as an organic unity, living and more or less conscious in all its parts, the query presents no insuperable difficulties. Conceive of these planes as linked with interstellar planes of like nature, and the question of overcrowding does not perturb us. The question then is, "Do the dead depart?" Not far off at first. The earth is really the vestibule of heaven in a literal sense. The spirit world is round about us, and if we can raise our consciousness to its level we become aware of it. We are really living in it now, but for the present our consciousness is focussed in matter: this for very definite reasons. Death is not so much a change in locality as a change of perception. By it we become aware of the spirit world we are always dwelling in.

The word plane is one often used by spirit people, and they are firm—and as they live there they ought to know—their environment is as objective to them as ours is to us. That these planes express in a very much higher degree all beauty of form and sound which we experience here. That to them their world is as solid as is our world to us. That there is free space in which to move about; that there are buildings of various kinds, designed for specific purposes. And I infer there is a flora and fauna indigenous to those planes. Life is as creative there as it is here. Of course, we are not incarnate in a material body and endeavouring through a material brain to convey some idea of spiritual realities? And does not that imply a materialisation of them, a bringing of them down to a lower level? But I am certain there is a close correspondence between what I have written and the actuality in spirit life. We must never be afraid of terms. After all, mountains, rivers, seas, temples, houses, flowers, birds, and animals are no more material than a walled city, with gates of pearl, streets of gold, seas of jasper, crowns, harps and palm leaves. They are only attempts to convey ideas of reality in terms understandable to us. Spirit life is one of human interests, and I believe all our most sacred desires will find satisfaction there.

It is a progressive life, and that implies movement, both in space and mind. But this is beyond me, so I had better stop, for I see other questions looming, and my space is filled. But these few suggestions are a simple attempt to answer the query, "Where are the dead?"

Broadcasting Spiritualism.

As recently announced in *THE TWO WORLDS*, the Spiritual and Ethical Society of New York, which was founded by Mrs. Helen Brigham, and of which Mrs. Helen Wells is now the President, struck a new note in propaganda by arranging a regular series of talks on Spiritualism. The first transmission took place on Feb. 1st through the W.M.C.A. Station at New York at 7-45 p.m. It is claimed that the talks are real spirit messages received clairaudiently by Mrs. Wells from a spirit who claims to be Cornelius Jansen, who passed to the higher life over 300 years ago.

Cornelius Jansen speaking.

"HEARKEN YE TO A VOICE FROM THE UNKNOWN REALM."

"For my people have gone astray like sheep without a shepherd."

From the earliest traditions handed down through generations from father to son, and later transmitted to parchments which long centuries afterwards were revised and changed according to the so-called "best minds of the period"; still later arranged into a form similar to your book form, these collections, having passed several examinations by reverend gentlemen, who felt themselves quite capable of judging God's authorship, finally became the Bible of to-day.

All through its pages we gain an insight into the meaning of "communion of spirits." Not understanding the law of service, each visitation of inspired thoughts became to men "the voice of God." "And God spake unto Moses." "And God said, 'This is my only begotten Son,'" etc., until the people living upon earth felt that God was, indeed, like unto themselves, and pictured Him with robe and sceptre.

All these conceits of the human brain, combined with ignorance, have been pierced by the illumination which science has cast upon the whole Biblical structure. So, to-day, we better understand the law of living in both your realm and ours. We understand how closely these two realms are united and interblended. We understand that surrounding earth is a belt of atmospheric power which holds the planet in its place, and which is the basis of the law of gravitation. We understand that electrical vibrations penetrate through this atmospheric belt, touching all things that are attuned to their wave-lengths. Science has mastered the marvellous instrument called "radio," whose sensitive fingers reach out and connect with these atmospheric vibrations and record them upon a plate or disc. This, in its turn, can be connected with any radio whose vibrations respond to the same wave.

All this seemed incredible ten years ago. It was "utterly impossible" to the minds of one hundred years ago. Yet to-day we see it as a natural law, which has finally been grasped by the mind of man and utilised for dissemination of thought. Can your imagination ascend a little farther into space and conceive this, your atmosphere, which pulsates with the earth's vibration, aerated by the great electrical forces and quickened in its electrical pulsations until it beats into and through the aerated atmosphere lying just above, while yet penetrating back into your earth atmosphere? This quickened atmosphere we call "etheric."

The vibrations of etheric air, being naturally more rapid, pass over the earth's slow vibrations and are not received by your slower recorders. The only instruments sensitive enough to record these more rapid vibrations of etheric waves are those human beings who possess a delicate nerve sensitiveness which has been trained to receive and record the more rapid vibrations of etheric. These become the "mediums" through which the thoughts of those who, have graduated from earth's school of living and now live in the "unknown realm," can come to you.

To us this is a wonderful country, with marvellous opportunities for mental and spiritual development. We find ourselves possessed of every faculty we ever owned, enlarged and clarified by the dropping of the old earthly body. We discover that our interests are not confined to the new and lasting home, but are still drawn by the cords of love and sympathy to those yet upon the earth plane. So, as we read the true meaning of many seeming mysteries, we come back into the earth's thick, murky atmosphere and try to impress our convictions, gathered here, upon those human beings whose desire for added wisdom makes them sensitive to our influence.

We find hearts sorrowing over the "new birth" of some loved one, and we try to make them understand the law that Jesus proclaimed, "Ye must be born again." For what earth mourns as "death" is a glad birth into those surroundings which our earth life has prepared for us. No wonder Jesus said, "Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt." And again, "For the body is more than meat and the soul than raiment." And again, Paul takes up the theme: "There is a physical body, and there is a spiritual body."

When man realises that when the chronicles say, "God breathed into man the breath of life and he became"—what? Note the rest—"a living spirit." There are given no limitations as to time. A spirit lives on for ever, and every creation of the Great Universal Mind of All Things has its own connection with its Creator. Do not attempt with your limited views to question the Great Plan. Study it, and let your reason assert its sovereignty.

Now, centuries ago wise men "spoke as they were moved by the Holy Spirit." Orthodoxy accepts that statement. Can you tell us when an edict ever was promulgated which changed that law "made in the beginning"? No. God's law is "immutable, unchangeable and alters not."

If God spoke to Moses out of the burning bush, why cannot the Almighty be voiced to-day by His ministering angels through the different psychic powers of "sensitives"? New phases of modern mediumship are new. The laws were made "in the beginning," and have not altered, but are now better understood by men. The laws of the electrical currents are not new, though man has discovered them only in the last few years. The cable under the waters, the telephone and telegraph, the recording of voices upon discs in your victrolas; the radio, catching and transmitting voices that lie in the air—you can believe all this, why cannot your imagination go a step farther and realise that in the stratum next to atmosphere life goes on as actively and as wonderfully as in your stratum of atmosphere, and that wireless waves may be sent with the force to pierce through your dense atmosphere and be registered upon the human "instruments," which God in His wisdom has prepared for their reception?

All this has been done since the beginning of time. All this will continue to be done through all earth's time; for, again, "The law of God is immutable, unchangeable, and alters not."

We who have been in this higher school of understanding are able to bring to you that wisdom which the centuries have proven true.

We see men upon earth running hither and thither, knowing not what to believe. "Is immortality true?" "Can the dead communicate?" "Do our dear ones see us of earth?" The air is filled with queries arising from anguished hearts, from despairing minds. They ascend like smoke, clouding the fair skies. We can set these minds at rest, FOR WE DO LIVE!

I, Cornelius Jansen, Bishop of Ypres, came into this higher school of understanding over three hundred and fifty years ago. I am speaking my words into the wave that can be registered by the ear of my instrument—a human being as ignorant of life here as you are ignorant, but believing all this because it appeals to reason and logic. All that I enunciate she hears, records and transcribes. I speak in short phrases, as you give dictation to your stenographers.

All this is sane, and in accord with the laws which you recognise as true. Show us the same courtesy of deliberate thought.

Clairaudiently received by the President of the Spiritual and Ethical Society, Inc., founded by Mrs. Helen Temple Brigham in 1891. The meetings of this body are held every Sunday at Hotel Astor, New York City, at 2-30 p.m. All are welcome.

The Sanctity of Agreements.

WE are continually receiving letters from mediums, speakers, and from secretaries of Societies complaining about the constant trouble caused by speakers disappointing, and churches cancelling engagements. There appears to be as much fault on one side as the other. Illness or exceptional circumstances may always constitute a valid reason for a breach of engagement. We heard of one church which was disappointed on nine week-ends out of fifteen, and in many cases no explanation of the breach of agreement was forthcoming. On the other hand, we hear of speakers whose dates are cancelled at short notice without the slightest explanation.

Such a state of affairs is not creditable to the movement, and is not fair either to speakers or Societies. Engagements booked should be faithfully carried out. It may well be that a speaker may have a valid reason for altering his arrangements, and if such reasons are explained, a change can generally be made by mutual consent. On the other hand, a church which has engaged a speaker may have the possibility of exceptional arrangements, which make a change desirable, and in this connection we have generally found that tactful negotiations conducted in the spirit of brotherhood result in mutual agreement. There is a spirit of brotherhood in the movement which prompts Societies to consider speakers, and vice versa, but we must insist that definite agreements should be faithfully fulfilled on both sides.

We have often found that the appointment of a new secretary leads to the belief that arrangements made by his predecessor are not binding upon him. Since, however, he acts as the official of the church, there is a moral obligation on the part of his successor to fulfil the engagement entered into, or to make compensation, as the case may be.

The movement is growing in size and importance, and a breach of the ordinary sanctions of commercial honour does not reflect creditably upon a movement which claims to stand for brotherhood. We should be sorry to see such matters made a subject of litigation in the courts, but it must not be forgotten that the continual disappointment of audiences by speakers results in injury to the church. In these days, with a growing list of speakers who are dependent more or less upon their engagements for their bread and butter, it is neither good sense nor good morality to break contracts entered into. The word of a good Spiritualist should be his bond.

THE FELLOWSHIP OF FAITHS.

ON Sunday, March 10th, a Fellowship of Faiths Sunday was held in a number of London churches of various denominations. The services were held with the idea of promoting a spirit of brotherhood amongst the faiths of the world. Specially arranged hymns, breathing the spirit of brotherhood were sung, and sermons were preached on the lines that "standing firm in our own faith, yet we can and do realise that there is truth, beauty, goodness, and much to admire in every religion, and that there is common ground upon which all men of whatever nation or creed may stand as brothers in fellowship and unity."

This surely a step in the direction of peace and brotherhood amongst the peoples of the earth, and is a welcome change from the criticism and intolerance too often apparent between our pulpits.

GREAT truths are greatly won, not found by chance.

HAVE not we all one Father? Hath not one God created us? And did not He make one.—MALACHI II. 10-15.

A Wonderful Physical Seance.

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

THROUGH the courtesy of Mr. Joseph De Wycoff, late Chairman of the Finance Committee of the American Society for Psychical Research, I was privileged to attend an excellent non-professional physical seance in New Jersey, U.S.A., last May. Owing to the desire of the family comprising the regular members of the seance to remain anonymous, I am unable to give their name and address.

The seance was held in the early hours of the morning, at first in full electric light, and later in complete darkness. Results were excellent under both conditions. In the light we obtained numerous levitations of a small table weighing about fifteen pounds, while during the dark period the direct voice, independent of the trumpet, and direct writing were obtained.

During the levitations a small guitar was placed on the lower surface of the table, which was double tiered, and, with the hands of the entire company visible, this instrument was played. Later, at the request of my host, I placed this instrument on my knee, with an invitation to the unseen musician to play it while there if possible, and, to my delight, a materialised hand suddenly shot out from under the top of the table and shook me heartily by the hand! This hand felt quite like a human hand, obviously having true bone, skin, etc., and a normal temperature. During this occurrence all the hands of the sitters were resting visibly on the top of the table, with the exception of one gentleman standing some distance off with the table between us, his hands in his pockets.

During the direct voice the room was darkened, and no serious attempt scientifically to control the sitters was made, except for holding hands in chain formation; the results were nevertheless impressive, one voice speaking for at least fifteen minutes in an entertaining and instructive manner. Occasionally hands would materialise and touch the company, showing no fear, pulling the fingers of the sitters, and nestling affectionately in our palms. The direct writing was quite clear, consisting mainly of friendly messages from deceased members of my host's family.

One interesting feature of the seance was the almost total disregard for the usual conditions considered as essential to supernormal phenomena. This seemed in now way to affect the results.

Although the family who comprise the circle are Italian, the principal spirit operator claims to have been a Welshman, while both the late Camille Flammarion, the famous French astronomer, and Napoleon Buonaparte are said to be habitual spirit helpers. Good evidence in favour of this claim has been repeatedly forthcoming in the form of the signatures, of these two well-known personalities, writing directly, and resembling their original signatures with remarkable accuracy. Napoleon sometimes signs his name in French and sometimes in Italian. He was, of course, a Corsican, and the descendant of various Italian families.

The circumstances under which my host's family developed its remarkable gifts are extremely interesting. Seven or eight years ago they were ignorant of all things Spiritualistic, being staunch Roman Catholics, a religion they still embrace. One night on retiring one of the daughters began to write a letter to a friend while sitting up in bed. Feeling tired, she placed the pencil and paper on a small table beside her bed, and fell asleep. In the morning the paper was found to be covered with writing purporting to be a message from the young woman's grandmother. The substance and the caligraphy bore distinct evidence of the grandmother's personality, although the old lady had been dead some years.

From this time the writing became common, and later knocks and voices were heard. On more than one occasion forms materialised in the bedroom, and were seen and felt. These experiences were nerve-racking for the two young women who slept in separate beds in this room, and they fortified their courage to some extent by sleeping together.

After a while, convinced of the good intentions of these mysterious visitors, the entire family became interested

sufficiently to meet together weekly for the purpose of forming a developing circle, and the phenomena rapidly increased in power and in different forms.

The whole effort is viewed mainly from a family point of view, the members regarding the weekly gatherings as opportunities to commune with their departed relatives and friends, although lately, through the influence of Mr. De Wycoff a more scientific and general outlook is being cultivated.

Among the interesting accounts of the manifestations of departed friends that I heard from my host and his children was the following. Soon after the phenomena commenced there passed away a brother of my hostess, an old gentleman who knew little or nothing of the strange happenings in his sister's house. The entire family decided to attend the old man's funeral, but the eldest son, whose occupation necessitates his often working very late, overslept the day of the interment. He was awakened by a violent shaking and pulling, and on looking up saw the spirit of his deceased uncle gazing reprovingly at him. "I am ashamed of you, Valentino. Are you not going to my funeral?" The young man jumped out of bed and dressed just in time to catch the train and be at the interment.

What appears to be the most amazing feature of this circle's manifestations I was not fortunate in witnessing. It takes the form of a heavy sounds, as if horse and rider were walking round the room. The effect is tremendous, the room trembles and the windows shake. Mr. De Wycoff has often experienced this strange phenomena and supported the family in their assertions regarding its reality.

Among the notable personalities said to have materialised and spoken at these seances is Christopher Columbus.

Science and Superstition.

SOMEWHERE about the year 300 B.C. the city of Alexandria was a centre of wealth and culture hardly less splendid than Athens itself at the zenith of Greek civilisation. With its library and university it produced and attracted the most learned men of the day, and it was here that the first of the sciences took root and began to flourish. The transmutation of metals, known as the art of alchemy—the word "science" was not yet in use—had many origins, Persian, Hebrew, Greek and Egyptian; but at Alexandria all the knowledge of the old world was brought together.

But later came an event which was to delay, if not wholly arrest, that progress and, therefore, of civilisation, for over a thousand years. The swamping of pagan culture by the fanaticism of the early Christians drove out from Alexandria its art, its learning, its science—everything that represented the highest achievement of mankind up to that time—and substituted the sterile controversies of the fathers of the Church.

Fortunately (writes George Ansley) a sufficient number of alchemists removed to Persia to save their small but precious core of knowledge that had been acquired. Eleven or twelve centuries later the Arabian invasion, flooding along the south shores of the Mediterranean and across the Straits into Spain, brought this knowledge back to Europe. The Arabian manuscripts, translated into Latin, spread far beyond the limits lapped by the tide of their conquests.

Europe, which intellectually had slumbered for centuries, was revived by the tonic injection of Eastern learning. The word of the mighty prophet fell on barren ground, but the algebra and "al-chimie" (i.e., "the chemistry") left behind when the Mohammedan hosts retired sowed the seed of European science.

But in spite of this fillip, science continued to be hindered and suspected under the baneful eye of superstition. Alchemy took up the search for the Philosopher's Stone and the elixir of life; but in both these the prevailing idea was of mysticism. The end, in fact, was religious rather than scientific. Considering that the Church was still all-powerful, and how exceedingly unpleasant it could make itself to any body who, even with innocent intentions, placed its theology in doubt, this is not surprising. The

medieval alchemists looked for the secret of the universe in a single magic substance.

It was not until the 16th century that science shook itself free of philosophical speculation and of the purely materialistic decision of converting the baser metal into gold. With Paracelsus the objective ceased to be either ideal wisdom or immense riches, and became the cure of the human body. Paracelsus was the first chemist, and he was also one of the first men who went to work neither to save souls nor to get rich quickly, but with a view to bringing some practical benefit to humanity.

In the next century an Irishman, Robert Boyle, advanced another great step by making chemistry a "pure" science; in other words, he studied the physical world for the sake primarily of adding something to human knowledge. He ranks with Sir Isaac Newton and Galileo.

At the beginning of the 19th century an Englishman called Dalton produced the theory of atoms, which, though continually modified, is the basis of all present-day chemistry and physics. Dalton, in fact, stands to chemistry as Darwin does to evolution.

But in the 19th century chemistry entered a new field and the stimulus of scientific application was given to pure research. It would be difficult to say whether the demands of industry had more effect on the advance of science, or whether the advance of science had more effect on the development of industry. The two have always gone hand in hand, and must always do so.

The Britten Memorial 100,000 Shillings Effort.

OBJECTS.

To establish in Manchester the Headquarters of the British Spiritualist Movement and a National Spiritualist Institute and Library to commemorate the lives and labours of our Pioneer Workers.

The accumulated Funds now total over £4,500.

100,000 SHILLINGS EFFORT.

The Trustees earnestly appeal for further contributions to this Special Effort.

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A further list of Subscribers will shortly be published.

A Souvenir Book is provided, upon which will be inscribed the names of those friends, Churches, Lyceums, or other organisations who subscribe 100 SHILLINGS or more. THIS APPLIES TO PAST SUBSCRIBERS AS WELL AS FUTURE.

Is your Name included in this ever-increasing list of Donors? A small contribution at intervals would soon place you in the happy position of having your name included. May we have the pleasure of adding yours?

One subscriber has given 2s. 6d. per week throughout the past year. Another friend sends along a yearly subscription. These are examples worth following. What can you do to assist in the early establishment of this long-looked-for Memorial?

Donations, large or small, will be gratefully acknowledged by
JOHN JACKSON, Hon. Secretary.
30, Buxton Road, New Mills, nr. Stockport.

BLESSED are they that see visions. They shall rejoice in the hidden ways of God.

THIS restless world is full of chances, which, by habit's power, to learn to bear is easier than to shun.—ARMSTRONG.

MY speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and of power.—BIBLE.

PRAYER is the hand that catcheth hold on peace. Nay, 'tis the very heart of nobleness, whose pulses are the measure of the stress—wherewith God doth us we do Him possess; if these should fail, all our true life would cease.—H. S. SUTTON.

The Rev. C. Drayton Thomas at Bradford

"SURVIVAL PROVED."

"LIFE BEYOND DEATH" was the title of a lecture by the Rev. C. Drayton Thomas, Chairman of the British College of Psychic Science, delivered recently in the Mechanics Institute, Bradford. The Rev. C. L. Tweedale, Vicar of Weston, presided over a good attendance. The lecture was held under the auspices of the West Riding Psychical Society.

The Chairman said the lecturer was one of a band of pioneers who have studied and been convinced that communion with loved ones in the unseen world was possible. Moreover, he was convinced of the enormous importance of the subject, and was devoting a great part of his time and energy in spreading this knowledge among the clergy and laity of the country.

Mr. Drayton Thomas said that no subject could be of greater interest. Religion made assertions and philosophies speculated, but still many were not convinced. In the presence of death many did not believe with a belief that they could rest and build upon. Something more than affirmation or the speculations was needed, and nothing less than proofs of survival and communion beyond death would suffice.

The lecturer gave what he declared had been to him convincing proofs of survival, and certainly in relating many incidents he made a very deep impression on the majority of those present. He said he was frequently in communication with his father who passed into spirit land many years ago. "My father talks to me and I talk to my father every two or three weeks." Many of the things communicated to the lecturer were claimed to be of an evidential character, as, for example, when the name of a person and of a town were given, beforehand, in close juxtaposition as they would appear on the first page of "The Times" newspaper. The name of the person well known to Mr. Thomas's family appeared, he said, and quite near to it the town of Leek was named, as he was told it would be. The striking thing about this incident was the fact that nobody in the world could have been in possession of the information given, and, therefore, it could only have come from the person purporting to give it from the realm of spirit.

The proof of the intimate knowledge which friends and loved ones had of their affairs, and even of intentions, had been so multiplied, that the question of survival and of the power and will to communicate was no longer one of mere affirmation or denial; it was proved, and he could say "I know." So far as the alternatives to this knowledge were concerned, he was acquainted with and had considered them all, but they did not fit the facts.

In conclusion, Mr. Thomas said that when the Church was able to present to the world a teaching about the future destiny of mankind in harmony with the higher revelation of to-day, the fear of death would pass; all objections to religion would disappear, and a new and better world would have arrived.

On the motion of the Rev. J. A. Shaw, seconded by Mrs. H. Hillis, votes of thanks were given to the lecturer and chairman.

HARD FROST, like hard times, brings noble work into prominence.

MAN who man would be must rule the empire of himself.—SHELLEY.

WE are all building a soul house, yet with what different architecture and what various care.—H. W. BEECHER.

IT takes a good many shovelfuls of earth to bury the truth.—SWISS PROVERB.

THOU must be true thyself, if thou the truth would teach.—BONAR.

TRUE RELIGION.—Religion is neither a theology nor a theosophy. It is more than that: it is a discipline, a yoke, an indissoluble engagement.—JOURNÉ.

The Passing of Mr. R. Ellis.

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

THE great respect in which the late Mr. R. Ellis was held was amply demonstrated by the crowded church and large number of friends and relatives that attended the funeral of the body.

Mr. Ellis was one of the best known and most popular Spiritualists in London, where for many years he fearlessly supported the cause he loved. Essentially a man of action, he held several important offices, mainly in North London, including that of Secretary of North London Spiritualist Association, Grove-side Hall, Highgate.

A few years ago he founded a small Spiritualist Society in Camden Town, out of which Rochester Square Spiritualist Temple sprang. The Temple is a fine testimony to our departed brother's faith and hard work. There seemed to be no warrant for the success of so large and expensive an enterprise, except the promptings of the spirit world. Through various mediums he received messages that he was building a church, the spirit friends assuring him that the necessary financial support would be forthcoming. There was no little indication of this promise being fulfilled, but Mr. Ellis took the unseen inspirers at their word, and went on with the plans. The result was the erection of the Rochester Square Temple, capable of seating between three and four hundred people, with a large membership and good results.

It was opened on Good Friday, 1927. From its inception almost to the day of his passing Mr. Ellis held the position of honorary secretary, and it was mainly due to his untiring and tireless endeavour that its high standard was maintained. A few days before his decease he was elected president.

The funeral service in the Temple and at the graveside was very impressive. Mr. Welch, referring feelingly to the life and good work of Mr. Ellis, said all present knew well that our brother had ascended into the higher life, and was able to be of greater service to humanity than ever he could have been on earth.

During the service at the graveside two hymns were specially rendered by members of the Lyceum, a branch of work in which Mr. Ellis was always deeply interested. At Mr. Welch's funeral oration, Mr. Horace Leaf was asked to speak a few words, as he had known the deceased for many years. In all that was said by both speakers Mrs. Ellis, the beloved wife of the departed, was included, as it was in the gallant manner in which she had stood by her husband in all his efforts for Spiritualism that had made them possible.

The interment took place in Finchley Cemetery on Tuesday, March 14th. Many floral tributes were presented, including a beautiful wreath from the members and friends of Rochester Temple, inscribed "We loved thee well, Jesus loved thee best."

Among those present were, in addition to the widow of the deceased, many well-known Spiritualists, including Mr. Lewis (Editor of the "International Psychic Gazette"), Mr. J. Bechag, Mrs. I. Quiney, Mrs. M. Coombs, Mr. and Mrs. C. C. Hillen, Mr. Moss, Mr. H. B. Cummings (representing Ealing Spiritualist Society), Miss L. White (President of Haringay Spiritualist Society), Mr. Yorke (architect of Rochester Square Spiritualist Temple), Mr. Morgan, Mr. Pateman, Mrs. R. Willdon, Mrs. E. Cameron, Mrs. M. G. G. Mr. J. F. Carl, Mrs. R. C. Tims, Mrs. A. Wilkin, and Madame Bishop Anderson.

Mr. Ellis passed away, aged 71, on Saturday, March 16th, after a brief illness.

Hearts live by being wounded.

What is truth? In matters of religion, it is simply opinion that has survived.

The division of the ideal guards monotony of work from monotony of life.—BISHOP WESTCOTT.

HOW PROGRESS IN OUR CHURCHES MAY BE HELPED.

AN idea has dawned on some Durham county Spiritualists as to the means of our churches more efficiently helping each other. This, it is thought, may be done by churches paying mutual visits. True, it is not of much avail to be always glibly talking of "progress" without energetic efforts to make progress an accomplished fact. "A proverb is not a proverb," said Keats, "until your life has illustrated it." With this active faith some seventeen zealous members of the Sunderland Derwent Street Church lately travelled to Hetton-le-Hole, and conducted services for the Spiritualist church there, and the Hetton congregation, a few days ago, returned the compliment, and performed a like service for Derwent Street. At the Hetton meeting Mr. W. D. Todd occupied the chair. There was a large and enthusiastic gathering, and the addresses were of practical import, while the clairvoyance given was of a highly evidential character. The visit of the Sunderland friends was much appreciated.

Spiritualism is making vivid headway on Wearside. The writer, it may be mentioned, met the other day a church clergyman, who is liberal in ideas and a good social worker, and highly interested in Spiritualism. A vicar friend of his, two or three weeks ago, "passed on." In life he was strongly prejudiced against Spiritualism and all its methods. At a seance the spirit vicar was brought in order that he might be enlightened on the truth of spirit communion. A writing medium was present, and the unilluminated was invited to give a "message." This he refused, giving the excuse to the invisibles that he still believed mediumistic practices wrong. Thus is illustrated the law that earthly prejudices and ignorance cannot be changed "in the twinkling of an eye."

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.

MERT is worthier than fame.—BACON.

TO BE weak is to be miserable, doing or suffering.—MILLER.

HARD frost, like hard times, brings noble work into prominence.

It is not death, but life, which wraps us about with shroud and cerement.

WHATEVER power of any kind is given, there is responsibility attached.—RUSKIN.

THE Book of Life begins with a man and woman in a garden. It ends with Revelations.

EVERY man's task is his life-preserver. The conviction that his work is dear to God defends him.

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FRIDAY, MARCH 22, 1929.

Survival is a Natural Fact.

Our post box often reveals some very interesting points of view. Many of our correspondents take us into their confidence concerning their deeper hopes, aspirations, and even their doubts, and such views help us to realise that most men have thoughts and feelings which they are too timid to express publicly, or which they consider too sacred to be flaunted before the world.

These musings have been prompted by a letter recently received from a reader, who says: "I have always failed to see why a future life is to be welcomed. The sample presented to us by our present earth experience seems to point to a most merciless and enthroned cruelty, and even Jesus, the most tender and loving of mankind, was done to death in a horribly savage way. I think the Buddhists are far more wise in seeking how to attain to annihilation, and so escape the fiend-like despotism which we call life." Here evidently is a man who does not appear to regard life and consciousness as a piece of philanthropy, and who rather welcomes annihilation. On the other hand, there are many people who assert that the longing for immortality and the desire to live beyond earth's short span (which is manifested by the vast majority of humanity) is an assurance that the longing for immortality is an implication of its actuality. We have met many individuals, however, who have no desire for immortality at all. Some ten years ago Mr. J. A. Hill wrote: "I have little or no wish for personal survival of death or immortality, and I am always more or less hoping that some explanation will be devised whereby the psychic phenomena which now point to survival will be made to point in some other direction." When all is said and done, we cannot see that there would be anything to shrink from in the contemplation of annihilation, if such could be our fate. When one is spent and tired with the strife of every day, and both brain and body are weary, one seeks the comfort of his couch, and, laying down, sinks into quiet sleep. The only disturbing thought which might trouble his rest is the unwelcome one that he may have to rise early in the morning to pursue his avocation. There is certainly nothing to shrink from in a dreamless or even endless sleep, and we have met many who would prefer it to thoughts of survival, if such survival implies struggle and strife.

We have to face the fact, however, that nature takes little account of our likes and dislikes, our hopes or our dreads. We find ourselves in a universe which is governed by inflexible law, and whether we will or no we have to bow to the laws of our being. Whether man survives or whether man does not, is not a matter of human desire, or hope, or dread. The laws of the universe are not governed by our hopes or longings. The question is purely one of fact, and the only answer to the question which has yet been given on evidential grounds is the answer which Modern Spiritualism

provides. It is an answer, too, which does not possess the slightest note of uncertainty. If there is one law which clearly stands out as a part of the established order of the universe, it is that life can never cease; that personality survives the change called death. Whether you want to live in the beyond, or whether you do not want to live in the beyond, will not alter the basic fact that you will find yourself alive on the morrow after death. That is the fact from which there is no escape. We must pass into another world of active life as surely and inevitably as we came into this.

We allude in another column to an address by the Rev. Thomas Phillips at the Conference of Evangelical Churches in which he claimed that immortality was "the gift of Christ." This presupposes that until two thousand years ago the laws which governed life were different to those which govern it to-day. All such assertions are quite beside the mark. Man survives beyond death, not because of some special favour, not because of some teaching he accepts, but because there is that within him at the present moment which death is powerless to touch. Death may lay low the body and disintegrate it into its several chemical elements, but personality, experience, memory, and all that makes the real consciousness of man, never was capable of being destroyed. It is not true to say that a man ever merges with death. It is only true to say that death overrules his body.

We none of us remember being consulted as to what we should come to this earth. We were not asked where we would like to live here. We were not asked to choose the type of life or the position in life which we should prefer. We were not asked to determine whether earthly life would be worth living or not. We were simply brought here, and all our protests (if any) have nothing whatever to do with the fact. Here we are without our will, and none of us can stay here when nature calls us hence. Our desires do not alter the fact that life persists.

One might as well hope for a sunny or a foggy morning to-morrow, as hope for either bliss or annihilation. The laws which govern life are absolute in their autocracy, and the most we can do in the light of the little experience which we may gain, the little information we can collect, is to live our lives here that when we are called upon to perpetuate our existence in a larger sphere, our experience during our passage through earth life may stand us in good stead, and give us a new start in the larger country to which it is absolutely certain we are all bound.

DISAPPOINTMENTS are wings that bear the soul upward.

FROM the lowest depth there is a path to the loftiest heights.—CARLYLE.

WE are pleased to hear that Mrs. Cantlon has completely recovered from her recent operation, and has commenced her psychic work again.

THE balance sheet of the Sowerby Bridge National Spiritualist Church shows good reading. Under all headings there is a steady increase in the funds, until the accumulated funds amount approximately to £486. As the church is contemplating extending its accommodation there is every inducement to great effort. The balance sheet is well drawn, and is a matter for congratulation to officers and members.

WIMBLEDON.—The annual general meeting was held on March 8th, at which a very satisfactory balance sheet was presented. Besides a substantial credit balance in the revenue account, the Hon. Treasurer reported that the debt on the church had been reduced to £316 12s. 4d. The financial work of the church is increasing each year, and several fine healers have been discovered amongst the members and developed. The Services of Holy Communion have been well attended. At this meeting the churchmen accepted the proposition to incorporate in their Articles of Association a clause definitely accepting the leadership of Jesus Christ.

CURRENT TOPICS.

HAVE

CONFIDENCE IN
YOUR FUTURE!

THE new President of the National Council of the Evangelical Churches (the Rev. Thomas Phillips), speaking at the City Temple, London, last week, said: "No man can do his best until he is absolutely unafraid, and most of us are afraid of the last stile." He claimed that a man could never get the best out of life until he approached eternity with confidence. "To live dangerously you must regard death as a triviality, and it is only on the supposition of Christ's gift of eternal life that man can do this." Mr. Phillips seems to diagnose a case and then indulge in a form of special pleading to support his theological position. Eternal life is by no means Christ's gift to humanity. The function of Christ was to bring EVIDENCE of an eternal truth. It does not lie in his power or anyone else's to give eternal life, or to deprive anyone of it. The survival of personality beyond the grave is a natural phenomenon which does not depend upon churches, religions, or great teachers. It is as natural and orderly as the following of one day by another. The fact is, no man can escape survival. That is the overwhelming testimony of millions who have survived, many of whom had no desire for life beyond the grave, and many of whom (judged by church standards) did not deserve it. The fact is, life never ceases; it only varies in its moods and forms, and it is a mere begging of the question to presume that immortality is a kind of reward given to a good boy because of his obedience to the parson or his assent to a creed. It is such absurd claims which sicken men of the theologian.

MEN NO
LONGER
WORSHIP
MYSTERY.

MR. PHILLIPS went on to say: "I have preached the gospel, but I have had great difficulties in presenting it as 'glad tidings of great joy' to all people. Somehow or another in this latter day its freshness has been wilted, its gladness dimmed, and its splendour staled into the drabness of the common day. So great is the modern man's passion for reality that he has lost even his sense of mystery. Before the voracious avidity for actuality, conventions, creeds, standards, landmarks, everything gives way. He does not pause on the threshold of the Holy of Holies." If Mr. Phillips imagines that he can incite the spiritual idealism or moral enthusiasm of men by striving to make natural facts appear as spiritual mysteries, then we can only tell him that he is centuries behind the times. The modern man is not frightened by the "turnip headed" ghost. He has a mania to-day for investigation and analysis. There is one way in which man's confidence in an after-life can be established, and that is by offering him proof, irrefutable and undeniable, of the fact. When the churches realise that this can be done, and set themselves to the work of doing it, they will have no reason to complain of men's loss of faith or of religion appearing unreal.

AN
UNVARRANTED
PRESUMPTION:

THE Rev. S. M. Berry, Secretary of the Congregational Union, in an address on "Immortality," expressed his regret at the attitude of the church on this very point. "The one significant fact of to-day," he said, "is that the doctrine of immortality has been taken out of its context of Christian thought, and exploited as a separate question." No one would think from such arguments that the doctrine of immortality was believed in and accepted by the vast mass of the human race centuries before Christianity was ever dreamed of. The Christian church adopted it from paganism (?). The contribution of Christianity to the doctrine was its confirmation by Christ. He himself, if we are to believe the records, conversed with Moses and Elias on the Mount of Transfiguration during his lifetime. Further, he appeared to Mary and others at the Sepulchre; to the disciples on the way to Emmaus; to Paul on the way to Damascus, and on a number of other occasions, thereby setting his seal to a doctrine which was hoary with age long before his birth. He simply but effectually confirmed an eternal truth. He did not originate it. He

merely corroborated it, and if the churches which profess to follow him would produce the same evidences before their members as he produced before his disciples, there would have been no need for the growth of the modern psychic movement and the establishment of Spiritualist churches throughout the country.

IMMORTALITY A
FACT—NOT A
FAVOUR.

IT is because the churches have neglected their duty, and have not those powers which would enable them to fulfil their duty, that others have had to do the work which they have been hand-

somely paid to do. If the remarks passed at the National Council of Evangelical Churches show a desire to once again take up the work which for at least 1,500 years has been neglected by Christianity, we shall be delighted to hear of their change of heart, but it is a mere begging of the question—a form of special pleading—to presume that immortality is a special gift to a special people, embraced within a special church. Whether a man be an unclothed savage, an unfrocked minister, or a church prelate, he has to live in the great beyond, whether he likes it or not. The great point which should be remembered is that his well-being in the great beyond will depend upon the unselfishness, and the measure of service to his fellows, which characterised his life here. The overwhelming testimony of those who live in the great beyond is that no creed has any advantage over any other, since every kind of creed has produced both good men and bad. The quality of the life lived is the factor which determines men's happiness—or misery—in the great beyond.

ABOUT
THOSE
ANIMALS.

DURING the week from March 24th to 30th a large number of Societies are holding an "Animals' Week," during which they will not merely accentuate the necessity of preventing cruelty to animals, but spread abroad definite instructions as to the treating of animals with kindness, and as to their care. In Glasgow a number of cinemas and theatres are allowing collections to be taken, and the money realised will be used against the practice of exporting live horses for butchery. Lessons on kindness to animals will be given in the schools, and direct practical facilities have been given by a number of education authorities. The onward march of knowledge is showing us that the difference between human beings and what are called the lower animals is a difference of degree rather than of kind. There is a growing recognition of the fact that all life is one life, and the idea that animals have no feelings and no rights is gradually dying. The growth of evolution is giving the animal his place in the scheme of things, and we hope the time is not far distant when the cruelties of vivisection and the horrors of the exportation of worn-out horses, of blood sports, the needless butchery of birds for their feathers, and such like practices, will give place to something better, and enable man to hold up his head as at least a dignified member of the creation.

PRESS
PUBLICITY.

"THE Lincolnshire Chronicle" is very busy with an interesting discussion on spirit photography, and has published two or three psychic photographs taken by Mr. Hope at Scunthorpe, which appear to be very evidential. Mr. J. Longcake has shown himself capable of dealing with the objections raised by critics, and the Editor of "The Lincolnshire Chronicle" is to be congratulated upon his fairness.

THE correlative to loving our neighbours as ourselves, is hating ourselves as we hate our neighbours.—O. W. HOLMES.

IN our last week's report of Mr. Fullard's mediumship we have to correct an error. The address given at the seance was 80, Holdforth Street, Wortley, not Horsforth Road. It would help us very much if correspondents would kindly print proper names and addresses in capital letters.

Transitions.

MRS. HELEN DEADMAN (READING).

THE transition of Mrs. Helen Deadman, which occurred at her residence, 28, Manchester Road, Reading, at the age of 62, caused great regret amongst a large circle of friends. Mrs. Deadman was the wife of Mr. E. B. Deadman, who is a well-known Forester and politician, and Vice-President of the Reading Spiritualist Church, and has been an active worker in the Reading Liberal Party for about thirty years. Mrs. Deadman was a keen supporter of anti-vivisection.

The funeral took place on Friday, March 1st, at the Unitarian Free Church, London Road, the service being conducted by Mr. John Jackson. The service was a choral one, Mr. Lusty being at the organ. The hymns sung were "Catch the Sunshine," "Still, Still with Thee," and "How Pure in Heart." The interment took place in the Reading Cemetery on Sunday, March 3rd. A memorial service was held in the Foresters' Hall by the members of the Reading Spiritualist Society. A large number of people attended, and Mr. H. S. Berry paid a high tribute to the value of Mrs. Deadman's services to the cause. The President of the church (Mr. A. Lawrence) spoke feelingly on behalf of the members, and at his suggestion the congregation stood in silent tribute to the arisen.

MR. TOM SMEDLEY (BELPER).

IT is with regret we have to announce the transition of Mr. T. F. Smedley, which took place at his home, Lawson House, Belper, on Wednesday, the 15th inst., after a very brief illness. The mortal remains were interred at the Belper Cemetery on Saturday, March 16th, in the presence of a large company. We shall refer to the event at greater length next week.

MRS. NOBLE (BRADFORD).

WE regret to record the passing into spirit of Mrs. Noble, of Bradford, whose interment took place on Saturday last at Heaton Cemetery. Friends gathered at the house from many places, including Halifax, Brighouse, Keighley, Leeds, Bradford, etc., to pay tribute to an old and much respected worker in our cause. Mr. Walter Noble and his wife will long be remembered for their kindness and hospitality to many speakers whom they have entertained, and for their strenuous work in the Society at Whetley Lane. Mr. Ben Carter, of Halifax, conducted the service at the home and graveside in an impressive manner. After tea a circle was held to help our arisen sister. Miss Stair, of Keighley, gave a very uplifting invocation. Our sister was brought (supported by relatives), and was seen and described by Mr. Smithson, and the relatives recognised. Mrs. Ramsden, of Brighouse, also took part, many spirit friends and names being readily recognised. The floral tributes were many, and a joy to behold. A memorial service will be held on Sunday next, March 24th, in Whetley Lane Council School, at 6-30, when Mr. Ben Carter will again officiate as speaker.

I SOMETIMES wonder if heaven will be the resurrection of our life, of our whole life; if it will be the bloom-time and expansion, not only of our spiritual being, but of all those germs of natural delight which seem unable to unfold here.

IMPORTANT.

All Advertisements for issue of April 5th, must be in our hands by first post on Tuesday, March 26th.

London District Council Discussion Group.

A VERY instructive and interesting paper was read on March 11th, entitled "Do spirits control?" Mrs. F. Clements was the speaker, and, with her very varied experience, proved a capable exponent. Much confusion exists, said the speaker, relating to spirit control, and much of that which passed as such is very often illusion and self-deception. Many Spiritualists have been content in the past to merely accept any manifestation as spirit control, but the time has come when we must make a thorough investigation of this subject. Too long have supposed exhibitions of spirit control been the cause of derision and scorn. To a very large extent this has been merited, and as students we must make very sure of our ground step by step. The question naturally arises as to how spirits control, and although we cannot with any degree of dogmatism say how this actually happens, there is every reason to believe that spirits control through the aura. We must recognise also the fact that although a person may be in deep trance, this does not of itself signify spirit control. Another important aspect to which attention must be paid is that we cannot arrive at a full and comprehensive knowledge of this phase of spirit action other than by studying the mediumship of others. We may have certain experiences of our own, and from them base our theories. It is often found, however, that observing and studying the reactions of others to spirit influence may upset all our pet ideas concerning the subject. However advanced or complete spirit influence may be, there is, and must be, a residue of one's own personality which in some way or other influences the communication. If we are desirous of working with the spirit world with any degree of success we must at least attempt to attain their level of culture and spirituality. There is no doubt about the fact that spirit influence or control is a very real thing, but every avenue must be explored, every unpalatable fact be faced, if we desire a clear understanding of its nature.

Mrs. Clements was called upon to answer many questions, which she did in a very able and helpful manner, and gave a very capable reply to the discussion which followed.

Mr. E. Sisson (the chairman), in the course of a summary of the evening's proceedings, declared that it is in such topics as the one discussed that we find a clarity given to many obscure points which exist in the pursuit of our studies.

A hearty vote of thanks was passed to the speaker which procedure closed the meeting.

KENTON, MIDDLESEX.

A very successful propaganda meeting, organised by the Kenton Spiritualist Church, was held on Friday, March 8th, in the Northwick Park Hall. The chair was taken by Major D. D. Milne, who, in opening the meeting, referred to the discoveries of steam and electricity, and drew an analogy between the scepticism of those days as to the existence of these forces (proof only coming after many years of patient experiment and research) and the present day incredulity respecting those other forces, the existence of which is now being so conclusively proved by psychical research.

Mr. Maurice Barbanell followed, and his address, in the time at his disposal, was a masterly example of condensed reasoning. Mr. Barbanell covered most of the ground relating to the scientific and philosophical aspects of Spiritualism, and left the evidential side to Mrs. W. G. R. Hinchliffe, whose story is now known to most readers of THE TWO WORLDS. Mrs. Hinchliffe's personality and charm of manner, combined with the striking evidence she has received from her husband, tremendously impressed her audience, and she was listened to with the greatest attention and interest.

The next speaker, Mrs. Grace Cooke, who is one of the founders of the Kenton Church, and is well known as a medium and speaker, dealt with our seven principles, and outlined the ethical and religious aspects of Spiritualism.

and her address provided an earnest and lofty contribution to the evening's enjoyment.

In spite of the difficult conditions of a large public meeting, Mr. Glover Botham's clairvoyance was a great success, and he was able to give descriptions with Christian and surnames which were recognised. In three instances of non-recognition it is gratifying to be able to state that these were acknowledged by members of the audience after the meeting.

Votes of thanks to the speakers, and to the friends who so kindly provided the musical part of the programme, terminated the meeting.

The success of this meeting was emphasised at the following Sunday service, when a greatly increased congregation came to hear Mr. Horace Leaf, and it is anticipated that new membership will result.

CORRESPONDENCE.

BIRMINGHAM SPIRITUALISM.

SIR,—On page 138 (March 1st) there appeared a letter from Mr. G. F. Berry, General Secretary, S.N.U., referring to a letter written by myself. Mr. Berry says: "His letter seems to suggest that soon after the early 90's public clairvoyance was abandoned by that body" (the Birmingham Spiritualist Union). The careful exactness that one naturally looks for from Mr. Berry is altogether absent from him on this particular occasion. I did not "suggest," nor did I say, that the Birmingham Spiritualist Union in the early 90's abandoned the public presentation of clairvoyance. It was when after certain influences were exercised that the B.S.U. ceased to exist and the "Birmingham Ethical Church" took its position that public clairvoyance was discontinued. The coming into power of those influences was, as I said, the beginning of the end of the B.S.U. Many of us who in those days had listened to Mrs. Emma Hardinge Britten, Mr. J. T. Morse; etc., as those who had heard the eloquence of Walter Howell, naturally regretted the passing of the B.S.U. The Camden Street Spiritualist Society that was referred to, I said: "Resulting from the work done there by Mrs. Groom," etc. It would be more correct to say, "resulting from the work COMMENCED there," there exists today the Birmingham Central Spiritualist Church.

JOHN G. WOOD, Dipl. S.N.U.

THE "S.N.U." REPORT.

SIR,—Reading through the minutes of the S.N.U. General Council Meeting, held in Manchester on Saturday, Jan. 26th last, it is amusing to find the Council bemoaning the fact that there is a dearth of notices of motion for the Conference in July next.

The S.N.U. E.C. very effectively put the "stranglehold" on any initiative Church committee members and officers may have had, by introducing the "filtering scheme." A notice of motion vitally affecting a District Council must under this scheme meet with the approval of the majority of other District Councils, although such notice of motion may be of no interest to any of them or their areas.

Surely it should have been sufficient for a notice of motion originating from a Church to have received the approval of the District Council for that area to warrant same being placed on the S.N.U. A.G.M. Agenda. Further, at the Manchester Conference notices of motions were so arranged by the Agenda Committee to be heard on the Monday morning, seventy-five per cent. of the Church delegates having left on Saturday or Sunday for their various homes.

The fact that at the forthcoming Conference notices of motion will be in the names of the Council only will add further to the impression already gaining ground that the business of the A.G.M. is done before the Conference takes place, and I am of the opinion that unless the S.N.U. takes more interest in the Churches that support it, the interest of the Churches, which the Union by its organisation (?)

has partly extinguished, will eventually "peter out" altogether. Is it not time the S.N.U. E.C. sat up and took notice?

A. E. JENKINSON.

SIR,—I was a member of the B.S.U. from just after its inception until the change of name, at which time I was secretary, and I resigned because of the change. This would be early in 1904, as I read a paper on "Personality" before the Literary and Debating Section in February of that year shortly after my resignation. During the whole period of my association with the B.S.U. I cannot recall a period in which clairvoyance was not given at the Sunday meetings, although the question of doing so was discussed more than once by the Committee. It certainly was abandoned after the change to "The Ethical and Psychological Society." I think, therefore, that friend Wood is in error, but have no positive data to go by.

THOS. HANDS.

P.S.—May I, even at this late date, correct a printer's error, which has been made more than once. "Oozell" Street (two O's) has been printed as "Lozell" Street, and I do not think the latter street was in existence at the time Mrs. Groom had meetings at Oozell Street, which is off Broad Street.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting the following income for February, viz.:

Sunderland, Derwent Street Church, Watch-Night Service and Sunday Collection, £3 16s.; Manchester Central Propaganda Committee, Mr. Barbanell's Fee, Ardwick Picture House Meeting, £2 2s.; Stretford Lyceum Adults, 12s.; Stretford Lyceum Children, 4s.; Aaron Wilkinson, 5s.; British Spiritualists' Lyceum Union, £5; Hebden Bridge Church, £1; Mrs. Cox, proceeds of Home Circle, 10s.; Mr. and Mrs. Scott, 5s.; Mr. Barbanell's Fee at the Grotian Hall, London, £2 2s. Total, £15 16s.

The Committee wish to tender their thanks to all Churches and personal subscribers who have contributed this month. The fund still needs your assistance; and once more I would suggest that those who can and are interested in helping on the work might give the fund an Easter gift. Small amounts are gratefully received as well as large ones. Please do your best for the old folks.

MARY L. STAIR, Hon. Fin. Sec.

32b, North Street, Keighley, Yorks.

MATERIALISATION.

SIR,—Could any of your readers assign a reason why we have so few mediums for materialisation? I am thinking of the past, when we had such as Eglinton, Florrie Cooke, Miss Wood, Home and others. Is this phase of Spiritualism passing away?

C. WILLIAMS.

H. G. WELLS AND SPIRITUALISM.

SIR,—I have just read a story in "The Argosy" by H. G. Wells—"The Land of the Blind." It is the finest satire on the opponents of Spiritualism and psychic things that could well be. Whether there is a veiled intention in the matter one wonders; also if Mr. Wells knows and feels more than he discloses; if not, he might well profit by his inspiration.

W. COOMBS AUSTIN.

FAITH.

SIR,—In the current issue of THE TWO WORLDS I notice an appeal under the heading "Faith," asking for shillings towards the cost of erecting a building for the Eastbourne Spiritualist Society. As the writer had no official authority to make this appeal, I request your courtesy to publish this disavowal of the above unauthorised appeal.

JAMES ADAMS, President.

EDWARD LEACH, RUTH AKERHURST, CHARLES ALFRED AKERHURST, ARTHUR PARKS, Members of the Committee.

KEEP youth in your heart and you will never grow old.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

RYDE.

On Sunday, Mar. 10th, the Beldere Hall, the headquarters of the Ryde National Spiritualists, was filled to overflowing when the orchestra of the Cowes and East Cowes Brotherhood gave several excellent musical selections, which were fully appreciated by a record congregation. The conductor was Mr. F. Smart, D.C., the organist Mr. F. Eastwood, and the soloist Miss A. Brook. Mr. A. G. Newton (representative of the S.N.U.) was the speaker for the evening, and gave a most eloquent and inspiring address, his subject being "Spiritualism, a science, philosophy and religion." Questions were invited at the close, which were ably dealt with by Mr. Newton. The orchestra have promised their support in the near future.

LEEDS DISTRICT COMMITTEE.

THE last conference was held at Leeds, Easy Road, National Spiritualist Church on Sunday, Mar. 3rd, the President occupying the chair.

Ten minutes was spent in spirit communion, Mr. Essam giving evidence of spirit presence. The following churches responded to the roll call: Leeds, Brunswick Place, Easy Road and Armley, the total constituting the conference being three churches, represented by four delegates, six associates and three officers. Minutes of last conference were read and accepted, out of which arose various questions. A letter from the L.L.D.C. announced their decision of withdrawing their fraternal delegate from the L.D.C. The secretary was instructed to write to the B.S.L.U. Secretary on the matter. It was also decided to elect a collector for the F.O.B. Fund. The financial statement was read and accepted. Church reports varied very little from the previous month. "Wayside Pulpits" were discussed as a means of propaganda, and it was decided to place the matter on the agenda for the next conference. The S.N.U. was to be approached with a view to their taking up the income tax question on behalf of the Leeds, Brunswick Place Church.

In the afternoon a splendid Lyceum Session was conducted by Mr. W. Smith, of Wakefield, and in the evening in the absence of the President, the Secretary conducted a nicely attended propaganda meeting, when the speakers were Mr. Robinson (Bradford), Mr. Oxley (Leeds) and Mr. W. Smith (Wakefield). A very pleasing incident which concluded the meeting after the usual vote of thanks, was that of an old gentleman in the audience arising and stating his pleasure of attending the best meeting for a long time, which was very much appreciated.

MIDDLESBROUGH: GRANGE RD.

The members of the Church and Lyceum joined in presenting the Lyceum leader and his wife with a tea service and gold cigarette holder on the occasion of their golden wedding. Mr. and Mrs. Rhoeder were married at Sunderland on Feb. 17th, 1879, and both are well and active. Mr. Rhoeder has been connected with the church about 40 years, and is happily termed the "Father of the Lyceum," being one of the first to start the Lyceum in Middlesbrough. He has been President

of the church, and held various other offices. The members of the Church and Lyceum join in wishing them many years of happiness together.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 24TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. TOMMY (Leck).
MONDAY, at 3, Mrs. KIRK.
TUESDAY, at 3, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. HOPE.
Every Friday, 8, WHIST DRIVE, 1/-.
SUNDAY, MAR. 31ST, Miss A. TAYLOR.

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

SUNDAY, MAR. 24TH, at 6-30,
REV. G. COLE (Dipl. S.N.U.).
An OPEN CIRCLE (Public) will be held
at 19, Atkinson Street, every Sunday
at 3. Conductor: Mrs. A. BURNETT.
SUNDAY, MAR. 31ST, Mr. T. BOGUE.

Manchester Society of Spiritualists,
38, MASKELL STREET.

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.
SUNDAY, MAR. 24TH, at 10-30, LYCEUM.
At 3 and 6-30, Mr. ELY.
MONDAY, at 8, Mrs. FERGUSON.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, 3 & 8, Mrs. FELLOWS.
SUNDAY, MAR. 31ST, Mr. R. LANE.
SATURDAY, APRIL 6TH, SPECIAL WHIST
DRIVE. 9d.

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

SUNDAY, MAR. 24TH, at 2-30, LYCEUM.
At 6-45 and 8-15, Mrs. BENSON.
MONDAY, at 8-15, OPEN CIRCLE for
Healing and Clairvoyance.
TUESDAY, at 8-15, Mr. W. H. WOOD.
THURSDAY, Closed.
SATURDAY, Closed.

SUNDAY, MAR. 31ST, Mr. G. MAYHEW.

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

SUNDAY, MAR. 24TH, at 2-30, LYCEUM.
At 6-30 and 8, Mr. T. GRAYSON.
MONDAY, at 3, Mrs. BROADHURST.
THURSDAY, at 3 and 8, Mrs. B. EATON.
Every TUESDAY and SATURDAY, at 8,
PUBLIC CIRCLE.
SUNDAY, MAR. 31ST, Mr. F. MUDD.

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

SUNDAY, MAR. 24TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Mrs. HILL.
MONDAY, at 3, Mr. FERGUSON. At 8,
OPEN CIRCLE.
TUESDAY, at 8, Miss GOODWIN.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. WILLIAMS.
SATURDAY, at 8, OPEN CIRCLE.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAR. 24TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Miss ELLIOTT
(President, B.S.L.U., A.N.S.C.).
MONDAY, at 8, DEVELOPING CIRCLE,
Mrs. GIBSON.
WEDNESDAY, at 8, OPEN CIRCLE.
Mrs. GIBSON.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 24TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Miss JENNINGS.
THURSDAY, at 8-15, Open Circle, Mr.
ROY MORGAN.
SUNDAY, MAR. 31ST, Mr. WAINWRIGHT.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, MAR. 24TH, at 2-30, LYCEUM.
At 6-30 and 8, Miss RICHARDSON.
MONDAY, at 3 and 8, Mrs. WHALLEY.
THURSDAY, at 8, Mrs. PEARSON.
SATURDAY, MAR. 30TH, CLOSED.

Pendleton Spiritualist Church.

New Address:
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAR. 24TH, at 6-30,
Mr. CONNOR.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, THURSDAY and FRIDAY
No Meeting.
SUNDAY, MAR. 31ST, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, MAR. 24TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, Mrs. ANDERSON.
TUESDAY, at 8, CIRCLE, Mr. MORRIS.
WEDNESDAY, at 3 & 8, Mrs. WILMOT.
THURSDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, MAR. 31ST, Miss A. A. BARTON.
SATURDAY, APRIL 9TH, GRAND RE-
UNION & LADIES' EFFORT. Te-
at 5 p.m. Tickets 1/3.
Every Saturday, at 7-30, SOCIAL
9d., Refreshments included.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, MAR. 24TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mr. TONGE.
MONDAY, at 3 and 8, Mrs. WILLIAMS.
TUESDAY, at 7-30, Mrs. RUTTER.
Psychometry.
WEDNESDAY, at 3 and 8, Mr. HIBBERT.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, MAR. 24TH, at 11-15, Address
At 7, Service as usual.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, MAR. 24TH, at 11-15 and 4,
Miss BAZETT,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Chatham Spiritual Society,

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

SUNDAY, MAR. 24TH, at 11, and 4,
Mrs. BROWNJOHN,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, 3 & 7-15, Rev. J. WELSH.

Dover Spiritualist Society,

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

SATURDAY, MAR. 23RD, at 8,
SUNDAY, MAR. 24TH, at 11 and 4-30,
Mrs. LEVITT,
Address and Clairvoyance.
SUNDAY, MAR. 31ST, Mrs. LEVITT.

SOCIETY ADVERTISEMENTS.

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

SUNDAYS at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3.
CLAIRVOYANCE and SPIRIT MESSAGES,
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
LOCAL CLAIRVOYANT: MRS. W. G.
HAYTER.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAR. 24TH, at 3-30, PUBLIC
CIRCLE.
At 6-45, MRS. HINCHLIFFE.
SUNDAY, MAR. 31ST, MRS. SMITH.

Salings Christian Spiritualist Church
CLAREMONT.

SATURDAY, MAR. 23RD, at 7, MRS. E.
EDEY, Psychometry.
SUNDAY, MAR. 24TH, at 11 and 6-30,
MRS. E. EDEY.
MONDAY, at 3, MRS. EDEY, Psycho-
metry.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, MAR. 23RD, at 7, and
SUNDAY, MAR. 24TH, at 3 and 6-30,
MRS. PODMORE.

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

SUNDAY, MAR. 24TH, at 7-30,
MR. E. HUNT, Address.
WEDNESDAY, at 7-30, MISS HERBERT,
Psychometry.

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

SUNDAY, MAR. 24TH, at 11 and 6-30,
LYCEUM.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENEILL STREET

SUNDAY, MAR. 24TH, at 6-30,
MRS. S. D. KENT,
Address and Clairvoyance.
SUNDAY, MAR. 31ST, MRS. F. LEVITT.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAR. 24TH, at 11 and 6-30,
MRS. FILLMORE.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MISS ETHEL THOMPSON.

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

SUNDAY, MAR. 24TH, at 6-30,
MRS. PRINCE,
Address and Clairvoyance.
Public Circle follows Service.
MONDAY, at 3, LADIES' OWN, MISS
THORNDICK, Address and Clairvoyance.
WEDNESDAY, at 8, SOCIAL EVENT.
All are welcome.

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

SUNDAY, MAR. 24TH, at 7,
MR. COLEMAN,
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, MAR. 31ST, MR. J. WAITE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 24TH, at 11,
MRS. TYLER.
At 6-30, MRS. F. KINGSTONE.
At 3, LYCEUM.
MONDAY, at 3, MISS BARBER.
THURSDAY, at 8, Clairvoyance Meeting.
MRS. TYLER.
SUNDAY, MAR. 31ST, MRS. E. EDEY.

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

SUNDAY, MAR. 24TH, at 11, CIRCLE.
At 6-30, MRS. S. A. JONES, Address
and Clairvoyance.

Bounds Green Christian Spiritualist
Church,

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

SUNDAY, MAR. 24TH, at 6-30,
MR. NOEL JAQUIN,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green
Spiritualist Church,
PRINCE'S HALL, GREEN LANES.
PALMER'S GREEN.

ANNIVERSARY SERVICES,
SUNDAY, MAR. 24TH, at 11 and 7.
MR. H. BODDINGTON and
MRS. BRETT MARTIN.
SOLOS will be given by MRS. S. FORD
at the Evening Service.
WEDNESDAY, at 8, MR. S. FOSTER,
at Shaftesbury Hall, adjoining Bowes
Park Station.

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

SUNDAY, MAR. 24TH, at 11-15, Service.
At 3, LYCEUM.
At 7, MISS L. THOMAS, Address and
Clairvoyance.
MONDAY, at 3, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, MAR. 31ST, MRS. REDFERN.

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

SUNDAY, MAR. 24TH, at 11, MR. W. A.
CODD.
At 6-30, MRS. HOLLOWAY.

At 55, STATION ROAD:
MONDAY, at 2-45, Ladies' Public Circle.
WEDNESDAY, at 7-30, Public Meeting.

SUNDAY, MAR. 31ST, MR. C. BOTHAM.

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

FRIDAY, MAR. 22ND, at 7-30, CIRCLE.
SUNDAY, MAR. 24TH, at 7, MR. J. G.
POLLARD.
FRIDAY, MAR. 29TH, NO SERVICE.
SUNDAY, MAR. 31ST, at 7, MRS. BROWN-
JOHN.

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

SUNDAY, MAR. 24TH, at 11,
MRS. HAMMERTON,
Address and Clairvoyance.
At 6-45, MISS WINIFRED MOYES,
"Zodiac," Trance Address.
WEDNESDAY, at 8, MRS. HAMMERTON,
Psychometry.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 24TH, at 11, OPEN CIRCLE.
At 3, LYCEUM.
At 6-45 for 7, LYCEUM ANNIVERSARY.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, MAR. 31ST, MRS. G. COOKE.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, MAR. 24TH, at 6-45,
MR. H. J. STEABDEN.
THURSDAY, at 7-45, LOCAL WORKERS.
Good FRIDAY, at 7, Free Refreshments
Silver Collection.
At 8, Clairvoyance by MRS. H. PRIOR.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD.
CRICKLEWOOD, N.W.2.

SUNDAY, MAR. 24TH, at 6-30,
MR. ERNEST MORRIS,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE; at 8, MRS.
JONES, Address and Clairvoyance.
THURSDAY, at 3, WHIST DRIVE; at 8,
FREE HEALING.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, MAR. 24TH, at 7,
MR. W. MARTIN.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MR. D. SERGEAN

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

SUNDAY, MAR. 24TH, at 3, LYCEUM.
At 6-30, MISS LILIAN GEORGE,
Address and Clairvoyance.
SUNDAY, MAR. 31ST, MRS. B. PETZ.

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

SUNDAY, MAR. 24TH, at 11-15, Service.
At 7, MR. G. TAYLER GWINN.
WEDNESDAY, at 8, MR. F. WALL and
MISS FALLOWS.

East London Spiritualist Association
ROOM 7, EARLHAM HALL, EARLHAM
GROVE, FOREST GATE (Pass through
Main Building to Second Door on Left).

SUNDAY, MAR. 24TH, at 7,
MRS. CALWAY.
SUNDAY, MAR. 31ST, MISS H. WRIGHT.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, MAR. 24TH, at 7,
MR. H. J. OSBORN,
Address and Clairvoyance.
THURSDAY, at 8, MR. ERNEST MEADS,
Address and Clairvoyance.

The Fellowship of Spiritualists,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, MAR. 24TH, MR. C. ANTEN.
THURSDAY, MAR. 28TH, MR. OSBORN.
SUNDAY, MAR. 31ST, MRS. Y. STOTT.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN

SUNDAY, MAR. 24TH, at 7,
MR. MAX GITTLESON.
CIRCLE at 11-30, LYCEUM at 3.
THURSDAY, at 8, MRS. G. YOUNG.
SUNDAY, MAR. 31ST, MR. OSBORNE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 24TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 8, MRS. TUFFNELL.
TUESDAY, at 3, MRS. TUFFNELL. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC STUDY CLASS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SUNDAY, MAR. 24TH, at 3, LYCEUM.
At 7, AID. D. J. DAVIS, J.P.
MONDAY, at 3, MR. RADLEY.
At 8, MRS. CHPLIN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, DISCUSSION and OPEN
CIRCLE.

SUNDAY, MAR. 31ST, MRS. ELLIOTT.
Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, MAR. 24TH, at 3, LYCEUM.
At 6-30, MRS. YORKE.
THURSDAY, at 8, OPEN NIGHT,
Discussion and Clairvoyance.
SUNDAY, MAR. 31ST, MR. B. CARTER.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, MAR. 24TH, at 3, LYCEUM.
At 6-30, MR. F. H. WALL.
THURSDAY, at 8, MRS. BOLAM.
FRIDAY, at 8, FREE HEALING CIRCLE.

**Harringay Christian Spiritualists
Mission,**

1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, MAR. 24TH, at 11, SERVICE.
At 7, MRS. CARRIE YOUNG.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MRS. CHESTERMAN.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, MAR. 24TH, at 2-45, HEALING.
At 3-15, OPEN CIRCLE.
At 6-30, MR. T. W. ELLA, Address.
WEDNESDAY, at 8, MRS. NEVILLE,
Clairvoyance.

SUNDAY, MAR. 31ST, MR. G. T. GWINN.
Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, MAR. 24TH, at 6-45,
MRS. BEAUMONT SIGALL.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, MAR. 24TH, at 6-45.
MR. TREADGOLD & MRS. LADLEY.
WEDNESDAY, at 3, Ladies' Guild, MRS.
MAUNDER.
SERVICE at 8.
LYCEUM every SUNDAY at 3.

Ilford Psychological Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 24TH, at 7, MR. E.
MEADS.
THURSDAY, at 3, MRS. M. CROWDER.
FRIDAY, at 8, MR. H. J. STEABEN.
SUNDAY, MAR. 31ST, MRS. CANNOCK.

SOCIETY ADVERTISEMENTS.

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, MAR. 24TH, at 7,
MR. W. A. MELTON.
MONDAY, at 8, in Small Hall,
MRS. FLORA MOTE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SATURDAY, MAR. 23RD, at 7-30, MRS.
CROXFORD. Members only.
SUNDAY, MAR. 24TH, at 11 and 6-30,
MRS. CROXFORD.
MONDAY, at 3, MRS. CROXFORD. Silver
Collection.
WEDNESDAY, at 7-30, MRS. HOLLOWAY.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM.
(Opposite Prince of Wales Playhouse.)

SUNDAY, MAR. 24TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MR. GLOVER BOTHAM,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
MRS. F. LANE,
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, MRS. B. STOCK,
Address and Clairvoyance.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.

SATURDAY, MAR. 23RD, at 7-45, WHIST
SOCIAL. 1/-.
SUNDAY, MAR. 24TH, at 7, MR. ERIC
SISSONS.
MONDAY, at 3, Ladies' Meeting, MRS.
MELLOY.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. CROXFORD.
THURSDAY, at 3, CIRCLE.
FRIDAY, TEA and CIRCLE.
SATURDAY, MAR. 30TH, WHIST SOCIAL.
MAY 4TH, HOUSEHOLD SALE in aid of
Flooring Fund.

London District Council of the S.N.U.
(DISCUSSION GROUP).

Meetings held at Minerva Rooms, 144,
High Holborn, W.C.1, on MONDAYS
at 8 prompt.

LAST MEETING OF THE SESSION.
MAR. 25TH, MR. H. LEAF, F.R.G.S.
Subject: "Do Animals Survive?"
QUESTIONS and DISCUSSION Invited.
EVERYBODY WELCOME.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, MAR. 24TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, REV. GEORGE NASH.
THURSDAY, at 3, SERVICE.
At 8, MRS. E. NEVILLE.

SUNDAY, MAR. 31ST, MR. M. NASH

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

SUNDAY, MAR. 24TH, at 11,
OPEN CIRCLE.
At 6-30, MR. MURRAY NASH.

THURSDAY, at 8, OPEN CIRCLE.

Streatham Christian Spiritualist Church
MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, MAR. 24TH, at 11, CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, MRS. NELLIE MELLOY,
Address and Clairvoyance.
MONDAY, at 3, Ladies' Meeting, MRS.
MAUNDER.
WEDNESDAY, at 8, MRS. F. TYLER.
MONDAY and WEDNESDAY Meetings,
SILVER COLLECTION.

SOCIETY ADVERTISEMENTS

**CHRISTIAN
SPIRITUALISTS' - TWICKENHAM
CONGREGATION.** 35, CRESSWELL RD., TWICKENHAM, MIDDLESEX. (NEAR FOOT OF BRIDGE)

* SUNDAY, MAR. 24TH, at 7,
* MRS. FLORA MOTE,
* Speaker and Medium.
* WEDNESDAY, MAR. 27TH, at 7-30,
* MR. V. KENNEDY,
* Speaker and Medium.
* SPECIAL SERVICE, GOOD FRIDAY
* at 7-30. Medium, MRS. E. BOLAM.
* After Circles at close of services.
* Every Monday at 7-45, Free
* Healing.

Stratford Spiritualist Church,

IDMISTON ROAD (Sixth Turning) on
Forest Lane, going from Marylebone
Point Station).

SUNDAY, MAR. 24TH, at 11, MR. A. H.
WELLS.

At 6-30, MRS. KING (Miss Small)
WEDNESDAY, MAR. 27TH, Ladies' Meet-
ing, MRS. STRONG.

THURSDAY, at 8, SILVER TREE BURN
GOOD FRIDAY, TEA at 4-30, followed by
CIRCLE at 7.

EASTER SUNDAY, MR. T. W. BLISS
EASTER MONDAY, at 7, SONGS

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 24TH, at 11-15, LIXON
At 3, Address and Psychometry.
At 6-30, MR. RONALD BRATH,
Address and Clairvoyance.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, MISS MARY MILLS,
Address and Clairvoyance.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, MAR. 24TH, at 11, MR. P.
SCHOLEY.
At 6-30, REV. ROBERT KIP
WEDNESDAY, at 8, REV. GEO. N.
Address and Clairvoyance.

Jewish Spiritualist Centre,

75, HANBURY ST., COMMERCIAL ST.

SUNDAY, MAR. 24TH, at 6-30, OPEN
MITTEE'S RECEPTION.
In aid of the Funds.

Vocal and Instrumental Music.
minutes' Talks on Spiritualism, Phenomena.
Refreshments. Admission Free.
MONDAY, at 8-30, LECTURE, followed by
Questions, MR. PULHAM. Clairvoyance by MRS. PULHAM.
THURSDAY, at 8, OPEN CIRCLE.

The Arcana of Spiritualism.

BY HUDSON TUTTLE

The "ARCANA" has for many years been regarded as the best Book of Spiritualism. It has run through many editions and is frequently quoted. Written by a clear thinker, himself a medium of high repute, it presents the case from many sides, and maintains its place as an authoritative work on the subject.

371 Pages. Cloth.
5/-, post paid, 5/4.

TWO WORLDS OFFICE, MANCHESTER

✠ TEMPLES OF LIGHT. ✠

SPIRIT PRESIDENT:
JOHANNES.

THE PRESIDENT
IN THE BODY:
MR. HAROLD SPEER.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1 (Hop. 1272). SUNDAY, MAR. 24TH, at 7. **MISS MORETON.** MONDAY, at 3. **Psychometry. Madame ANDERSON.** THURSDAY, at 8, **Mr. BANCROFT.** SATURDAY, at 8, **Mr. COOK.** DEVELOPING CIRCLE: SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6; SATURDAY, at 6. Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6.

GOLDERS GREEN TEMPLE, Highfield, Golders Green Road, N.W. SUNDAY, MAR. 24TH, at 7. **Rev. Dr. J. LAMOND.** MONDAY, at 7. **CIRCLE.** At 8, **HEALING.** WEDNESDAY, at 3, **CIRCLE.** At 7-30, **Mr. COOK.**

MIDDLESBROUGH TEMPLE, 300, Linthorpe Road. SERVICES: SUNDAYS at 3 and 6-30.

BRIGHTON TEMPLE, Marine Parade. DEDICATION SERVICE on SATURDAY, APRIL 27TH. Tickets, including return railway fare from London, Luncheon and Tea, 17s. 6d. Apply President, Head Temple.

SPIRITUALISTS' REST HOME, Nightingale House, Sea Front, Brighton. OPENING DATE, SATURDAY, April 27th. Every comfort. Good Table. Late Dinner. Inclusive terms, 2 to 4 guineas weekly. Book now for Whitsun and the Summer. London Office: Spiritualists' Rest Home, 58, Southwark Bridge Road, S.E.1.

SOCIETY ADVERTISEMENTS.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, MAR. 24TH, at 6-45,
MR. WARREN, Address.
WEDNESDAY, at 7-45,
MISS HELEN WRIGHT,
Address and Clairvoyance.

EASTER SUNDAY, MAR. 31ST, at 6-45,
MISS WINIFRED MOYES
will give the Address "A Zodiac
Message."

No Spiritualist Church should be
without one.
Chair to be taken by MR. ASCHIMANN,
Editor of "The Greater World."

**Wood Green Christian Spiritualist
Church,**
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, MAR. 24TH, at 11-15, Service.
At 7, MR. & MRS. PULHAM.
WEDNESDAY, at 8, MISS JOAN PROUD.
LYCEUM every Sunday at 3.

**Occult Research Society and Spiritualist
Church.**

27, WESTOW STREET, UPPER NORWOOD
S.E.19 (3 mins. from Crystal Palace)
Removing to 164, ANERLEY ROAD,
ANERLEY, from April 2nd.

SUNDAY, MAR. 24TH, at 3-30,
MR. R. R. THORNTON.
At 6-30, MR. B. FRANCIS.

MONDAY, at 7-45, HEALING. At 8-30,
STUDY CLASS.

London Psychic Educational Centre,
17, ASHMERE GROVE, BRIXTON,
S.W.2. Nos. 37 and 45 Buses.
Clapham Common Tube and Clap-
ham Road Stations, five mins.
walk.

SUNDAYS, 11-15 prompt. **Speakers'
Training Class.** MR. H. BODDINGTON,
Conductor.
TUESDAYS, at 8, **Psychic Development
Class.**

FRIDAYS, at 8, **Clairvoyant Demonstra-
tions.** Conducted by MRS. ANNIE BOD-
DINGTON.
Members can arrange Seances with
Qualified Mediums for all types of
available phenomena.
Postal Correspondence Courses can be
arranged.

How to train The Memory. By H.
ERNEST HUNT. 1/1+, post free.

Miscellaneous Advertisements. NOT DISPLAYED.

Prospective Announcements, Speakers' Open Dates,
Wanted, For Sale, To Let:—20 Words, 2/-; Every
additional 5 Words, 4d.

CHARLES A. SIMPSON, the Healer
(control, "Dr. Lascelles"), receives
Patients Daily by Appointment at
29, Queen's Gate, Kensington, S.W.7.

MISS B. HAMILTON holds Public De-
veloping Classes every Wednesday and
Friday at 8. Saturdays at 8. Circle for
Psychometry, Sundays at 7. Short ad-
dress and Psychometry. At 69, West-
bourne Grove, Bayswater, London,
W.2. (exactly opposite Post Office).

MRS. E. A. CANNOCK, 56, Barrowgate
Road, Chiswick, holds an At Home
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REESE.—Passed to the Higher Life
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"Not good-bye, just good-night."

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MODERN SPIRITUALISM—81st ANNIVERSARY.

GOOD FRIDAY, MARCH 29th, in the CO-OPERATIVE HALL, DOWNING ST., ARDWICK, MANCHESTER.

MASS MEETINGS at 2-15 and 6 prompt.

Speakers: **ERNEST W. OATEN**, Esq., President of the International Spiritualists' Federation.
Rev. **GEORGE COLE** (Gateshead).

Mrs. **A. LOMAS** (Southport) will give Clairvoyant Descriptions of Spirit People at each meeting.

Chairman: **W. NELSON PLATT**, Esq., President of the Manchester and District Group.

Soloists: **Madame ADA BROWN** (Soprano) and **Miss H. BINGH** (Contralto).

At the Evening Meeting a SPECIAL APPEAL will be made by **ERNEST W. OATEN**, Esq., President of the International Spiritualist Federation, on behalf of the S.N.U. FUND OF BENEVOLENCE.

A PUBLIC TEA will be served at 4-30 p.m. ONE SITTING ONLY. ACCOMMODATION FOR 600.

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SUNDAY, MAR. 24TH, at 2-45, SPECIAL SERVICES. Speaker: **Mr. LAWRENCE** (President). Subject: "My Life's History: Why I Became and Remained a Spiritualist." Chairman: **Mr. T. HUNTER**.

Soloist **Mrs. HUNTER**. At 6-30, **Mrs. TILEY**.

MONDAY, at 3 and 8, **Mrs. SHAW**. WEDNESDAY, at 3 and 8, **Mrs. PITT**. SUNDAY, MAR. 31ST, **Rev. G. COLE**.

THE BRITISH MEDIUMS' UNION

Mr. J. LEWIS, of South Wales, will conduct SEANCES at Mrs. Harold Hope's, 4, Church View, Moss Lane, Moss Side, Manchester, from APRIL 27TH to MAY 3RD, inclusive, to commence at 7-45 p.m., under the auspices of the above Union. Tickets may be obtained from **Mr. E. Shipley**, 63, Aspinall Street, Heywood, or **Mr. W. W. Ely**, 3, Worthington Street, Old Trafford. Cars Nos. 10, 11, 12, 22, 23, 46, to alight at the Prince of Wales Hotel.

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A TEA and SOCIAL will be held in the above Church on Good Friday, March 29th. Tea at 5 p.m. Tickets: Adults 9d., Children 6d. This is a Gentlemen's Effort. Come and support them. All are welcome.

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HOMESVILLE HALL, BROOKLANDS ROAD (OFF COMO STREET), ROMFORD.

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THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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SATURDAY, MAR. 23RD, at 8, **Mr. BUTLER**, Psychometry.
SUNDAY, MAR. 24TH, at 7, SPIRIT BAPTISM SERVICE. **Mr. W. G. H. SPEER**, Address, **Mrs. LIPPY**, Clairvoyance. AFTER CIRCLE. THURSDAY, at 8, OPEN CIRCLE and HEALING.
SATURDAY, MAR. 30TH, **Mr. R. THORNTON**. SUNDAY, MAR. 31ST, **Mr. A. M. RICHARDS**.

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MONDAY, MAR. 25TH, at 3 and 7, **Mrs. WIRDNAM**. TUESDAY, at 3, **Mrs. STOCKWELL**.
THURSDAYS, at 6, **Mrs. MIDDLETON**.
WEDNESDAY, at 3-15, **Mrs. BETTS**. THURSDAY, 3-6, **Mrs. GABRIEL**. FRIDAYS, at 7, Study Group, **Mr. ANTON**.
Mr. STEPHEN FOSTER, TUESDAYS at 7 and FRIDAYS at 3. VISITORS WELCOME. **ETHEL KNOTT**.

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