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FRIDAY, APRIL 26, 1929

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Are Spiritualists Striving to Scale the Heights?

POWER TO SOAR ACQUIRABLE ONLY BY LIVING IN BEAUTY,
POSSESSING INSPIRATION FROM THE FERTILE DEPTHS
OF THE INTERIOR SPIRIT.

SIR, THE MOHAMMEDAN POET, TAUGHT THAT THE SOUL
IS GREAT AND LIFE UNSPEAKABLY EARNEST.

By JOHN RUTHERFORD (Roker-by-the-Sea).

Improvement means effort. It does not come by itself. It is only effected by strong, persistent, determined effort. It is no easy matter for the particles in the rose-seed to battle their way through the hard seed-case, strike down into the soil, and up shoots into the air, stand steadfastly to their ideal of a rose, and produce a seed capable of bringing forth a still more perfect flower. And it is no easy matter for us to burst through our own shells, strike our roots far down into the soil, common humanity and common animality, and there firmly rooted, strike up skyward, stand faithfully to our ideal, and produce something which will have capacity for still further improvement. Immense and sustained effort is required for this to be accomplished. Each man finds he has to battle with himself, to make way for all the best in himself to come to the front. The ideal is never approached, much less completed, except by men and women of the most highly strung natures—natures peculiarly susceptible to pain. We find, too, that in working out our ideal we are not only required to endure pain, but to submit to the sternest discipline.—SIR FRANCIS BOUNGHUSBAND.

By the true and philosophic or natural idea of God, all evil in the world is something incident to man's development, and no more permanent than the stumbling of a child who learns to walk, or his scrawling letters when he first essays to write. It will be outgrown, and not a particle of it or its sequences shall cleave permanent to mankind.—THOMAS BARKER.

The spiritual life is the religious life—a life which expresses the inward divine spirit of man so perfectly harmonised to the Supreme—so freed from the disturbing influences of prejudice, passion, discord, so simply a recipient of sublime ideas circumambient around it, so responsive in its strings to the breath of heaven—that Truth radiates from it in a continuous stream. Religion in this high sense is independent of mere history, although many exalted religious ideas have, through stress and turmoil, gained expression in the course of evolution. History is made up of external incidents, circumstances, facts, but spiritual truths are in a different category; they are something vital—life lines actually of the Supreme.

"Love and wisdom," Swedenborg held, are neither abstractions nor mere words in a book; they are actual forces, divine powers; therefore, the perfect religion consists of their outward expression. And those in whom religion is adequately manifested will regard with calm indifference the industry of manifesting creeds, the worship of fragments of imperfect thought, or faith in dogmas. Real religion is thus a high plane of living; the expanding divine life in the soul, not in belief in the death of Jesus of Nazareth as a scapegoat for sin. Our perception of truth is always growing, and cannot be petrified in any formula. So far as "salvation" being something finished and completed, the state capable of infinite expansion—boundless in its

possibilities of growth and blessedness—accepting no lower standard than that of being "perfect as the Father in heaven is perfect."

In every conscious life two forces are revealed—good and evil, truth and error, God and what is against God. And life's progress consists in the successive warfare of one with the other, in the victory of the higher over the lower, in the dominance of the higher which is within. The great mystic, St. Augustine, writing of the God within, says:—

"Too late I loved thee, O beauty of ancient days, yet ever new; and lo! thou wert within, and I searching for thee abroad. Thou wert with me, but I was not with thee." Whittier touching this thought:—

"O Love Divine, whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us, because we turn from thee."

And Andrew Jackson Davis, the Seer of the New Spiritual Dispensation, names the interior wisdom of light within "Arabula, or the Divine Guest"—identical with that element whose working is Intuition: "The Eternal Arabula—divine goddess of the spirit—lifts the thoughts to heaven's highest orbs. From her golden lips flow silvery sermons, like flowery balm from the life-trees of Elysian; and in her voice is heard the murmuring, mellow, deathless music of immortal love. The illimitable expanse of sublime summerlands—the choral birds, the whispering breezes, the melodious streams, the gentle groves, and ever-fragrant flowers of the heavenly clime—with the poet's deathless strain, the tender reciprocations of angels, once earthly men and women, and the ravishing love-laughter of sweet, rosy-lipped, ever beautiful childhood—all, all, and unutterably more, is brought into the spirit's essential consciousness by the presence and voice of Arabula. Yes, all is harmony and enchantment, and sunlit love to him who, from the transfiguring mount of awakened Intuition, sees the fundamental, impersonal, infinite principles of the universe. The dark night of ignorance and the wily imps of selfishness are vanquished by the full orb'd heavenly daylight of undying Truth. O, that the spirit could at once enter unerringly upon its true association with God's fatherly, motherly life!"

When any particular teaching is brought before the Inner Light, it is seen to be either beautiful or ugly. That which the Light designates vile, the natural man knows to be ugly. Some souls admire harmony, and the supreme harmony is the blending of the human will with the Divine. The best in humanity is the fullest possible disclosure of God. But the radiation of "Arabula" is not gained without aspiration. It is actually this power which solves the problem of "the Freedom of the Will." Rudolf Eucken, the great German philosopher, in his "Main Currents of Modern Thought," observes: "The search after the soul of our soul may mean a desperate struggle and cost us many a severe lesson; one may wander far afield before reaching that point. And when it has been found, it needs a further struggle and more work to hold it fast and base one's life upon it. Thus the course of our life, from being a dispensation of fate, becomes more and more a personal achievement, more and more uplifted to the level of self-activity. Sorrow, or any great upheaval in life, brings a blessing, in that it has the power of lifting us out of our several ruts and placing us in a new relationship to the sources of life. To-day a timid mode of thought is hardly conscious of the degradation of spiritual energy which is involved in this complete adherence to what is 'given.' The mind takes

the food that is offered it without a murmur, clinging to the 'given.'"

In all ages there have been men who sought to penetrate into the inner meaning of things, and to know the ultimate truth, regardless of its revolutionary aspect. I have recently read the poems of Kabir, translated by Rabindranath Tagore, the Indian poet and seer, assisted by Evelyn Underhill. Kabir was not only a poet, but a great religious reformer. The whole apparatus of piety—Hindu and Muslim alike—the temple and mosque, idol and holy water, scripture and priests—was regarded by this prophet as mere substitutes for reality; dead things intervening between the inward spirit and its love—

"The images are all lifeless, they
I know cannot speak;
For I have cried aloud to them.
The Purana and the Koran are mere words: lifting
up the curtain I have seen."

A sentence or two respecting Kabir's aspiration to enter the Sphere of Light may be of interest. Born in or near Benares, of Mohammedan parents, about 1440, he, in early life, became a disciple of Ramanda, the eminent Hindu prophet.

Kabir, then a youth, admired ardently this great Spiritualist, but imagined his chances were slight that he would accept a Mohammedan as a disciple. His method of gaining an introduction was singular. He hid upon the steps of the river Ganges, where Ramanda was accustomed to bathe; with the result that the seer, coming down to the water, trod upon Kabir's body unexpectedly, and exclaimed in his astonishment, "Ram! Ram!!"—the name of the "incarnation" under which Ramanda worshipped the Supreme.

The prophet, it is scarcely necessary to say, accepted the youth to discipleship. Kabir was a weaver—a simple, unlettered man, earning his bread at the loom. Like Paul, the tent maker, Boehme, the cobbler, Bunyan, the tinker, Davis, the shoemaker, he knew how to combine wise vision with industry. Kabir's poems possess an exquisite simplicity and charm, and reach the highest altitude of wisdom. He was essentially a poet and musician: rhythm and harmony were to him the garments of beauty and truth.

The poet struck, in his day, a fresh note in religious truth. It was that the "incarnation" of God was true of all men. The inmost spirit in every human being, he held, is absolutely perfect. And when this inner depth is touched it is "realised for the first time the meaning of joy and rest and deliverance."

"Within this earthen vessel are bowers and groves, and
within it is the Creator;
And within this vessel are the seven oceans and the
unnumbered stars.
The touchstone and the jewel-appraiser are within;
And within this vessel the Eternal soundeth, and the
spring wells up.
Kabir says: 'Listen to me, my friend! My beloved
Lord is within.'"

Therefore, to become one with the Universal Mind, in whatever degree, is, in that degree, to become part of the creative effort. Those who sought God needed not to go far, for He awaited discovery everywhere. It is indeed wonderful that as far back as 1440 there should have existed an inspired teacher in possession of a conception of God in advance of the ordinary churches of even to-day, as we still have the ecclesiastical or shallow external conception of the Supreme.

One of the most inspired ministers of the "New Dispensation," Theodore Parker, speaking of the backwardness of the church, observes:—

"Galileo reported the facts of astronomic nature just as they were. The Roman Church must silence her philosopher or else revolutionise her notion of God. Had not she God's own affidavit that He stopped the sun and moon a whole day, to give Joshua time for butchery of men, women and children? Would she allow a philosopher to contradict her with nothing but the Universe on his side? He must swear the earth stands still. And yet it does move, though." Geologists relate the facts of the Universe

as they find them in the crust of the earth. The church complain that these facts are inconsistent with the story of Genesis. 'We have,' they say, 'God's deposition that He made the Universe in six days, rested on the seventh, and was refreshed! What is the testimony of the rocks, the stars, to the anonymous record on parchment?' So the geologist also has a bad name in the churches, many of which, and some lie. For the history of the heavens and earth theologians would rely on the word of a man whose name even they know nothing of, and reject the testimony of the Universe itself, where the footprints of the Creator are yet so plain and deeply set. Clearly men of courage and spiritual insight, are wanted in the pulpits of the land to-day.

Is it at all strange that God should inspire a "heathen" Kabir, and shun the ordained priests? Kabir perceives that the spirit of God is the power which truly impels evolution:

"All things are created by Om.
The love-form is His body.
He is without form, without quality, without decay.
Seek thou union with Him!
But that formless God takes a thousand forms, in the
eyes of His creatures:
He is pure and indestructible,
His form is infinite and fathomless,
He dances in rapture, and waves of form arise from
His dance.
The body and the mind cannot contain themselves
when they are touched by His great joy.
He is immersed in all consciousness, all joys, and all
sorrows;
He has no beginning and no end;
He holds all within His bliss."

Religion, as I have imperfectly hinted, is not in its nature historical, and dependent upon events and stories, but eventually consists of spiritual principles. Mere facts, therefore, regarding particular teachers, their martyrdoms by the brutal ignorant, as, for instance, in the case of Jesus, occupy only a secondary place. There are certain great divisions among the religions of the world, as there are great divisions of the earth's surface, and these faiths contain records of teachers and leaders.

In certain respects the sacred books strangely resemble one another. They embody the ethical and spiritual teaching of the masters of the different religions. None of them possess logical unity, or were written with apparent attempt at literary consistency. All of them are collections of writings of various kinds—poetry, prophecy, history, and moral maxims. Each one contains the choicest literature of a nation, rather than the works of a single author; and each either claims for itself, or has had claimed for it, a divine origin and divine authority. These sacred books are named the Zend-Avesta, the Koran, the Upanishads, the Jewish Bible, and so on through a long list.

What should be our attitude towards the world's Bibles? Whatever, when brought into the light of the spirit—the breath actually of God—and thoroughly and honestly examined, and is found to promote goodness and loyalty to truth, may be trusted, and whatever does not seem unworthy of credence. There is no authority and no sanctity in locality. What are its fruits in character? Is the only test to which any claim to spiritual inspiration need be brought. The value of any claim for religious truth may always be determined by the inevitability with which it tends to produce right conduct and virtuous character. Truth and right are joined together throughout the universe, and no man can put them asunder. Every man should be open minded and willing to learn, anxious to put into life all the truth that he may discover. Truth is one and divine, whatever the name of the teacher who gives it currency, or the land whence it comes.

"I hear thy call, Mysterious Being;
In the dead of night, when the stars float grey overhead,
and the Northern lights flicker faintly,
In the blazing noon when the sunlight rims with a luminous ring in the wide horizon."

Flooding, enfolding all—

I hear Thy call

In the hollow depths below—I hear thee, Mysterious Being.

I am swept out, as the tide to the call of the moon is swept out from the shores it knows—to wonderful other shores;

I am carried away, away, in a swoon to the ends of Creation.

Deep, deep is Thy heart. As I sink in it, lo! there is nothing, nothing which is not held by love.

On the surface there is rejection and discrimination, but in the depth lo! everything is held by it.

Swift, swift is Thy flight. In an instant now here, now there—it is all the same to Thee.

As the lambent fire of sex within the body, as the Northern lights with luminous fingers over the sky—

So Thou through all creation.

As the great sun, blazing down at noon on the Himalayan forests, and bathing each leaf the same for hundreds, thousands, of miles,

So through all creation. —EDWARD CARPENTER.

This Spiritualism.

By FREDERICK H. HAINES, F.C.I.B.

V.—THE MEDIUM.

THE average investigator into the phenomena of Spiritualism, however much he may disguise his feelings, resents the fact that he must employ a medium. He may be a learned professor, a scientist, a journalist out of Fleet Street in search of copy, or just an ordinary individual, yet if he is to secure "evidence" of the supernatural—as he calls it—he must enlist the assistance of "a medium." Neither men nor women of the intellectual classes seem to be able to contact with the spirit world direct without some deliberate spiritual development. Few realise their need. Self assertion is their earth-creed, with consequent loss of psychic power. Thus the average man or woman needs help to realise the simple truth of survival after death. They have to suppress the innate distrust of another's vision, and seek aid as best and as courteously as they can of someone with developed psychic power.

I submit to your consideration that the strongest barrier between ecclesiastical religion and the acceptance of Spiritualism as holy truth is this necessity of a medium to communicate with the dead. The clergy, as a class, very strongly resent abrogating their alleged Divine right to minister between earth and heaven. Further, pride of office has developed in the clergy a sense of superiority which could not tolerate spiritual vision in the less literate, the simple, or the unconsecrated by church formula. And this pseudo-religious antagonism which emerges from the Churches supplements the natural resentment of mankind to accept from another what it ought to be able to do itself. That is the inspired truth I want to record: we are all potential mediums, although there are few able to utilise the spiritual gifts with which men are endowed.

I have heard a clergyman assert that the sense of importance which possesses a Spiritualist is as the cloven hoof which discovers the presence of the evil one. That clergyman's antipathy revealed the man of clay beneath his surrogates. Without developed spiritual gifts himself, obviously he had lost that sense of humility which discovered a Yarn God in the stall of an ox. Many clergy are equally stiff-necked. But I have yet to meet the Spiritualist who has those exalted ideas of individual importance which obscure the truth underlying creedal Christianity, the self-first gospel of salvation. Universal brotherhood is a spiritual need that affords much pulpit-talk in Church life, but is stoned from acceptance in the aisles of the Church and mocked in daily life. But the reality of intercourse with the spirit life is an antidote to false pride of intellect or class. As a Spiritualist one must accept the service of whomsoever God pleases to send, without cavilling at

obvious imperfections. We know that "Thy Will be done" is the first law of psychic investigation.

The ordinary man seeking evidence will question very earnestly this need of a medium to establish communication with his dead ones. He will ask: Why cannot they speak to him direct? Why cannot they show themselves to him? Further, if he has broken from traditional religion, and is of that majority "who do not believe," his difficulties of accepting the service of a medium will be increased, because it is too much like a re-assertion of the practices of priestcraft. We want a free church and a free approach to God. We want no one between us and those we love. That state of mind is very natural. Yet the fact remains that if we are to secure this evidence of "presence" we must submit to the established ordinances. Surely we must forget the world and become attuned to Holy Things if we would know Christ? And so doing, we must first find humility. Hence, in this lesser matter of spirit return we surely need a mediator appointed of God if we cannot win the vision ourselves.

But after the investigator into Spiritualism has taken the first plunge he will forget these natural antipathies to using a medium, and become content with the service, so long as "evidence" is forthcoming. But let me confess, the more convinced I became of the truth of spirit return, the more I puzzled over the necessity of an intermediary. True, a medium was necessary. But what were the qualifications of a medium? Obviously, "psychic." I found that with many mediums this did not mean "spiritual," although I also discovered that there was a quality about the spiritual medium which was absent from the work of the "psychic." The spiritual medium inspired me; the merely psychic interested me. The one made an appeal to my soul, the other to my mind. And the God in me urged me to cultivate the spiritual within, and to discover in myself those faculties of communion which we all undoubtedly possess, although they are atrophied by long disuse. That I did so, and how, I must tell in a later article.

The medium is an important factor in investigation, and is "a person of mystery." In Egypt, Greece and Rome the medium was a recognised vehicle of inspiration set apart for temple service. How far the standard of purity was maintained in ancient times, and the gift of direct communion with spirit life kept free of earth contamination, we have no means of ascertaining; but according to legend and tradition there was sanctity which warranted greater facility than is possible to-day. Modern religion has abandoned this important channel of communion with the dead, and our mediums are excommunicated in thought by many Church people, if not altogether condemned as demoniacal. It is only of recent years, as the power of the Church declines, that the open practice of mediumship has become a social privilege which seekers after truth may enjoy without fear of open ecclesiastical condemnation. True, the Roman Church still forbids intercourse with the spirit world, except through the offices of its own ritual. But the age has become intolerant of such restriction, the Roman Church has blundered so often, and is no longer a power in Western thought. Despite its enactments, man must progress. Thus, to meet the common need we have evolved gifts among most likely men and women, who serve at the altar of revelation, very often in obscurity continuously, and in the main they serve very well.

Yet, let it be here confessed, even as there is many an unbeliever ministering at the Church altar for a stipend, so we find some so-called mediums who pretend to powers they do not possess, and who bring condemnation upon a class who are God-elect. We Christian nations have created by our competitive method of living this, among many another, scourge of God. Individually, we live for self, and have lost the divine faculty of intuition. Our vision is obscured. We do not instantly know the charlatan as we should. We have to find him or her out. And yet, such is the human hunger for spiritual truth, and such is the continuity of revelation from "the other side," that, despite all the drawbacks of our present promiscuous system of discovering spiritual gifts, there is an ever-increasing body of men and women of all ages and races who bring the message

mankind needs so urgently, albeit they bring it as yet but indifferently well.

Personally, I do not now distress myself about the failures of a medium to give fully-satisfying evidence. I recognise the immense difficulties in the way of perfect mediumship. To me it is a matter of wonder and congratulation that some fair percentage of the evidence secured should be sufficiently clear to testify to its genuine nature. Is it not a wonderful thing that the clairvoyant should be able to get one name, one description, one message through in a crowded hall, which is clear cut to the intelligence of someone in the audience? And yet, on many an occasion, when the conditions have been favourable, I have witnessed a dozen such "revelations" of the presence of spirit life. Or again, in the practice of psychometry, what does it matter if the medium does get off the track and state things which we cannot accept: may it not be that our powers of observation and memory are weakened? There is so much such a medium does give which bears testimony of the supernormal, and which comforts individuals seeking spiritual assistance. As for the physical medium, does he not also satisfy those who, wanting material evidence, are prepared to accept the conditions of materialisation: the pages of psychic literature are bestrewn with "cases" beyond all suspicion of fraud, and the occasional "exposure" is but confirmation of what I have said respecting our inefficiency to secure perfect results.

I contend that the medium should be a ministering servant of God under divine guidance, and that the judges who hastily condemn are but earth-bound creatures without vision. "Judge not, lest ye be judged," is a command men scrupulously forget in practice. We live in the age of reason, and brook not ghostly counsel. Visitors from the other world receive but scant courtesy from any of us, but least of all at the hands of those who make loud professions of religious faith with their lips. Pride of intellect debases the religious fervour, and the magistrate is mightier than the priest in our civilised world. But, thank God, despite human frailty, the gifts of the spirit are freely bestowed without consideration of earthly things, and "the poor"—in spirit—they possess the Kingdom of Heaven, while "the pure" shall see divinity.

Let us, then, rejoice in mediumistic gifts. If the Law and the Church, and the Learned in earthly wisdom, denounce the medium, we can remember that they also denounced The Master, and condemned Him to the cross.

MR. F. H. HAINES has written a series of books which appeal to those who have spiritual aspirations. They are published by the "Pure Thought" Press, of 173, High Street, Watford, Herts. They are as follows: "Man's Place in Creation," 1/6. "Words of Wisdom from the Spirit Kingdom," 1/-; "Here and Hereafter," 2/6. The three volumes are amalgamated under the title of "The Book of Spiritual Wisdom," 6/-.

DEITY.

ABSOLUTELY convinced of the existence of God, the force or power so called by man, I often feel puzzled at not being able to conceive this power more clearly and intimately as what it really is objectively. Intellectually He is easily seen, but objectively remains unknown! Is it possible to truly love something one does not know? We are told that God is a personality and we take him to ourselves. Certainly He must have personality, as He possesses all qualities and attributes. Among these is Omnipotence, in the exercise of which it might be thought that the human race would develop better and faster if it had some more explicit evidence—sense evidence of the objective Divine Reality. Then, again, another infinite attribute, Omniscience, must abolish such a thought. The attribute of Omnipresence enables all those endowed with the gift of mental vision or imagination to see God in all creation. But here again it is His works and not Himself that appeal to us.

This is the sacred puzzle that often occupies my thoughts. Can anyone enlarge upon the subject and throw some light upon it?—A. K. VENNING.

Values.

By E. TURNER.

THE universe is sustained and directed by the prevailing idea of values. These ideas vary according to national moral development, and mental receptivity. Much suffering has been caused and many cruelties practised on objects which, when viewed in the light of subsequent progress, have proved to have false values. Human life has been made subordinate to dominant ideas, the enforcement of which have crowded out of existence the expressions of far worthier thought and ideals. In fact, time was when the idealist was regarded as the enemy of progress.

A man may acquire academic knowledge, become sufficiently proficient to attract and increase material prosperity, hold the physical dependence of hundreds at his disposal, however, as his powers re-act for the welfare of others is his position of real value. We are all cognisant of the mental and spiritual achievements engendered by the material aid. We are also familiar with the man so concerned with his banking account that time spent in spiritual development would represent serious loss. The latter, himself secure in his possessions. From the standpoint of ultimate value he may be a beggar.

All value is necessarily relative. Individual evolution is the deciding factor by which all values should be assessed. With the development of various nations there has arisen different sets of values. The competitive turmoil of the Western peoples would appear totally unnecessary to the Eastern mind. That from which the white man shrinks, the immoral the Easterner finds compatible with his religious views. With many the acceptance of a theological creed was at one time a spiritual necessity. The creed which held to-day is dispensed with to-morrow in the march of development toward truth. Spencer and Darwin laid bare the secrets of physical evolution. To-day further evidence is being fabricated concerning our spiritual existence and development. Each generation adds its quota of valuable knowledge—valuable in comparison with yesterday's ignorance.

It is desirable to hold a balanced conception of values. Neglect of material things does not infer spiritual development, as every condition requires the fulfilment of certain duties. Neither will idle contemplation of the spiritual improve conditions which call for material activity. Many a genius of art and literature has curtailed his earthly existence through an unbalanced conception of the true value of his achievement. Entire absorption in art and aesthetics, to the detriment of spiritual needs, spells ultimate disaster for both.

Whatever the aim, object or endeavour, the character evolved must prove the true standard of values. Sooner or later, ultimately, we either attain or fall short of a consciously developed from present ideals. It is helpful to withhold the mind from preconceived ideas evolved from hereditary environment and prejudice, in order to receive a clearer interpretation of actual values. We find in the world to-day material and spiritual factors manifesting in apparent opposition. It is up to us to analyse and endeavour to create a harmony between these conditions which will ultimately re-act in the creation of material organisms more worthy to reflect the spiritual realities contained within them. It is to this end we work. A more perfect humanity expressed through individuals endowed with clearer understanding of actual and ultimate values is the goal desired.

IGNORANCE OF LIFE.—This life may not seem of much importance, yet it is the first step to eternity. Year after year brings each nearer to the everlasting life. Every man should remember that the thoughts and deeds of this life make the environment of the other life. For this reason alone you will see how important this life is. Try always to do good here, then everlasting good will be your reward. There is only one way to gain endless happiness. To-day makes eternal consequences.—TRUTH BEARER.

The Divine Call.

By J. H. HAIGH.

O MAN! Thou who art God! When didst thou lose consciousness of thy spirithood, of thy oneness with the Divine, and, being lost, was it re-born 'mid storm and tempest, where warring elements sent mighty waves thundering and crashing upon the rocks which held them? Was it that consciousness dawned, or was that but the expression of immeasurable power and strength?

Or did consciousness awake when the rocks, riven and torn by storm-tossed waves, crushed 'neath rolling waters, gave birth to forms which grew? Or was that but the expression of infinite growth? Or was the dawning when the waters gave birth to forms which moved? Or was that but the expression of movement? Or was it only in the hour of manifestation, man, thou didst dream of thyself as spirit, God? And dreaming, wast thou dimly conscious of thy crucifixion upon the cross of matter; of that great change which heralded the second aspect of thy Godhood: from "I am," "Infinite Being," to "Creator," "Infinite Activity"?

O dual man! spirit and body, hast thou, too, thy dreamtime? Didst thou dream of mighty whirling orbs, suns, stars and planets, gigantic material workshops in the Divine scheme of evolution? Wast thou conscious of matter, rough hewn by mighty universal forces, modified in a myriad workshops, where each seed erected its own machinery, enveloping thee; holding thee within its folds; preventing thee from expressing thy spirithood?

Art thou conscious of thy work in darkness, of the bounding of external forces upon thine envelope, of the strivings to break down the barrier, of the thinning of the wall, of the first gleam of light accorded thee?

Dost thou remember the winter of thy being within the womb of life? And, in the springtime, when, stimulated to self-consciousness, thou didst seek fuller expression, didst not thy body break up the qualities thou wouldst express, as the prism breaks up the pure white light of the sun?

As the earth allows expression to the new-born plant, so the limitations of thy body allowed only partial expression of all thou wouldst do. Thine efforts broke down many limitations, thy body became more and more responsive. As the flower follows the green shoot, so fuller expression awaited upon thy striving, until, from many facets, flashed forth proof of thy spirithood.

Aye! thou hast thy dreamtime, but which, thinkest thou, is thy dreaming? Is it in those odd moments when the body is at rest; when, perchance, thou dost contact, curiously, pleasure or pain; or is it that thy physical life is but a dream part in a larger, fuller life?

Is it that, when thy consciousness sets below the horizon of sleep, away from the heavy physical vibrations pounding upon thy sense organs, it continues to function through clearer facets in a sphere of greater reality. Just as the sun, setting below thy horizon of vision, continues to radiate light and warmth, perhaps through atmospheres void of fog and cloud.

O man! thou who standest mid-way upon the pathway of life, who, looking backward, sees the path strewn with forms, once radiant with life and power; men of knowledge; ideas that flourished awhile, then faded; empires that rose and fell; religions that waxed and waned; forms, thickly strewn, marking the summit of the wave of progress of form: the fullness of the Divine pulse-beat through nature; and, looking forward, seeth the pathway strewn with infinite possibilities—youthful life, vibrant with power; young, plodding men and women, pioneers along the path; radiant, glowing masses, the ideals which call thee onward.

O youth! what of thine inheritance from the past? Is it not the result of untold ages of preparation, the residue of a thousand thousand generations of beings, the accumulated harvest from the sowings of a myriad lives?

And what of thine own sowing? O age! because thou hast lived, what wilt thou be reaping for the youth of tomorrow? Be generous in thy well-doing; of thy wisdom,

give. Hide not thy light under a bushel; rather open out the windows of thy soul, so that a thousand helpful lights may flash through the clear facets of thy form to light the pathway of youth.

Reverence thy material form, so that when it has served the purpose of thine earthly existence, and falls away from thee like a worn-out cloak, its dust will sparkle upon the pathway of life, fit envelope for the youth which follows thee.

Such is thy sowing for the form-side of life: radiant material, rid of all grossness, divinely responsive to spirit influences.

Govern thine emotions; so shalt thou leave a legacy of temperance to the future.

Think pure thoughts, strong, virile thoughts, for such live long in the thought world. Such are the images which stir the imagination of youth: such are the seeds which thou canst not stay to husband, but which will surely grow.

At harvest time youth will reap.

Seek to realise thy spirithood, for so shalt thou be a shining light, an ideal, to stimulate those who follow. Then, thy duty done, the purpose for which thou wast manifested nearly achieved, and thou, companion to a host of familiar spirits, still treading the path of life, reach the heights of Divinity: and higher yet, losing sight of the mass of humanity, finding thy companions fewer and fewer, shalt cry, "O God! where are the others, my friends, my brothers and sisters?" and thou shalt hear, "O spirit! there are no others, only these, thy companions." And, looking upwards, thou art conscious of a radiance which beckons thee still onward, and at last, all sense of companionship lost in one of unity, thou shalt cry, "O God! where are the others, my companions?" Thou shalt hear, "O spirit! there are no others, no companions, only thou."

Then, in the Divine revealing, the full realisation shall come: Thou, O man, art a Radiant Centre in God.

AN EARLY SPIRITUALIST.

WILLIAM DRUMMOND, of Hawthorn, Midlothian, Scotland, a friend of Ben Jonson, was born on December 13th, 1583. He was a poet of recognised merit. After the loss of his betrothed (a beautiful girl named Cunningham), a vision of her comes to him. The following poem by him is telling of the realm in which she dwells—a realm of reality, permanence and peace. Thus she speaks:—

"It bath an earth as has this world of yours,
With creatures peopled, stored with trees and flowers;
It hath a sea like sapphire girdle cast,
Which decketh of harmonious shores the vast;
It hath pure fire, it hath delicious air,
Moon, suns and stars, heavens wonderfully fair;
But there flowers do not fade, trees grow not old,
The creatures do not die through heat nor cold,
Sea there not tossed is, nor air made black.
Fire doth not nurse itself on others wrack,
There Heavens be not constrained about to range,
For this world hath no need of any change;
The minutes grow not hours, hours rise not days,
Days make no months, but ever blooming Mays."

The sorrow of Drummond was greatly relieved by the conviction that his lost love was not dead, but had simply progressed to a new place of existence. He appears to have been both clairaudient and clairvoyant, and although more exact methods now exist in communicating with spirits, still it is only a development of that psychic force which has been for ages, and is now being proved beyond question.—T. B. K., Dunbar.

KIND thoughts shine brighter than the stars and send their light to heaven. Their rays are seen in heaven.—S. B.

EVERY day, in every way, pray a little and play a little.

"MAY every morning seem to say:

There's something happy in the way

God sends His love to you."—VANDYKE.

Little Powder-in-the-Jam Tales.

By IVAN COOKE

JERRY BUILT.

"So this is the house?" I said, turning to the man (I took him to be the guide retained to show people over the estate).

He nodded.

"What a wretched place!" I exclaimed, gazing at it with disgust. Truly, although the house boasted perhaps six or seven rooms, it gave evidence of scamped work and poor material; the roof was settling, tiles had cracked and slipped, the walls were cracked and riven. "Why, a decent storm of wind and rain will bring it down," I said. "No, it won't do for me. Why, either a fool or knave built this."

"The builder—he was its architect as well—is neither fool nor knave," returned the man, and his eyes met mine gravely. "This house rests upon sand instead of rock, that is all. Alas! many houses are built thus—over here."

He led the way past a crazy door, hanging askew upon its hinges, into the hall. Here also the walls were so cracked that flashes of plaster hung from them or had dropped to the floor, but nevertheless their peculiar and rather repulsive mural decoration caught my attention. Blodges of dark greenish grey were overshot with stars of vivid scarlet, stars edged as with spear-points of flame. In one corner, so real was the design, it seemed as if flame itself burned with an angry intensity terrible to see. I turned again to the guide, and when I spoke I found to my surprise my voice faltered. "What does this mean?" I asked.

"Don't you understand? This house was designed, built and decorated by one man. His nature, his passions, his likes and dislikes are woven into its fabric. It represents—himself. These," and he indicated the walls, "are his mural pictures. See the grey, how sombre it is—that is depression, a causeless sadness not fought, but indulged in without thought of how it affects others. These little splodges of greenish-grey are trilling moods—Monday-morning-feeling, grumpiness, sulks—they are nothing much. See the stars: they symbolise flashes of irritability verging on fury, and that," he pointed with averted gaze to the flame, "that is fury, wild, uncontrolled, wreaking itself blindly on all and sundry, a murderer, because it murdered love. But come with me; there is much more to see."

We entered a room, cold, grey, without a spark of colour to mitigate its coldness. The walls were sheets of steel, polished until they shone again. "What on earth is this place?" I asked, "an anticipation of the next war—a steel dug-out to take refuge in?"

"This is the study," the guide rejoined. "Here the designer's mind is externalised; his was a mind eager for knowledge, but, once filled, it closed; it became stuffed with intellectual pride and intolerance. So cold and clear was it that the wisdom that springs from the heat froze and died, love was killed as by a frost bite. These walls represent the might of intellect."

"By jove! they're solid enough!" I exclaimed, and struck one with my clenched fist. To my horror and surprise my hand went right through; they were no more than silver paper—they had no solidity, they were nothing!

"As I said, such walls stand for the might of intellect," repeated the man.

I gazed at him, breathing quickly. Something clutched at my heart, cold and grim: it was fear. "I will not stay here, never will I live here!" I vowed.

Gravely his eyes met mine. "There is always the garden," he said. "Thank God, there is always the garden."

Then he took my hand. Strangely comforted, I followed him from room to room, some bright, some grey, all tinged with the colour of depression. Last of all he flung open a door. "The Picture Room," he said, and stood aside as I entered.

What did those pictures show? I cannot, will not tell. O God, between you and I stands that account. It

shall be paid! . . . With trembling limbs, with streaming eyes, I fled that room, out of that cursed house, out of the grey light of day.

I felt an arm about me. "My brother," said a loving and compassionate, "my brother, my son

"I will not stay," I cried wildly through my teeth. "Never! Never! I will go back, back to the place from which I came. I hated it, I loathed it—but my pain and weakness, the long years of a loveless old age, loneliness and emptiness of life—rather anything than this. Take me away!"

"There is never any going back. One goes always forward here."

"I will not stay! Take me away! I know none built this wicked house. I am both architect and builder and it is mine. I cannot stay, I cannot, cannot stay!"

"But there is always the garden, my brother, always the garden. There wait the spade of humility, the spade of purpose, for hands to drive deeply, for arms to swing fully. Shall I show you?"

"Show me."

He led me onward, I clinging to his arm. "You will abandon me here, will you?" I begged, and he shook his head. "I will never leave you, I have never left you," he said, and drew me close.

Under a grey sky a grey land lay. Dark trees fringed the horizon. Round the house a tangled mass of brambles ran riot, shoulder high. Great thistles stood in many a formation, tares and couch grass formed a tangled mass. Not a flower, no colour, no beauty—anywhere.

I tore off my coat and cast it from me. I rolled up my sleeves. Thank God in His mercy, gone were the stickle arms and clawlike hands that were mine in the hospital. Gone the frightful weakness. Lithe and hard the muscles flexed under the brown skin; the hands were a man's hands again; a man's strength and purpose quivered in the arms.

"O God, another chance!" I cried. "Give me that chance, give me that spade!" FLOWERS AND BEAUTY SHALL BLOOM HERE."

RED INDIAN MEDIUMSHIP.

E. T. SEATON, in his interesting book, "The Arctic Prairies," gives some experiences recounted by a Hudson Bay officer in charge some years ago of the Mackenzie River district, from which I quote the following for the benefit of your readers:—

One day he came in and asked for a present—"a new shirt and a pair of pants." This is the usual outfit for a corpse. He explained that he was to die before Charlie came back (that he would die "when the sun rose at that island" a week ahead). He got the clothes, though everyone laughed at him. A week later he put on the new garments, and said, "To-day I die, when the sun is over that island." He went out, looking at the sun from time to time, placidly smoking. When the sun got to the right place he came in, lay down by the fire and in a few moments was dead.

Could anyone wish for a better manner of passing out?

A case of Indian clairvoyance runs thus: The winter packet boat with supplies did not arrive when expected. After waiting two weeks the officer was advised to consult the conjuring woman. He went and paid her some tobacco. She drummed and conjured all night. In the morning she came and told him: "The packet is at the foot of a rapid now, where there is open water; the snow is deep and the travelling heavy, but it will be here to-morrow when the sun is at that point." Sure enough it all fell out as she had told.

Years later she was given a pension as long as she lived by Sir George Simpson. She was about seventy-five at the time of the incident, and had many times given evidence of clairvoyant power. The priest said he knew about it, and that she was helped by the devil. Quite a familiar explanation to-day, showing how slow is the advance of truth. And in England to-day she would be liable to imprisonment. A. K. VENNING.

The Britten Memorial 100,000 Shillings Effort.

On behalf of the Trustees, I have pleasure in appending list of contributions received during the past two months. Although not extensive, it bears evidence of continued interest in many quarters. A glance through the list should prompt many to send along a small donation to help forward this worthy scheme. Remember, the proposed Memorial is to be a national tribute to our arisen pioneer workers. The movement stands in great need of permanent headquarters, and a library and museum are essential to the well-being of our ever-progressing cause. A revival of enthusiasm and support would give encouragement to the Trustees to carry out the provisions of the Trust at an early date. What can you do towards this?

	s.	d.
Amount previously acknowledged.....	11,972	9
Richard Horsley, Esq., Blackpool, S.S.	200	0
Mrs. and Miss Ashton, Miles Platting, Manchester, Gwenie's Effort: Raffle and Sale of Novel- ties, 32s.; By Sale of Novelties at Downing Street, on Good Friday, 15s.....	47	0
Mrs. Butterworth, Blackpool	20	0
E. R. O., Bristol First Spiritualist Society, Surrey Street.....	5	0
Edwick Picture Theatre: Collecting Boxes, at Meeting held March 3rd	3	2
Mrs. Manners, Hanley, per E. W. Oaten.....	2	0
	12,249	11
Equals £612 9s. 11d.		
General contributions and other efforts pre- viously acknowledged	£2,775	4 9
Total, inclusive of the late Mr. Hervey Carter's gift	£3,387	14 8

The contribution of 200 shillings from Mr. Richard Horsley, of Blackpool, was a most acceptable gift, and the Trustees are grateful for his generosity. May others follow the example, and so hasten the realisation of our project.

Mrs. and Miss Ashton's Easter effort was again very successful and remunerative, and the Trustees offer their warmest thanks to them for their valued support on so many occasions, also to the friends who have supported them in their efforts.

The further gifts from Mrs. Butterworth, E. R. O. (Bristol First Spiritualist Society), and Mrs. Manners (Hanley) were also very acceptable, and the Trustees tender their grateful thanks to these friends.

In the passing of Mr. Hervey Carter, of Uppermill, the Trustees have lost a most generous supporter, and his benevolence towards this project during the past few years has been the means of stimulating much interest. We are sorry that our dear friend did not remain to see the establishment of this long-looked-for building, and we hope the venture will continue to receive full support, in order that the Trustees may redeem, at no far distant date, their promise that the name of Mr. Hervey Carter be perpetuated in some form when the Britten Memorial becomes established.

Meanwhile, the Hon. Secretary is at all times pleased to receive your contributions, which will, as heretofore, be gladly acknowledged. All donations should be sent to the Hon. Secretary, Mr. John Jackson, 30, Buxton Road, New Mills, near Stockport.

BUILD thee a mansion, O my soul,
Impregnable and fair.

Cement it with affection's dew,
Gem it with jewels rare—

Thy house eternal in the heavens,

Of Purity and Prayer. E. P. PRENTICE.

SPARKS from the grindstone of fate set the soul alight.
The crunchings, poundings, strugglings, but serve God's
will, for once the soul's aflame 'twill shine for ever.—S. B.

A Month's Tour in Lancashire.

It has been my privilege, after twenty years or more, to visit some of our churches in Lancashire, and surely they gave me a "gradely" welcome, and they opened their hearts to me as well as their hospitable homes. First of all, I visited Southport, and we had a week's mission together. We had quite a spiritual revival. The President of the Hawkshead Church gave me the kindest welcome, and so did Mrs. Leadbetter, their energetic secretary, and other enthusiastic friends whom it was my privilege and pleasure to have met before at our Summer School. There is something wonderful, by the way, in our Summer Schools. Once you meet anybody there, you may be sure that you have made a friend for ever afterwards. The enthusiasm grew in Southport as the mission drew to a close, and we all felt glad that we had participated in it, and sorry when it was over.

My next visit was to the famous Daulby Hall, Liverpool. They have a model Lyceum there, conducted by some of the old workers in the movement. The evening service was a very appreciative one, and I shall never forget the warm-hearted hospitality of Mr. and Mrs. Keeling during my stay with them. It was really an education of both heart and mind—the drawing out of the best there is in one.

Warrington was my next visit. Here the Lancashire heart embraced me at once. Altogether we had four meetings, Saturday, Sunday, Monday and Tuesday, with splendid attendances at all the gatherings. My healing meeting on Tuesday night was specially appreciated. There is one thing in particular I should like to say about the Warrington Church. They have a full and excellently conducted choir, which added greatly to the beauty and spiritual tone of all our meetings. They have managed to draw the growing young people of the Lyceum to attend the worship of the church. This helped me greatly to do my best for them.

On the following Sunday I had the great pleasure of renewing my acquaintance, after twenty years, with the friends at the Manchester Central, and also of having on the rostrum my dear old friend, Ernest Oaten. He and I had worked together at the Temple in Southsea. Here also were some dear friends of the Summer School.

On Good Friday Oaten and I were the speakers at both meetings. He specially appealed for united action on the part of all Spiritualists, for equal freedom with all other religious bodies, at the coming general election.

My visits terminated very happily with the friends at Collyhurst, Manchester, on Easter Sunday. Spiritualism lays its foundation on the solid facts of our own day, and not merely on those of the past. We are the only people who at every meeting try to convince the intellect as well as the heart that man does not terminate his life with the dissolution of the body. Religion based on demonstrable facts must in the long run destroy materialism. Yet I would like to emphasise here that this is only the spade work of our movement, the superstructure of a truly spiritual religion must be built upon this enduring foundation, and it is for this also that the angels, from Christ downwards, have been calling us to this greatest of all achievements—the establishment in all its fullness of the kingdom of heaven upon earth.

—GEORGE COLE.

YOU pray in part only when you pray to God, but wholeheartedly do you pray when God inspires and you obey.—S. B.

MORE RICHES THAN GOLD.—Gold is valuable because of its scarcity, yet there are rarer metals than gold, but they cannot be used commercially, being so scarce. Gold is only valuable as a means of exchange, so it is with other riches such as love, charity, mercy, and all the other virtues. These riches become valuable by exchange one to another. Remember, therefore, to do your best to acquire these spiritual riches, as others do to acquire gold and other earthly valuables. Then you will have a home in heaven beautifully decorated with lovely things.—TRUTH BRAYER.

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FRIDAY, APRIL 26, 1929.

Can the Soul Become Diseased?

A CHALLENGE to the medical profession to reconsider its outlook on disease is contained in a book entitled "Health, Disease, and Integration."* It is written by the Medical Officer for Birmingham, Dr. H. P. Newsholme, a young man who has risen to an important position.

Dr. Newsholme suggests that a large amount of disease is due to what he calls the mental element in man. He has often found that physical disease is the result of shock to the mind, or to a long period of unhealthy mental life. It has, of course, long been determined that poisons may be formed within the body under the influence of temper or fright, but Dr. Newsholme suggests that many kinds of illness are a result of the body becoming poisoned as the result of mental stress arising from discord between the person and his environment. He goes so far as to suggest that while medical science has been investigating disease itself, it has paid far too little attention to "the soil in which disease grows," and claims that infection may take peculiar forms in different people as a result of the nature of the patient himself, rather than that of the infecting germ. Dr. Newsholme believes that science has not yet reached a stage at which it can justify dogmatism in regard to spiritual questions, and suggests that as long as science turns its attention to the material, as distinct from the spiritual side of life, it is likely to miss its point.

"Medicine," he concludes, "is usually regarded as being concerned primarily with the health of the body and mind. But if the health of both depends ultimately on the health of the spirit, then medicine, to be effective in its proper domain, must be intimately interwoven with the art and science of religion."

It is really good to see that at last medical men are waking up to the fact that man is something more than a body, and that disease may extend beyond the ramifications of the body. The hypnotic school, of course, have long been convinced of the powerful effect which mentality may have upon the body with which it is associated, and there are not wanting evidences that sheer fright and suggestion has sometimes been the cause of disease. The present smallpox scare, for instance, is more likely to produce ill effects upon those people in whom it can excite fear, than in those who possess a quiet confidence, and it is even possible that the boasted virtues of vaccination (if there are any) depend quite as much upon the confidence which it gives the patient, than upon the filth injected into his veins.

We believe Dr. Newsholme is trembling on the brink of a big discovery—that is, a discovery for the medical practitioner. The Spiritualist who is a student has long been convinced that there is a factor behind disease which

has been overlooked too long. He is familiar with the fact that every human being has at least two bodies, co-existent and co-extensive with each other. Even two thousand years ago the Apostle Paul was able to tell us that fact, and the truth was old when he grasped it. It should have been the province of religion to keep such truth alive, but it has been nothing more materialistic than the religion of Europe. For two thousand years the spiritual element in man has been unobserved and unappreciated. In a recently published volume, "The Projection of the Astral Body," Muldoon and Carrington, we have a series of carefully tabulated evidences, not only of the existence of the astral body, but of the ability of at least one person to use it in a very exact manner. Few people, of course, are aware of the duality of bodies which they possess: with most people there is little or no conscious reaction between the one and the other. It is nevertheless true that no man can be independent of the psychic body, and it is more than probable that the vast field which we know as the subconscious is largely the field of activity which is normal and natural to that other body. Long experience and experiment have convinced us that it is quite possible for disease to arise in the psychic body, and to become communicated to the physical body by close association, just as it is possible for disease to arise in a physical body, and by the breakdown of the will become communicated to the psychic body.

It is because of this fact that the medical faculty is often hopeless and helpless in the attempt to determine the roots of any particular disease. If the cause of disease is disorganisation of the psychic self, then its investigation lies beyond the range of orthodox medical science. How far it may be reached by mental science, by psychology, by hypnotism, is a problematical matter, but it certainly lies beyond the range of the ordinary physician. Every Spiritualist, at any rate, should know that it is quite as possible to become psychically and spiritually diseased as it is to become physically diseased, and since no man can escape from association with himself, the disorders of the psychic self become communicated in time to the physical body. Every doctor would be prepared to admit the tremendous curative effect of "the will to be well," and this is probably another name for a condition which makes the psychic self the dominant factor in the partnership of matter and spirit, and enables it to overcome obstacles and reinforce the vitality of the patient. Every natural healer is brought face to face continuously with cases where physical disease is a mere reaction to disorders which lie deep within the psychic nature of his patient, and it is in just such cases that suggestion and psychic force are capable of removing the obstructing causes, and allowing the potential spiritual faculties to assert dominance over the physical body.

Medical science attaches chief importance to the physical side of man, and yet it is the psychical side of man which is really the important one. The physical will pass away, but the age will bring disintegration: but the psychical and spiritual self will not pass away. They belong not to time, but to eternity. We do but sojourn awhile in the company of the physical body, but we dwell eternally in and through the soul and its surroundings. We are glad to see that medical science itself is awakening to the fact that there is a large field of research at present untouched, but if that field is to be thoroughly explored it must be done, not merely with the aid of the five physical senses, the scalpel and the lancet, but by the aid of the psychical faculties themselves. Only the individual who is psychically alive to a spiritual world can thoroughly and properly explore that world, for the activities of every man are restricted very largely to the plane upon which he consciously dwells.



JUST TRYING.—If only the people will keep trying to obtain peace it will surely come. Try your best to get all to wish for peace, and try again and again, till no one will wage war. Remember it is only by effort that anything good is obtained, and you must try to obtain peace everywhere. It is possible. There are many trying, and surely it will come. If the people keep trying, God will bless their efforts with success.—TRUTH BEARER.

CURRENT TOPICS.

A SPIRITUALIST HONoured. WE offer our congratulations to Mrs. Jessy Greenwood, J.P., upon her unanimous election as Chairman of the Helden Bridge District Council. Mrs. Greenwood is the first woman to occupy the post of civic head in the district, and we have no doubt of her ability to uphold the prestige of the Council, and occupy the chair with dignity. Mrs. Greenwood has been an enthusiastic Spiritualist for over thirty years; has been President of the Spiritualists' National Union and the the British Spiritualists' Pyceum Union; and is at present a Trustee for both bodies. She is well known throughout the kingdom as a trance speaker and a helpful clairvoyant, and thus, of course, under the law is also a "rogue and a vagabond."

A SPIRITUALIST CIVIC SERVICE. MRS. GREENWOOD'S Spiritualistic convictions will be made evident on Civic Sunday, May 12th, when she is inviting the Council to attend the usual Civic Service with her. The premises of the local Spiritualist Society, being too small for the service, the proprietors of the Picture Palace have kindly placed it at her disposal. The service will take place at 10-30 a.m., the speaker being Mr. E. W. Oaten.

THE MEDIUMSHIP OF RUDI SCHNEIDER. MR. RUDI SCHNEIDER, the Austrian medium, has given a number of sittings at the National Laboratory of Psychical Research, under the supervision of Mr. Harry Price, and it is claimed that quite a number of interesting and conclusive phenomena have been obtained. A very elaborate system of electric control was set up, in which all the sitters wore metal bands on wrists and ankles, and all the sitters thus formed links in an electric circuit. A red electric light burned in the indicator on the wall, and if the circuit was broken the light went out. We understand that Lord Charles Hope and Lord Rayleigh were present at one circle, but the seance was very dead, and the results were nil. After Lord Hope and Lord Rayleigh had left the circle, however, it is claimed that some definite phenomena took place which could not have been produced by the medium. In fact Mr. Price was bold enough to say that he would give a thousand pounds to anyone who could produce similar effects under exactly the same conditions. The phenomena took the form of levitation.

A DISSATISFIED CRITIC. "THE DAILY NEWS," however, publishes an article by Mr. E. Clephan Palmer, who was present at another seance. Mr. Palmer says: "Several incidents at the seance at which I was present, through the courtesy of Mr. Price, made it difficult for me to believe in the genuineness of the phenomena. The red light gradually became dimmer and dimmer at the request of the medium, and no phenomena occurred until the room was in total darkness." In a word, Mr. Palmer has little faith in the possibility of an electric control as a proof of the genuineness of the phenomena, and we can quite conceive the possibility of a few inches of copper wire enabling an electric circuit to be maintained while the sitter withdraws. Mr. Harry Price for many years has been a critic of all the investigations conducted by the investigators of the past, and has spent time and money very generously in order to perfect apparatus which he considers fraud proof. We should be very much surprised, however, if he is treated by the critic with any greater kindness than he has treated past investigators. We believe, as the result of long experience, that simplicity in the arrangement of testing apparatus is far better than complexity, and we very much doubt if Mr. Price or anyone else can devise more exhaustive experiments than some of those which were conducted fifty or sixty years ago. It must not be forgotten that mechanical apparatus is as likely to have its lapses as is human observation.

DEEPER DEVELOPMENT IS NECESSARY.

OF one thing we are very sure. Phenomena will never be produced in the dark which will convince the sceptic, and no precautions, however elaborate or costly, will disarm the suspicions of the doubter who is asked to sit in the dark with a company of strangers. As soon as suspicion is moved from the medium, it is bound to become fixed upon the promoters of the seance. The way out of the difficulty is for suitable mediums to continue to sit until their phenomena are capable of being produced in sufficient light and freedom of conditions to enable the ordinary intelligent man to use the senses with which he has been blessed. These phenomena have been produced in the light, and they can be produced in the light. We have reason to believe that in private homes they are being produced in the light; and despite the knowledge that our opinions may be widely criticised, we do not hesitate to affirm that darkness is quite as likely to be a cover for duplicity as it is to be a help to phenomena. Several of the mediums of the old days produced materialisations in a sufficient light to enable the careful observer to see what took place. The direct voice was produced in the presence of Mrs. Everitt and others without the cover of darkness. What man (and spirit) has done, man (and spirit) can do, and while there may be valid grounds for the scientific researcher to conduct experiments under cover of darkness, there is, in our opinion, no reason whatever for opening such seances to the criticisms and doubts of the sceptical.

The Political Situation.

IN an interview with "The London Star" Lady Doyle points out that the recent discussion of Spiritualism in "The Daily News" proves that a vast body of important people are sympathetically interested in Spiritualism, even if not actual adherents to this particular body. "The persecution under which Spiritualists suffer is not British, and we are not going to stand the perpetuation of this injustice."

Lady Doyle instanced the Roman Catholics, and stated that "their convents and homes are not investigated or superintended. They have religious freedom, and we claim that we ought to have the same rights without police interference. We do not believe in fortune-telling, or any of the devices practised under the guise of Spiritualism. We are entirely opposed to them, and Spiritualists themselves have exposed more adventurers than the police. "We know beyond question," says Lady Doyle, "that the bulk of the prosecutions of mediums is inspired by one particular sect, and the women who spy are often the wives of policemen who belong to that sect."

"Sir Arthur has interviewed the heads of all the political parties, and Spiritualists are going to vote for that party whose chief declares that they will give us equal religious liberty. Whether we are going to take direct action against the return of Sir William Joynson-Hicks is uncertain, but the Spiritualist vote will be solid against him, that is certain."

Sir Arthur Conan Doyle, in company with our Editor has been busy recently interviewing the heads of all parties, and most of them have promised to give us some definite information as to their position within a short time. Watch THE TWO WORLDS, and you will be in a position to know who are your friends!

THERE is no nobler motive of action than the desire of doing good.

THE force of his own merit makes his way, a gift that Heaven gives for him.—SHAKESPEARE.

PRAYER, like a mountain, stands the bulwark of all time, to feed the hungry soul of man.

PRAY often, pray well, be in earnest when you pray. Thank your God, for the golden harvest that is yours was sown by angel hands. They brought the seeds from heaven.—S. B.

The London Psychic Educational Centre.

DISCUSSION GROUP.

THE session was opened by Mr. H. Boddington dealing with the necessity for idealism among Spiritualists, and emphasising the viewpoint that signposts of phenomenalism were useless unless we followed the path indicated. The following week Mr. Halliday outlined Monsignor Benson's "Utopia," from the Catholic standpoint. A week later Mr. B. Eyles dealt with the folly of vacuous ideals that led nowhere, and were apparently impossible of execution. The following week Mr. Searle took up the cudgels on behalf of idealism, and showed that no form of idealism was useless, and that the dreamer of to-day paved the way for the concrete expression of the morrow. Summarising the various statements from the Spiritualist standpoint, Mr. Boddington showed that the majority of reforms are the direct result of idealism, and in so far as they tended to promote the general good, the idealist was the most practical religionist, even though he adopted no set creed. Ideals affected the character of the individual, and thus its psychic value was apparent. They might never be realised on earth, but in spirit life, where the ideal became the real, this factor necessarily assumed more obvious and characteristic proportions. Unjust motives would not be attributed to the thinker, because thought was the language of the spirit world. Relative values would thus be more correctly appreciated, and one's ideals would find permanent expression, and form part of the social life of the spirit. These considerations led to further discussions as to the nature of the spirit world, its location and possibilities, with a study of reincarnation as a possible factor in evolution. The subject was continued by inquiring into the causes of hauntings and earth-bound spirits.

Primarily intended to assist students taking up our three year course of postal tuition, we welcome visitors, whom we hope to induce to follow similar consecutive training.

A SPIRITUALIST ENQUIRY COMMISSION: "LIGHT MORE LIGHT."

THE Police Commission having failed to consider a requisition on the matter of Spiritualism, I submit it is the bounden duty of Spiritualists to take the matter up, not only in regard to persecution as criminals, but also in regard to questionable mediums, malicious denunciation, and pernicious libels on the movement.

Spiritualists are the only followers of Jesus. There are hundreds of sections termed Christian, but are there any Christians in the various folds? We are oppressed and opposed by these professing "Christians," and I contend we are legally entitled to the same measure of religious liberty and freedom as they are.

In November, 1928, I submitted the following questions to the Chairman of the Police Commission, asking that replies should be sent to THE TWO WORLDS for publication:

RE CANTLON CASE.

1. Was Mrs. Cantlon a police decoy?
2. Why the summons was bad, and did not comply with the Statute—it had no statutory authority.
3. Why the police did not produce any credible witnesses, as required by Clause 4 of the Vagrant Act, 1824.
4. Why the police organised the prosecution.
5. Were the police subsidised to bring the action, and by whom?

No replies to these questions have been tendered by Mr. Bodkin, the Public Prosecutor, or the Police Commission.

In connection with this case rumours have been rife. It has been stated that the prosecution followed a complaint to the police by a leading London Spiritualist. If this be so, I do not think we can blame him, having regard to the plea of guilty. It is the duty of every Spiritualist to protect the movement, but there may have been some other motive. Jealousy has been asserted. In the light of the Goddard case, perhaps mediums refused to subscribe to

the "Charity Organisation," hence the trouble.

The case has cost the Spiritualists over £2,000, and we feel that the subscribers are entitled to some satisfaction in having so nobly come forward, and also our thanks.

I have suggested our own Commission, as I infer that if it had been in being before the Cantlon case it might have protected the movement from the scandal. There are mediums who might be excluded. Societies which might be elevated and improved, etc.—H. ADAMS.

WHAT DOST THOU BELIEVE?

I BELIEVE there is absolute justice. Therefore, I try to be just.

I believe there is Universal Love. Therefore, I try to be kind.

I believe everything in the universe is good. Therefore, I am trying to understand, that I also may be good.

I believe in a continuity of conscious existence. Therefore, I am trying to prepare myself for the next state of existence.

I believe that those who are unhappy and in darkness are so through lack of spiritual knowledge. Therefore, I desire to learn all that I am capable of learning of the knowledge that makes men free, that I may be able to help those in doubt and darkness, and thus further God's truth on earth and in the spirit world.

I believe there is a health and strength-giving force pulsating around us that would make us stronger physically and spiritually if we could only understand how to absorb.

I believe that God is that definite yet indefinable something that pervades the whole universe, of which man is conscious, yet cannot comprehend.

May God and the angel world help me to live up to what I believe.—S. J. PEFLOW.

Transitions.

MR. J. CUNLIFFE (ST. HELENS).

We regret to announce the loss of an old pioneer of Spiritualism in the person of Mr. J. Cunliffe, who was one of the band who started a Spiritualist Church in St. Helens. We are sustained by the knowledge of his personal gain by his transition to that higher life unencumbered by the flesh. The memorial service was held in the Charles Street Church, and was conducted by Mrs. Glover, of St. Helens. Mr. Hugh Davies, of Earlestown, spoke of our brother's excellent qualities and great work with the Lyceum, of which he was the founder. It is a great loss to the church, and our sympathies go out to his widow and daughter in their bereavement, yet we thank God they too have the full knowledge that communion with the departed can be established, and consolation for physical loss will be made up by spiritual gain.—S. HOPKINSON.

MRS. COWLING (NEWCASTLE-ON-TYNE).

It is with deep regret that we have to record the passing to the Higher Life on Sunday, April 14th, of Mrs. Cowling, who was well known for the time and work she devoted to the Lyceums and Spiritualist Societies in the North of England. The interment took place on Tuesday, April 16th, at St. Andrew's Cemetery, Newcastle-on-Tyne, and the service at the graveside was conducted in a capable manner by Mr. Taylor, who by the wishes of our late sister carried out the service. "As she has sown, so shall she reap."

IMPORTANT.

All Advertisements must be in our hands by FIRST POST on SATURDAY. For proofs ONE WEEK EARLIER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 28TH, at 6-30 and 8-15,
MR. ROACH.
MONDAY, at 2-30, An "AT HOME."
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 & 8, MRS. WOLFENDALE
FRIDAY, at 8, WHIST DRIVE, 1/- each.
SUNDAY, MAY 5TH, MRS. LANGFORD.

Manchester Society of Spiritualists,
88, MASKELL STREET.

SUNDAY, APRIL 28TH, at 10-30, LYCEUM
At 3 and 6-30, SERVICE.
MONDAY, at 8, SERVICE.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, SERVICE.
SATURDAY, MAY 4TH, at 7, SOCIAL
DANCE. 1/3 inclusive. Nemo Five
Dance Band in attendance.

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

SUNDAY, APRIL 28TH, at 6-30,
MR. R. P. BOSTOCK; Dipl., S.N.U.
SUNDAY, MAY 5TH, MR. A. WHYMAN.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, APRIL 28TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30 and 8-15, MRS. BENSON.
MONDAY, at 3 and 8, MRS. RUTER.
WEDNESDAY, at 3 & 8, MISS GOODWIN.
SUNDAY, MAY 5TH, MRS. FELLOWS.

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

SUNDAY, APRIL 28TH, at 2-30, LYCEUM.
At 6-45 and 8-15, MR. GRAYSON.
MONDAY, at 8-15, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8-15, MRS. WORTHINGTON
THURSDAY, at 8-15, MR. WHITTAKER.
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, MAY 5TH, at 2-30 and 6-30,
LYCEUM SESSIONS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 28TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. J. BELL, D.N.U.
MONDAY, at 8, SPECIAL MEETING in
aid of Building Fund.
Speaker: MR. ROBERT DAVIES.
WEDNESDAY, at 8, OPEN CIRCLE,
MR. ROY MORGAN.
SATURDAY, at 7-30, SOCIAL, 6d.,
including Refreshments.

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

SUNDAY, APRIL 28TH, at 10-30, 2-30,
and 6-30, OPEN SESSIONS.
At 8-15, OPEN CIRCLE.
MONDAY, at 3, MRS. SAVAGE.
At 8, OPEN CIRCLE
TUESDAY, at 8, MR. DRONSFIELD.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. BUXTON.
SATURDAY, at 8, WHIST DRIVE in aid
of Church Funds. Tickets, 9d.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, APRIL 28TH, at 2-30, LYCEUM.
At 6-30 and 8, MRS. KELLY.
MONDAY, at 3 and 8, MISS BROMLEY.
THURSDAY, at 8, MRS. CLEGG.
SATURDAY, at 8, MRS. ROTHWELL'S
Developing Class will conduct the
Open Circle.

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST

SUNDAY, APRIL 28TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. R. DAVIES,
Dipl., S.N.U.
THURSDAY, at 8-15, MR. R. DAVIES.
SUNDAY, MAY 5TH, MRS. SKEER.

Pendleton Spiritualist Church.
New Address:

94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, APRIL 28TH, at 6-30,
MRS. WHALLEY.
MONDAY, at 3, OPEN CIRCLE.
At 8, FLOWER SERVICE,
MRS. WOOLFENDEN.
WEDNESDAY, at 3, MRS. PITT.
THURSDAY, at 8, MISS WALLWORK.
FRIDAY, at 8, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, APRIL 28TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. TONGE.

MONDAY, at 3 & 8, MRS. WORTHINGTON
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 and 8, MISS SMITH.
SUNDAY, MAY 5TH, LYCEUM SESSIONS.
Every SATURDAY, at 7-30, SOCIAL,
1/-, Refreshments included.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, APRIL 28TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MRS. GRANGE.
MONDAY, at 3 and 8, MRS. TONGE.
TUESDAY, at 7-30, MRS. WILMOTT,
Psychometry.
WEDNESDAY, at 3 & 8, MRS. CROMPTON.
SATURDAY, at 8, OPEN CIRCLE.

Blackpool National Spiritualist Church
and Lyceum,
ALBERT ROAD.

SERVICES: SUNDAYS, at 10-30 (Open
Circle), at 2 (Lyceum), at 3 (Liberty
Group), and at 6-30.
APRIL 28TH.—MRS. LINNEY.
MAY 5TH.—LYCEUM. MR. KNOTT,
Secretary, B.S.L.U.
MAY 12TH.—MR. MAXWELL.
MAY 19TH.—MR. HIBBINS, B.Sc., Eng.

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

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

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

SUNDAY, APRIL 28TH, at 11-15 and 7,
MR. KARL REYNOLDS.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, APRIL 28TH, at 11-15 and 7,
MRS. E. EDEY,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

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

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3;
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

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

SATURDAY, APRIL 27TH, at 8, and
SUNDAY, APRIL 28TH, at 11 and 6-30,
MRS. KING,
Address and Clairvoyance.
SUNDAY, MAY 5TH, MISS WHITE.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, APRIL 28TH, at 3-30, PUBLIC
CIRCLE.
At 6-45, SERVICE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, APRIL 27TH, at 7, and
SUNDAY, APRIL 28TH, at 3 and 6-30,
MRS. CLEMENTS, S.N.U.

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

SUNDAY, APRIL 28TH, at 7,
MR. PUNTER,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. NUTLANDS.
Address and Clairvoyance.

Isle of White.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
THURSDAYS at 7.
A Hearty Welcome to All.
Hon. Sec., MRS. D. PERKIS, 78, Well
Street, Ryde.

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

SUNDAY, APRIL 28TH, at 11 and 6-30,
MRS. NEVILLE.
THURSDAY, at 8, MISS L. GEORGE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, APRIL 28TH, at 6-30,
MRS. MARY CROWDER,
Address and Clairvoyance.
SUNDAY, MAY 5TH, MR. E. MEADS,
Address.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 28TH, at 11 and 6-30,
MRS. ETHEL THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. ETHEL THOMPSON.

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

SUNDAY, APRIL 28TH, at 6-30,
MISS THORNDICK.
Circle follows Service.
MONDAY, at 8, MRS. TUFNELL.
WEDNESDAY, at 8, AIDERMAN DAVIS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 28TH, at 7,
MISS FRANCIS DAUNTON,
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, MAY 5TH, MR. B. BEARE.

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

SUNDAY, APRIL 28TH, at 11, CIRCLE.
At 6-30, MRS. MAUDE RADLEY,
Address.
MRS. ALICE RADLEY, Psychometry.

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, APRIL 28TH, at 6-30,
MRS. E. BALMER,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

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

SUNDAY, APRIL 28TH, at 11,
MRS. FLORENCE LANE.
At 7, REV. J. J. WELCH.
WEDNESDAY, at 8, MRS. REDFERN,
at Shaftesbury Hall, adjoining Bowes
Park Station.

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

SUNDAY, APRIL 28TH, at 11-15, Service.
At 3, LYCEUM.
At 7, MRS. H. PRIOR,
Address and Clairvoyance.
MONDAY, at 7, LADIES' PUBLIC CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, MAY 5TH, MISS THORNDICK.

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

SUNDAY, APRIL 28TH, at 11,
MRS. HAMMERTON,
Address and Clairvoyance.
At 6-45, MRS. HOLLOWAY,
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At 6-30, MISS GANTZ.

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FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, MAY 5TH, ALD. D. J. DAVIS.

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CRICKLEWOOD, N.W.2.

SUNDAY, APRIL 28TH, at 6-30,
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WEDNESDAY, at 3, CIRCLE; at 8,
MISS EVA CLARKE, Clairvoyance.
FRIDAY, at 8, SOCIAL EVENING.

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At 8, MRS. YORKE.

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WEDNESDAY, at 7-45, MRS. CLEMPSON,
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SUNDAY, MAY 5TH, MRS. ESTA CASSEL.

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At 3, LYCEUM.
At 7, MR. ERIC SISSONS.
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At 7-30, Mrs. STEPHENS,
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SUNDAY, APRIL 28TH, at 6-45,
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WEDNESDAY, at 7-45, Mr. WICKS,
Address.

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THURSDAYS, at 6, Mrs. MIDDLETON.
WEDNESDAY, at 3-15, Mrs. BETTS. THURSDAY, 3-6, Mrs. GABRIEL. FRIDAYS, at 7, Study Group, Mr. ANTEN.
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Batley Carr, Carr St.	Mrs. Ramsden	Mr. Clarke	Mr. Jowett	Mrs. Williamson
Birstal, Railway Terrace ...	Mrs. Walton	Mr. H. Barnes, Lye	B.D.C.	Mr. Robinson
Bradford, Bankfoot, 813, Manchester Rd.	Mrs. Gooder	Anniversary Mr. Midgley		Mrs. Playforth
Bradford, Milton, Belle Vue Chambers, Manningham Ln.				
Bradford, 165, Otley Rd. ...	Mr. Brewer	Mrs. Hurley	Miss Dewhirst	Mr. Cockell
Bradford, Ripley St.	Mrs. Holt	Mr. E. Stinton	Locals	Mrs. Mackay
Cleckheaton, Old Robin Rms.	Mrs. Fox	Miss Waddington	Mrs. Ramsden	
Dewsbury, Wellington Road	Mr. & Mrs. Haywood	Mrs. Allured	Mr. Gush*	Mrs. Gooder
Heckmondwike, Tower St. ...				
Idle, Highfield Road.	Mrs. Collins	Mr. G. F. Knott*	Mrs. Watmuff	Mrs. Harrison
Morley, Queen St.	Mrs. Stott	Mrs. Newton	Mrs. Gooder	Mrs. Wilkinson
Ossett and Horbury	Mrs. Sheard	Mrs. Stott	Mr. Moore	Mrs. McDermott
Saltaire, Victoria Rd.	Mr. Firth	Mr. Robinson	Mrs. Walton	Mr. Jacques
Skipton	Mr. Bentley	Mr. Rex Sowden	Mr. Kirk	Mrs. Durkin
Yeadon, Harper Terrace	Miss Hanson	Mrs. Wood	Mrs. Spencer	Mrs. Playforth

HALIFAX DISTRICT COMMITTEE—Hon. Sec. : T. ELLIS, 74, Firth Street, Huddersfield.

Brighouse, Commercial St. ...	Mr. A. Wilkinson	Mrs. Winsor	Mrs. Brooke	Miss E. Holt
aBrighouse, Martin St.				
Elland, Westgate	Mr. Wilson	Mrs. Gooder	Mr. Harding	H.D.C.*
Halifax, St. Paul's, Alma St.	Mrs. Ida L. Glenn	Mr. Harding	Mr. A. Wilkinson	Mrs. R. Bennion
aHalifax, Queen's Rd.	Mr. McCorquodale	Rev. Wm. Heald	Local Effort	Mr. Bostock*
aHebden Bridge, Hope St.	Miss Elliott	Mrs. Gibson	Mrs. Hamer	Mrs. Linney
Huddersfield, Kirkburton ...	Mrs. Hemphall			
aHuddersfield, Quarmby	Mrs. Linney	Mrs. Sheard	Mr. Firth	Mrs. Thackery
Huddersfield, Ramsden St. ...	Mr. W. G. Gush*	Mrs. L. Jones	Miss Radcliffe	Mrs. Abbotts
Huddersfield, St. Peter's St.	Lyceum Session	Mrs. Renshaw	Mrs. Gardner	Mrs. Whitley*
aKeighley, Heber St.	Mrs. Hawthorn	Mrs. Butterworth	Miss Sunderland	Mrs. Watkinson
Marsden, Beaconsfield Place	Mr. Woodcock	Mr. Bacon	Mr. F. Waddington	Mrs. Whalley
aSlaithwaite, Hollins Glen ...	Mrs. Lomas	Mr. Smithson	Mrs. Glenn	
aSowerby Bridge, Hollins Lne.		Mr. Bostock*	Mrs. Whitley*	Mrs. Lomas
West Vale, Tram Terminus	Mrs. Renshaw	Mrs. Whitley*	Mrs. Horton	

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. SMITH, 1, Thorpe Terrace, Lingwell Gate Lane, Outwood.

Castleford, Lr. Oxford St.	Mr. Gawthrop	Mrs. Haigh	Mr. Markham†	Mr. W. Smith
Featherstone, Mateking St. ...				
Horsforth, Scouts' Hut				
Hemsworth, Grove Lane ...	Mrs. Berry	Mrs. Dixon	Mr. Jacques	Mr. Partridge
Leeds, Brunswick Place	Mr. Harding	Mr. Jacques	Locals	Mrs. Bolton*
aLeeds, Easy Rd.				
aLeeds, Theaker Ln., Armley		Mr. Moore	Lyceum	Mrs. Spencer
Leeds, Gathorne St.	Mrs. Woodcock	Mr. Hall	Mrs. Laird	Mrs. Darlow†
Morley, Cross Church St.	Mrs. Spencer	Mr. Todkill	Locals	Miss Waddington
Normanton, Watson St.				
Normanton, Queen St.				
Pontefract, Star Yd. Beast Fair				
aShipley, Teal Court				
South Elmsall	Mrs. Parkin	Mrs. Parker	Mrs. Gomersall	Mrs. Hill
aSouth Kirby	Mrs. Roebuck	Mrs. Key	Mrs. Stephens	Mrs. Dixon
Wakefield, over Boot Stores, Kirkgate				
York, Spen Lane	Mrs. Entwistle	Mrs. Lomas	Lyceum	Mrs. Glenn

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec. : WALTER RAWLINSON, 4, William Street, Wath-on-Deane.

aBarnsley, North Pavement ..	Locals	Mr. Wilson	Mrs. Dixon	Mrs. Hemphall
Barnsley, Grace St.				
Bentley	Mrs. Dixon	Mr. Worrall	Mr. Clapham	Mrs. Taylor
Dinnington				
aDoncaster, King's Arcade ...	Mrs. Haigh	Mrs. Crowther	Mrs. Radage	Mrs. Allured
Doncaster, Catherine Street	Mrs. Hancock	Mr. Carnley	Mrs. Rutter	Mr. Stewart
Edlington, Bungalows	Mrs. Hepinstall	Mrs. Parkin	Mrs. Maltby	Mrs. Gomersall
Goldthorpe Central, Co-op. Hall				
Goldthorpe, 1, Main St.	Mrs. Maude	Open	Open	Mrs. Cottam
Maltby	Mrs. Hawley	Miss Dixon	Mr. Worrall	Mrs. Dixon
Mexboro, L'as Arcade, West St.	Mr. Markham	Mr. Hossel	Mr. Orr	Mr. Rawlinson
Parkgate, Ashwood Rd.	Mr. Palmer	Mr. Carter	Miss Jones	Mrs. Winsor
Rossington				
aRotherham, Percy St.	Locals	Mrs. Oates	Mr. & Mrs. Haywood	Mrs. Briggs
Scunthorpe, Holme St.				
Sheffield, Attercliffe, Brad- ford St.	Lyceum	Anniversary		
Sheffield, Centre, Paradise Sq.	Anniversary	Repeated	Mr. Inman	Mrs. Hurley
Sheffield, Darnall	Mrs. Shaw	Mrs. Thackray	Mrs. Hemphall	Mr. Prince
aSheffield, Heeley, Bramhall Ln.	Miss Whitfield	Mr. Staton	Mr. Webb	Mr. Hossel
aSheffield, Heeley, Gifford Rd.	Mr. Porter	Mr. Gale	Open	Mrs. Thwaites
Stainforth	Mr. Macdonald	Mrs. Maude	Mr. West	Mr. Harding
aWest Melton, Vicar Rd.	Mrs. Steele	Mr. Inman	Mr. Evans	Mrs. Rodgers
aWombwell, Melville St.	S.D.C.	Mr. Ockelford	Mrs. Playforth	Mr. Mason
Worksop				

*D.N.U.

For times of Services and Lyceums, see Platform Guide.

a "The Two Worlds" on sale.