

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

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PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, MAY 17, 1929

PRICE TWOPENCE

## Is God Personal?

By W. H. EVANS.

I put the question in the above form, as to ask, "Is God a person?" implies other gods. As Spiritualists are monotheists, and mainly unitarian in their belief in God, it is best to try and avoid any ambiguity, though in such a question it is not always possible to write with the clarity one desires. This is partly because we attribute to God qualities which are super-human in terms of ordinary humanity.

A few weeks ago, in the course of an article, "Some Random Thoughts on Spiritualism," I referred to the personality of God, and this brief reference had brought me some letters from readers, which display a keen interest in this problem. One correspondent in Canada writes deplored the illogical attitude of many Spiritualist lecturers who declare God is impersonal, and reduce Him to a power or force, and yet pray as if this impersonal power is personal. The difficulty is one which every thinker comes up against, and some lecturers refuse to pray on this ground. Others consent as a concession to public opinion, a not very courageous attitude, but quite understandable. This reveals the confusion of thought existing in some minds. It arises from the fact that in this matter we have to go slowly and not be too dogmatic. The following thoughts are more in the nature of suggestions than a final conclusion.

Some idea of an external power, corresponding to the later developed religious idea of God, is practically coeval with the dawn of human intelligence, though, it would seem, belief in some kind of divine power was preceded by a belief in a future life. Both are natural manifestations of the soul, and if we look into the facts of human survival as proven by Spiritualism, we realise they relate to a reality. What that is, the whole of human activity is seeking to know. Scientific investigation, philosophic speculation, and religious aspiration are towards one end, however much they may differ in method. They all deal with the same problems in different ways, and there should be no antagonism between them. And when we examine them we find much of the antagonism arises from lack of understanding of the meaning given to the terms used by members of these different schools.

Man's conception of God has grown with his development. In the beginning, and even now, at its lowest level, it is a theory to satisfy the mind; to account for the phenomena of nature. When men were ignorant of natural causes it was quite legitimate, but now that we know more about these causes, some consider the belief is superfluous, and a hindrance to progress. But the idea of God as a human invention is true of all discovery. What is important is the fact that man conceived such an idea. In primitive times he had not the apparatus for experimenting which we have to-day, but his method was scientific, however crude it may have been. He was seeking causes, seeking to know the "how" and the "why" of things; and because he himself was conscious and alive, he credited some degree of consciousness and aliveness to other things which we have thought did not possess them. I say, have thought, because the newer discoveries are making us feel less cocksure about many things which in the last century we imagined were quite settled.

The important fact which emerges from considering this question is that man is an intelligent being, who asks questions and gains answers to them. That is what differentiates him from other forms of life. Very well, may we ask

whence that intelligence is derived? Where there is intelligence there is mind and consciousness. What are they? Are they something original, subsisting beyond matter, or are they a product of matter? Materialism regards them as a product of matter; that is, life, mind, intelligence are simply functions of the organism.

Now, to get an intelligent effect you must have an intelligent cause. Here, according to materialism, you have a product of matter, which in turn uses matter to do things which by itself matter could not do. The philosophy wobbles somewhat, but there it is. We are to suppose the effect is superior to the cause, in that the effect can do what the cause which produced it cannot. Matter has produced mind; mind in turn investigates matter, and asks, "What are you?" Matter cannot tell, but mind—which is supposed to be a product of matter—says, "I'll find out," and it constructs all kinds of material instruments for experiment, and formulates all kinds of theories, among which is the one we are dealing with. Commonsense would say, if mind is a product of matter, then matter is mind, which according to ordinary conceptions of matter is absurd. What has Spiritualism to say?

In the first place it declares the affirmation of religion—that man is a spiritual being—is true. It presents a series of phenomena to prove that man can exist independently of the body, and in so doing at once shows mind and consciousness are not mere functions of the brain. In a word, it reverses the whole matter, and declares that organism is the result of mind. The trouble is that some materialists are as bigoted and prejudiced as some good Christians, and refuse to investigate the claims of Spiritualism. Well, that is their concern; if they prefer darkness to light, how great is their darkness. The fact that man survives the death of the body proves man to be a spiritual being, and that mind subsists beneath matter and uses it for its purpose. Hence, primitive man was not so far out in his conceptions as is sometimes supposed, though his mode of expression was crude and often brutal. But he was on the road, and that is the important point.

The idea of God grew from Fetishism and Polytheism to Monotheism, though this latter has usually been geocentric in conception. That is, God has been regarded as manifest in a special sense more on the earth than elsewhere. Men's conceptions of the universe being limited, it was natural that their religious conceptions should be similar. Hence, we find the story of creation in the Bible in harmony with this conception. The conflict which ensued as a result of the discoveries of Copernicus and Galileo is now a matter of history, and our conceptions of the universe have widened to such an extent that the God conceived by the theologian has almost been lost in it. And the difficulty to-day is that the religious conception lags behind the larger conceptions of the universe with which the new knowledge is making us familiar.

When man thought the earth was the centre of the universe, and the sun and stars created for his special benefit, the conception of an anthropomorphic God was quite reasonable. But now, when the universe has—for us—expanded so that its vastness can only be measured in millions of light years, and the earth has shrunk in importance to a small planet revolving around the sun, the older conceptions no longer satisfy. This vastness has, for many minds, shattered the idea of personality. They say the Power, whatever it is, which is commensurate with this extent, and which is responsible for its control, cannot be personal. On the other hand it is just as difficult to think

of an impersonal power manifesting in any kind of personal form; and it is this kind of manifestation we see around us. Everything is personal from a grain of dust to the Pleiades. For form of any kind connotes personality.

I know we always associate personality with intelligence, and it may be argued there is no intelligence in a grain of dust. But it must be admitted that a grain of dust is as much a manifestation of what is regarded as an infinite impersonal power as anything else in the universe. Still, for all ordinary purposes there is no intelligence in a grain of dust, unless it be the brain of an ant. But what I am concerned about is this, why is there a universe at all? Why am I—in comparison with its vast extent just a grain of dust—asking questions about it? And as I am a personal being, what is the origin of my personality? For neither you nor I can be separated from the whole.

Now, the question is not altogether one of the vastness of the universe. When we contemplate it, it may be overwhelming in its magnitude, but the potent fact is that we are able to contemplate it. And is not that which is able to so contemplate this vastness the greater? Size, bulk, extent, mileage, light years, what are they beside consciousness? Naught. It is the fact of consciousness in the universe which counts, whether it be that of a monera or a man. This is vastly more important than extent.

Now, we know that consciousness is not a by-product of the evolutionary process, or of matter, because it goes on living when the organism is dead. But it is still associated with an organism which we call psychic or spiritual. This spiritual substance of which the psychic body is made corresponds to the scientific conception of an universal ether, the substance from which it is supposed worlds are made. As consciousness is associated with psychic organism, it warrants the assumption that it is associated with the universal ether. Whenever there is an evolution from ether to matter, we find the process goes on according to some definite mode. That is, the process exhibits signs of directivity. We say that directivity is immanent, and it corresponds to the doctrine of Divine Immanence, which many find so comforting. We find that while we may not be able to formulate any form to this Divine Power in the limited sense of a human form, yet it exhibits all the traits and aspects associated with our experiences as personal beings.

When we turn to the mystical aspect—which some will perhaps mistrust, but no experience can be ignored—we find that those whose intuition is quickened realise in themselves a personal contact with the Divine Power, which the word God connotes. In a word, to the mystic God is at once both universal and personal. To him there is an aliveness in every part of the universe, "every common bush is aflame with God." That Being flames in the stars, blossoms in the flowers, trills in the songs of the birds, and is felt in every heart-throb. "His heart is in the breast of every creature, and His blood is in the veins of all flesh." For the mystic in his realisation of this divine power feels he is at the centre of all things. He lives in the heart of God, and feels the throb and thrill of His beauty in his own. To the mystic the Fatherhood of God—which is definitely personal—is no pious phrase or illogical concept, but a vital truth affecting his every relation with his fellows. That is why the mystic can pray without doubt. In his secret being he knows "God is," and that He responds to him by the very quickening of the divine power within his own nature. The seminal forces of nature in him become charged with new power and given a new direction. You see this is so in all the great mystics: Jesus, St. John, St. Theresa, St. Francis, Jan Ruysbroeck, Jacob Boehme; they all show the same discernment and the same quickened spiritual perception.

What the world is hungry for is a renewal of belief in God, and this can only come by sounding the positive note. It can never come while men apologise for their belief. Religious folks have grown timid and fearful of science. Why not enter the domain of science, as Drummond did, and see what it can offer us in this respect. For all scientists do not disbelieve in the directive power. Every Spiritualist should think of this question, and ask himself, if God is impersonal,

what is meant by our first principle, "The Fatherhood of God," which is definitely personal in conception. "No personality, no Fatherhood."

## The Joy of a Spiritualist.

A Paper given at the Discussion Class of the Spiritualists' Church, Mighell Street, Brighton, on Tuesday, November 13th, 1928, by A. L. SCOGGINS in reply to the question "At What Age Should an Individual be Introduced to Spiritualism?"

THE subject is a very interesting one because of importance not only to the individual but to the national movement of Spiritualism, relating, as it does, to the bringing of that great body, which, after all, is only composed of individuals.

"At what age should an individual be introduced to Spiritualism?" Since Spiritualism presents various aspects it would be necessary, in order to answer the question fully, that these avenues be briefly explored.

To the beginner, Spiritualism presents three aspects—the scientific, the philosophical, and the religious. There are not many ordinary women, or men either, whose minds are sufficiently well trained, broad and open, or who have time and opportunity to explore the subject from a purely scientific standpoint. The only thing they can do is to come as near to the truth of spirit return as possible by the humble means and opportunities afforded them. For this is not child's play, and I would venture to suggest that from the scientist's standpoint at least, the subject should only be approached by those who have grown to years of understanding, and cannot be easily deceived. As the aspect depends upon mediumship, let us leave it for subsequent consideration.

The paths I am most interested in are those of the philosophical and religious implications of the subject, because here I feel that we have something refined, ideal, and uplifting that I know by my own experience will be of personal value, and can help even the smallest child. I am longing for the time when every little child will be taught his true nature and relationship to life, and informed of the continuous chain of life which stretches out before him, in which physical death is only an incident necessary to the fuller development of his divine nature as a spark of the Infinite. I feel that Spiritualism alone holds the key to true education. Not the education of reading, writing, and arithmetic, but of the things which money cannot buy, and which, when attained, cannot be snatched from any individual, even by the hand of fortune.

I was introduced to Spiritualism when only twelve years of age, and I took to the new idea as a duck to water. It was that which, in my childish mind, I had been seeking. I had long tried to figure out the ideas of my Sunday School teacher and the minister at the chapel, and their many contradictions. I was taught to sing:

"There's a friend for little children above the bright blue sky,

A friend who never faileth, whose love is ever nigh.

Unlike our friends by nature, who change with changing years,

This friend is always worthy, the precious name He bears, and then almost with the next breath:

"How can a wicked child like me escape this dreadful doom?"

and I had not much admiration for the friend above the bright blue sky who doomed little children for making mistakes and doing things which grown-up people said were wrong. My Sunday School teacher was most anxious for my eternal welfare, and left no stone unturned to save me.

However, like a true follower of her Master, and as the result of her efforts to "save" me, I began to feel so embarrassed that I took to slipping out at the back of the chapel on Sunday afternoons to avoid kissing her good-bye.

It worried me a great deal as to what my fate after death would be, for I knew that if heaven for me depended



upon "being washed in the blood," I was indeed doomed to everlasting torment.

Then a wonderful day dawned for me. My aunt and uncle, who had been Spiritualists for many years, came to England from New Zealand, to spend a long holiday, and a new light filled my life. My mother embraced the new ideas as readily as I did, and allowed little meetings to be held in our sitting-room, where to her unbounded joy the gulf of death was bridged through the mediumship of my aunt, and her loved ones proved beyond the shadow of doubt that they lived conscious, natural, and happy lives in a world where bodily pain and limitations were unknown. I begged leave to attend the Spiritualists' meetings, and gained consent for one sister, brother, and myself, my other two sisters holding fast to the old religion.

What a wonderful vista opened before me! I learnt from the Spiritualists many things which before had been unathomable mysteries to me, and yet these people talked of them quite naturally. All my anxieties regarding life after death were laid to rest, and gradually even the fear of death itself was banished from my mind.

Then the Brighton Lyceum had its birth, and I shall never forget the wonderful first day. We were not only taught the principles of the brotherhood of man, but lived it out in our Lyceum, where children of poor parents and those of gentle birth sat down together in one common comradeship to learn lessons which would fit us to face life in a practical way. We were taught that we were thinking, reasoning, and morally responsible beings capable of endless progress and unfoldment. We were taught in the Lyceum of the operation of the law of cause and effect, and that God works through law and not by miracle. How different to my previous teachings, and yet how natural. We learned that man is a trinity, physical body, spiritual body, and innermost spirit. Again how different! I had thought that my physical body was me, and that at death I should stay in the grave until a far distant judgment day, when my body would be raised to stand before the throne, and receive sentence. I can never say how truly thankful I was to escape from the conventional religious teachings and imbibe more congenial ideas.

Even in the Lyceum, however, I did not believe all that was told me until I had questioned and reasoned for myself. We were taught of the homes in the Sunneryland, and of the children who inhabit those homes: of the lessons they learn in schools similar to our own, and of their presence in our midst; of how, at the death of the physical body, children were taken in the arms of spirit mothers and guardians and reared and trained in the nurseries of heaven.

Then came the question of psychic development. We had been taught the theory of mediumship and of the senses of the invisible body which we possessed, though the idea of developing these powers in children was strictly discountenanced, but as we grew up the question had to be faced. At what age should we be allowed to sit in circle for psychic development? Our friend Mr. Oaten was consulted when on a visit, and he advised that no one should be encouraged to commence this venture until at least the age of eighteen years had been attained, in order that the proper unfoldment of the physical body should in no way be hindered. Then came the inner side of Spiritualism: the development of the psychic and spiritual powers, and through them obtaining proof of the existence of the disembodied spirits of whom we had previously learned in our younger days, but whom we had not personally or consciously contacted. Who can tell the full possibilities of this development?

My personal experience of contact with Spiritualism has taught me that up to the moment its philosophy and religion, its ideas of God and life beyond the grave, its accordance with the laws of nature, leave very little to be desired in its fitness for the youngest and most sensitive child. The child who would shrink from the old ideas would unfold as a rose to the sunlight under the influence of its persuasive teachings. The philosophy and religion of Spiritualism are full of beauty and wisdom, and embrace great truths which must be of benefit in moulding the nature and character of the child.

I had no idea how much the teachings of Spiritualism had become a part of me until five years ago, when the great test came in the passing of my dearly-loved mother. To calmly sit by her deathbed and watch the friends from the spirit world who had come to meet her, to stand quietly by the side of her body when all was over and realise that she had attained a fuller and more glorious life, and that in due time she would return and tell me how she fared in the new life, to stand face to face with the reality of things, was an experience I shall not easily forget. The crowning point of our love for any individual arrives when we are ready and willing to give up the beloved to a state of life and comradeship which will be more congenial and beneficial to them than our own.

Since then I have had the inestimable joy of close contact with the spirit people, and in hours of difficulty and trouble they have walked by my side. Their promise still rings in my ears, that, if faithful, they will never desert me.

I have gone to some length in giving my own personal experiences and feelings, which I do not often speak about, because I want to urge those of you who have children to give them the chance of fitting themselves to meet life from the viewpoint of the Spiritualist. The freedom and joy which the Lyceum training can impart should be the birth-right of every child, with the knowledge that death is really only an incident in a life which stretches onward and upward towards the Infinite.

## OMENS.

THE hold that omens had upon classical antiquity, more especially upon the practical, materialistic, matter-of-fact Roman, has for centuries been a standing mystery which received little light, rather additional darkness; from the common practice of putting it down to superstition—the last resource of the shallow.

Rudolph von Shering, in his work, "The Evolution of the Aryan," explains the ancient auspices, divinations, etc., in a very novel but convincing manner, tracing their origin back to the wanderings of the early tribes and the conditions by which they were environed.

The Pontifices were the "bridge builders," and had originally nothing whatever to do with religion, but only with the customs of everyday life, which later, as the people settled down, crystallised into religious ceremonies. But let the author speak for himself regarding divinations, etc.: "Practical purposes are to be served by all these observations, which afterwards bore the name of *auspices*, originally only intended for one of them. Endowed with the keen insight of a primitive race, the wanderers take note of all phenomena which can help them to form their plans during the migration: the sky, whether it will rain during the course of the day; wild animals, that they may be on their guard against them; the intestines of animals, thereby to judge of the healthiness of a district; the feeding of fowls, to ascertain whether the food is fit for the people; the flight of birds, to find out thereby the best way to go. Sky, wolves, snakes, oxen, fowls and birds all help to instruct man how to act. These matters need no artificial, far-fetched interpretation; they all have a direct practical significance, intelligible to the ordinary man, and if I were to sum up the total meaning of the system of *auspices* during the migrations in one word, I should call it the prophylaxis of a primitive race."

The author is a leading authority on Roman law, and by following up the trails offered by ancient laws, he has made many interesting discoveries, and is enabled to correct many long-established crusty errors. He has produced a capital book for progressive thinkers, and he certainly "spreads a radiant light upon a portion of Roman antiquity hitherto wrapped in utter darkness."—A. K. VERNING.

HAVE you thought of what your own thoughts and actions may have to do with the happiness of your own life and ultimately that of others?

## New Church at Saddleworth.

THE village of Uppermill in the Saddleworth district was agog with excitement on Saturday, May 4th, when the Saddleworth National Spiritualist Society opened their new building at Brownlow Vale. The new church is one of the most artistic buildings in the movement, and was designed by Mr. Fred Thorp, F.R.I.B.A., of Oldham. The building is of two storeys, and stands on an island site, and is constructed of Accrington brick with permanent stone facings. The main entrance opens on a square hall, giving access to ladies' and gent's lavatories, stairways to the basement and gallery, and the church parlour, while immediately facing the entrance three steps give access to the main hall, which is excellently lighted from all sides, and accommodation for nearly three hundred people. The platform is fitted with an oak rail and reading desk, and is roomy and proportioned to the room. The Norman windows blend well with an arched roof in white plaster, and the simple decoration strikes the happy medium between undue

and the downcast fresh strength and comfort, and that the baptism of the Holy Spirit may fall upon the living, and those who worshipped therein, that they faithful to the charge committed to them.

Mr. Fred Thorp, the architect, presented the church with a handsome key in silver gilt as a souvenir of the occasion. Solos were rendered by Miss Rachel Brierley and Burns.

Mr. G. F. Berry, Secretary of the S.N.U., then on behalf of the company the greetings and congratulations of the Union, and of their fellow Spiritualists of 450 churches pointed to the necessity of creating in their midst a sense of homeliness, of peace, and of concord. Working together the bonds of unity, they might accomplish much, for in conditions of harmony that the inspiration of a world would become apparent amongst them. He congratulated them upon the efforts which had made this possible, and recorded their thanks to Mr. Hervey (who passed to spirit life a month previously), whose generous donation of £1,500 had made such a building



plainness and elaborate ornament. The gallery, which will accommodate sixty people, has a rise which gives excellent visibility.

The lower hall is of the same dimensions as the church, and is both lofty and light. Here are situated excellent kitchen accommodation, with heating chambers, store rooms, etc. The hot water heating arrangements are of the latest pattern, and the ventilation is of the most modern type. Great credit is due both to the architect and contractors for the thorough way in which all the work has been accomplished.

On Saturday, May 4th, in the presence of a goodly company (Mr. J. Woolley presiding) a short service was held in front of the building, and Mr. G. F. Berry offered prayer. The President of the church then asked Mr. Oaten to open the door. Mr. Oaten said: "In the sacred name of truth, humanity, and the spirit world, I open this church and invite all to enter for the worship of God and the service of man." A dedication service followed inside the building. After a opening hymn and prayer, Mr. Oaten dedicated the building to "the glory of God and spread of His truth; to the service of humanity, and to be a meeting place between angels and men; to the fostering and guidance of the children, to the consolation of the bereaved, and the uplifting of the downcast." He trusted that here the weary may find rest, the disconsolate comfort, the wanderer a home,

and the downcast fresh strength and comfort, and that the baptism of the Holy Spirit may fall upon the living, and those who worshipped therein, that they faithful to the charge committed to them.

Mr. Oaten appealed for a collection. The cost of the building would be something over £3,000. Mr. Carter had generously given them £1,500 (and possibly a little more) while the savings of the church amounted to something over £500. They were thus left to face a mortgage of a thousand pounds, and as theirs was only a village church he knew that the members would have a hard task before them, particularly as the seating accommodation they were using had only been lent them, and they had yet to provide the furnishings. He asked for a generous contribution to the collection.

At the close of the meeting some two hundred people partook of an excellent tea in the lower hall, and in the evening a further meeting was held, which was addressed by Messrs. E. W. Oaten, Charles Timms, Leonard Geo. Langford, and others.

Mr. Bootle, as one of the Executors of Mr. Hervey Carter, had pleasure in presenting to the church in Mr. Carter's memory the silver trowel which had been presented to Mr. Carter at the laying of the foundation stone. It was the desire of his Executors that this should be preserved as a memento of Mr. Carter, and should find a permanent home



in the church. Mr. Oaten accepted the same on behalf of the Trustees, and promised that these desires should be carried out.

The opening services were continued on Sunday, May 19th, when the church was filled to its capacity both afternoon and evening, and addresses were delivered by Mr. Albert Wilkinson, of Heywood, and Mr. Ernest W. Oaten (Trustees). Mrs. Simpson, of Oldham, gave some excellent evidential phenomena.

The whole of the meetings were characterised by enthusiasm, harmony and activity. The responsibilities of a village church such as this (entailing the paying off of a heavy debt of a thousand pounds) are still very great, and we bespeak on behalf of the officers the kindly sympathy of Spiritualists everywhere. Donations will be thankfully received and acknowledged by Miss Emma Brierley, The Square, Dobcross, Oldham.

## Debate at Burnley.

AS A RESULT of an attack made upon Spiritualism by the Rev. John Bretherton, Superintendent of the Burnley Wesley Circuit, some weeks ago, a challenge to debate the subject was thrown out by Mr. W. H. Atherton, of Nelson, a well-known Spiritualist and member of the Burnley Board of Guardians. The debate was held at the Co-operative Hall, and Mr. Eric Bellingham, who presided, announced that the speakers would have alternate speeches of twenty-five minutes, fifteen minutes and five minutes.

Mr. Bretherton opened the debate with the presentation of the affirmative, "Is Spiritualism False?" There was a crowded audience who followed the speakers with great interest, and both points of view seemed to be well presented. There was no unseemly exhibition of partisanship. The debate was conducted with good feeling on the platform and amongst the audience. No vote was taken. The debaters approached the subject from two very distinct points of view. Mr. Bretherton urged more particularly psychological and theological objections. He claimed that the results of the modern study of the phenomena of the subconscious mind afforded an explanation of Spiritualistic manifestations, and emphasised the importance of rejecting unknown causes where the known suffices.

Mr. Atherton, on the other hand, based his case for the truth of Spiritualism mainly on the citation of actual examples, chiefly from his own experience as a medical medium, and of psychic manifestations at Spiritualist services, seances, and scientific experiments.

Mr. Atherton's opening speech was remarkable for a narrative of the circumstances which caused him to change over to Spiritualism after having been for many years a member of the Wesleyan Connexion, and a holder of many church offices. He had become a Spiritualist because of the failure of Wesleyan Methodism (or the orthodox church) to give him that which he required for his soul's satisfaction. Mr. Atherton used his Bible well, and met Mr. Bretherton on his own ground. Some of the medical and healing phenomena related by Mr. Atherton were particularly striking, and in each case the names and addresses of the beneficiaries were given. In one case the doctors had failed to cure a man, and the man had received £425 workman's compensation as the result of a permanent incapacity. He was cured after eight weeks of healing treatment. The only thing that had happened, said Mr. Atherton, was that the spirit control diagnosed the case correctly when the doctors had failed to do so.

Mr. Bretherton, in his second speech, urged that there was not the slightest resemblance between the phenomena of Spiritualism and the examples of visions recorded in the Bible. The examples of healing mentioned by Mr. Atherton afforded splendid testimony to the value of psycho-therapy, which had nothing whatever to do with Spiritualism. He suggested that there was danger from fraudulent mediums, though he would not say that the existence of a few frauds disproved Spiritualism. He felt that the practice of Spiritualism unfitted people for the practical affairs of life, and the whole Spiritualist movement went directly against the

central Christian position, and encouraged men to look to mediums instead of to the word of God.

Mr. Atherton, in reply, took up the challenge concerning fraudulent and unworthy mediums, and did not hesitate to say that the word of God, to which Mr. Bretherton had referred, contained quite as much obscenity as could be found in their ranks. Mr. Atherton rebutted the claim that thought transference influenced mediumship and cited instances which would not allow the telepathic theory as an explanation. Mr. Atherton concluded with details of spirit photography, and he exhibited photographs to the audience, with particulars as to subsequent identification of the "extras."

In his final five minutes Mr. Bretherton referred to the possibility of faking spirit photographs, remarking: "This matter of spirit photography has been exposed all over the country."

Closing the debate, Mr. Atherton challenged his opponent's statements. Faking was incapable of producing the same evidential results as mediumship.

A cordial vote of thanks was passed to Mr. Bellingham for presiding, on the proposition of Mr. Bretherton, seconded by Mr. Atherton, and a very interesting and enthusiastic gathering ended with complete harmony.

## This Spiritualism.

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

### VIII.—OPPORTUNISM.

"THERE is a tide in the affairs of men, which, taken at the flood, leads on to fortune." Opportunity presents itself, and the wise man misses not his chance. This is true of all things. If we fail to avail ourselves of the presented chance it may never arise again, and future efforts to achieve what would have been so easily achieved at that moment may be stupendous but unavailing. And especially is this true of Spiritualism.

I believe that everybody at some time or other in their lives have what we call psychic experiences. When men foregather together in the smoke-room and the conversation turns upon supernatural things, it is remarkable how many unlikely individuals have a personal experience to tell which revolves upon the supernormal. As a youth I had dreams which foretold events. But I have since developed psychic gifts, and consequently do not illustrate the experience of an average man. If you can win the confidence of the average man you will hear strange stories from stolid men of the world who would deny any belief in Spiritualism. Coincidences are recorded by the hundreds in the morning papers, when the columns are open to such stories. Dreams, visions, remarkable foreseeing of the future, hauntings, and uncanny happenings, all lie dormant in human experience until memory produces them, exaggerated maybe, as a contribution to idle conversation. Seldom does the teller of the story realise the purpose. He narrates it usually with an air of unbelief in supernormal facts, as though there were merit in that pose. He has no explanation to give. This just happened to him or to his friends: that's all. It was a weird inexplicable occurrence which has no meaning—of course! They missed their opportunity.

Here is one such story told me by an unbelieving medical man who is of the opinion that my interest in Spiritualism is quite harmless—something to keep me amused in my years of leisure. He has read Sir Oliver Lodge's "Raymond" and one of Sir Arthur Conan Doyle's books on Spiritualism, presumably because of their scientific standing, but, as he puts it, how men of their intelligence can believe such stuff beats him. Not that he professes any active scorn of Spiritualism. He thinks along physical lines, and has little or no vision beyond. And yet he had his opportunity to realise psychic truth many years ago. He told me the story with a certain vague hope that I would not believe him credulous of the supernatural. He nurses it in memory as a something that happened to him,

a mystical touch which may help at that time when he will have to look things in the face. We like to feel emphatically that there is more in earth and heaven than man's philosophy can fathom. Here is the tale.

"I don't say it's ALL nonsense: funny things do happen! When I was a youngster, soon after I took my degree I was acting as a 'locum' up at Blankshire for old Doctor S—. I stayed there a month. A country place, you know, but there was a fair practice, and I had plenty to do, and I used to go to bed dog-tired, tumbled off to sleep instantly. A funny thing happened, which I never have understood. On three different occasions I was roused in the middle of the night by the idea that there was someone at the front door wanting the doctor. Very insistent, too. I thought the bell woke me. Anyhow, on each occasion I got up and went down to the door, but there was no one there, no one in sight. It seemed queer: and that's all. Imagination, I suppose. Nothing happened, but just that insistence at the door. Well, I thought it funny at the time, and then forgot all about it. Some few years later, when I was visiting another doctor fifty miles away from that place, we got talking of old times. I mentioned my visit to Dr. S's place. My friend had also been there at one time. 'I have old Dr. S's gardener here with me,' he remarked. 'I wonder whether he could remember you.' The gardener was called up to have a glass of wine—it was Christmas-time, you know. The old man drank our health. He became communicative, especially when he heard of my visit to his old master. No, he did not remember me. But when I was there, did I sleep in the haunted room? This question was meaningless to me, for I had forgotten my experience. But he explained the matter. Yes! I had slept in the haunted room, and so had my doctor friend present; and everyone who slept there was the victim of the nocturnal visitor who wanted attendance at the front door. We decided it was a stupid, purposeless experience. Inexplicable! But there you are: I suppose there was something in it. What!"

There was something in it which he missed, an opportunity for wonder, for the kindling of interest in abnormality. Even a medical man might have found this strange recurrence of some memory of the room a veritable magic casement opening on to the realm of spiritual creation. Surely he might have known that things do not happen without a meaning anywhere in the laboratory, or the surgery, or the world. His job as a doctor is to interpret facts that obscure the secrets of health. He has to look deeper than skin every day of his life. And yet when psychic opportunity rapped at his door in this mysterious fashion he could only dismiss it as "Funny, what!"

Let us all realise more fully that when the opportunity arises the moment is propitious for great happenings. "Be thou ever ready." My psychic experiences demonstrate this truth clearly, that when you quickly respond to spiritual presence there is an immediate increase in the power of revelation. Opposition or indifference dries up the well of discovery. The more you drink of the waters of truth, the more freely are they given. We may look upon this as an inexorable law of life, or as a contribution to the human nature of our friends "over there." "Ask, and it shall be given you; seek, and ye shall find." The prelude is ever our activity. And they who would help us, shall not they grow weary of well-doing if we show indifference or afford them a rude reception. Put the whole truth of This Spiritualism as a survival of our loved ones into the scale of human justice: can friendship patiently suffer total rejection of the proffered hand-clasp? Can the kindly offer of assistance be spurned, and yet remain for ever open? The spirit world is too real in its human aspect to endure with complacency the callous attitude of those who in their ignorance are all-knowing. The spirit world is very patient, very kind, but, thank God, it also is very human.

"Knock, and it shall be opened unto you." Yes, but there is need of some courtesy in the wielding of a common door-knocker. How much more so, then, when you knock at the gates of Heaven? That the blundering demand for entrance made by the crass materialist only ends in an obstinate refusal to budge an inch in his favour is not sur-

prising to those who have won any vision at all of the greater world beyond. Hospitality has its limits. That I would condemn patient enquiry or strict investigation into alleged spirit presence. We are told to "respect spirits." But reverence, respect, an abandonment altogether of that "I know" attitude which falsifies the pursuit of knowledge, will do more to win an answer to our questions upon spiritual things than the materialist realises.

Opportunity invites an effort to understand. We are at work—so it seems—to thin the veil. If you do, in part you augment with receptiveness their faculties getting through to you. The moment that I surrendered to the mystery of spirit presence life became flooded with wonder. The moment that I felt the presence of the unseen, and flung wide the door of my understanding that they might come in, I was the recipient of numerous visions. The prodigious output of my hand in literary work and spirit control is an amazing bit of evidence which bears scrutiny by friend or foe. In my home and on the public platform come those who inculcate wisdom foreign to the mind; through my lips voices have spoken to the amazement and edification of those who know me. All the theories of psychologists respecting activities of an alleged "subconscious," or of "split personalities," fall to the ground in the presence of my actual experience. They come, the spirits of the dead, with no false view of life, and no pretensions of omnipotence; but prayerful, loving, full of tenderness and kindly counsel, ever stressing our need of Christ-service, of sacrifice of self. Thank God, when opportunity knocked at the door it found in me a hunger for something more than phenomena, although that has not been denied us as a necessary complement to the greater need. We, in our home, asked for spiritual truth for wisdom, for God's blessing on our effort to commune with saints: and in all sincerity I put it on record here that the words of Christ are true—now and forever—"Ask, and it shall be given you." "Seek, and ye shall find." We are indeed blessed with "a cloud of witnesses."

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/-.  
♦

#### AN EXPRESSION OF REGRET.

IN the issue of THE TWO WORLDS for the 10th August last there appeared a letter signed by Mrs. Barbara McKenzie, headed "An Exposure," which referred to a sitting at the British College of Psychic Science, at which a Mrs. Keene made a confession of fraud. The letter contains the statement that Mrs. Keene was accompanied by her husband and sister. It has been pointed out to us that the lady present was *not* the sister of Mrs. Keene, though she was introduced as such, and we beg to express our hearty regrets that any reflection should be thrown upon Mrs. Keene's sister.—EDITOR.

♦  
MY SON IN SPIRIT LIFE.—My son in spirit is often with me. At one time, when I was most anxious about a son in the war, I several times found myself out of my physical body, and being carried in the arms of my son in spirit. I must have taken my trouble with me, and he no doubt had taken on my sorrowful condition, for his tears have mingled with mine when he kissed me on the forehead. When I first remember him in spirit life he would have been about 23 years of age had he lived. Several times when I have been out of my physical body I have seen him in an elevated position, watching over me, and in the early hours of the morning I have heard his dear voice in a clear, low musical tone call me "Mother."—H. L. BROADBENT.



# Rudi Schneider and the "Daily News" Report.

## A REPLY BY MR. HARRY PRICE.

AM AFRAID it is useless to discuss with Mr. Palmer the reality or otherwise of the Rudi phenomena, as he spent such a short time in the seance room, but I hope I may be permitted to adjust some of Mr. Palmer's "facts":—

(1) "The room itself was so dark that it was impossible to see anything except the luminous objects."

Besides the "luminous objects" we saw the following: A hand writing on paper; hand or "pseudopod" picking up handkerchief, basket, table, etc.; a semi-luminous mass like a "snow man"; a mass like a slab; and at the last seance a child-like form about three feet high attempting to leave the cabinet. Not one of these was a "luminous object," but were illuminated by the 60-watt photographic red lamp which was adjusted to varying intensities. The lack of white light is to be regretted, but Mr. Palmer cannot develop his photographic plates in the middle of a ten-acre field on a July morning—he has to use a dark room.

(2) "Another sitter and myself were requested to leave by Mr. Price on the ground that Olga said the circle was too big."

I said the circle was too big because it was the back row (where Mr. Palmer was sitting) where all the trouble occurred with the control. Your correspondent knows quite well why he left, because the next morning (April 18th) he came out with the following: "Spirit girl annoyed," "anger over light failure at seance," "Olga annoyed," "she seemed patricially displeased with me," "she suggested I was playing tricks," etc. And yet Mr. Palmer states that he left because the circle was "too big"! To remove any doubt that may still linger in Mr. Palmer's mind I will quote the dictaphonic protocol, recorded on the moment, and transcribed next morning by Miss Kaye, the secretary, and afterwards signed by Lord Charles Hope, myself, etc.: "10.58. 'Auf wiedersehn!' says Olga. 'I can do nothing more until the two sitters have left the room. I have no use for them. If they are not going to behave themselves, they must not come to seances. This is not a circus. I will come back in a quarter of an hour.'" Does Mr. Palmer still contend that he left because the circle was "too big"?

(3) Mr. Palmer was not only "convinced" but enthusiastic about the effects we saw at Braunau, and he informed me that, going home in the train, he wrote such an article about the phenomena that his editor thought it too good to be true, and tore it up! In any case, I seriously suggest that Mr. Palmer should read his own book. The following are but a few of the striking statements to be found in the work in question (the italics are mine). On page 65, "In the end, after being driven from one point to another, *I had to admit that the evidence, taken as a whole, seemed to be irresistibly in favour of the genuineness of the phenomena.* As far as I was concerned, this was a big step forward." And on p. 91: "When a reading-lamp rises into the air when there was no possibility of anyone touching it," etc. And again on p. 134: "It is comparatively reasonable to suppose that Rudi Schneider has some unknown power of creative thought or will which can lead to the production of a seemingly material hand capable of carrying out his desire," etc. And once more (p. 135): "It is serious enough when they give to a youth such as Rudi Schneider the *god-like power of creating matter* seemingly out of nothing." Now who dares to say that Mr. Palmer was not "convinced" by what he saw at Braunau?

(4) I have implored Mr. Palmer to tell us how the following phenomena can be produced with his "few feet of copper wire": Drop the temperature of the cabinet 1.5 Fahr. when the remainder of the room shows a steady rise by Negretti and Zambra's instru-

ments; wave hands or "pseudopods"; tie knots in handkerchiefs; produce semi-luminous "snow men" and "child-like forms" in the cabinet, four feet way. (All these effects were witnessed by his fellow reporters.) Give raps inside cabinet to order; write on paper in cabinet; raise cold breezes, etc.

If Prof. Low told your correspondent that the control was "worthless," he told me it was "splendid," so the reader can take his choice! Prof. Low wrote me the next day, thanking me for an "extraordinarily interesting evening," and the only suggestion he made was that we should use a "capacity" control instead of the lamps. If we had used capacity control\*, Prof. Low might have suggested lamps. And why should Professor Rankine be called upon to make a statement to the first reporter who rang him up? He, at least, does not court publicity.

(5) I repeat that it was "Olga" who first informed us where the broken wire was—hence the remark about the "circus."

Why does not Mr. Palmer come and repeat all of Rudi's phenomena? As a matter of fact, he could not even simulate the trance paroxysms, and if control were entirely absent the *Daily News* reporter could not reproduce one of the major phenomena in a way that would for a moment deceive a skilled investigator.

Yours faithfully,

HARRY PRICE.

\*Used by Sir William Crookes for controlling Annie Eva Fay as long ago as 1874.

## WAS IT FLORENCE NIGHTINGALE?

Mrs. H. GORE wrote us some months ago giving us particulars of a home circle held in North London, at which messages were obtained purporting to come from notable women, amongst them Florence Nightingale. As evidence of her identity she offered the information that there was still on the earth plane a man named James Brown, who had been an orderly on the hospital ship, "The Great Tasmania." It was said that James Brown cherished the memory of the "lady with the lamp," and believed that she would meet him and guide him when he was called home. She also stated that he was nearly a hundred years old. None of the sitters knew anything of such a person, but further information elicited the statement that he was in a naval home at Wallasey.

On this information we inserted a notice in THE TWO WORLDS asking if any of our readers could give us information concerning any survivor of the hospital ship, "The Great Tasmania." Subsequent correspondence, however, brought a letter from the "Liverpool Homes for Aged Mariners," Egremont, Cheshire, which is certainly in the Wallasey district, as follows:—

"Mr. James Brown, who is in the above home, was in the ship named 'The Great Tasmania' when Miss Florence Nightingale nursed the wounded on board until they were removed to barracks. His rank was A.B. He had nothing to do with the wounded, but remembers Miss Nightingale, and how grateful the men were to her. Mr. Brown was 99 years of age last New Year's Day. He has a clear brain, and is able to walk about. Hoping this is the information you require."

We lay the facts before our readers as they have been presented to us, but we have the word of members of the circle that no one knew anything whatever concerning the matter.

A THOUGHT FOR TO-DAY.—To-day's actions are tomorrow's memories. Let us see to it that the memories shall be happy and uplifting.—H. L. BROADBENT.

MR. E. B. GODFREY, of 99, Weston Park, Crouch End, London, N.8, writes us suggesting the formation of a London Busmen's Spiritual Guild, and any reader who is interested is invited to write him on the matter.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, MAY 17, 1929.

## Towards Brotherhood.

ONE of the chief values which Spiritualism gives to the vast majority of those who take pains to investigate it is that of a broadening view of life and of the inter-relationships which exist between this physical world and those greater worlds of causation without which this world could not be. It is only necessary to look back to the theology of a few years ago to realise the tremendous change which has taken place in the mental outlook of men upon what may be called the central truth of religion. A man does not need to be very old to recall the time when religion (so called) was a very exclusive affair. Various sects had a conception of what they called a "plan of salvation," the literal acceptance of which was essential to eternal life and eternal happiness. In a word, every church imagined that, to a greater or less degree, it held the keys of Heaven in its own hands. There are still a few denominations who maintain the same attitude: unless you are a member of the elect, unless you have conformed to certain rites and ceremonies, your title to the bliss of Heaven is questioned. The Church of Rome still persists that it is the only official representative of God on earth, while the Anglican prayer book still insists that by the ceremony of baptism an infant is "made a child of God and an inheritor of the Kingdom of Heaven."

It is many years since Farrar expressed in "The Eternal Hope" the idea that it was at least possible that individuals who had never heard of Christianity, who had not been offered the protection of the Cross, might possibly attain to the delights of Heaven despite their ignorance. In a word, religion had accustomed itself in the days of old to the conception that certain churches, denominations, or creeds held the sole passport to the higher realms of spiritual life. It is perfectly true that the criticisms of the iconoclast, together with the scholarship and research of the higher critics, the broader critics, etc., have had much to do with modifying such insular conceptions, but there still remain a section (characterised more by enthusiasm than by scholarship) who assert that only by a set path can the bliss of Heaven be secured by the present denizens of earth.

We think, however, that Spiritualism has been a very potent factor in broadening men's conceptions of the relationships which exist between God and man, and between earth and the higher ranges of spiritual and celestial life which exist beyond us. Men are beginning to realise that the Buddhist and the Brahmin, equally with the Jew and the Gentile, the Mohammedan and the Parsee, may have as great a title to happiness and divine service in the future life as the most faithful devotee of any particular religious sect.

We venture to suggest that one of the things which has opened men's minds to such possibility is the communication which has been held with those who have gone before us into that other world. If there is one place where race

and religious exclusiveness seem to be shut out, it is in the spirit circle. Every Spiritualist knows that the endeavor to open up communication with the dwellers beyond the veil inevitably brings to us communications from the inhabitants of all the continents in this world: the red, the white, the black, the brown, and the yellow. Men of all ages and of all phases of development enter into communication with us. We are sometimes asked why the Red Indian is so prominent. Why is the semi-primitive native so often a force in our circles? Some people even regard the coming of the Hindu, the negro, and the Chinaman as a fact which is offensive to the assumed superiority of the white race.

It is sometimes difficult to realise how insular men are and how strong are the barriers of national prejudice. In fact, the brutal wars which have characterised history throughout the centuries are very largely due to the fact that nations regard each other as rivals and not as brothers and even now, when peace is in the air, we fear there are far more men who are striving for peace because they fear the brutal horrors which the next war may bring forth than there are striving for peace because of their ideals of human brotherhood. The morality which comes from fear may be better than no morality at all, but it is a poor standard set up. True morality is based upon a sense of righteousness, and true peace is based upon confidence rather than suspicion.

What applies in the secular sense applies also in the religious sense. We are beginning to catch sight of the vision that since all the nations are living in the world, the basic relationship between them all is that of co-operation and confidence rather than suspicion and hatred. We believe in the spirit circle, which is a gathering of men of all nations and of many phases of development, is doing a very good deal to implant in the hearts of men of every nation a whole new respect and even affection for representatives of other nations. This same spirit is being established in the real world of religion. We are no longer prone to view the Muslim, the Buddhist, and the Parsee as either a pagan, a heretic, or a heathen, but are gradually learning to conceive in the words of Lowell:

"God sends His teachers into every age,

To every clime, and every race of men,  
With revelations fitted to their growth  
And state of mind. Therefore,

Each form of worship which hath swayed  
The mind of man, and given him to grasp  
The master key of knowledge—reverence—  
Enfolds some germ of goodness and of truth."

Spiritual truth is beginning to appear as a polished diamond with many facets, each reflecting at its own particular angle some divine ray of God's inspiration and revelation, and it ill behoves those who bask in the brilliant light emitted by one facet to decry or deplore the light which cometh to other people. All truth is one truth, and the conception is gradually growing that each religion and each nation is but one segment of it, and that only when each segment has been purified and cleansed by centuries of sequential experience will the pure residuum of each, result in a purified whole, in which it will be found that each part has its place, every religion its phase of truth, every people its allotted revelation, while the spirit of God moves in and through the whole.

The Rev. G. Vale Owen, speaking some while ago on this very matter, put a very pointed question. Speaking of the boasted brotherhood of man, he put the query direct to his hearers: "As a Christian and a child of God, would you be prepared to worship with the Buddhist in his temple, with the Muslim in his mosque? Until you are able to do so, do not talk about brotherhood." It is a matter for congratulation that these barriers are breaking down; that all the creeds of Christendom are beginning to realise that there have a common bond of truth which underlies all their divergences, and the religions of the world are adopting the same attitude. The tendency of each to consider itself as the favoured and special messenger of God is dying, and in its place there is coming the broader principle of a universal brotherhood in which each respects the other and is prepared to treat him, despite the differences and diver-



ences which exist between them, as a brother and a fellow pilgrim on the road to life eternal.

Such considerations do not necessitate the laying aside by any means of the particular phases of truth with which each may consider himself to be entrusted. It only means that the faithful performance of the spiritual trust committed to each shall be conducted without hatred to one's fellows, and with a sense that he who has been commissioned by the same great commissioner to work of another type is not necessarily an enemy, but rather a co-operator. Let the attitude of the mind be that expressed in the phrase, "Come, let us reason together." No one church possesses, or ever can possess, the whole of the volume of truth: to imagine that it does is merely a form of conceit. To each has been entrusted its task. Let each perform it faithfully, and in the performance have regard to the fact that God is no respecter of persons. His revelation is to all.

## CURRENT TOPICS.

**JOAN OF ARC.** This month we celebrate the 500th anniversary of the raising of the Siege of Orleans by Joan of Arc, and despite all the attempts to interpret the wonder of her life and activity in terms of abnormal psychology, ecstasy, and religious enthusiasm, it is still true that there is no rational explanation of her wonderful life but that which Spiritualism offers. As a young girl in her teens, she heard voices calling upon her to lead the army against a foreign invader. One has but to imagine what would have happened in the last great war if a country girl had gone to General Foch and suggested that he should put the command of the armies in the field into her hands, to realise what a tremendous thing happened when she claimed command of the French armies. With a mind untrained in methods of warfare, she led a victorious campaign, and the military experts of to-day are asserting that her strategy could not be improved upon at the time. In a word, here was the mind of a trained military leader, who knew all about warfare and strategy, expressing itself through the personality of an uneducated country girl. There is no explanation of the phenomenon but the supposition that her mind was but the instrument of a greater mind. It was because of her claim that she was spirit guided, and her refusal when under such guidance to be dictated to by the all-powerful church of her day, that that church, together with the enemies of France, brought about her martyrdom. She suffered in the sacred cause of mediumship, when mediumship was not understood.

### A MODERN PARALLEL.

It is fitting to recall the fact that there is still so much ignorance concerning real mediumship that the individual who is spiritually guided, whether to give evidence of a life hereafter or to lead and guide men through this life, is still condemned, if not to the torch and stake, then to fine and imprisonment as a rogue and vagabond. It may be true that in some things progress has been made in 500 years, but in our appreciation of the efforts of the spirit world to better the life of this-world Europe is still as blind, as overbearing, and as full of persecution as it was 500 years ago. Some of our enthusiasts might well make Joan of Arc their "battle cry" in the present Parliamentary campaign.

### SOULS THAT SURVIVE.

DR. WILLIAM BROWN, who is a leader in Mental Philosophy at the University of Oxford, and a lecturer in Medical Psychology at the Bethlem Royal Hospital, London, declares that "Those English scientists who dispute the evidence for the existence of the soul after death are a rapidly dwindling body." Dr. Brown says: "The scientists who refuse to accept the belief that the soul continues after death are mainly physiologists and biologists." and adds: "There is now definite evidence that those who had built up strong personalities and great characters during life survived after death by means of souls of very strong receptivity, enabling them to enjoy to the uttermost the

benefits of the world in which they subsequently find themselves. On the other hand, those people who existed in this life without developing their characters and creative faculties survived as souls of feeble attainment. Thus the souls who survived in the next world depended largely on the use made of our attributes in this." This has been the claim of the spirit people for many years, though they hardly express it in this form. The fact is that all men survive the change called death. The fullness of the life into which they enter depends upon the measure of their mental and spiritual development. Gradually the testimony of the scientist is coming our way, and it is only a question of the time it will take to build up a mountain of facts which will effectually crush the mouse of continued scepticism.

### THE HOUDINI MESSAGE.

WE have just received a useful little pamphlet of twenty-four pages from Mr. Francis R. East, of New York, which outlines the whole story of the famous Houdini code message. It is very temperately stated, and we are glad that the whole case has been placed on record, as doubtless the alarmist statements of a section of the New York press will be raked up again in the years to come. The fact appears to be that Mr. Arthur Ford received a certain series of words which had no meaning in themselves, and the message of his guides urged him to put those words into the hands of Mrs. Houdini. Mrs. Houdini testifies to the fact that they are in accordance with the code which was placed in a safe deposit by Mr. Harry Houdini, and Mrs. Houdini is satisfied that those messages constitute evidence that Harry Houdini still lives. A certain New York paper made assertions that the publication of the code was due to a conspiracy between Mr. Ford and Mrs. Houdini, but were unable to produce the slightest scrap of evidence that any such collusion existed. They even claimed that an interview took place between Mr. Ford and Mrs. Houdini, but it is now very clear that the paper actually employed someone to impersonate Mr. Ford, and that the interview alleged did not take place. In addition, we have Mrs. Houdini's testimony that the words received are in accordance with the Houdini code. All that Mr. Ford knew about it is that he received certain words which had no meaning to him. It is a sad commentary upon the low standard of certain sections of the New York press that such a scandal was even possible, and we think that the officers of the First Spiritualist Church and the General Assembly of Spiritualists of the State of New York were wise to set up a Committee of Investigation in order that the whole of the facts may be made clear.

### MRS. EDDY WAS A PROFESSIONAL MEDIUM.

WE recently received a letter from the Secretary of the Christian Science Publicity Bureau which questioned our statement that despite the statements made in her later life, Mrs. Eddy had been a Spiritualist medium. We did not give the letter publicity because we knew that the writer, however sincere, had no first-hand information of the facts. We have met and personally spoken to individuals who were acquainted with Mrs. Mary Baker Eddy when she was a professional medium, and Mrs. Ridpath Mann, Editor of "The National Spiritualist" (U.S.A.), in the current number of that journal, says: "It is a matter of positive knowledge to us that there are still living people who had readings from her at fifty cents a-piece when she was a practising medium in Boston. Our own John Slater, now approaching three score years and ten (then a young man starting out on a mediumistic career which has electrified the whole world), gave messages from the same platform with Mrs. Eddy on several occasions. When we have said this we have said enough." Concerning the teaching or system laid down by Mrs. Eddy, and the organisation of the Christian Science Churches, we have nothing to say. That is their business, but when they continually go out of their way to declaim against Spiritualism and Spiritualists, it is just as well to remember that had Mrs. Mary Baker Eddy never been a Spiritualist and a professional medium, there would have been no Christian Science.

ANOTHER yard on the path to freedom MORE PROGRESS. has been attained by the Spiritualists of New York by the passing of a Bill for the protection of mediums and healers. This Bill passed through both of the State Houses many months ago, but we understand that the Governor has now signed the Bill, which lays down that "a genuine medium working under the supervision of a recognised church or an organised body can be no longer prosecuted as a fortune teller in the State of New York." We compliment our colleagues overseas upon the attainment of some measure of justice after many years of work.

### The Political Situation.

NEGOTIATIONS are still proceeding with the various parties concerning the unfair disabilities under which Spiritualists suffer. We still await final and official answers from each of the three parties, but the position to date is as follows:—

**CONSERVATIVES.**—The Prime Minister and his party will not allow that we suffer under any disabilities whatever, but suggests that if the Spiritualists will draw up a Private Bill they would be prepared to give such Bill sympathetic consideration.

The **LIBERALS** recognise that Spiritualists are suffering under disabilities, and suggest the appointment of a Committee to consider the nature of these disabilities, and they are prepared to legislate in accordance with the findings of such Committee, with the view to granting us religious freedom, while safeguarding the public against the cheat.

The **LABOUR PARTY** recognise that there are disabilities under which we suffer, and express the hope that they may be able to deal with them, but have given us no official promise of relief.

As far as the correspondence goes, it would appear that the Liberal Party have had the matter under discussion by the National Executive, while the leaders of the other two parties appear to be speaking personally. We shall deal at greater length with the matter next week, but meanwhile the degree of importance which will be given to our case in the next Parliament will depend very largely upon the number of M.P.'s who are willing to exert their influence with their party leaders. This is a matter on which the rank and file of the Spiritualist movement can exert considerable influence.

*Have you questioned the candidates in your constituency, either verbally or by letter?* Every Spiritualist should make it a point to put to his candidate the questions: "What is your attitude towards the disabilities under which Spiritualists suffer? Are you prepared to support them in their effort towards religious equality?" If the candidate professes ignorance of the position, send him a copy of the manifesto. You would be wise to include this in your letters to him, and it would strengthen your case if you have a copy in your hand when you ask the question. If you have not copies of the manifesto, send us a postcard with your name, and address, and you can have a few copies by return of post. We still have ten thousand copies awaiting you.

Before the election a definite statement of the position will be issued, signed by Sir Arthur Conan Doyle, Mr. E. W. Oaten (President of the International Spiritualists' Federation), and Mr. E. A. Keeling (President of the Spiritualists' National Union). This will be handed to the press for publication throughout the Kingdom.

Remember! "the price of liberty is eternal vigilance." Do not leave it to others. This is the business of every Spiritualist.

If we cultivate a love of the beautiful we shall come nearer the perfection we seek in others.

**IN MEMORIAM: WARNER-STAPLES.**—We beg to acknowledge the receipt of £1 1s. for the Britten Memorial Fund, in loving memory of Albert Warner-Staples, from his wife, Irene. May 22nd, 1927.

### The Winnipeg Experiments.

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

SPIRITUALISM and psychical research seem never without an efficient vanguard. The passing of Dr. Gustav Geley and Baron von Schrenck-Notzing would have been much more unfortunate for psychic science had there been equally capable investigators to step into the breach. Fate seems to raise up efficient workers to carry on, in a wider field. The removal, therefore, by death (and seldom by desertion) of eminent experimentalists can almost be regarded as milestones along the road which those aiming at bringing supernormal phenomena to scientific precision must travel.

Spiritualists ought to rejoice at every success made by the sincere psychical researcher, even when not sympathetic to the spirit hypothesis. To add a stone to the impressive evidential edifice that has been gradually erected since the "Rochester knockings" is no small service. Be sure that whatever may be the ultimate verdict of mankind as to the cause or causes of supernormal phenomena, it will be while. The elimination of the spirit theory is already possible, while there remain the testimonies of some of the most qualified psychical researchers that spirits alone can be credited with the more important mediumistic manifestations.

This is an excellent reply to those sceptical scientists who insist on maintaining that spirits ought not to be drawn into the subject until every "normal" or "rational" explanation has been explored. The time is rapidly approaching when the "minimum hypothesis" will not rule out spirit agency as a reasonable and simple explanation.

1929 has seen enter the ranks of eminent psychical researchers Dr. T. Glen Hamilton, of Winnipeg. For more than ten years he, with his band of trained experimenters, has been conducting investigations in supernormal phenomena, in a part of the world which hitherto has contributed nothing of scientific importance on the subject. These ten years have, however, not been devoid of propaganda, but Manitoba, Canada, is so far from the hub of psychic activities that their efforts have been confined almost entirely to local interests.

The last twelve months have seen a considerable awakening of what looks like national interest in Dr. Hamilton's work, and he has been called upon to lecture extensively before various educational, religious and scientific organisations.

His importance in the medical and political worlds has made his opinion on any subject which he has made particularly his own worthy of the highest respect. For seven years he was Member of Parliament for a Manitoba constituency; he still holds a leading position among the educationalists of his province; is Assistant Professor of Surgery in the Manitoba Medical School, perhaps the foremost medical institution in Canada. To these activities he adds one of the most responsible medical practices in central Canada. It is simply amazing how one with so many pressing claims upon his talents and time can devote such careful and capable attention to the claims of supernormal phenomena.

Fortune has placed under his supervision two of the best non-professional mediums of America, and a body of experimenters equal to any in the world. The care which they have proceeded is shown in the fact that although an immense amount of work has been done and tabulated with scientific precision, practically nothing has been published on the subject until this year. The reason for this has been the desire to strengthen every weak part of their system of research, so as to eliminate all possibility of reasonable adverse criticism. Supernormal phenomena, as they experienced them, have had to be above suspicion before they were prepared to inform the world of their results.

All doubt has now passed away. The proof is beyond intelligent dispute. Mediumship is a demonstrated fact. Objects can be levitated without any human agency except that specific to mediumship; "direct voices" can be heard



when no human agency can be accused of producing the effects falsely; materialisations are as real as radium and much more common; they can be seen and they can be photographed. Mental mediumship is as real and as reliable as physical mediumship; through this kind of medium can speak intelligences who claim to be disembodied human beings, and they give proof in support of their claim. Not merely ordinary unimportant people whose deaths have affected none but their own immediate folk, but men and women who have written their names indelibly upon the pages of history.

I refrain for the moment from mentioning the names of these personalities, but shall do so in subsequent articles, and shall then state some of the things they have said, as indicating their mission in co-operating with Dr. Hamilton and his experimental circle.

From the Spiritualists' point of view there is a fearlessness about the Winnipeg scientific circle which is exceedingly refreshing. The members intend to withhold nothing regarding their findings. With colonial plainness they want all the facts put forward and fearless deductions made from them. How different from some other researchers. It is tiring and disheartening to hear people who claim to be able to speak with the authority of trained minds and long experience, obviously afraid to utter their real opinions for fear of appearing unconventional and being ridiculed by other stickleback conservatives in science.

Recently I heard a world-famous psychologist who had had extraordinary experimental proof of the reality of telepathy offer an explanation that was so utterly inadequate that he was unable to support it when questioned. His aim was to be "quite rational," and to avoid any explanation that did not satisfy the minimum hypothesis. He, therefore, made a fool of himself, and was in a fair way to mislead his audience, who, relying on the lecturer's fame, would have accepted his explanation but for the boldness of a critic, who brought the great man's theory down like a house of cards.

Dr. T. Glen Hamilton and his friends are careful, but they are unafraid. Materialistic science may be popular, but when it will not cover all the facts it must be told so, and if it continues to fail it must be excluded and a more reasonable hypothesis substituted. Because of this, Truth is going to gain immensely by the Winnipeg experiments, and Spiritualists have nothing to fear.

## Book Review.

"HOW TO USE THE SUBCONSCIOUS IN BUSINESS." By H. Ernest Hunt. 24 pages. Paper. 1/.

Mr. Ernest Hunt is well known in the world of practical psychology, and any work from his pen needs little recommendation from us. This book deals with suggestion, good health, sleep, study, concentration, imagination, etc., with the view to helping men to so concentrate on the work they undertake in the ordinary routine of business life as to ensure the maximum of results from their efforts.—E. W. O.

"THE IMMORTAL NINE." By J. M. Stuart Young. Stiff boards. 156 pages. Fowler, Wright. 5/.

Mr. J. M. Stuart Young is known to many of our readers as a writer of pleasing verse. In this volume he pays a tribute to his nine chosen poets: Shelley, Wordsworth, Keats, Scott, Byron, Keats, Swinburne, Tennyson and Browning, and students of poetry will find much that is pleasing in the comparisons and conclusions which the author brings to bear concerning the life work of such well-known poets. As an analysis and comparison of different styles it is thought provoking, and aids one's appreciation of the subtleties of poesy.—E. W. O.

"IS DEATH THE END?" By John Henry Remmers. Cloth 8vo. 200 pages. Ohio, U.S.A.: Progressive Publications. 7/6.

We have read Mr. Remmers' book with pleasure. It is the story of an investigation of Spiritualism which was spread over a good many years, and demonstrates what can be

obtained by personal investigation at home without the aid of mediums from outside. Mr. Remmers and his family formed a home circle, and consistently sat through a number of years in the efforts to procure evidence at home. Mr. Remmers' motto is "Begin your investigations in your own home with your own family if possible. All those joining your endeavour should first prepare their minds by a course of reading on the subject." The circle started with tedious messages through a little wooden table, which later developed into table movements without contact. This in turn led up to the development of clairvoyance and clairaudience within the family circle, by means of which valuable and uplifting messages were received from the spirit world. Next the circle produced the phenomenon of trance control, and Mr. Remmer deals with the difference between absolute trance and semi-trance. Subsequently the phenomenon of the independent voice was produced, sometimes with a trumpet, but generally without, and finally the members of the circle were able to observe the phenomena of full form materialisation, a red light being sufficiently strong to fully observe the forms. The materialised apparitions were able to speak in languages unknown to the medium.

We can sympathise with Mr. Remmers when he says: "I shall only mention that my own dear mother materialised and spoke to me. The manifestation was perfect, resembling in every detail the cherished memories of her loving countenance and delicate form. That which transpired between us is sacred to me. I cannot write about it." We can only express our opinion that if more people would follow the line of Mr. Remmers' procedure, and faithfully pursue their investigations at home, there would be more and better mediums in the country than appears to be the case to-day.

Mr. Remmers tilts at those who suggest that such circles should be thrown open to the general public, and says: "Give freely to those in sorrow, but keep the pseudo-scientist and the mere inquisitive out of your seances. I will permit none to join our family circle unless they are vitally interested. No opinionated investigator will ever dictate the conditions of our circle, where sincerity is the highest objective and truth the only compensation. What we have has been gained by untiring effort. We are obliged to none but those enlightened personalities who have so faithfully co-operated with us. Why should sincere people patiently endure for years and then subject themselves to every conceivable narrow suspicion to convince another, who has never put forth the least effort on his own part? Those who question our honesty need not join us. In fact, we do not wish to be bothered with individuals who trust no one but themselves. The way lies open to all, and each is privileged to experiment for himself. All truth is an achievement. If you would have truth at its full value, go and win it."

As the reviewer is one who has followed very largely the same method and achieved practically the same results, he has every sympathy with the author, and we consider this book an excellent one to place in the hands of the new investigator into psychic phenomena, whilst even the experienced observer will find much herein which is interesting and suggestive.—E. W. O.

WHAT fools men are. They take the cup of honeyed words instead of the myrrh, which shows them their real state in life.

HAST known what it is to be alone? A crowd may encompass thee, yet not one may own thee. It is at times such as these that the power of Infinity holds thee up.

CHRISTIAN SPIRITUALISTS' FEDERATION.—The annual meeting has been held at the Head Temple of Light, when the President (Mr. W. Harold Speer) was re-elected. The vice-presidents, officers and committee were elected, and a new Board of Examination appointed to deal with the many mediums awaiting test. During the past year 38 mediums have been tested, and 20 passed, entitling them to the diploma of the C.S.F. All communications in reference to the Federation should be made to the Hon. Sec. Rev. J. J. Welch.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 19TH, at 6-15 and 8-15.  
MRS. ENTWISTLE.

MONDAY & THURSDAY, NO MEETINGS.  
TUESDAY, at 8, OPEN CIRCLE.  
SATURDAY, at 8, WHIST DRIVE, 1-1.  
SUNDAY, MAY 26TH, MISS ASHWORTH.  
LYCEUM every SUNDAY at 2-30.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET

SUNDAY, MAY 19TH, at 10-30, LYCEUM.  
At 3 and 6-30, MRS. LANGFORD.  
MONDAY and WEDNESDAY.  
NO MEETINGS.  
SUNDAY, MAY 26TH, MISS M. BRIGGS.

**Manchester Central Spiritualist Church**  
5, PAISONAGE, BLACKFRIARS STREET.

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, MAY 19TH, at 6-30.  
MR. E. S. G. MAYO.  
SUNDAY, MAY 26TH, MR. H. B. TYRER  
(Dipl. S.N.U.).

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 19TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8-15, MR. W. L. OGDEN.  
MONDAY and WEDNESDAY,  
CLOSED FOR WHITSUNTIDE.  
SUNDAY, MAY 26TH, MR. A. MELLOR.

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

SUNDAY, MAY 19TH, at 2-30, LYCEUM.  
At 6-45 and 8-15, MRS. A. SPENCER.  
MONDAY, TUESDAY, THURSDAY and  
SATURDAY.  
CLOSED FOR WHITSUNTIDE.  
SUNDAY, MAY 26TH, MISS L. BROMLEY.

**Miles Platting Progressive Spiritualists**  
Chu ch,  
COGLAN STREET, LODGE STREET.

SUNDAY, MAY 19TH, at 2-30, LYCEUM.  
At 6-30 and 8, MRS. HARTLEY.  
TUESDAY, at 8, PUBLIC CIRCLE.  
SUNDAY, MAY 26TH, MR. MUDD.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, MAY 19TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MR. SKINNER.  
WEDNESDAY, NO MEETING.  
SUNDAY, MAY 26TH, MRS. COOKSON.

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

SUNDAY, MAY 19TH, at 2-30, LYCEUM.  
At 6-30 and 8, MR. PILKINGTON.  
THURSDAY, at 8-15, OPEN CIRCLE,  
MR. VERTY.  
SUNDAY, MAY 26TH, MRS. E.W. DAVIES  
(Liverpool).

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

SUNDAY, MAY 19TH, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, MRS. GIBSON.

MONDAY, TUESDAY and WEDNESDAY,  
CLOSED FOR WHITSUNTIDE.

SUNDAY, MAY 26TH, MR. J. TINKER.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 19TH, at 10-30 and 2-30,  
LYCEUM.  
At 6-30 and 8, MRS. THORNTON.  
MONDAY, TUESDAY, THURSDAY and  
SATURDAY,  
CLOSED FOR WHITSUNTIDE.

**Pendleton Spiritualist Church.**

New Address:  
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, MAY 19TH, at 6-30,  
FLOWER SERVICE, MRS. WOOLF-  
FENDEN.  
MONDAY, WEDNESDAY, THURSDAY  
and FRIDAY.  
CLOSED FOR WHITSUNTIDE.  
LYCEUM every SUNDAY at 2-30.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, MAY 19TH, at 11, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MRS. A. NUTTER.  
MONDAY, CLOSED.  
TUESDAY, at 7-30, MRS. BIRTWELL,  
Psychometry.  
WEDNESDAY, at 3 & 8, MRS. FERGUSON  
SATURDAY, at 8, OPEN CIRCLE.

**Blackpool National Spiritualist Church**  
and Lyceum,  
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-45. SERVICE, 3 and 6-30.  
MAY 19TH.—MR. HIBBINS, B.Sc., Eng.  
MAY 26TH.—MR. LOTE, D.N.U.  
JUNE 2ND.—MRS. LOMAS  
JUNE 9TH.—MR. J. TINKER.

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

SUNDAY, MAY 19TH, at 11-15 and 7,  
MR. MURRAY NASH.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**Brighton Spiritualist Church.**  
MIGHELL STREET HALL.

SUNDAY, MAY 19TH, at 11-15 and 7,  
MRS. E. CLEMENTS, D.N.U.,  
Address and Clairvoyance.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

**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, MAY 18TH, at 8, and  
SUNDAY, MAY 19TH, at 11 and 6-30,  
REV. J. J. WELCH,  
Address and Clairvoyance.  
SUNDAY, MAY 26TH, MRS. S. D. KENT.

**Isle of Wight.**

**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, 75, Well  
Street, Ryde.

## SOCIETY ADVERTISEMENTS.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, MAY 19TH, at 3-30, P.M.  
CIRCLE.  
At 6-15, SERVICE AS USUAL.  
SUNDAY, MAY 26TH, SERVICE.

**Margate Spiritualist Church,**  
CAVENDISH HALL, 180, HIGH STREET

SATURDAY, MAY 18TH, at 7-30,  
MRS. RAYFIELD.  
SUNDAY, MAY 19TH, at 3 and  
MRS. RAYFIELD.  
MONDAY, at 3, MRS. RAYFIELD.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE

SATURDAY, MAY 18TH, at 7, and  
SUNDAY, MAY 19TH, at 3 and 6-30,  
MRS. ANDERSON.

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

SUNDAY, MAY 19TH, at 7,  
DR. W. J. VANSTONE, Address  
WEDNESDAY, at 7-30, MISS M. BARBER  
Address and Clairvoyance.

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

SUNDAY, MAY 19TH, at 11 and 6-30,  
MRS. RUTH DARBY.  
THURSDAY, at 8, MRS. ELLIOTT.

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

SUNDAY, MAY 19TH, at 6-30,  
MRS. F. W. JARMAN,  
Address and Clairvoyance.  
SUNDAY, MAY 26TH, MRS. WORTHINGTON  
Address and Clairvoyance.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, MAY 19TH, at 11 and 6-30,  
MRS. QUINEY.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, MRS. MAUNDER.

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

SUNDAY, MAY 19TH, at 6-30,  
MRS. PRINCE.  
Circle Follows Service.  
MONDAY, NO MEETING.  
WEDNESDAY, at 8, MRS. FILLMORE.

**Barnsbury Spiritual Church,**  
Temporary Address: 50, HILLMARTIN  
ROAD, near CALEDONIAN ROAD, N.1

SUNDAY, MAY 19TH, at 7,  
MRS. KENNEDY,  
Address and Clairvoyance.  
WEDNESDAY, at 8, OPEN DEVELOPMENT  
CIRCLE.  
SUNDAY, MAY 26TH, MRS. F. MUIR.

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

SUNDAY, MAY 19TH, at 11, CIRCLE  
At 6-30, THE PRESIDENT, Address  
MRS. PETE, Clairvoyance.  
SUNDAY, MAY 26TH, MRS. HARRINGTON.

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## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 19TH, at 11, MISS  
MOORE. At 3, LYCEUM.  
At 6-30, MR. T. E. CORKHILL and  
MRS. BIRCH.  
THURSDAY, Clairvoyance Meeting by  
MRS. EDEY.

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

SUNDAY, MAY 19TH, at 6-30,  
MR. DRINKWATER.  
Address and Clairvoyance.  
MUSIC BY ORCHESTRA.

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

SUNDAY, MAY 19TH, at 11,  
MISS MARION MORETON.  
At 7, MRS. EDITH BALMER.  
WEDNESDAY, at 8, MRS. E. CLEMENTS,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.

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

SUNDAY, MAY 19TH, at 11-15, SERVICE.  
At 3, LYCEUM.  
At 7, MRS. S. D. KENT, Address and  
Clairvoyance.  
MONDAY, No Meeting.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8-15, PUBLIC CIRCLE.  
SUNDAY, MAY 26TH, MRS. E. ROBERTS.

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

SUNDAY, MAY 19TH, at 11, SERVICE AS  
USUAL. At 6-15,  
MR. DIMSDALE STOCKER, Address.  
MRS. HAMMERTON, Clairvoyance.  
WEDNESDAY, at 7-15, MR. ELLA.

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

SUNDAY, MAY 19TH, at 6-30,  
MR. S. COSTER and MR. E. LLOYD.  
WEDNESDAY, at 3, CIRCLE: At 8, MRS.  
WILLIAM EDWARDS, Clairvoyance.

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

SUNDAY, MAY 19TH, at 7,  
MR. G. BARKER.  
At 8-15, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, MRS. PODMORE.

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

FRIDAY, MAY 17TH at 7-30,  
MRS. BROWNJOHN.

SUNDAY, MAY 19TH, at 7,  
MRS. GOODE.

FRIDAY, MAY 24TH, OPEN CIRCLE.  
SUNDAY, MAY 26TH, MRS. MAUNDER.

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

SUNDAY, MAY 19TH, at 11, OPEN  
CIRCLE. At 3, LYCEUM.

At 6-15 for 7, MRS. ELLIOTT,  
Address and Clairvoyance.

FRIDAY, at 8, PSYCHOMETRY.  
SUNDAY, MAY 26TH, MRS. B. PETZ.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 19TH, at 11, SERVICE.  
At 6-30, MR. T. W. ELLA.

At 55, STATION ROAD:  
MONDAY, NO MEETING.  
WEDNESDAY, at 7-30, PUBLIC MEETING.

SUNDAY, MAY 26TH, at 6-30,  
MRS. BUTTERWORTH.

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

SUNDAY, MAY 19TH, at 3, LYCEUM.  
At 6-30, MRS. E. A. CANNOCK.  
Address and Clairvoyance.

WEDNESDAY, at 7-15, MRS. EDEY,  
Address and Clairvoyance.  
SUNDAY, MAY 26TH, MDE. DE BEAURE-  
PAIRE, Trance Address.

**Ealing Spiritualist Church,**  
3, BAKERS LANE, BROADWAY, EALING.

SUNDAY, MAY 19TH, at 11-15, MR. H.  
GODFREY. At 3, LYCEUM.  
At 7, MR. F. B. LEONARD.  
WEDNESDAY, at 8, MR. GEORGE PRIOR.  
SUNDAY, MAY 26TH, MR. E. HUNT.

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

SUNDAY, MAY 19TH, at 7,  
MRS. CARRIE YOUNG.  
SUNDAY, MAY 26TH, REV. G. WARD.

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

SUNDAY, MAY 19TH, at 7,  
MISS EVA CLARK.  
Address and Clairvoyance.  
THURSDAY, at 8, CAPT. JACK FROST,  
"Vibrations in Worlds Visible and  
Invisible."

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

SUNDAY, MAY 19TH, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, MRS. REDFERN.  
TUESDAY, at 3, MRS. PRINCE.  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, MR. G. J. HITCHCOCK,  
"Numerology."

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

SUNDAY, MAY 19TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, MR. R. BRAILEY.  
THURSDAY, at 8, MRS. A. BODDINGTON.  
SUNDAY, MAY 26TH, MRS. E. CLEMENTS

**Hackney Spiritualist Church,**  
240A, AMBURST ROAD, N.

SUNDAY, MAY 19TH, at 7,  
MRS. F. KINGSTONE.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN CIRCLE.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, MAY 26TH, at 3 and 7,  
LYCEUM ANNIVERSARY SERVICES.

**Hanwell Spiritualist Church**  
120, UXBRIDGE ROAD.

SUNDAY, MAY 19TH, at 3, LYCEUM.  
At 7, MR. WHITE and  
MRS. TREADGOLD.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, MISS LILY WHITE.  
FRIDAY, at 8, FREE HEALING CIRCLE.

## SOCIETY DVERTISEMENTS.

**Hackney Independent Lyceum Church**  
41, PEMBURY ROAD, HACKNEY DOWNS  
(2nd Gateway in Downs Park Road on  
left.)

SUNDAY, MAY 19TH, at 3, LYCEUM.  
At 6-30, MR. R. CARMAN.  
Address and Clairvoyance.  
OPEN CIRCLE after Service.  
THURSDAY, at 8, DISCUSSION and  
CLAIRVOYANCE.

SUNDAY, MAY 26TH, MR. GITTLESON.

**Harringay Christian Spiritualists  
Mission,**  
1, SALISBURY PARADE, ST. ANN'S RD.,  
HARRINGAY (Side Door, Boot Shop).

SUNDAY, MAY 19TH, at 11, SERVICE.  
At 7, MR. MOORE.  
TUESDAY, at 8, FREE HEALING CIRCLE,  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MRS. MARY GOODE.

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

SUNDAY, MAY 19TH, at 6-30,  
MR. HORACE LEAF.  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, SOCIAL.  
SUNDAY, MAY 26TH, MR. C. BOTHAM.

**Hendon Spiritualist Fellowship,**  
(Please Note New Address)  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON.  
(Opposite "The Bell" Bus Stop).

SUNDAY, MAY 19TH, at 6-15,  
MR. F. H. WALL.  
At 8, HEALING CIRCLE.

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

SUNDAY, MAY 19TH, at 6-15,  
MRS. PYNE.  
WEDNESDAY, at 3, LADIES' GUILD,  
MISS FALLOWS. At 8, SERVICE.  
LYCEUM every SUNDAY at 3.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 19TH, at 7,  
MRS. K. FILLMORE.

THURSDAY, at 3, MRS. F. LANE.

FRIDAY, at 8, MR. R. R. THORNTON.

SUNDAY, MAY 26TH, MR. E. MEADS.

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

SUNDAY, MAY 19TH, at 6-15,  
MRS. ALICE GREGG.  
Address and Clairvoyance.  
THURSDAY, at 8, MISS F. DAUNTON.  
SUNDAY, MAY 26TH, MRS. M. LINES.

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

SUNDAY, MAY 19TH, at 6-30,  
MRS. M. CROWDER.  
MONDAY, at 8, NO SERVICE.

**Kingston Spiritualist Church**  
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 19TH, at 11, MR.  
BOLTON. At 3, LYCEUM.  
At 6-30, MR. H. VANSTONE.  
WEDNESDAY, at 7-30, MRS. EDEY.  
FRIDAY, at 7-15, HEALING CIRCLE and  
MEMBERS' CIRCLE.  
SUNDAY, MAY 26TH, at 11, MRS.  
TORNQUIST. At 6-30, MR. P. SCHOLEY.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 19TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, Mrs. ESTELLE ROBERTS,  
Address and Clairvoyance.  
MONDAY, NO MEETINGS.  
TUESDAY, at 8, STUDY GROUP.  
WEDNESDAY, at 8, Mrs. PRINCE.  
Address and Clairvoyance.

**Little Ilford Christian Spiritualist Church,**  
THIRD AVENUE, MANOR PARK, E.

SATURDAY, MAY 18TH, at 7-45,  
WHIST SOCIAL, 1/-.  
SUNDAY, MAY 19TH, at 7,  
Miss MARGARET BARBER.  
MONDAY, NO MEETING.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, Mrs. MAUNDER.  
THURSDAY, at 3-30, INVESTIGATORS' CIRCLE.  
SUNDAY, MAY 26TH, Mr. G. PRIOR.

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

SUNDAY, MAY 19TH, at 11, HEALING CIRCLE. At 3, LYCEUM.  
At 6-30, Mrs. TIMMS.  
THURSDAY, at 3, SERVICE. At 8, Miss R. S. GOLDSMITH.  
SUNDAY, MAY 26TH, Mr. MURRAY NASH.

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

SUNDAY, MAY 19TH, at 11, OPEN CIRCLE. At 6-30, Mr. C. WALL, Address and Clairvoyance.  
THURSDAY, at 8, Mrs. HOLLOWAY, Address and Clairvoyance.

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down Forest Lane, going from Maryland Point Station).

SUNDAY, MAY 19TH, at 11, Mr. ALAN WELLS.  
At 3, LYCEUM.  
At 6-30, Mrs. BLANCHE PETZ.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' TEA and SOCIAL.  
THURSDAY, at 8, Mr. W. D. WILDE.  
SATURDAY, at 7-30, SOCIAL EVENING.  
SUNDAY, MAY 26TH, MDE. A. RICKARD.

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

SUNDAY, MAY 19TH, at 11, CIRCLE. At 3, HEALING CIRCLE.  
At 6-30, Mrs. H. PRIOR.  
MONDAY, NO MEETING.  
WEDNESDAY, at 8, Mrs. GALWAY.  
MONDAYS and WEDNESDAYS, SILVER COLLECTION.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, MAY 19TH, at 11-15, LYCEUM. At 3, Mrs. MAUNDERS, Psychometry. At 6-30, Mrs. MAUNDERS, Address and Clairvoyance.  
WEDNESDAY, at 3, PSYCHOMETRY. At 7-30, Mrs. STOCK, Address and Clairvoyance.

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

SUNDAY, MAY 19TH, at 11, Mr. PERCY O. SCHOLLEY.  
At 6-30, Mr. ALEX. MACKIE.  
WEDNESDAY, at 8, Mrs. S. PODMORE, Address and Clairvoyance.

## SOCIETY ADVERTISEMENTS.



\* SUNDAY, MAY 19TH, at 7, \*  
\* Mrs. A. GEORGE. \*  
\* WEDNESDAY, MAY 22ND, at 7-30, \*  
\* Miss CARRY YOUNG. \*  
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\*\*\*\*\*

**Walthamstow Spiritualist Lyceum Church,**  
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, MAY 19TH, at 7,  
Miss MADDISON,  
Address and Clairvoyance.  
Lyceum Sunday School at 3.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, 7 to 8, HEALING.  
8 to 9-30, DEVELOPING CLASS.  
SUNDAY, MAY 26TH, Miss THORNDICK.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, MAY 19TH, at 6-45,  
Mr. SERGEANT,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, Mrs. LEONARD,  
Address.

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

SUNDAY, MAY 19TH, at 11-15, SERVICE  
At 7, Mr. O. G. TURPIN.  
WEDNESDAY, at 8, Mrs. M. MORRIS.  
LYCEUM every SUNDAY at 3.

**Jewish Spiritualist Centre,**  
75, HANBURY ST., COMMERCIAL ST., E1.

SUNDAY, MAY 19TH, at 6-30,  
PUBLIC CIRCLE.  
MONDAY, MAY 20TH, at 8-30,  
QUESTION NIGHT.  
OPEN CIRCLE to follow.  
THURSDAY, MAY 23RD, at 8-30,  
OPEN CIRCLE.

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**Miss B. D. MANSFIELD,** Trance Medium, holds an Open Circle every Wednesday and Friday at 8. Also, dates for 1929-30.—4, Westmorland Street, Ebury Bridge, Victoria, S.W.

**Miss FRANCIS DAUNTON,** Speaker and Demonstrator, will give Psychometry every Tuesday evening at 8. 94, Crowther Road, South Norwood, London, S.E.25.

**Mrs. B. HAMILTON** holds Public Developing Classes every Wednesday and Friday at 8. Saturdays at 8. Circles Psychometry, Sundays at 7. Short dress and Psychometry. At 69, Weybourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

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**Mr. W. H. ATHERTON,** Speaker, Clairvoyant (Medical), has dates for 1929 Booking for 1930. Testimonials will sent on application to 30, Poplar Street, Nelson, Lancashire.

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**Mrs. WILLIAM EDWARDS,** Clairvoyante, Psychometrist. Psychometry, Fridays at 3; Open Developing Circle, Fridays at 8. "At Home," Tuesdays 3 to 5.—15, Champion Grove, Delamark Hill, S.E.5.

**RONALD BRAILEY,** Clairvoyant, Days 11 to 6. Tuesdays and Fridays, 8 p.m. 90, Sunny Gardens. Bus 605 Golden Green. Phone: Hendon 1888.

## SPEAKERS' OPEN DATES.

**Miss R. WARD,** Speaker, Psychometrist, Clairvoyant, has a few open dates for 1929-30.—49, Union Road, Leytonstone, E.11.

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MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.

SATURDAY, MAY 25TH, Mr. R. R. THORNTON. SUNDAY, MAY 26TH, Mrs. YORKE & Mr. MARISINI.

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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, Mr. STEPHEN FOSTER, TUESDAYS at 7 and FRIDAYS at 3. VISITORS WELCOME. ETHEL A. KNOTT.

# TEMPLES LIGHT.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1 (Hop 1272). SUNDAY, MAY 19TH, at 7, Mr. J. M. ALLEN. MONDAY, at 3, Bank Holiday, NO MEETING. THURSDAY, at 8, Mr. WAITE. SATURDAY, at 8, Mr. BANGROFT. 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. Read the "Temples of Light Gazette." 2d. monthly.

GOLDERS GREEN TEMPLE, Highfield, Golders Green Road, N.W. SUNDAY, MAY 19TH, at 7, Mr. BANGROFT. MONDAY, at 7, CIRCLE. At 8, HEALING. WEDNESDAY, at 3, CIRCLE. At 7-30, Miss COLLYNS.

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BRIGHTON TEMPLE, Marine Parade. SUNDAY, MAY 19TH, Miss MORETON.

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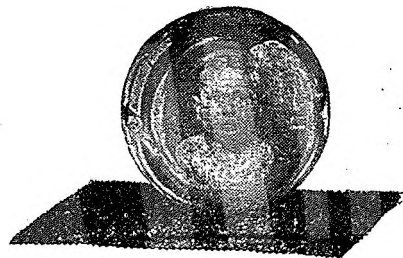
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