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and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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FRIDAY, MAY 30, 1930.

PRICE TWOPENCE.

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The Two Worlds

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FRIDAY, MAY 30, 1930.

PRICE TWOPENCE

TO A SCEPTICAL FRIEND.

(EXTRACTS FROM A LETTER.)

By H. T. WHORLOW.

It is difficult to understand why you, an intelligent and well-informed man, cannot accept the evidence of survival of personality as afforded by spirit manifestations so abundantly attested; and why you are so little concerned as to your future, and the whereabouts of those who are dear to you and have gone before, that you decline to examine the facts which prove the reality of the after-life.

If you knew you would have to live the rest of your earth life in a distant part of this world you would certainly enquire about its location and of the conditions prevailing there; whether anyone would receive you or help you in any way, and if any and what means there were for communicating with those you would leave behind. Why then are you less mindful of these particulars in respect of the greater world to which you and I know we must go, and where life is never ending?

You say you believe in a future state "of some undefinable kind," and therefore in survival "in some unknown form," and in immortality, "about which nothing is known," yet you stoutly deny the survival of personality. Cannot you see that neither survival nor immortality would have any meaning if personality did not survive?

When you hold that survival of human personality is impossible of proof, and that psychic phenomena are delusions, you are stigmatising as fools or liars all those intellectual and honest people who have certified to the contrary. You cannot really mean that, but it is the logical inference when you dispute their conclusions and their testimony.

You say "We all look at truth from different angles, and each one understands it as he sees it, therefore opinions must vary, "and nothing is certain." This bit of your philosophy savours of Herbert Spencer's theory of the unknowable, which is now as extinct as the dodo. We can find truth when we look from the proper angle, and if you have not so found it, then it is you who are among the deluded ones. How can you correctly interpret the facts of psychic phenomena if you do not investigate them? And how can you see the truth in this great subject while you stand right away from it? Come nearer, my friend, and take part in a patient and honestly critical examination of the facts.

Let us imagine a party of men arguing about an object standing on a distant hill. One thinks it is a ruined tower, another a cromlech, a third that it is a pharos; but the others, who happen to be geologists, say it is an upstanding pillar of natural rock. They have been up the hill and closely examined the object, and are qualified to state that it is rock. Can you say that the opinions of the first three men, who have never been within a mile of the object, are of any value against the statement of the geologists who have visited and inspected it? Which are the "deluded" ones in that case?

A man may be eminent in one branch of learning, but is not qualified to deal adequately with another. If an expert in botany, who was ignorant of astronomy, were asked to write a treatise on the Orionic nebula, his opinions would be of no evidential value. Why then do you favour the views of writers who denounce psychic facts without understanding them, instead of accepting the decisions of those who have examined and proved them?

I submit a few testimonies by notable men, whose intellect and integrity cannot be for a moment questioned, who have investigated and proved survival of human personality.

Sir Oliver Lodge: "I tell you with all the strength of conviction that I can muster that WE DO PERSIST; that the people who have passed the veil still help us and know far more about things than we do; and that they are able from time to time to COMMUNICATE. I KNOW the facts are as I have stated. . . . I tell the world, whether it listens or not, that it is so."

Sir Frank Benson: "I saw my spirit boy just as clearly as I see any of you. I KNOW my boy came to see me."

Major General Sir Alfred Turner, K.C.B.: "I KNOW that my dear wife manifested to me in her spirit form."

Shaw Desmond: "The dead are not dead; they are with us; they care for us as in life. WE CAN SPEAK WITH THEM."

Sir E. Marshall Hall, K.C.: "I was and am CONVINCED. I could relate many experiences."

Lord Gorel, Under Secretary of State for Air: "I believe first in the survival of spirit; PERSONAL SURVIVAL; and that the spirits of the departed CAN AND DO COMMUNICATE WITH THE LIVING."

HANNEN SWAFFER, the outspoken dramatic critic: "I want to make it clear that I do not merely believe, I KNOW! and there is not even room for argument."

Graham Moffatt, author: "I have had PERFECT PROOF of survival, and I am fortunate in that my wife and daughter were also converted."

Prof. Lombroso, the eminent brain specialist, Turin University, an extremely patient and critical investigator: "I AM PERFECTLY CONVINCED of the facts of survival and communion."

Sir William Barrett, Royal College, Dublin: "I KNOW, and I rejoice in the blessings Spiritualism has been to my own faith and to that of dear friends of mine."

Rev. Canon Wilberforce, D.D.: "I AM CERTAIN that the beloved spirits in the other sphere of being are able to influence and to help us."

Sir William Crookes, O.M., President of the Royal Society, who devoted two years to an intensive and scientific investigation, with the idea that human survival could not be proved, was CONVINCED to the contrary, and he declared that "NO FACT IN SACRED OR PROFANE HISTORY IS SUPPORTED BY A STRONGER ARRAY OF PROOFS."

Dr. Alfred Russel Wallace: "We have a mass of evidence of the identity of the spirits who communicate with us, that they are actual men and women who have lived upon earth. . . . I KNOW THE FACTS ARE REAL NATURAL PHENOMENA."

You cannot surely hold that these intellectuals are deluded or untruthful!

I could take you through my record of over 700 similar testimonies, and would ask you in the words of Origen, 1700 years ago, when he was speaking on this subject before the Bishops of Jerusalem and Caesarea, "When they, who endure all kinds of injury even to death itself, rather than allow a falsehood to escape their lips; when they announce the appearance of angels (spirits) which they themselves have witnessed; are they not to be worthy of belief?"

If you were still unconvinced I could quote Cicero, who declared that "Their (spirit) voices have been heard, and they have appeared in form so visible that he who doubts it must be partly bereft of reason." Pythagoras, who said "The whole air is filled with the spirits or souls of men." Seneca, who held that "for the wise man death hath no

terrors, because it is the day of his birth to the immortal life, and he will be mindful of those he has left and will commune with them." And Plutarch, who wrote approvingly of Lycurgus, Zoroaster, Numa, Minos, and others, and that "the gods (spirits) would hold converse with such earnest men as these, the best of their kind, to talk with and encourage them." And we could gather similar testimony from Socrates, Lucan, Epictetus, Zeno, Heraclitus, Maximus, Plato, Hesiod, and many other intellectuals of the long past.

I could take you through the Bible, almost every page of which testifies to the survival of human personality and to spirit manifestations. To the inspired (spirit-controlled) prophets of the Old Testament and the Apostolic mediums of the New Testament, as well as the numerous appearances and messages of angelic human spirits. I would ask how can you account for, among other manifestations, the appearance of the spirit of Samuel and his conversation with Saul; or of the spirits of Moses and Elias, who conversed with Jesus, Peter, James and John; or of the spirit visitations of Jesus, and his messages to his disciples. How do you account for these incidents if, as you maintain, personality does not survive? And if you still think that "proving" as well as preaching the after-life is no concern of the Christian Churches, but is an idea originated in Modern Spiritualism, how do you explain Paul's instructions to the Apostolic Churches that their ministry should comprise qualified mediums for the "discerning of spirits," for "trance" (spirit-controlled preaching) and spiritual "healing"; or Paul's and Peter's own references to their mediumistic work; or the Master's command to the disciples to "let these signs follow" preaching the Gospel? "Signs and wonders," i.e., psychic manifestations that prove the reality of the after-life.

Are the churches following the Master in these respects to-day? Do they heal the sick? Do they comfort the mourner by giving proof that those who have gone before are not lost, but still live and love? Do they cultivate angelic ministry and gather inestimable guidance from those in the beyond who are doing the will of God? No. It is only in the Spiritualist services that these duties are performed and those "spiritual gifts" of mediumship are cultivated which as Paul said are "given to every man to profit withal."

The Rev. H. Bingham says in his work on the subject: "All phases of spirit manifestation known to-day are found in Scripture, and the parallel between the mediums of the Bible and those of to-day is complete in every particular." And the Rev. Minot Savage holds that the re-institution of spiritual mediumship "is a great question for the Christian Church" to consider.

I could take you to the sacred books of the older religions; to the Hindu Vedas, the Scandinavian Eddas, the ancient Mythologies, and the funeral rites and customs of primitive races who never had either a sacred record or a formal religion, and show you that this eternal truth of human survival is everywhere in evidence. For as Dr. Samuel Johnson stated in respect of the "concurrent and unvaried testimony of all ages and all natures" to the facts of spirit survival, "the belief prevails as far as human nature is diffused, and it could only have become universal by its truth. That it is doubted by cavillers can very little weaken the general evidence."

Psychic manifestations are fundamental to the Christian religion, and were part of the Apostolic work and of the Early Church services. But owing to the gross materialism of priestcraft in the middle ages and the caricature of Christianity then presented, the "ministry of angels" was lost to the Church by mis-use and neglect. Spiritualism is revivifying Christianity by restoring the Apostolic practice of not only preaching, but "proving" survival to the greater life. Some years ago the Rev. H. R. Haweis, Incumbent of Marylebone, testified that "Spiritualism points to life, not death. It leads us up to the centre and source of life. It reveals to us the bright galaxy of ministering spirits. Spiritualism has given us back our Bible, given us back our Christ, given us back our immortality, and given us back our God."

Sir A. Conan Doyle says: "The psychic movement comes forward with absolute proof of life beyond the grave. . . . Spiritualists are the true representatives of those primitive Christians who themselves saw spirits and who held communion with them."

The Rev. H. M. Young said in a sermon preached in Westminster Abbey: "There is more interest in religion than ever before. Witness the phenomenal growth of such systems of religious thought as Spiritualism and the Higher Thought Movements. In all these mystic influences that come to us from the spirit world God is ever revealing Himself to us. Christianity has broken loose from its old time-worn bonds of dogma, and intelligent men and women are drifting away from the Churches."

It is perfectly true that, notwithstanding the rapid increase of population, there is a heavy decrease in Church attendance as well as in the number of Sunday School scholars. In 1928 there were 51,595 fewer communicants and 30,000 fewer scholars than in the previous year in England, and a similar proportionate falling off from the Churches and schools of Wales. Meantime, the Spiritualist churches and halls, of which there are nearly 600 in this country, are filled to overflowing by earnest people, who find there "proofs" of the continuity of life, and helpful communications from the spirit world, neither of which can be obtained at either the orthodox or the Free Churches.

The Rev. Canon Wilberforce has said that "The present weakness of the Churches as against the strength of Modern Spiritualism, is in their ignorance of the future life and their teaching concerning it." And as Sir George Kekewich, K.C.B., says: "The creeds of the various Churches are not the Christianity of the Gospels, but corrupt imitations. It is Spiritualism that is leading us back to the Christianity of the New Testament."

The foregoing should be sufficient to convince you that psychic phenomena are not delusions, and that survival of personality is not a fiction, but an amply proven fact. If, however, you are still in doubt, why not undertake a personal investigation and satisfy yourself? Seek, and ye shall find the truth which evades you because you do not look at it from the proper angle. It is open to any person to acquire proof if proof is desired.

But I think that, in the absence of personal experience, any person of average intelligence should be capable of weighing and testing the evidence so abundantly offered, and should accept the conclusions of those who have critically investigated and honestly testified to the facts. Thousands of intricate cases in courts of law are decided upon evidence. What would you think of a "judge" who would not admit evidence, and dismissed a case because he did not personally witness the act that was the subject of the trial? Yet that seems to be the attitude of mind of sceptics like yourself, who will neither see the facts nor accept the evidence; and the evidence is so tremendously abundant that it should, in the words of Dr. Alfred Russel Wallace, "convince any sane person" who is aware of it.

Spiritualism stands not only for proving the reality of the after-life, abolishing the dread of death, and comforting the bereaved, but also for the living of a clean and Godly life here; for brotherhood, service, and worship of God in prayer and good works. As the Rev. J. A. Shaw, of Wolverhampton, put it: "Spiritualism gives a truer interpretation of Christianity, a nobler conception of human nature, and a better knowledge of the Divine purpose, than does the old penal Theology."

Come into the fold, dear friend, or at least draw near, so you can understand the facts, philosophy, and religion of Spiritualism; it will broaden your outlook on life, help you to solve the social and religious problems in which you are so deeply interested, and afford you peace of mind and strength to bear your burdens. "And He shall give His angels charge over thee in all thy ways" (Ps. xci. 11). So W. E. Cooper, who has written a fine book on the uplifting influence of Spiritualism, testifies to the fact that "so many of the workers for humanity are Spiritualists." And the Rev. C. Drayton Thomas says, after being converted to Spiritualism: "I was never happier or healthier, or more in love with my God and fellow-men than I am now."

THROUGH AMERICA.

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

ONE of the best ways to see a country is to travel by omnibus. Everything possible is done by the companies who run these vehicles to ensure the safety and comfort of passengers, while the traveller has the services of an expert driver, leisure to observe all that passes, and often interesting and informative company. I have learned not a little of the manners and customs of different nationalities this way, and frequently obtained expert opinion on subjects that otherwise would have been closed to me.

Nevertheless, there may be defects in the best organised concern, especially where "acts of God" are concerned. This is often unpleasantly demonstrated, and was so when we left Phoenix for Los Angeles. Soon after leaving the capital city of Arizona we entered one of the sandy deserts for which this State is noted, and met a sand-storm which often obscured the almost unmetalled road that we were moving along. Few experiences can be more unpleasant than an Arizona sand-storm. It looked as if there had been no rain in the arid desert for months, and dust percolated through every crevice of the automobile, filling our throats and nostrils, and covering our clothes. The luckless company must have prayed for rain, and the prayer was unfortunately answered, for down it came in a deluge that would have astonished the inhabitants of Noah's Ark.

However, all ended well, and I for one would not have missed an experience which, although unpleasant, was sufficiently unique to make excellent table-talk. This harassing experience was perhaps demanded by Nature as compensation for the interesting episodes of the previous day, when, in lovely weather, we motored along the renowned Apache Trail, to see, among other charming and attractive sights, the famous Cliff dwellings, erected in the long-forgotten past by an extinct race. These dwellings, made in natural caves, once were situated upon the shores of a large lake, which now has disappeared and the dwellings are far above the valley which originally formed the bottom of the lake. I fancied I could feel the auras of the ancient residents, the remains of whose skill reveal that they attained a high degree of culture.

During my two weeks in Los Angeles I had the pleasure of making the acquaintance of a large number of people, laymen and leaders, who are keeping the best interests of Spiritualism to the forefront. The best good-feeling prevails among the various congregations, and the different pastors support each other more than I have observed anywhere else. At my meetings it was a common thing to have several well-known exponents sitting side by side, eager to assist each other with good thoughts when demonstrating their various psychic gifts. At the Spiritualist revival meetings organised by the Rev. L. Madison Norris as many as five and six mediums appeared on the platform at the same time to support the effort. This is a splendid state of affairs worthy of imitation.

PHYSICAL PHENOMENA DISAPPOINTING.

Although I have been deeply impressed by the demonstrations of public mediumship of the mental order that I have witnessed in U.S.A., physical mediumship has proved very disappointing. In Europe we look to America for some of the best exponents of this order of supernormal phenomena, but this, I am convinced, is a mistake. Of the eight voice (trumpet) and materialising mediums with whom I have sat, not one particle of evidence for the survival of personalities known to me and my wife came through. This could not have been caused by any defects on our part, except it be a habit to allow the voices to decide who they are without any special prompting on our part. Too many voice seances are deprived of their evidential value by over-anxious and credulous sitters telling the communicators who they are, often without allowing the voices the slightest chance to give their names. This defect must be extremely encouraging to those who pretend to be mediums.

Some of the voices that we heard were wonderfully clear, but were invariably of habitual communicators assisting the mediums and the spirits. On one occasion some excellent teaching came through, instructive to the entire company, but still no word from those whom we had loved and lost. It would be wise if voice and materialising mediums insisted upon more evidential phenomena. The average sitter seeks proof of survival or desires information from their departed friends, and must feel disappointed when nothing but the voices of unknown entities come from the darkness. Unless an improvement along these lines takes place, it is safe to prophesy that physical mediumship will eventually fall into disfavour without any real loss to Spiritualism.

Some materialising and telekinetic seances are nothing short of tantalising. There is absolutely no point in a table moving under conditions which leave the most sympathetic investigator in doubt as to the cause, or forms appearing in cabinets so faintly illuminated as to make it impossible to recognise who or what they are. The seances of this kind that I witnessed could not have won a single convert to the cause, while any intelligent person could have excused the harshest criticism. There is no excuse for such exhibitions, even when no fee is charged for admission; there is simply nothing useful about them, and they ought to be banned from giving public sittings until the medium is sufficiently developed to be able to produce something that at least carries its own evidence of genuineness.

There are a large number of people in Los Angeles unconnected with Modern Spiritualism who are nevertheless either firm believers or who take a scientific interest in it. This was amply demonstrated by the keen interest taken in my illustrated lecture on "Materialisations." The greatest care has been taken to concentrate on the work of eminent scientists, and with the exception of two stereopticon views, the slides are made from photographs taken by scientists of international fame.

There is no loophole through which even the most carping critic can crawl unless prepared to discredit the sincerity and ability of men of world-wide fame and undisputed probity. I repeated this lecture in the same week by request, and on each occasion large audiences filled the church, the second audience being larger than the first! Among the company present were some notable doctors, clergymen, and at least one popular rabbi, all of whom expressed the greatest interest, and some apparent conviction.

Spiritualist lecturers might profitably note this and act accordingly. Spiritualism is not altogether religious. It has a strong scientific side which we ought to explore, and exploit it for the good of the cause. Indeed, this scientific appeal is one of Spiritualism's unique features, and a field in which already some of its best conquests have been won. A tremendous amount of sterling work has been done in it, and every Spiritualist pastor should become acquainted with it. This would necessitate a study of European literature, for there the best work has been done. There is, it seems, too parochial a spirit amongst American workers, who forget that most of the evidential results for the reality of supernormal phenomena and the operation of spirits have been obtained in centres such as Paris, Berlin, Vienna, Belfast, Rome and London. During the last few years excellent research work has been accomplished in Boston, U.S.A., and Winnipeg, Canada, but even these have not been exploited to their fullest extent. A little more science will not necessarily mean less religion. It may lead to more.

I have been impressed with some original spirit photography that I have seen here, always among amateurs. A lady and gentleman in Los Angeles have obtained some convincing results, and it is likely that their gifts are only at the beginning. The faces are clear, and in some cases have been recognised. Some of the professional work has been much less impressive. Spirit photography is a phase of mediumship that might be developed more. It appears to depend largely upon the mental attitude of the experimenters, by which I mean that if an effort is made to get these pictures, they are more easily obtained. Even with good spirit photographers they seldom come unless a

deliberate effort is put forward with a view to getting them, a fact that all experimenters should bear in mind.

My next visit will be to Salt Lake City, where there is no Spiritualist organisation. I have therefore decided to hold two meetings at my own expense, and thus make, if possible, public interest more keen.

MODERN SPIRITUALISM.

By J. TINKER, F.N.S.C.

THE characteristics of Modern Spiritualism are those which distinguish all modern movements—the Naturalist, Rationalist, Humanist, and Democratic principles and methods. Our Naturalist characteristic is demanded by the meaning of the word Spiritualism—the conviction that the Real of the Universe is Spirit, and that the forces of Nature operate from the spiritual within all phenomena. The modern trend is to emphasise that those operations are by sequences of cause and effect. That spiritual order is regular essential to the scientific and philosophic structure of Spiritualism. There can be no continuous recurrence of spiritual phenomena without the continuous order of spirit forces and their dominance of the physical phases. These are platitudes, but they seem to be ignored as providing all that is necessary not only for the commonplace practices of seance rooms, but for the full scope of philosophical and religious and mystical life and thought. Hence our Rationalist treatment of phenomena, not merely to test its genuineness, but to construct a true—that is, a verifiable—system of philosophy and religion from the realities of the spirit as matters of general experience, and not from the dicta of transcendent personages.

The Naturalist and Rationalist interpretation of psychic and spiritual phenomena reveal that the alleged acts of gods and devils, of seers and prophets and magicians, are and were due (1) to the general spirit forces operative in all things, and (2) to the limited and fallible use of those forces by human beings on both sides the grave. The interpretation of the ancient in the light of the modern—the key used by all phases of modern thought—brings into prominence the Humanist aspect of both ancient and modern and strengthens the established Humanist modern practices. From 1848 to date the modern Democratic characteristic and aversion to any resemblance to rule by privileged castes have been remarkable, despite attempts to establish vestigial sacerdotalism of ancient modes.

Modern Spiritualism can only be thoroughly understood in the light of those four Modernist principles. Those who state that the Bible is our basis are ignoring that the Bible has ceased to be the basis of Christianity itself to modern thinkers. The Bible is expurgated—is itself the residue of repeated expurgations—by the cleansing criticism of Modernist Thought and Feeling. Whatever truth and spiritual values there are in Christianity are due to the fact that the Founder and his disciples were illuminated spiritually from "the Light that lighteth every man that cometh into the world," whether Pagan or Christian. Christianity is based on Spiritualism, and not Spiritualism on Christianity, which varies according to the light gained from spirit activities in all modes of human life and thought like all other systems.

We repudiate the limitations on the significance of the title Spiritualism to the crude phenomenalism and initial purposes of the infant stages. The leaders of the movement have never sanctioned those limitations. We of to-day also must insist on the fullest use of the phenomenal, as the scientists and philosophers do in the study of all Nature. Having open to us the realms of spirit, we have the right and duty to draw therefrom all that can be drawn. The realms of spirit are our sources, not traditions.

The first step taken to establish Modern Spiritualism was the Home Circle for spirit communications, and for the development of mediums to make public demonstrations of facts and teachings from the spirits, to reveal the facts of

the continuity of human life and the states of the spiritual universe. This was done in reliance on the Four Modernist Principles I have named, whatever accessory ideas the founders had about the Bible and Christianity. The methods and purposes are quite distinct from all ecclesiastical modes and dogmas, although, as in all new systems, the adherents of ancient ideas who have partly absorbed some of the new have tried to mix the new and the old, with small regard to inconsistencies.

In addition to our duties (1) To convince sceptics of the continuity of human life, and (2) to reveal the states of the spiritual universe, we have the duty also (3) to unify mankind. These purposes are being accomplished by strict adherence to the principles and methods of an advanced Modernism, despite atavistic tendencies. The ancient tried to unify mankind by two methods—Imperial conquest and government and Theological conversion. Rome presents types of both. Germany and Britain are not without attempts at the Imperial. Christianity and Mohammedanism are instances of the theological. All these are obsolete so far as unification is concerned. The permanent tendencies of the ages show that by the thorough adoption of the principles of Modernism unification can be accomplished. By the adoption of the Seven General Principles and deliberate refusal to include the distinguishing slogan of any old or new religion, Modern Spiritualism are true to the principles of Modernism, and their reliance on the Universal Spirit that operates through the spiritual constitution of man and the universe. We are learning that men must be unified by the practice of spiritual principles and not by faith in personages. That was taught by the most eminent of the personages, but the records linked with the person with the spiritual practice. We give no value to the person, but only as an illustration of the dwelling and transcendent spirit that is operative in all. We decline to accept the office of any medium, past or present, to declare "Thus saith the Lord, therefore heed and obey." Thus the Bible cannot be our basis. We have neither authoritative caste nor library. All castes and books have their values, as estimated by the consistent testimonies from the continuous communion of human beings with each other and with the Omnipresent Spirit in all through all channels of life's activities, which therefore include the Christian.

WHAT IS MEDIUMSHIP?

MEDIUMSHIP is the foundation upon which the structure of Spiritualism is built, for mediumship is the agency by which communications are transmitted. There are different phases of mediumship, such as materialisation, direct voice, trance, and so forth, but all these are Divine operations of the influence of the spirit. A person may be mediumistic without either moral qualification or spiritual perception, for mediumship depends primarily upon the emergence of the sub-conscious life.

Psychic science which embraces all activities of mediumship, reveals that mediumship is not supernatural, but controlled according to law and order. Mediumship is the extension of the possibilities of telepathy, hypnotism and the subliminal self now being verified by science. Mediumship indeed is based expressly upon natural law, in so far as science reveals the universe as a sea of vibrations, and mediumship functions in precisely a similar way as wireless in order to register finer vibrations. Mediumship demonstrates the supernatural, proves the continuity of life, and reveals man's spiritual nature. In short, mediumship is the avenue of enlarged perception, a cognisance of things outside the limitation of our senses. Its laws are based upon scientific facts, and its development depends upon the activity of the subconscious faculty. Nor does the activity of mediumship belong exclusively to Spiritualism. Mediumistic activity has existed in all history, modern and ancient. Used properly, mediumship will open out an avenue of research which will give us access to many of the unexplored regions of human personality.—RONALD MCCORQUODALE

WHAT IS TRUTH?

A SPIRIT MESSAGE RECEIVED BY "G."

PILATE asked, "What is truth?" He received no answer. Let those who ponder that question refuse to answer it either; for there has to be a great renunciation of the beliefs of the past ere truth can be revealed.

In the early days, before the records of the Jewish Scriptures were taken by men to be their guide, they investigated the things of the spirit with a reverent desire to know more of hidden truth.

They initiated sacrifices for the purpose of propitiating their deity, in hopes he would overlook their misdeeds. They devoted their thoughts to the purifying of themselves before their god, offering their possessions in the desire to appease divine justice.

In relying on another to bear their sins, they founded the wrong system of thought which dominates the Christian religion to-day. If this idea could be rooted out, the world would be nearer truth than it can hope to be while this pernicious doctrine survives. During the years that have elapsed since the commencement of the Christian era, there has grown up a body of doctrine for which there is no true authority. Likening the Lord Jesus to the scapegoat of the Israelites, men would fasten on Him their sins.

In the ages long past, men worshipped the Creator under various forms of which they made images, falling down before them under the conviction that the deity represented would protect them and give them his blessing. They had this in common with their successors, that they expected benefits in return for their worship.

When they were defeated in battle, the cause was the displeasure of their deity. In common with their descendants, they believed that special acts would be performed by their god to ensure them victory; ignoring the fact that war between His creatures is not favoured by the Creator, and forgetting that no visible interference could take place without the use of intermediaries, who would be men like themselves.

From this simple idea of God there has grown up an elaborate system of worship, deluding the worshipper into the belief that he is penetrating the mysteries and being admitted to the presence of the Most High.

Having settled this matter to their own satisfaction, men proceed to anathematise those who hold diverse views, declaring they will be lost eternally, and have no share in the joys to be reserved for themselves. Thus is the goodness of God outraged by the imagination of His creatures.

Fortunate are those who have escaped this tyranny, and, yielding themselves to the dictates of their own hearts, have realised how simple are the things that matter between the soul and its God. The religion of the heart where God is enthroned as the Loving Father: religion that influences the life and fulfils the law of Love, this it is that matters.

The symbology of outward worship may degenerate into worship of ritual, a passion for externals, to the exclusion of that which alone is important, the uplift of the heart to God.

THE SACRIFICIAL IDEA.

When we think of sacrifice, we associate with it the idea of a priest to perform the act. But for the sacrificial idea, there need be no priest. Whether it be in grand cathedral, with accessories that appeal to eye and ear, or, shorn of its ritual, in quiet country church, it is the service of the Lord's Supper that appeals to those who are attracted by the idea of sacrifice, and are concerned with outward forms of bread and wine rather than the mystery of spirit intercourse which was denoted by the act performed at the Last Supper.

Great importance is attached to the quoting of the words uttered by the Lord Jesus as He took part in a farewell supper with His disciples. They are considered to be of magical import. Among those disciples was a traitor, but no transformation of his character was effected as he participated with the others in this touching episode. Whence then comes the idea of the saving grace to be gained through taking part in an emotional service of this nature

which was known to the early church simply as the "breaking of bread"?

The service of the Lord's Supper is a dual act: the offering to God of a sacrifice for which there is no warrant in the Gospels; and the adoration of simple forms of food, because of their connection with the Last Supper. As a relic of the past this service has historic interest: as a means of grace it has none, for there is no realisation of spirit-intercourse in the idea that the body and blood of Jesus are eaten and become one with the body and blood of the worshipper. While this idea persists the spiritual significance of the act of Jesus is lost.

The breaking of bread was to be done "in remembrance" of Him. There was no indication that any were to be saved from their sins by it: no presenting of it before the Father as a means of propitiation for their misdeeds. The uniting of their hearts with Him, the concentrating of the mind on Him and the uplift that this would bring, is what the words were intended to convey. It is the inner nourishment of the spirit that is suggested by the words, "Take, eat." Without this, the act degenerates into a mere form. Let there be no mistake. The concentration of the mind on spiritual things is the only means whereby spiritual power descends on man. Where this is absent, forms and ceremonies are meaningless.

Simple folk in all ages have been attracted by ceremonial, for it expresses to them importance and dignity. To them it gives an impression that there is something high and mysterious taking place, something that stimulates the imagination and rouses the emotions. To this primitive instinct of mankind, to the appeal of the senses, the conduct of religious worship is mainly directed. We have sensuous music, divinely rendered, incense, processions, ceremonial observances of all kinds, intended to stimulate the emotional faculty. It is when the heart is raised on the wings of song, and the eyes are feasted with light and colour that there comes the instinctive desire to rise above the sordid and material things of daily life. But, alas! too often the desire fades as the service ends; the glow of devotion to higher things proves but momentary, and worshippers leave the church in no way supported for the trials he will have to face.

BUSINESS AND LIFE.

There is no depth in emotion; it serves but to inflame the senses; its reaction is often dangerous, its price is depression. To this must be attributed the failure of ceremonial worship to establish a high standard of living. It is a palpable fact that the world has not benefitted as it should from the high and pure teachings of Jesus the Christ. The standard of morality in the world is not His. Where do we find in His teachings that there is one law for the man and another for the woman? One law of honesty to be used in private life, another to be condoned in business?

It is the failure of religion as it is presented to the people that is answerable for what is wrong with the world. The Sermon on the Mount is unheeded, for the application of its principles in social and commercial life would be inconvenient. When the people ask for bread they are given a stone. They are told they must build beautiful churches, maintain them munificently, provide ornate ritual and gorgeous vestments—all to the glory of God. But what is the definition the Master gave of religion? "To visit the fatherless and widows in their affliction, and to keep unspotted from the world."

We have endeavoured to show you how religion is being spoilt by the addition of external rites and ceremonies, which disguise the truths they would elucidate. It is a common occurrence to find ignorance where there should be knowledge, error instead of truth. The whole priesthood is concerned with things of no moment: discussing questions of ritual in public worship, where there is no need of such at all. The ritual is unnecessary, the place of worship also. All that is needed is a pure desire to do right.

The whole question of church government is unnecessary, for there need be no church. It has to be understood that the conduct of services ordained by man is no part of true religion. The instinct of worship needs no outward pose; it needs but an uplift of the heart in adoration to the One Who is All-Holy. There need be no flowers, no pro-

cessions, to mark the recurring seasons when thoughts are directed to events in the life of the Christ on earth. Adoring love can pierce the veil and see Him enthroned on high, directing His legions on their errands of love to mortals. The appeal of the heart to Him can never go unanswered, for He reaches down to comfort. He inspires the heart to love and sacrifice, and all the while His ministers go about their tasks of mercy, no less amongst sinners than amongst saints.

There is no hour of worship needed in the hour of trial, when the cry of grief ascends, and the Loving Father directs a ministering angel to assuage the pain. No need to visit a church when sorrow dims the eye, and parting wrings the heart. In the quiet room with the shaded light which tells of death the mourner's heart is wrung with grief. He feels no need to go away and find a church. There, where he is, he sobs out his prayer for help and comfort. No need for an intermediary to pray for him; he can direct his prayer alone to his Creator.

INHERENT GUIDANCE.

The thought of the priest between the soul and God is a relic of the past, of the days of sacrifice when the animal had to be slain before the people. No more churches, no more priests, then, what in their place? The voice of conscience, the inherent or implanted sense of right and wrong, the teaching of the Christ in the Sermon on the Mount, the fulfilling of the law of love He taught, the giving of the cup of cold water in His name, rather than the cry of "Lord, Lord," in the services in church, and hypocrisy in the life. We have shown you the importance of true religion, the Religion of Daily Life.

The reforms we would advocate in the services of the church on earth are such as to be fundamental; beginning with the total abolition of a paid ministry, for to this cause is attributable the decay of true spirituality in the churches. When this has been abolished, the churches can become the property of the nation to use as the people shall desire, for it is not in them that the movement in favour of a truer religion will have its inception. There must be no priests to mislead the people, and coerce them into believing that all things spiritual are known to them and to them alone.

Then let those who have spiritual perception be sifted out and given place of prominence, that they may interpret for the rest what is given them from spiritual spheres for the instruction of the multitude. It is this elimination of the unspiritual from places where they dominate the minds of others which is a necessity before true religion can be instilled into the hearts of men. Let those who would instruct others be open to spiritual influences, that their teaching may come direct from spiritual spheres, not from other men's minds, as is the case now. When this has been done the whole realm of religious thought will be entirely changed, for men will be given truth, not error, and know of spiritual verities in a way that is not possible to-day.

There are churches already where this form of instruction is given. They are called Spiritualist Churches, from the fact that they do derive their instructions from instructors in the spiritual world. There is thus the kernel of the new movement already among men, but it needs to spread universally, and to be officered only by those who have the highest ideals of altruistic service, as was the case with holy men of old. The need for contributions for their maintenance should not exist, for this is a source of peril. Where money enters in, spirituality departs. Rather must they of all men seek to have no dealings with Mammon. Other occupations should occupy their leisure from spiritual ones, and these should ensure a competence without lowering the service of God to be means of subsistence. Preachers should be resident in their district, and thus be able to engage on week-days in the ordinary avocations of the citizen. This is a high saying. Who can receive it?

THE wise man looks not to how long he lives, but to how he dies. For him death has no terrors, because it is the day of his birth to the immortal life. And he will be mindful of those he has left, and will commune with them.—SENECA (A.D. 30).

A GATHERING OF THE CLANS.

Two Scots (perhaps more) were present in the flesh, i.e., Dr. Lamond and myself; three (perhaps more) were certainly present in the spirit, i.e., Mr. Lestranger's "control," Dr. Abraham Wallace, and John Menzies, at a sitting which was held in a house in Hampstead on March 18. The sitters numbered about a dozen, and the medium was Mr. Lestranger, who was firmly roped into his chair. So the trumpet made the round, more or less, of the circle, and various messages were given. It came to Dr. Lamond, and a voice said "Abraham Wallace." The name was given, and the control remarked, "That was the doctor." It seemed there was not enough power for more.

Several hands were materialised and plainly shown quite solid they must have been, judging by the sound as they were thrown upon the phosphorescent square and passed round for our inspection.

Then came a face, clearly visible between the two squares of light—an Eastern face with dark beard and moustache, Arabian head-dress, and eyes which looked intensely into mine for a moment, quite evidently wishing me to take note. "That is Abdul Ben Mahomet," said the control. "We call him John for short."

Presently the trumpet came close to my ear, and the words were said which I could not quite catch; they seemed blurred as sometimes happens on the telephone. Then, if in desperation, my right hand, which was free (my position being next the cabinet) was firmly seized, and three distinct taps fell upon my husband's ring, which I always wear. Instantly I realised the two words spoken into my ear through the trumpet had been "My ring!"

At the end of the sitting came a delightful incident. Dr. Lamond, on my left, was talking to the Scottish control, whose accent is very marked. "It's good to listen to a Scot," said the Doctor, "because he generally talks sense. Instantly there was a loud clapping. Somebody heartily agreed! Now the medium's two hands were roped to the arms of his chair, the sitters were holding hands to link up the power, and the only free hands in the room belonged to one each, to the two sitters nearest the cabinet, who were about two yards apart. But I know how the clapping was done; as Dr. Lamond made his joke, my free hand was seized and enthusiastically clapped by another, which was large, firm and warm. I did not need to ask who was showing his appreciation, and in my heart I thanked God that humour survives.—MRS. JOHN MENZIES.

CROSSING THE VALLEY.

IN the valley of mists the brave spirit form lingered, wishing in the great unselfishness of his heart to send thoughts of love and comfort to the dear ones left behind. The angel messengers waited patiently beside him, until he looked upwards to the spheres of light. Then graces and kindly hands helped him to the shores of universal life.

In one of the spheres of repose the pilgrim rested for a time, and ministering angels hovered near, knowing he would soon realise the vast opportunities now within his reach. Great was the joy of this being from the earth sphere, where he had worked so hard to establish the feeling of brotherhood, to see a wide and unending activity spreading outwards before his eager soul.

A stranger no longer to this new land of vitalising forces, but fully conscious of both heaven and earth. Constantly can his thoughts now descend to those in need of guidance and wisdom, who still are so bravely trying to pierce the veil. And softly on the breeze comes the sound of voices singing, "Blessed are they that mourn, for they shall be comforted."—DOROTHY AGNES.

TALES THAT ARE TRUE.—Always try to be truthful in any tale that you may tell, so that you will not regret having lied. This may not seem necessary to advise, yet there are many who tell false tales without thinking of the evil results.—TRUTH BEARER.

NEWSY NOTES.

THE TABLE.

I wonder how many Spiritualists have been convinced of survival after death through the simple wooden table? Many thousands of extremely evidential messages must have been received through its instrumentality during the few short years that Spiritualism has been in existence. I believe the table provides one of the best introductions to Spiritualism obtainable, and yet I hardly think that it is as popular as it should be. The most common criticism is that it is "too slow," although I question this statement very strongly. It is not uncommon to get mistaken and extremely slow messages during the first few sittings, yet, as in most things, speed and accuracy come with practice, and once the members of a table circle have adjusted themselves to the new conditions demanded from them, communications invariably come rapidly and with decision. This is a stage worth waiting for, and yet there are very few who seem to possess the necessary patience which the phenomena, in its early stages, really demand.

SINCERITY.

It is singular how great a part sincerity seems to play in the production of psychic phenomena. A few weeks ago I undertook to introduce to Spiritualism a band of members picked from a men's club, and chose as the best medium for obtaining phenomena the table. About ten of us took part in the seance, but although we devoted considerably over an hour and a quarter to the sitting, we did not so much as get one tilt from the table. The conditions were, however, certainly not conducive to the production of striking phenomena. An element of criticism seemed to be uppermost, and it was probably this, coupled with the effects of a too enthusiastic argument that sprang up during the seance, which barred the entrance of the spirit people. Some days later, whilst sitting at home with two close friends who had never been in a Spiritualist seance, we received decided tilts almost immediately after we had begun singing. The messages which subsequently came through were outstandingly evidential, and I am glad to say that if my two friends are not now actually attached to Spiritualism, they are at least on the threshold of conviction.

THE DIFFERENCE.

What was the main difference between the conditions in the two circles? I think it was a difference of sincerity. It is, of course, difficult to outline any definite method of sitting by which the members of a circle should always go—so much seems to depend upon the type of the medium and the phenomena, and, indeed, upon the mentality of the sitters themselves. In this case, whereas at one sitting there was an overwhelming desire to get something to criticise, in the other the attitude of the sitters was such that their sincerity was very apparent. "If ye have faith ye can remove mountains" was a principle which seemed to have been taken to heart, and psychic study has convinced me that the man who possesses an open mind and a degree of sincerity provides the best conditions in which the spirit world can work.

DEFIANCE ANSWERED.

Speaking of table phenomena reminds me of the case of a lady friend of mine who, though a Spiritualist, once stated that she could make the table rap out messages at will. Theoretically, she believed that by mere force of concentration she could control the tilting. I took her at her word. It was arranged that she should write a message secretly, place it in a sealed envelope, and, without telling the sitters of its contents, concentrate on the table for a few moments, when, she stated, her message would be rapped out. We accordingly sat, and when I had outlined to the spirit operators her intentions, the table began tilting. Finally we got a completed message, which read: "We are!" and there was a long pause before the table again commenced tilting. This time it spelt "Be true." We were all very mystified at these altogether inexplicable communications.

Suddenly I caught sight of my friend's face, which looked rather pale.

THE SOLUTION.

"That was really wonderful!" she said. I sought out her sealed message, and read there two words which she had addressed to the communicators. Her message to them was "Be true." And they answered very neatly, for the doubt and error was, of course, on our side. We were beaten with our own stick! The message was signed "Jim," from whom we have heard often since. When a young girl this friend of mine had worked in a shell factory. One of her companions was killed through an accident, and "Jim" had been amongst the first to give her attention. When the news of her death sped through the works, my friend happened to remark, "She is not dead. She has only gone to a larger world." Jim, who was on the scene at the time, had ridiculed this expression, and had said, "If I die before you, and there is a life hereafter, I shall come back again and explain. But I am certain that there is nothing after death." It was this Jim who has since visited us so often. On one occasion he shocked a public meeting for clairvoyance when the medium who described him was made to say "Bloodstones!" "Bloodstones," I learnt, was Jim's favourite expression of disgust whilst living on earth. At all events, he has kept his promise, for he has visited my friend not once, but very many times since his unfortunate death.

"PARSON'S POINT OF VIEW."

I was much interested in the letter by Elsie Platt on the above subject which appeared in the correspondence columns of THE TWO WORLDS recently. She says, "It is probably true that the attitude of some clerics towards psychic phenomena is influenced more by ignorance than by cowardice." I talked to one unfortunate cleric last week. He was very candid and frank about his position, and I find that, some few years ago, after casually investigating the Spiritualists' case, he began preaching Spiritualistic sermons from his pulpit. He was only in a small parish, which is situated in a country district, where gossip is rife. It was this which forced him eventually to close his eyes to the new vision which had begun to develop before him. "It was unpopular, and I must live." The position is formidable and almost hopeless. Much seems to depend upon the Bishop as to whether a cleric shall be frank or otherwise from his pulpit. I know of several men who have stood steadfastly by their convictions, and whose progress within the Church has, in consequence, been handicapped in every possible way, for with the adoption of the New Revelation all chance of promotion seems to vanish. "The clergy fiddle while the Church burns."

THE LITERARY SIDE.

There has been quite an influx of new psychic books on the market recently, and some I have read have been of quite a good quality. Indications, however, point to the probability of an even better market shortly, and quite a few popular authors are beginning to incorporate psychic themes in their works. Leanora Eyles recently tried the experiment quite successfully in her novel, "The Strength of the Spirit." There were, of course, many blunders which decreased the Spiritualistic value of the book, but it at least came as some indication of the changing views in modern opinion. Incidentally, I believe that the Rev. Charles L. Tweedale, one of the most courageous of present-day clerics, is at work on a new book. The volume will, I understand, form a sequel to his other book, "Man's Survival After Death." If it is at all like its parent it will be invaluable and indispensable to the up-to-date psychic library.

OBSERVER.

As soon as we learn to love a thing we no longer fear harm from it. The man who learns to love the world, and who views all men as brothers, will find his pathway through life serene and simple.

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THE ACTIVITY OF THE SILENCE.

"Oh! hush the noise, ye men of strife,
And hear the angels sing."

THE late W. T. Stead was a remarkable man, and had the happy knack of putting great truths into trite sentences. It will be remembered that he suffered three months' imprisonment in his successful effort to compel Parliament to amend the law for the protection of young girls, and so proud was he of the fact that on the anniversary of his imprisonment he annually invited a few friends to dine, and garbed himself in a suit of prison clothes marked with the broad arrow. He was one of the busiest men of his day, and speaking of his imprisonment he once said, "It was one of the most beneficial periods of my life, for it was the only three months in a busy life in which I ever had time to sit down and think." There is a tremendous truth underlying such a sentence. Men are becoming unfamiliar with themselves, and a very large proportion of the population cannot stand their own company for ten minutes. Life for most people must be full of exterior activity, of hurry and bustle, and rush, so that both body and mind are kept in a continual mess of seething activity from morning till night, and the medical faculty report that there is a steady increase in the number of people who do not get perfect rest even during their hours of sleep.

Written over an ancient Eastern temple were the words "Know Thyself," but there are few men in these days of hurry and rush who have even the desire to become intimate with themselves. They are in the position of the Scottish peer, who once visited Switzerland. His guide, pointing to a certain scene, claimed that there was only one spot on the planet where the view could be surpassed. "Where is that?" said his listener. "A certain place in Scotland," was the reply. "Dear, dear," replied my Lord, "I own that, but I have never seen it." How many people are there who rush about from meeting to meeting, from one place of entertainment to another, continually seeking activity and what they call recreation, and never leave themselves time to enjoy the peace, comfort, and recuperating influence of their own homes. In fact, they never have time to realise the full meaning of the word "Home." For many of them it is merely a place where they sleep—never a place where they enter into peace and restfulness.

In a well-balanced life, activity and rest should balance. Sound and healthy life is the perfect equilibrium between activity and restful recuperation, and the absence of such restfulness is responsible in a physical sense for more ill-health than probably any other thing. Not only the medical man, but even the industrialist and the economist, are telling us about the distressing effects of the continual noise in our big cities, the wearing out of the nerves by the continuous activity of the auditory nerve, in

recording sounds, many of which we have no interest in. Yet like the slow dropping of water on the stone, the nerves are gradually worn away.

So many men see these things from a physical standpoint, but how few of them are sufficiently introspective to see that they have their parallel in the mental and spiritual worlds. It is reported of the great Prophet of Nazareth that "He went about doing good," but it is also reported that he sought the seclusion of the Mount of Olives and other quiet spots at regular intervals. Without the silence of the Mount of Olives the psychic work of healing and teaching amongst men could not have been accomplished. One of the speakers remarked at our recent Manchester celebrations, "We have learned the value of activity and propaganda, but how few of us have learned the value of silence." To put it in another form, we have had all the pleasures of friendships and acquaintanceships with hundreds of our fellows, but how few of us have really striven to make the acquaintance of ourselves. The average man is the greatest stranger to himself, and we all know the individual who, with a sigh of dejection, says "I cannot stand being alone." On the contrary, a friend of ours who has to spend much of his time in the house alone is sometimes commiserated with by her friends, and her persistent reply is "When I am alone I know I am in good company." The fact that his psychic senses are alive may palliate the sense of loneliness for she recognises that there are other worlds than this physical one, but there is a tremendous affirmation in the statement, "When I am alone I know I am in good company."

How few people are sufficiently acquainted with themselves to be quite sure of that fact; how many make friends with themselves?

Few men realise that there is an inner life as well as an outer life, and that the one is as full of activity as the other. Nature abhors a vacuum, and when the outer centres are stilled the inner senses inevitably have the tendency to awaken, and the realisation of his own dual nature is man's surest way to peace and contentment.

It is possible in the heart of a big city—aye, even in a crowded church or a crowded street—to so command oneself that it is possible to be conscious of nothing but the silence—the silence which, although noiseless, is full of vibratory activity—the consciousness of the deeper self rising into the realm of reality. The greatest saints of the ages, whatever their creed, have found their greatest strength and inspiration in the silence, the silence in which as silently as snow flakes fall upon the landscape, thoughts fall into the mind. Each of us has a dual nature, a nature which is related to earth and a nature which is related to another plane of activity; and we believe it true that all the most energising powers which animate man are derived primarily from the deeper self. We push all our activities into the outward world, and too often neglect to keep clear the avenues by which such energies are supplied. We gaze at the fruit tree, now making the landscape beautiful with its lavish display of bloom. We admire its glowing colours, its spreading branches, and listen to the song of the bird upon its twigs, but we do not perceive that the larger proportion of its nutriment is dependent upon the roots which sink deep down into the hidden recesses of earth. Without these it cannot live.

It is so with us. We may admire the outward manifestation of man. We do not see the hidden roots which anchor his life in the world of the spiritual and the unseen. When the fruit tree fails to bear, the farmer begins to examine the roots and the soil in which it grows, but when the body politic goes wrong men seldom bother to inquire into the deeper sources of energy and consciousness out of which man's activity really springs, with the result that all the tinkering with political constitutions simply adds to the pressure and burdensomeness of human life. One set of evils is displaced, only to give rise to another, and all because we refuse to get down to the roots of the subject and

SPECIAL NOTICE.

Owing to Whitsuntide Holidays, will Advertisers please send in copy for issues of June 13th and 20th NOT LATER THAN TUESDAY, JUNE 3rd.

recognise that man is a *spiritual* being, having his roots in a spiritual world and deriving his energy therefrom. The reconstruction of life must start from the foundations. Tinkering with the spire may be spectacular, but the foundations hidden in the depths of the unseen are the real source of strength.

And the men and women who know the Silence, who understand the extent of the reservoir of strength which is there held in store, are the individuals who are able to go their way in life unperturbed and undistressed, for they have sources of spiritual and mental energy which the world knows not of.

CURRENT TOPICS.

THE MAY MEETINGS.

The London District Council held their Annual May Meetings at the Memorial Hall, Farringdon Street, on Thursday, the 22nd inst. The enthusiasm and

spirit of fraternity which prevailed was a goodly thing to see. In the morning a paper was presented by Mr. E. W. Oaten, and in the evening excellent speeches were given by Mr. Hannen Swaffer and Mr. Shaw Desmond. Mr. Oaten winding up the proceedings. The afternoon was devoted entirely to clairvoyance, and Mrs. Kingstone and Miss Campbell were eminently successful with their descriptions and messages. It was pleasing to see the high evidential standard attained by both these demonstrators. The soloists, Miss Winifred Dallinson and Miss Phyllis Bolam, also acquitted themselves well. We shall hope to report the meetings in our next issue.

THE EVANS CASE.

The press has given a great deal of publicity to the case in which Mr. David Rees Evans, Finchley Road, Hampstead, was prosecuted by Mrs. Burrell, who claimed damages for personal injuries caused, she alleged, by a cancer treatment administered to her by the defendant. We notice, however, that the press generally have paid very little attention to the evidence given for the defence. Mr. Evans is not a qualified practitioner. He denied negligence or fraud, or that he guaranteed to cure Mrs. Burrell in three months, as she alleged. He claimed to have made no representations which he did not believe, and these were made in good faith. He further alleged that Mrs. Burrell removed the dressings, and failed to attend regularly for treatment. Mr. Evans for some years has advertised the "Cardigan" treatment for cancer, and several witnesses went into the box to state the benefit they had derived. One of the difficulties of defence in such a case is that doctors who fail in treating cancer cases will not place their diagnosis on record, and after a cure has been effected it is always open to them to say that it was not cancer. There is not the slightest doubt that Mr. Evans had to meet the power of the medical faculty, and however good the case a man may have, it is obviously very difficult for a poor man to pit himself against the vested interests of a rich and powerful faculty.

WORTHY OF INVESTIGATION.

Chief interest lies in the fact that one of the witnesses for the defence was Mr. Hannen Swaffer, the well-known journalist. Mr. Swaffer for years has claimed that Mr.

Evans' cancer cure is worthy of investigation, and in a newspaper article has demanded that such investigation be taken up, while the attitude of the faculty is that if the remedy does not come from a medical man it is unworthy of investigation. We have every reason to know that many attempts have been made to persuade Mr. Evans to disclose his formula, and it is quite possible that the present case was brought with the view that the formula would be surreptitiously stolen from its alleged discoverer. Such methods are unfair. If the man has a cancer cure, then that cure ought to be investigated as his discovery, rather than be secretly investigated and used upon the public as somebody else's. Even the medical faculty have no right to steal people's brains without acknowledgment. In Mr.

Swaffer's articles he has repeatedly demanded investigation, and we understand the *Daily Express* were to submit test cases to Mr. Evans, but the experiment was held up when the present proceedings were entered into.

SWAFFER IN THE BOX.

When Mr. Swaffer appeared in the witness box the audience witnessed a remarkable display of repartee. Judge Charles seemed to be as keen on cross-examining the witness as the counsel for the prosecution, and asked Mr. Swaffer whether he possessed any medical qualifications, to which Mr. Swaffer replied, "I am an investigator of facts." Asked if he possessed any medical knowledge, Mr. Swaffer replied, "Joan of Arc had no knowledge of soldiering." Mr. Justice Charles from the beginning of the case did not hesitate to show on which side his sympathies lay, and in his summing up was very severe on Mr. Swaffer. Since Mr. Swaffer had merely demanded an investigation of an alleged cancer cure, we think the remarks of Judge Charles were completely out of place, and we are pleased to see that the jury had sufficient manhood to snub him by disagreeing with his opinions. Three counts were put to the jury: (1) Did the defendant make fraudulent misrepresentations to induce the plaintiff to enter into a contract for treatment? (2) Did he guarantee to cure her permanently in three months, and was that guarantee broken? (3) Was he negligent in this treatment of the plaintiff? The jury after two hours and a half of discussion stated that in their opinion Mr. Evans did not warrant to cure the lady in three months, but on the first and second questions they could come to no agreement. The jury was therefore discharged, and the case falls through.

OPERATIONS DO NOT ALWAYS CURE.

It seems to us that in this case the chief consideration has been the dignity or otherwise of the medical profession, the academic qualifications, or lack of them, on the part of a certain man. The last thing which has been considered is whether there is a possibility that Evans has discovered a cure for cancer. We can imagine nothing more misleading than the evidence given by one medical witness that 80 per cent. of breast cancers have been cured by surgical operations. The 80 per cent. may apply to a set of selected patients, but if the testimony of other medical men, and that of our great hospitals, is to be believed, it is not true that 80 per cent. of cancers in the breast are curable. A relative of our own had two operations on the breast, and died a painful death. The operations prolonged the agony. We know nothing of the claims of Mr. Evans, but at the worst, the results attained by him are not worse than those obtained by some medical men, and as we have often said in *THE TWO WORLDS*, it is time this question was considered from the standpoint of the general public, rather than from the standpoint of the medical faculty. It is the people who suffer from cancer. It is the doctors who derive financial benefit from the existence of cancer. In other fields of medical practice, vaccination, inoculation, smallpox, etc., we have had reason to become very suspicious of medical statistics given by medical men, who are the interested parties, without any outside supervision or check. If a man is to be the sole witness in his own case, and no independent evidence is to be considered, every accused person could make out a good case for himself. The laws of evidence demand independent testimony.

INDEPENDENT INVESTIGATION WANTED.

We hope, at any rate, that after the publicity that has been given to this case, some definite and proper steps will be taken to investigate the claims of Mr. Evans. If his cure is not a cure, then let it definitely be stated after careful trial. If it is a cure, then let the public have the benefit of it, whether it reflects credit on the medical faculty or not. The health of the people is the first consideration. The trades protection of the medical faculty is a secondary point. If cancer can be cured, we care not whether the cure comes from a physician or a navvy. The only things which count are results. Academic, university, and hospital training may be useful,

Jesus Christ had none of them, but He cured. Some of His followers, however, imagine that the laws of the universe have changed, and they have been made its pampered favourites. The majority of medical men are doing good work, and are making great sacrifices. We have nothing but the highest praise for the men who are striving to give us an A1 nation, but their dignity and monopoly must not be allowed to hinder progress, and we are quite sure that the majority of them would be quite willing that an examination into Mr. Evans' treatment should be made were it not for the influence of the powerful Association which lies behind them. All the brains, skill or natural aptitude do not lie in one profession.



SPIRITUALISTS' NATIONAL UNION.

PRECIS OF GENERAL COUNCIL HELD AT MARYLEBONE HOUSE, RUSSELL SQUARE, APRIL 26TH AND 27TH, 1930.

PRESENT: E. A. Keeling, in the chair, M. Barbanell, T. Bogue, A. H. Jones, G. F. Knott, J. B. McIndoe, A. G. Newton, Mrs. E. Paling, J. M. Stewart, C. E. Timms, J. Williamson, and the General Secretary.

Letters of apology for absence were received from Messrs. W. Burrows, W. G. Gush, J. Jackson, E. W. Oaten, J. Shuttleworth, and Miss Stair.

Mr. Williamson reported on the results of the Appeal to Churches in the Yorkshire Area on the J. K. Jones Fund. It was resolved to make a further appeal to the Yorkshire churches to meet this liability.

Official invitation to churches to become affiliated to the Union: On reconsideration it was resolved that an official invitation to unaffiliated churches be sent by the General Office from lists supplied by the D.C.'s, and that thereafter the D.C.'s shall follow up this initial effort.

Inter-relations Agreement, B.S.L.U. and S.N.U.: Attention was called to persons under 21 years of age acting on church committees and voting on all church business. Resolved to point out that such persons may exercise all rights of conducting church business, save and except legal business.

Resolved to institute a Book of Remembrance, in which shall be entered biographical notes of notable arisen workers.

Survival League: Resolved that affiliation to the League be approved, and the fee paid.

Press attacks on Spiritualist churches: Arising from the attack on churches in the Yorkshire area in the press, it was resolved that District Councils should recommend all churches in their area to add the words "affiliated to the Spiritualists' National Union" in all their public advertisements.

Summer School: The financial arrangements and programme of lectures were approved.

Invitation for 1932 A.G.M. was received from Glasgow, and it was resolved to place the same before the A.G.M.

Diaries: Negotiations with publishers reported. Church advertisements: Resolved that where any D.C. advertise times and places of service of the whole of the churches in their area a discount of 10 per cent. be allowed on current rates.

Council Meetings, 1930-31: Resolved that the proposals of the Finance Committee be laid before the A.G.M. for an expression of opinion as to their merits.

Church Application Form: A new draft form was accepted, and resolved that for the future, on acceptance of a church into affiliation, a copy of the form, signed by the President and Secretary shall be sent to the church.

National Panel of Trustees: Resolved to recommend the following to the A.G.M.: Mrs. E. H. Law, Huddersfield; C. Carwithen, Southampton; H. Hussey, Southampton; J. Richards, Cardiff; and F. Whitmarsh, London. A number of new Trusts and Trustees were submitted and accepted for recommendation to the A.G.M.

Publications: As an experiment to increase sales of pamphlets, it was resolved to send on sale or return one dozen assorted pamphlets to every church of 30 members or over.

Eleven new churches and four subscribing members were accepted into affiliation.

Pooling Fund: It was reported that one temporary advance had been granted, and other applications were under consideration.

A.G.M.: Details of arrangements for Conference were before the Council. Resolved that the Union diplomas awarded in the 1930 examinations be presented to the winners at the Conference.

To enable the list of nominations for office to be included in the June issue of "The National Spiritualist," it was resolved that nomination forms be returnable by May 20th, and to delay publication of the journal correspondingly.

Consultative Conference: There being no agreed scheme for the proposed Platform Workers' Fellowship, it was resolved to make this question the subject of debate at the Consultative Conference, the President to introduce the subject from the chair.

A vote of thanks to the Marylebone Association and the London D.C. for their hospitality was carried.

GEO. F. BERRY, General Secretary.

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THE following nominations for the respective offices have been received:—

PRESIDENT.

- M. BARBANELL (London). Proposed by A. Day. Seconded by J. A. Bunker.
- J. B. MCINDOE (Glasgow), 8 papers. Proposed by F. Edwards. Seconded by H. Hough.
- B. P. MEMBERY (Birmingham). Proposed by W. Robinson. Seconded by M. E. Coniber.
- E. A. KEELING (Liverpool). Proposed by J. Wood. Seconded by H. Treleaven.

VICE-PRESIDENT.

- M. BARBANELL (London), 2 papers. Proposed by R. Boddington. Seconded by E. Clements.
- B. P. MEMBERY (Birmingham), 4 papers. Proposed by J. Venables, J.P. Seconded by S. Brown.
- *W. G. GUSH (Huddersfield). Proposed by J. Wood. Seconded by H. Treleaven.
- A. G. NEWTON (Southampton), 6 papers. Proposed by F. T. Blake. Seconded by J. B. McIndoe.

TREASURER.

- *J. M. STEWART (Thornton Heath), 9 papers. Proposed by A. G. Newton. Seconded by F. T. Blake.

AUDITORS (Two Required).

- *F. BREWER (Manchester), 6 papers. Proposed by J. Fellows. Seconded by M. Taylor.
- F. CHANDLEY (Manchester), 2 papers. Proposed by J. Fellows. Seconded by M. Taylor.
- B. B. H. FOOTE (Southampton), 3 papers. Proposed by J. G. McFarlane. Seconded by C. P. Raith.
- *T. H. WRIGHT (Sowerby Bridge), 2 papers. Proposed by J. Wood. Seconded by H. Treleaven.

SUB-MEMBERS' REPRESENTATIVE.

- H. BODDINGTON (London). Proposed by J. W. Humphries. Seconded by F. Whitmarsh.
- F. T. BLAKE (Bournemouth). Proposed by A. G. Newton. Seconded by J. B. McIndoe.
- *J. JACKSON (New Mills), 2 papers. Proposed by H. Treleaven. Seconded by J. Wood.
- E. A. KEELING (Liverpool), 4 papers. Proposed by J. Venables, J.P. Seconded by S. Brown.

NATIONAL COUNCILLORS (TWO REQUIRED).

- HORACE FIRTH (Brighouse). Proposed by H. Hirst. Seconded by R. N. Smith.
- *E. W. OATEN (Manchester), 11 papers. Proposed by J. A. Bunker. Seconded by M. Taylor.
- *C. E. TIMMS (Manchester), 9 papers. Proposed by J. Fellows. Seconded by F. T. Blake.
- * Retiring member.

G. F. BERRY, General Secretary.



THE mental attitude we take toward anything determines to a greater or less extent its effect upon us.—TRINE

PASSING OF MRS. T. D'AUTE HOOPER.

WE regretfully announce the peaceful passing to the Higher Life, on Monday, May 10th, through pneumonia, after a short illness, of Maria Theresa, beloved wife of Dr. T. D'Aute Hooper, of Birmingham, at the age of 73. Mrs. D'Aute Hooper was the sister of the late Mr. C. J. Young, the trance medium, of Leicester, one of the original shareholders of THE TWO WORLDS.

In the early days she developed trance mediumship of no mean order, but relinquished this, and for over 40 years devoted her life to the development of her husband's mediumship and the conduct of his circles.

An active member of the old Borderland Society, Ashley Road, Bristol, now defunct, also of the circles from which originated the Grosvenor Road Spiritualist Church, Bristol, she was also for several years active in American Spiritualist circles, and later a member of the Leeds Psychological Society.

For many years in Birmingham she was a genial hostess, voluntarily opening her home to the many hundreds of visitors who witnessed the varied phenomena through her husband's mediumship.

In addition, she found time to take an active part in the I.O.G.T., of which order she was a life member, also in swimming, having swum the Hudson River when in America, and up to her 72nd year she was an active member of the Birmingham Swimming Club, which will miss her genial personality.

The body was interred at Lodge Hill Cemetery, and by her request the service was simple and without any signs of mourning, only members of the family being present when Mr. B. P. Membury, President of the South Midlands District Council, officiated at the home.

A YORKSHIRE NONOGENARIAN.

THE *Huddersfield Examiner* publishes a lengthy sketch of one of the old workers of the West Riding in the person of Mrs. Reuben Crowther, of 26, Pickford Street, Milnsbridge, who attained her 90th birthday on Wednesday, the 21st inst. Mrs. Crowther was trained in the Baptist Church, but was attracted to Spiritualism over fifty years ago, when the movement was by no means popular, and when to declare one's adherence to it was a test of courage. Her early enthusiasm has not suffered during the years that have passed. "Spiritualism becomes more valuable to me every day of my life," she remarked. Mrs. Crowther attended Spiritualist meetings at Brook Street, Huddersfield, later transferring her allegiance to the Quarmby Church, and more recently has been at Harp Road, Longwood, where her birthday was celebrated on the 24th. She claims that "a rough and tumble life adds to longevity," and added, "I believe in plenty of fresh air and a mainly vegetarian diet." Mrs. Crowther expressed her belief in healthy sport, and does not oppose Sunday play. "I believe in seven Sundays in a week," she remarked. "We should make every day equally good, and the main thing is to do right to one another." Before marriage Mrs. Crowther was Miss Sarah Dawson, and was born in Longwood, Huddersfield. She married the late Reuben Crowther sixty-nine years ago. He was killed in a railway accident at Longwood after thirty-nine years of married life. Mr. Crowther was a chemical worker, and his trade took him to Philadelphia, U.S.A., where he and his wife lived for several years. They also spent thirteen years in Liverpool.

When the reporter wished her a happy birthday at the conclusion of his interview, she merely replied, "Thank you, but we make our own happiness." Mrs. Crowther has passed through strenuous times on behalf of her faith. She has been looked upon as a "dangerous woman," and has many times been called a "witch," but she remains a shrewd Yorkshire woman, and maintains a broad outlook on life. May she be spared to enjoy good health for a few more years yet.

CORRESPONDENCE.

OUR PLATFORM.

SIR,—I notice with great pleasure that in the account of the annual general meeting of the London District Council recorded in a recent issue Mr. Whitmarsh emphatically urged that our principles should be more frequently expounded from our platforms. I entirely agree with this, but I am afraid some of our districts do not. A short time ago we presented a notice of motion to our group to the effect that some educational scheme be formed within the group for our workers, and that all exponents should at least be able to recite our seven principles, and be able to converse on them with an enquirer if necessary. Some of the delegates put forth the plea that such a notice of motion was an insult to our workers.

Now I am not claiming that the notice of motion was perfect, there was no doubt room for amendment, but it was almost unanimously turned down. I suppose our investigators must continue to hear at one meeting our seven principles put forward, and have personal responsibility pointed out to them, and at the next meeting listen to a medium who, while convinced of spirit return, still adheres to the orthodox teaching, and tells them that the blood of Jesus washes all their sins away. There is no wonder that the investigator goes away bewildered.

Pontypool.

HORACE A. HUCKIN.

TIME AND SPACE.

How often one finds people saying there is no time or space in the spirit spheres! And at the same time assuring us that progressive evolution is continuous. Time and space as we know them on this material plane are finite conditions; in the higher worlds they are Infinite. Unfortunately to the finite mind the Infinite is incomprehensible, and therefore it is impossible for us humans to understand it until we actually experience it. And how could evolutionary progress without time of some sort be possible. If there were no time everything would remain stationary. If we are more advanced to-day than we were yesterday, that means time. But one cannot think on the subject without the factor of duration. The same with regard to space. Spiritualism teaches that on leaving the earth life each one goes to his or her special place in the spirit world, and to the friends and affinities that he is worthy of associating with. The evil doer cannot mix with the good and so on. Could this be true without space?—A. K. VENNING.

TO-MORROW.—This time never arrives, yet we speak of it as the day to come. Taking this meaning to represent the time when no earthly to-morrows will follow each other, you will find it will be well to be prepared for it. Only can this be done by a life of goodness to your fellow-men. Do not try yourself by the measurement of any but the highest.—TRUTH BEARER.

THE first Esperanto talking film was shown for the first time in England at Birmingham recently. It drew a large audience. The film, which is about 5 minutes in length, records a conversation between two officials of the Esperanto Association. It can be shown in every country, and understood by Esperantists, who claim that Esperanto is the future international language.

MR. J. HYDE TAYLOR sends us a striking eulogy of the little book, "Communication with the Next World," which claims to have been communicated by the late W. T. Stead. Mr. Taylor says, "It vigorously strikes at many of the fallacies revealed in Spiritualistic practice, and it would be well if some of its warnings could be emphasised." Mr. Taylor adds, "I do not agree with all that is written in the book. Some of the statements may be due to difficulties mentioned therein, but the book is both refreshing and helpful." Sentiments with which we are in perfect agreement. The price of the book is 2s. post free.

BRADFORD DISTRICT COMMITTEE

THE monthly conference of the above Committee was held at Yeadon National Spiritualist Church, and was presided over by Mr. England. An invocation was given by Mrs. Harrison. Ten minutes were devoted to spirit communion.

Mr. Cockell, of Harrogate, was appointed as teller. The roll call was responded to by four officers, ten churches (represented by 12 delegates) and eight associate members. Minutes were quickly disposed of, but a very lengthy discussion arose out of correspondence re Study Groups and the education of speakers.

Mrs. Fox was appointed fraternal delegate to Leeds Lyceum Council Field Day.

Finance showed a very healthy state. Bankfoot Church announced that they were sorry to have to abandon their trip and demonstration to Skegness on account of the strike in the wool trade.

A favourable report of a visit to Cleckheaton was given by Mr. Williamson, supported by Mr. England.

Osset reported that they were having a special day on June 29th for unfurling their Lyceum Banner.

Mr. Whitely gave the benediction, and we sat down to a real good tea, provided by the friends of Yeadon.

In the evening a propaganda meeting was held with the President in the chair, Mr. Cockell and Mr. Mr. J. Yates and Mr. Williamson addressing the meeting.

The best thanks to the friends at Yeadon concluded the proceedings.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 1ST, at 2-30, LYCEUM.
At 6-30 and 8-15, REV. BEATRICE MYTTON BURNHAM, San Francisco Silver Collection.

MONDAY, at 3, Mrs. ANDERTON. At 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, Mrs. OATES.
FRIDAY, at 8, WHIST DRIVE. 1s. each.
SUNDAY, JUNE 8TH, Mrs. HOPE.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, JUNE 1ST, at 11 and 6-30, and
MONDAY, JUNE 2ND, at 8,
REV. GEO. COLE, D.N.U.

Silver Collection at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JUNE 1ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, Mr. JOE DICKENSON.
MONDAY, at 8, Mr. J. SMITH.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, SERVICE.
SUNDAY, JUNE 8TH, REV. S. BURNHAM (New York).

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 1ST, at 10-30, LYCEUM.
At 3, 6-30, and 8, Mrs. KELLY.
MONDAY, at 3 and 8, Mrs. BROWN.
TUESDAY, at 8, WHIST DRIVE, 1/-.
WEDNESDAY, at 3 and 8, Miss RYDER.
SUNDAY, JUNE 8TH, Mrs. HIBBERT.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JUNE 1ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mr. A. WAINWRIGHT.
WEDNESDAY, at 8, Mrs. HOYLE.

SOCIETY ADVERTISEMENTS.

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

SATURDAY, MAY 31ST, at 8, Special
Visit of the REV. BEATRICE MYTTON BURNHAM, Divine Pastor of the
Spiritualist Church of San Francisco.

SILVER COLLECTION.

SUNDAY, JUNE 1ST, at 2-30, LYCEUM.
At 6-45, Mr. J. BELL, D.N.U.

MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.

At 8, Mrs. WOLFENDALE.

TUESDAY, at 8, Mrs. L. E. BOOTH.

THURSDAY, at 8, SERVICE AS USUAL.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, JUNE 1ST, Miss B. RICHARDSON.

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

SUNDAY, JUNE 1ST, at 6-30 and 8,
Mrs. BIRTWELL.

MONDAY, at 3 and 8, Mr. ATKINSON
and Mrs. MORRIS.

WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.

THURSDAY, at 3 and 8, Mrs. EVENSON.

SUNDAY, JUNE 8TH, Mr. HEY.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, JUNE 1ST, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. HUGH DAVIES.

TUESDAY, at 8, REV. BEATRICE MYTTON
BURNHAM, of San Francisco.

THURSDAY, at 3 and 8-15, Miss TAYLOR.

SUNDAY, JUNE 8TH, Mrs. DIGGLE.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, JUNE 1ST, at 6-30 and 8,
Mrs. SMITH.

MONDAY, at 3, OPEN CIRCLE. At 8,
Mr. HALLIDAY'S DISCUSSION CLASS.

WEDNESDAY, at 3, Mrs. ELLIS.

At 7-30, HEALING CLASS, Mr. JENKINSON.

At 8-30, OPEN CIRCLE.

THURSDAY, at 8, Mrs. WOOLFENDEN.

FRIDAY, at 8, OPEN CIRCLE, Mrs. WOOLFENDEN.

LYCEUM every SUNDAY at 2-30.

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

SUNDAY, JUNE 1ST, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.

At 6-30 and 8, Mr. HART.

MONDAY, at 3 and 8, Mrs. CROSS.

TUESDAY, at 8, CIRCLE, Mr. MINNERY.

WEDNESDAY, at 3 and 8, SERVICE.

THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.

SUNDAY, JUNE 8TH, Mr. OGDEN.

Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

Blackpool National Spiritualist Church,
and Lyceum,
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM, 9-30.
PUBLIC CIRCLE, 11. SERVICE, 3, 6-30.

JUNE 1.—Miss BARTON.

JUNE 8.—Mr. MAXFIELD.

JUNE 15.—FLOWER SERVICE, Mrs. NURSE, D.N.U.

JUNE 22.—Miss ELLIOTT, P.B.S.L.U.

St. Annes-on-Sea National Spiritualist Church,
Co-OPERATIVE HALL, ST. ALBAN'S RD.

SERVICES: SUNDAYS at 3, 6-30 and 8.
JUNE 1ST.—Mrs. BRIGGS.

„ 8TH.—OPEN.

„ 15TH.—Miss ELLIOTT.

„ 22ND.—Mrs. GERSHON.

SOCIETY ADVERTISEMENTS.

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

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.

THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: Mrs. W. G. HAYTER.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers.

Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, JUNE 1ST, at 11-15 and 7,
REV. GEO. NASH,

Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, JUNE 1ST, at 11-15 and 7,
LOCAL WORKERS,

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JUNE 1ST, at 3-30,
Mr. AKEHURST.

At 6-30, Mr. A. W. ORR.

After-Circle at 8.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.

RYDE. I.O.W.

SUNDAY, JUNE 1ST, at 6-30,
Mr. H. H. HITCHCOCK.

Address and Clairvoyance.

At 3, LYCEUM.

THURSDAY, at 7, To Be Arranged.

Ryde Christian Spiritualist Church,
Isle of Wight.

NEWPORT STREET, OFF HIGH STREET.

SERVICES: SUNDAY at 6-30.

Enquiry Class: THURSDAY, at 7-30.

SUNDAY, JUNE 1ST, Mrs. PODMORE
of London, Address and Clairvoyance.

SUNDAY, JUNE 8TH, Mr. MURRAY NASH
of London, Address.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.

Stations: Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, JUNE 1ST, at 6-30,
Mrs. MEURIG MORRIS.

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, Mrs. FILLMORE.

Address and Clairvoyance.

SUNDAY, JUNE 8TH, OPEN.

To LET Furnished, Self-contained
Double Bed Sitting Room. Small kit-
chen, use of bath. No laundry or at-
tendance. Clapham district. 25s.
weekly. Box B.D.T., Two Worlds
Office, Manchester.

SOCIETY ADVERTISEMENTS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAY 31ST, at 7, and
SUNDAY, JUNE 1ST, at 3 and 6-30,
MR. BOLTON.

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

SUNDAY, JUNE 1ST, at 7,
MR. WM. A. WATSON, Address.
MRS. THOMAS, Clairvoyance.
WEDNESDAY, at 7-30, MISS DAUNTON,
Address and Clairvoyance.

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

SUNDAY, JUNE 1ST, at 11 and 6-30,
MRS. E. CANNOCK.
THURSDAY, at 8, MRS. TUFFNELL.

Sutton Spiritualist Society,
Co-Operative Hall, BENHILL STREET

SUNDAY, JUNE 1ST, at 6-30,
MRS. JARMAN,
Address and Clairvoyance.
SUNDAY, JUNE 8TH, MR. POLLARD,
Address. Questions Invited.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JUNE 1ST, at 11 and 6-30,
MRS. BUTTERWORTH.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. B. STOCK.

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

SUNDAY, JUNE 1ST, at 6-30,
MRS. WILLIAMS,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN,
MISS THORNDICK.
WEDNESDAY, at 8, MRS. GRAHAM.

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

SUNDAY, JUNE 1ST, at 11,
MISS JOAN PROUD,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MRS. NUTLAND,
Address and Clairvoyance.
MONDAY, at 3, MEMBERS' MEETING,
MISS THOMAS.
THURSDAY, at 8, MRS. S. D. KENT,
Clairvoyance.

Battersea Christian Spiritualist Church,
UNITY HALL, FALCON GROVE,
Near CLAPHAM JUNCTION, S.W.

SUNDAY, JUNE 1ST, at 11, CIRCLE.
At 6-30, MISS E. CANNON,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, JUNE 8TH, MR. PETERS.

Bowes Park and Palmer's Green
Spiritualist Church,
SHAPTESBURY HALL, BOWES PARK.

SUNDAY, JUNE 1ST, at 11,
To Be Arranged.
At 7, MR. R. BRAILEY.
WEDNESDAY, at 8, MR. CHAS. ANTEN,
at Shaptesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 1ST, at 7,
MISS JOAN PROUD.
SUNDAY, JUNE 8TH, MRS. YORKE.

Brixton Spiritual Brotherhood Church,
STOCKWELL PARK RD., BRIXTON, SW9.

SUNDAY, JUNE 1ST, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, Address and Clairvoyance.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, JUNE 8TH, MRS. REDFERN.

Central London Spiritualist Society,
102, GREAT RUSSELL ST., W.C.1.
(Note New Address.)

FRIDAY, MAY 30TH, at 8,
MISS J. B. PROUD.
SUNDAY, JUNE 1ST, at 7,
MRS. G. ELLIOTT.
FRIDAY, JUNE 6TH, MISS THORNDICK.
SUNDAY, JUNE 8TH, MRS. M. LINES.
After-Circle follows Sunday's Service.

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

SUNDAY, JUNE 1ST, at 11,
MRS. STOCKWELL.
At 6-45, MR. WILDE.
WEDNESDAY, at 8, PSYCHOMETRY.

Croydon National Spiritualist Church,
BROAD GREEN HALL, HANDCROFT RD.
near junction London Rd., West Croy-
don (one minute walk from Broad Green
Tram and Bus Station).

SUNDAY, JUNE 1ST, at 6-30,
MR. C. ANTEN,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MR. & MRS.
BILLETTE.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, JUNE 1ST, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45, MISS F. DAUNTON,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
At 8, HEALING CIRCLE. Available to all
THURSDAY, at 8, DISCUSSION GROUP.
FRIDAY, at 8, Service as Usual.

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

SUNDAY, JUNE 1ST, at 6-30,
MR. C. A. BEARE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, MRS.
E. HINES, Address and Clairvoyance.

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

SUNDAY, JUNE 1ST, at 7,
MRS. HIRST.
THURSDAY, at 3, SOCIAL.
At 8, MRS. HART.

East London Spiritualist Association,
EARLHAM HALL, E.7.

SPEAKERS' LIST:

JUNE 1.—MRS. E. BYCESON.
JUNE 8.—MRS. LONGMAN and MR. H.
BYCESON.
JUNE 15.—MR. J. F. KAHL.
JUNE 22.—Address and Clairvoyance.
JUNE 27.—MR. F. H. GIBSON.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 1ST, at 11-15, MR.
WHITMARSH. At 3, LYCEUM.
At 7, MRS. V. CROXFORD.
WEDNESDAY, at 8, MR. G. BOTHAM.
SUNDAY, JUNE 8TH, MISS A. WHITE.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN, MOR-
TIMER TERRACE, HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, JUNE 1ST, and THURSDAY,
JUNE 5TH, MR. L. BANCROFT.
SUNDAY, JUNE 8TH, MR. D. SERJEANT.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
MENDON LANE, CHURCH END, N.3.
(Trams & Buses to "Queen's Head.")

SUNDAY, JUNE 1ST, at 7,
MRS. VIOLET REDFERN,
Address and Clairvoyance.
THURSDAY, at 8, REV. GEO. NASH,
Address and Clairvoyance.

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

SUNDAY, JUNE 1ST, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MISS EVA CLARK.
TUESDAY, at 3, MRS. REDFERN. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, DISCUSSION GROUP.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, JUNE 1ST, at 7,
MRS. F. LANE.
CIRCLE, 11-30. LYCEUM, 3.
THURSDAY, at 8, MRS. M. A. MAUNDER.
SUNDAY, JUNE 8TH, MRS. LILLY.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, JUNE 1ST, at 3, LYCEUM.
At 7, MRS. E. NEVILLE.
MONDAY, at 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JUNE 8TH, MISS MOORE.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park
Road).

SUNDAY, JUNE 1ST, at 3, LYCEUM.
At 6-30, MR. GILBERT MANION,
Address and Clairvoyance.
OPEN CIRCLE after Service.
WEDNESDAY, at 8, OPEN-AIR MEETING
at junction of Pembury Road and
Downs Park Road.
THURSDAY, at 8, DISCUSSION.
SUNDAY, JUNE 8TH, MRS. BIRCH.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JUNE 1ST, at 7,
MR. G. BARKER.
WEDNESDAY, at 3 and 8, MRS. CROX-
FORD.
THURSDAY, at 8, MISS FALLOWS.
SUNDAY, JUNE 8TH, MRS. EDEY.

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

SUNDAY, JUNE 1ST, at 11, SERVICE.
At 7, MRS. JOLLY.
TUESDAY, at 8, FREE HEALING CIRCLE,
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. ARNOLD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 1ST, at 6-30,
MR. H. LEAF.

Address and Clairvoyance.

WEDNESDAY, at 8, MRS. HOLLOWAY.

Address and Clairvoyance.

SUNDAY, JUNE 8TH, MR. PUNTER.

Hendon and Golders Green National Spiritualist Fellowship.

THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON

(Opposite "The Bell" bus stop).

SUNDAY, JUNE 1ST, at 6-45,
MRS. THORNTON.

Address and Clairvoyance.

SUNDAY, JUNE 8TH, MRS. PIKE.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
RD. (opposite Congregational Church).

SUNDAY, JUNE 1ST, at 6-45,
MISS HERBERT.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 3, LADIES' GUILD,

MRS. FILLMORE; also at 8.

LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 1ST, at 7,
MR. ERNEST MEADS.

THURSDAY, at 3, MISS L. GEORGE

FRIDAY, at 8, MRS. L. CAMPBELL

SUNDAY, JUNE 8TH, MR. R. S. HALL

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, JUNE 1ST, at 3, NAMING CEREMONY. At 6-45, FLOWER SERVICE.
MRS. KING (MISS SMEDLEY).

Address and Clairvoyance.

THURSDAY, at 7-45, MISS GOLDSMITH.

SUNDAY, JUNE 8TH, MRS. BRUCE.

HEALING every TUESDAY at 7-45.

LYCEUM every SUNDAY at 3.

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

SUNDAY, JUNE 1ST, at 6-30,
MRS. F. SUTTON.

Address and Clairvoyance.

MONDAY, at 8, in Small Hall,

MRS. A. J. KING, Psychometry.

THURSDAY, at 8, in Small Hall.

OPEN DEVELOPING CIRCLE, MRS. LINES

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JUNE 1ST, at 11, HEALING
SERVICE. At 3, LYCEUM.

At 6-30, Special Visit of ADMIRAL

ARMSTRONG. Clairvoyance by MRS.

NEVILLE. Silver Collection.

WEDNESDAY, at 7-30, Address and

Clairvoyance.

FRIDAY, at 8, MEMBERS' CIRCLE.

SUNDAY, JUNE 8TH, MISS MARY MILLS.

Little Ilford Christian Spiritualist Church,

THIRD AVENUE, MANOR PARK, E.

SUNDAY, JUNE 1ST, at 7,
MISS THORNDICK.

Address and Clairvoyance.

MONDAY, at 3, MRS. CROXFOED.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, MR. MURRAY.

SATURDAY, JUNE 7TH, SOCIAL EVENING

for Members and Friends.

SUNDAY, JUNE 8TH, MISS L. THOMAS.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
35, CRESSWELL RD., TWICKENHAM.
HEALING & DEVELOPING CLASSES
SATURDAYS - PUBLIC CIRCLES AT 7-45 PM.
PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY AT 7 PM. NEXT WED. DAY AT 7-30 PM.
* MR. BURTENSHAW * MRS. A. GREGG.
* Write for Free Syllabus. *

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

SUNDAY, JUNE 1ST, at 11-15, CIRCLE.
At 6-30, MRS. EDEY.

Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN, MISS

PROUD, Address and Psychometry.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY CLASS.

WEDNESDAY, at 8, MRS. REDFERN,

Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, JUNE 1ST, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, MR. C. TURPIN.

THURSDAY, at 3, MRS. E. EDEY.

At 8, MISS D. MOORE.

SUNDAY, JUNE 8TH, ALD. D. J. DAVIS.

New Southgate National Spiritualist Church,
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, JUNE 1ST, at 7,

MISS MARIAN NORETON.

SUNDAY, JUNE 8TH, MRS. MARSON.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, JUNE 1ST, at 11, OPEN CIRCLE
At 6-30, MR. C. WALL.

Address and Clairvoyance.

THURSDAY, at 8, DEBATING and IN-
STRUCTION CIRCLE.

The Executive of the Shepherds
Bush Spiritualist Society wish it to be
known that their only address is 73,
Becklow Road, and has been so for over
thirty years.

F. G. CROOK, President.

E. JONES, Secretary.

Southall Spiritualist Society,
CO OPERATIVE HALL, KING STREET.

SUNDAY, JUNE 1ST, at 7,

MRS. LEONARD.

SUNDAY, JUNE 8TH, at 7, MRS. GOLDS,

Address and Clairvoyance.

LADIES' GUILD, Tuesdays at 3, held at

16, Osterley Park Road.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, JUNE 1ST, at 11-30, CIRCLE.

At 7, MR. E. KEITH,

Address and Clairvoyance.

THURSDAY, at 8-15, MRS. E. EDDY,
Address and Clairvoyance.

SUNDAY, JUNE 8TH, MR. H. BOLTON.

HEALING CIRCLE, TUESDAYS at 8-15.

LYCEUM every SUNDAY at 3.

SERVICES are held on Sundays at 7,
Mondays at 2-30 (Ladies' Meeting), and
Wednesdays at 7-30 (Clairvoyance).—
37, Nunhead Lane, Peckham Rye.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 1ST, at 11,
MR. MCFIE.

At 3, LYCEUM OPEN SESSION.

At 6-30, MR. MAX GITTLESON.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,
MRS. MAY.

THURSDAY, at 8, ALD. D. J. DAVIS.

SUNDAY, JUNE 8TH, MR. H. OSBORNE.

Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost
opposite STREATHAM Station)

SUNDAY, JUNE 1ST, at 6-30,
MISS GANTZ.

FREE HEALING. OPEN CIRCLE.

THURSDAY, at 3, Ladies' Meeting, Mrs.

F. LANE, Psychometry.

At 8, Address and Clairvoyance.

SUNDAY, JUNE 8TH, MR. R. CHRIPPES.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, JUNE 1ST, at 6-30,
MR. T. W. ELLA.

WEDNESDAY, at 3, MISS J. PROUD. At

8, MISS J. PROUD.

SUNDAY, JUNE 8TH, MR. E. SPENCER.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JUNE 1ST, at 3,
LYCEUM ANNIVERSARY.

At 6-30, MR. HAROLD CARPENTER.

WEDNESDAY, MRS. MAUNDER. At 3,

Psychometry. At 7-30, Address and

Psychometry.

Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744, HIGH ROAD.

SUNDAY, JUNE 1ST, at 3, LYCEUM.

At 7, MR. J. WAITE.

SUNDAY, JUNE 8TH, MRS. CHESTERMAN

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

SUNDAY, JUNE 1ST, at 11 and 6-30,
MR. PERCY SCHOLEY.

WEDNESDAY, at 8, MR. PERCY SCHOLEY
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, JUNE 1ST, at 6-30.

MR. & MRS. KENNEDY, Clairvoyance

SUNDAY, JUNE 8TH, MRS. THORNTON.
Clairvoyance.

West Ealing Spiritualist Church,
HASSEL ROAD.

SUNDAY, JUNE 1ST, at 6-45,
MRS. HOLLOWAY.

Address and Clairvoyance.

WEDNESDAY, at 7-45, MRS. C. YOUNG.
Address and Clairvoyance.

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

SUNDAY, JUNE 1ST, at 11-15, SERVICE.

At 7, MRS. A. TUFFNELL.

WEDNESDAY, at 8, MRS. E. RAYFIELD.
LYCEUM every SUNDAY at 3.

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MONDAY, JUNE 2ND, at 3 and 7, **Mrs. SUTTON.**
 TUESDAY, at 3, **Mrs. FINCH.** From 5 to 7, **INTERVIEWS.** At 7, **Mr. E. KEITH.**
 WEDNESDAYS, at 3-15, **Mrs. BETTS.** THURSDAYS, 3 to 6, **Mrs. GABRIEL.** 6 to 8, **Miss DAUNTON.**
 FRIDAYS, at 3, **Mr. E. KEITH.** At 7, **STUDY GROUP, Mr. ANTEN.** At 8, **Mr. G. THOMAS WYATT,**
 Address, followed by Clairvoyance or Psychometry. **Open Circle once a Month.** **SILVER COLLECTION.**
 THURSDAY, JUNE 12TH, at 3 and 7, **Mrs. HARRINGTON,** Transfiguration.
 Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. **ETHEL A. KNOTT.**

OCCULT CHRISTIAN SPIRITUALIST SOCIETY,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.
 Mid-way between Anerley & Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, JUNE 1ST, at 3-30 and 6-30, **Mrs. CLEMPSON.**
 SUNDAY, JUNE 8TH, at 3-30, **Mrs. HAMMERTON.** At 6-30, **Mr. P. S. MILLS-TANNER.**
 MONDAYS, at 7-30, **HEALING CIRCLE.** At 8-15, **DEVELOPING CIRCLE.** At 9, **STUDY CLASS.**
 FREE. ALL ARE WELCOME.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, MAY 31ST, at 8, **Mrs. D. KENNEDY,** Psychometry.
 SUNDAY, JUNE 1ST, at 7, Service with Address and Clairvoyance, **Mr. R. R. THORNTON.** After Circle.
 THURSDAY, JUNE 5TH, at 8, **Mrs. GOLDSWORTHY,** Psychometry.
 SATURDAY, JUNE 7TH, **Madame MANYA RICKARD.** SUNDAY, JUNE 8TH, **Mr. C. BURTENSHAW.**

TRANSFIGURATION SEANCES.

TRANSFIGURATION SEANCES will be held at the **Christian Spiritualist Society, Ashford Hall, Cricklewood, N.W.2,**
 on FRIDAY, JUNE 13TH, at 3 and 8, SATURDAY, JUNE 14TH, at 3 and 8, SUNDAY, JUNE 15TH, at 3, by **Mrs. N. HARRINGTON,** a Medium of great spiritual gifts. Our spirit friends are able to build up in front of the Medium, and the face of your loved one seen and recognised for one brief moment; also a loving message (hundreds testify). Those wishing to attend, please write, enclosing P.O. 2/- and Stamped Addressed Envelope, to—
 SECRETARY, 41, ASHFORD ROAD, CRICKLEWOOD, N.W.2.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant, Psychometrist. At home, 3 to 7. Circles, Tuesdays and Fridays at 8.—90, Sunny Gardens, Hendon. Phone, Hendon 1888

CHARLES A. SIMPSON, the Healer (Control, "Dr. Lascelles"), receives patients daily by appointment at 29, Queen's Gate, Kensington, S.W.7.

MARLAN MORETON, at home, 1 to 5, week-end excepted. Circles, Psychometry, Tuesday at 3, Friday at 6-30. Discussion, Tuesday at 6-30.—64, Newman Street, Oxford Street, W.1.

Miss B. D. MANSFIELD, Trance Medium, holds Public Seances every Wednesday and Friday at 8. Circles can be held in your own home.—Write 4, Westmoreland Street, Victoria, S.W.1

Miss F. DAUNTON holds a Circle for Psychometry every Wednesday at 8. Experienced Healer will also be in attendance.—18a, Upper Addison Gardens, W.14. (close to Holland Rd. Bus stop).

Miss F. DAUNTON, Psychometrist and Clairvoyant, at home, 2 to 6. Circles for Psychometry, Mondays and Fridays at 3 and 8. Public Developing Class every Tuesday at 8.—Flat 2 (first floor) 18, Monmouth Road, Westbourne Grove, Bayswater, W.2.

Mr. and Mrs. KENNEDY, Clairvoyants, hold a Circle every Thursday at 8.—104, Loampit Vale, Lewisham, S.E.13.

Mrs. E. A. CANNOCK attends Tuesdays and Thursdays for Consultation for Healing at 111, Campden Hill Rd., (corner) High Street, Nottingham Gate. Public meetings, Tuesdays at 7-30 and Thursdays at 3 and 7-30. Also by arrangement. Write 56, Barrowgate Rd., or Phone Chiswick 1184.

Mrs. LILLY, the Gifted Healer, receives patients daily for treatment. Trance diagnosis by spirit doctor. Clairvoyant and Clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 33, Clifton Road, Maida Vale, W.9, or Phone Paddington 3568.

HORACE LEAF

has returned from his American Tour, and will resume his "At Home" Wednesday, June 11th, at 3 p.m. All welcome.—41, Westbourne Gardens, Bayswater, London, W.2. 'Phone: Park 6099.

Mrs. B. HAMILTON holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8, Circle for Psychometry. Sundays at 7, short Address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

Mrs. HUGHES holds Spiritual Services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

Mrs. LILY GOLDSWORTHY, Trance Medium, Clairvoyant, Psychometrist, every Thursday, at 3, Ladies' Own, also Circle every Wednesday at 8. Service every Sunday at 7, at 27, Lyndhurst Road, Peckham, S.E.15.

Mrs. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

Mrs. WILLIAM EDWARDS, 15, Champion Grove, Denmark Hill, S.E.5., regrets that owing to illness, her "At Homes" are suspended until further notice.

SUPPORT OUR ADVERTISERS.

THE BRITTEN MEMORIAL.

THE ANNUAL GENERAL MEETING OF SUBSCRIBERS

WILL BE HELD IN THE
Britten Memorial Library, 65, Bridge Street, Deansgate, Manchester,
 On SATURDAY, MAY 31ST, 1930,
 at 3-30 p.m. prompt,
 at which the Trustees hope for a large attendance.

JOHN JACKSON, Hon. Sec., 30, Buxton Road, New Mills, nr. Stockport.

SUNDAY, at 7 p.m.,
 LECTURE AND CLAIRVOYANCE
 given by
STEPHEN FOSTER,
 At 85, LANCASTER GATE, LONDON, W.2
 Phone: Faddington 2312.
 All Welcome

Camden Psychic Centre,
 59, ROCHESTER RD., CAMDEN RD. N.W.

MONDAY and WEDNESDAY, at 3, and
 SATURDAY, at 8, PSYCHOMETRY.
 MONDAY, at 8, and FRIDAY, at 3,
 CLAIRVOYANCE.
 SATURDAY, at 3, HEALING.

SPEAKERS' OPEN DATES.

G. COWPE (England's rising orator) has a few open dates for 1930. Speaker and Clairvoyant.—Address 42, Lyndhurst Road, Burnley, Lancs.

Mrs. ETHEL BLEWE, 106, Broadstone Avenue, Leamore, Walsall, Speaker and Clairvoyant, is booking dates for 1931. A few open for 1930.

Mrs. ANNIE BADLEY, Speaker and Clairvoyant, is booking dates for 1931. A few open for 1930.—239, Sneyd Lane Bloxwich.

NEW SECRETARIES.

MOSTON SPIRITUALIST CHURCH (S.N.U.), CHURCH LANE, MOSTON, MANCHESTER.—**Mrs. G. WILSON,** 114, Ashley Lane, Moston, Manchester.

Yorkshire District Council of the S.N.U.—Speakers' Plan for June.

Secretary : HERBERT H. GALE, 114, Myrtle Road, Sheffield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec. : F. LENG, 5, Tichborne Road, West Bowling, Bradford.

	June 1	June 8	June 15	June 22	June 29
Batley Carr, Carr Street...					
Birstal, Railway Terrace...					
Bradford, Bankfoot, 813, Manchester Road.....		Mrs. Smith		Mrs. Ramsden	
Bradford, Milton, Belle Vue Chambers, Manningham Ln.					
Bradford, 165, Otley Road..					
Bradford, Ripley Street	Mrs. Farrow	Mr. Weber	Mrs. Beaumont	Mrs. Stott	Mrs. Collins
Cleckheaton					
Dewsbury, Wellington Road	Mrs. Winsor	Mrs. Linney	Members' Circle		Mrs. Charnley
Heckmondwyke, Walkley Ln.	Mr. Robinson	Mr. Jacques	J. Lonsdale	Mr. Harding	Mrs. Cambry
Idle, Highfield Road	Mrs. Wilkinson	Mrs. Jacques	Mrs. Holt	Mrs. Farrow	Mrs. Benson
Morley, Queen Street	Mrs. Wilkinson	Mrs. Fox	Mrs. Gooder	Mrs. Newton	Mrs. Farrow
Ossett and Horbury	Mrs. Gooder	Mrs. Playforth	Mrs. Darlow	Mrs. McDermott	Mrs. Dixon
Saltaire, Victoria Road.....	Mr. Moore	Locals	Mr. Midgley	Mr. Jacques	Mr. Lonsdale
Skipton	Mrs. Astin	Mrs. Lomas	B. D. C.	Mrs. Rothwell	Mrs. Bennion
Yeadon, Harper Terrace ...					

HALIFAX DISTRICT COMMITTEE—Hon. Sec. : T. ELLIS, 104, Firth Street, Huddersfield.

Brighouse, Commercial St. .	Mrs. Shaw	Mr. Gawthorp	Mrs. Winsor	Mrs. Linney	Miss Holt
aBrighouse, Martin Street ..					
Elland, Westgate	Mr. Wilson	Mrs. Fox	Mrs. Wilkinson	Mr. Firth	Mrs. Schofield
aHalifax, St. Paul's, Alma St.	Lyceum Day	Mrs. Ramsden	Mrs. Smith	Mrs. Bennion	Mrs. Wrather
aHalifax, Queen's Road	Local Effort	Mrs. Lambert	Mr. Ridgway	Mr. Gawthorp	Miss Lambert
aHebden Bridge, Hope Street	Miss Elliott	Mrs. Ackroyd	Mrs. Crowther	Miss Barton	Mrs. Thackery
aHuddersfield, Kirkburton ..	Mrs. Luty	Mrs. Hamer			Mrs. Eastwood
aHuddersfield, Quarmby	Mrs. Bennion		Mr. Gawthorp	Anniversary	Mrs. Wood
Huddersfield, Ramsden St. .	Mrs. Lomas	J. Bell*	Mrs. Bennion	Miss Morse	W. G. Gush*
Huddersfield, St. Peter's St.	Lyceum Ses'ns	Mr. Carnley	Mr. Young	Mrs. Smith	Mr. Gawthorp
aKeighley, Heber Street		Mrs. Wilson	Miss Sunderland	Miss Barton	Miss Smith
Marsden, Beaconsfield Place	Mrs. Ramsden	Miss Taylor	Mrs. Roberts	Miss Hesselden	Mr. Wilson
aSlaithwaite, Hollins Glen ..	Mrs. Mayo	Mrs. Crowther	Mrs. Kelly	Mrs. Fox	Mrs. Hickson
aSowerby Bridge, Hollins Lane	Rev. Vale Owen	Mrs. Bennion	Mrs. Lomas	Miss Stair	Mrs. Abbotts
West Vale, Tram Terminus.					

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. A. SMITH, 6, Alcester Terrace, Harehills, Leeds.

Castleford, Lower Oxford St.	Miss Holt	Mr. Davies	Mr. Rothery	Mr. Smith	Lyc. Anniv'sy
Featherstone, Mafeking St. .		Mr. Hargate		Mr. Fenton	Mrs. McDermott
Horsforth, 67, Victoria Grdns					
Hemsworth, Grove Lane ...	Ald. Brewer	Mr. Girt	Mrs. Hancock	Mrs. Hempshall	Miss Holt
Leeds, Brunswick Place ...	Mr. Newton	Locals	W. Smith	Mrs. Winsor	Lyc. Anniv'ry
aLeeds, Easy Road					
aLeeds, Theaker Ln., Armley	Mrs. Smith	Lyceum			Ald. Brewer
Leeds, Gathorne Street					
Morley, Cross Church St.	Mr. Martin	Mr. Hall		Mrs. Hendry	Mr. Williamson
Normanton, Watson Street ..	Mrs. Glenn	Miss Waddington	Mrs. Spencer	Mrs. Ruimmy	Mrs. Jacques
Normanton, Queen Street ..					
Pontefract, Star Yd. Beast Fair	Mrs. Darlow	Mrs. Oxley		Mr. Moore	Mrs. Horne
aShipley, Teal Court	Mrs. Brooke	Mrs. Darlow	Mrs. Fox	Mrs. Eccles	Mrs. Jacques
South Elmsall					
aSouth Kirby		Leeds D. C.	Mrs. Parkin	Mrs. Key	Mrs. Dixon
Wakefield, over Boot Stores, Kirkgate					
York, Spen Lane	Mrs. Hancock	B.S.L.U. Conf'ce	Lyceum	Mrs. Greenwood	Mr. Griffiths

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

aBarnsley, North Pavement .	Mr. Annable	Mrs. Parkin	Mr. Harding	Ald. Brewer	Mrs. Ramsden
Barnsley, Grace Street	Mr. Woodcock	Lyc. Anniv'y	Mrs. Gelder	Mrs. Dixon	Mr. Mason
Bentley	Mrs. Gomersall	Mrs. Baxter	Local Friends	Mr. Jacques	Mrs. Hill
Dinnington	Mrs. Shaw	Mrs. Mills	Mrs. Gomersall	Mr. Birch	Mrs. Carrington
aDoncaster, Baker St.	R. Davies	Mrs. Radage	Lyc. Anniv'y	Mrs. Daw	Mrs. Wrather
Doncaster, Catherine Street.	Mrs. Graves	Mr. Fenton	Mrs. Barker	Mr. Wilson	Mrs. Freeman
Edlington, Bungalows.....	Mrs. Sides	Mr. Capper	Lyc. Anniv'y	Mrs. Heppenstall	Mrs. Maywall
Goldthorpe Central Co-op Hall	Mr. Perry	Mr. Malpass	Mr. Walsher	Mrs. Taylor	Mrs. Leyland
Goldthorpe, 1, Main Street .					
Maltby					
Mexboro, West Street	Mr. Gale	E. Mason	Mrs. Dixon	Mr. Hossell	Mrs. Hancock
Parkgate, Ashwood Road ..	Mrs. Dixon	Hospital Sunday	Mrs. Oates	Mrs. Thickett*	Mrs. Cottam
Rossington	Mr. West	Mrs. Roebuck	Mrs. Littlewood	Mr. Rawlinson	Mr. Carnley
aRotherham, Percy Street ..	Mrs. Thickett*	Whit-Sunday	Mrs. Furness	Mr. Gibson	
Sheffield, Attercliffe, Brad- ford Street	Open	Open	Mr. Rawlinson	Open	Open
Sheffield Centre, Figtree Lane	Mrs. Collins		Mr. Markham	Mr. Prince	Miss Whitfield
Sheffield, Darnall	Miss Whitfield	Mr. Salter	Lyceum	Mrs. Briggs	Open
Sheffield, Woodseats, Heeley.	S. D. C.	Open	Mr. Gale	Mrs. Cottam	Mrs. Collins
aSheffield Heeley, Gifford Rd.	S.D.C. Supply	Members' Effort	Mrs. Boyce	Mr. Hopkins	Mrs. Holt
Stainforth					
aWest Melton, Vicar Road ..	Mr. Harding	Mr. Hossell	Mrs. Keighley	Lyc. Anniv'ry	Mr. Walster
aWombwell, Melville Street..	Mr. Ockleford	Lyc. Anniv'ry	Mr. Hughes	Mrs. Oates	Mr. Cook
Workshop	Mrs. Mason	Mrs. Wright	Mr. Wood	Mrs. Clarke	Mr. Gale