

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

Entered as Second Class Matter, March 15th, 1929, at the Post Office at Boston, Mass., U.S.A.,  
under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

No. 2223—VOL. XLIII.

FRIDAY, JULY 4, 1930.

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# The Two Worlds

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No. 2,223—VOL. XLII.

FRIDAY, JULY 4, 1930

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## THE ROAD TO LIBERTY.

PAPER READ TO THE FORWARD MOVEMENT OF STRATFORD SPIRITUALIST CHURCH BY A. T. CONNOR, F.N.S.C.

RECENTLY on the notice board of a Free Church which I pass I saw an announcement that the subject for the Sunday evening sermon would be "The Road to Liberty." As I walked along I wondered on what lines the preacher would deal with his subject, and from that it was but a short step to wondering how a Spiritualist speaker would deal with it, and finally to arriving at the decision that I would adopt it as my subject. That decided, my mind began to play around the idea that all human beings are pilgrims traveling along one or other of the roads that lead to the City of Liberty, and that we Spiritualists have found in Spiritualism a road that is sure and pleasant. The following paragraphs are a brief summary of the thoughts to which the idea gave rise.

We set off in Life, each a member of an eager band of pilgrims, our destination the great City of Liberty—a city that is set high upon a hill, so that, even from the beginning of our pilgrimage, we can catch occasional glimpses of it; and the clearest view is obtained by those who keep nearest to the middle of the road. In the city we can see two temples—the Temple of Love and the Temple of Wisdom—and from their golden domes radiate beams that lighten up every road that leads to them. These sunbeams of Divine Love and Wisdom shine eternally upon the Road, and none who keep within the limits of their radiance can ever walk in even the faintest shadow of hatred or folly.

The hill is the holy Hill of Zion, the eternal abiding place of the Presence of God—and only those who have fitted themselves to climb the hill can hope to reach and enter the city.

The Road to the City—or, rather, to the Hill—is divided (or, we might say, divides itself) into three stretches or sections: the section of study and investigation; the section of contemplation and philosophic realisation; and the section of spiritual revelation and illumination. When these sections have all been traversed, we shall find ourselves at the bottom of the hill; and only when we have combined the experiences of the three sections into a harmonious Philosophy of Life shall we be able to climb the hill and pass through the gates into the city.

As we start off, the road seems straight and easy, and we can see no reason why our destination should not soon be reached. All that appears to be necessary for progress is that we shall pay earnest and critical attention to the objects and experiences that attract our interest, and try to discover for ourselves how they have been produced and what laws govern their several manifestations. There are plenty of subjects for study—each of them full of interest, and each seemingly of supreme importance. We are fascinated by the profusion of material ready to our hand and suited to our purpose, and there is a strong temptation to linger by the way, or to venture up one or other of the many by-paths that branch off from the main road. The study of the various phases of phenomena, and the discovery that physical death does not mean the end of everything for us, seem for a time to be the most important things in life; and we marvel at the many evidences of man's mental and psychic powers and qualities, and at the many laws of Nature to which we are constantly and unconsciously reacting, and of which we were hitherto wholly ignorant.

Gradually we begin to find that the road is not nearly so easy or straightforward as we had thought; that many sacrifices of personal desires, and even of personal interests, must be made, if we are to make any real progress. We also find that our little band of pilgrims is beginning to break up into parties, each according to the phenomena by which it is most attracted, or the by-path (of extended investigation) which seems most tempting or promises best results; and the party with which we remain does not differ from the others to any great extent. We spend a due share of time in observing and investigating the phases of phenomena which most appeal to us, and in developing as far as possible our own mental and psychic gifts and powers, as the best of all possible proofs of their undeniable existence; we venture up some of the lanes of study and investigation, and find them exceedingly pleasant and abundantly supplied with the richest quality of mental food—but we find that each ends with a blank wall; that after going a certain distance we can go no further, and must turn and retrace our steps. As we journey back we begin to realise that these by-ways, however pleasant, are after all not the road—that mere knowledge, while it may enrich our mental content, may not necessarily enrich our minds; and that, although our sojournings in the lanes or by the wayside have given us the opportunity of accumulating supplies of valuable food for thought, yet it is only food, and its true value lies in our ability to assimilate it and use it to develop and broaden our mental outlook. We realise too that these excursions and lingerings have delayed us, and that our only noticeable progress has been made when we kept to the middle of the road, and discussed, amongst ourselves and with members of other parties, the wonders we had witnessed, and tried to understand and to explain to our ourselves and each other the underlying laws governing their manifestation. And as we journey on, catching occasional glimpses of the city, and basking in the rays from its golden domes, we are gradually and inevitably drawn to the momentous conclusion that if we concentrate too much on the sides of the road it will take a very long time to reach the end of its first stretch; that the side-paths are blind alleys, and lead us nowhere; that even the middle of the road will only lead us as far as we are prepared to go; and that the first section itself, although an important and essential part of the road, does not lead us to Liberty, but only TOWARDS it.

Immediately we have arrived at this decision we find ourselves at the beginning of the second stretch, and as we march along we consider seriously, and from the viewpoints suggested by our experiences, our investigations, and our studies, what the true meaning of these can be. We realise that the sign of itself is not sufficient, and that we must seek for its signification. Again we find our attention distracted by the allurements of the wayside and the by-roads, and we are drawn by our preferences or our prejudices to consideration of their attractions. At one halt we dwell exultantly on the tremendous fact of the proved continuity of life and of conscious individuality; at another we rejoice in the discovery of personal responsibility and the personal initiative which is thereby implied; at yet another we wonder at our former ignorance of the true meaning of the brotherhood of man, which we now recognise to be spiritual and not physical. For a while we enjoy ourselves exploring the attractive side-path of Eternal Progression, but soon become bewildered by the mighty implications it entails and the mighty problems it raises—all too vast in their nature to be comprehended by our undeveloped minds. These considerations and explorings may occupy a long or short



## THROUGH AMERICA.

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

## CONCLUSION.

WE left New York City on the 14th of May for home, after nine months of almost complete enjoyment. It is impossible to travel through so large and complex a country as the United States of America and not benefit mentally and spiritually.

We had in two trips visited thirty-five States, Canada, and Mexico, meeting all kinds of people under different circumstances, seeing thousands of miles of country and numerous cities. Names that must remain mere echoes of romance to most people had become actualities to us, from Long Island, New York, to Catalina, as pretty a little place in the Pacific Ocean as any Nature lover could desire.

Before us had stretched the mighty Rockies, the plains of Nevada, the rolling corn fields of Alberta and Saskatchewan. The lights of wonder cities had shone at night magically across vast acres of fertile soil in distant Texas and Arizona; while we had been intrigued by the "high lights" of mighty cities such as Detroit and Chicago. We had ploughed in immense ships the waters of those magnificent inland lakes which form the dividing line between Canada and the United States; and we had seen the strange boiling pools and marvellous geysers of Montana and elsewhere.

It is worth anyone's time to motor through the passes of America's giant hills, now in a deep and wild valley with immense cliffs towering threateningly above one's head, and now moving slowly along some tortuous road high among the clouds, with death a few inches away, ready to claim its victims if the driver should steer but a fraction of an inch from the right direction.

Who can speed along the shores of the beautiful river which has cut its way through the Valley of the Thousand Springs, and watch the pretty waterfalls cascade over the side of charming cliffs, and not ask "Has Nature anything more charming than this with which to gladden the human heart?"

But, after all, the best and most interesting study for man is mankind. We have now met them in many strange places, seen them at their ploughs fighting what appeared to be unconquerable forces, found them isolated from their fellows without regret and with regret, seen them sorrow over devious things and rejoice over extraordinary as well as commonplace things. All living and all dying—a strange paradox. We have met the cynic who smiled humorously or sarcastically through success and failure, shaken hands with the optimist who has turned by mental gymnastics vices into virtues, and has had the temerity to swear that even evil is but good disguised. We have talked with men and women who have achieved what nearly all mankind seeks—great wealth, and heard them declare with a wry smile that all is vanity!

We have met those who have violated what is deemed the most natural rule of commonsense—their own specific welfare—and found them often happy and content; met the rogue who has tried to play his scurvy tricks on us; watched his furtive eye and unhappy smile, and felt assured that a natural law of compensation was watching over the interests of Justice, demanding eye for eye and tooth for tooth.

We have seen the dead lie by the wayside on a holiday, having started out a few hours before full of the joy of life; watched a poor deserted mother cling with a sweet smile to the child upon her bosom whom no man would claim; observed men when the shadow of death has beaten mercilessly against the side of the ship as she listed before the storm, bursting the portholes and filling cabins with water, and noticed that at such moments all are equal in their helplessness, but different in their reactions. We have seen old men who have yielded to the storm of life, hoping that somewhere, somehow they may yet claim victory over the forces of Nature which stole from them their youth and robbed them of the hope of achieving their ambition.

Yet the most pathetic people that we have met have been those from whom death has stolen some loved one. These folk also are equal, for such sorrow levels all. The medium, in his capacity of psychic consultant, knows more about this than perhaps the members of any other profession, and he alone is qualified to help.

During our American tour we met scores of men and women who had been bereaved, and who had sought in vain for consolation from their religion. Spiritualism alone had been able to bring them the comfort needed, and even when this had failed, the enquirers would admit that, apart from it, they expected no comfort. Said one man who had lost his dearest friend, "I want to believe. Spiritualism is rational, and so natural that it is beautiful. Even if it is not true, it ought to be!" No greater compliment can be paid to any religion than that.

## A MESSAGE FOR ALL.

There is for the world traveller another attractive aspect about Spiritualism: it is the prospect that lies ahead, that the next world is even more beautiful than this one. The late Dr. W. J. Crawford used to question the "invisible operators" at his famous test seances as to the nature of the world in which they lived. They assured him that it resembles earth, having valleys and mountains and streams, trees, flowers and animals, but superior in beauty to anything existing in our world of time and space. The next world, it appears, has conditions unknown to us, probably because it possesses dimensions with which we are unacquainted.

There is a real message for every man and woman who loves Nature and Life. Whoever has been enthralled by the setting sun over mountain tops, or seen it cast its first soft rays above the horizon, lighting up the waters of the Indian Ocean or the Mediterranean Sea, may have felt that there can be no scene more lovely; yet to us have come messengers from the Beyond assuring us that these marvels are but faint reflections of the glories of the greater world.

The dissemination of these teachings constitutes our chief joy, and we would travel anywhere to tell them to fellow adventurers, especially to those whom fate has bound to restricted areas in which they must work and live. Away in the fastnesses of the foothills of the Rocky Mountains are little townships cut off from civilisation, surrounded by arid wastes and unpropitious looking hills. Here in wooden shacks live men and women and children, destined for the main part to see little more than these things, dread the cyclone that may tear the roof from over their heads, or the tremendous rains that may reduce to ruin the results of their strenuous labour.

It is difficult for the city bred to realise the barrenness of such lives. Here are people who must extract their happiness from their own hearts, since there is practically nothing in their material environment to please them. Mostly they are simple folk with a hopelessly bad religion which occupies no small place in their hearts and minds. We saw them once gathered in thousands, celebrating the Centenary of their crude belief, a dour, depressed crowd. To them the future life was inevitable, but on the whole an undesirable state. They might escape the Pit which awaited the unbeliever, but, alas! the unbeliever was often their nearest and dearest. Death to them was hateful, a terrible thing which tore the child from the mother's arms, the father from the heart of his family, the mother from the household of which she was so essential a part, perhaps never to let them meet again.

I have already written about the excellent mediums there are in the United States, men and women privileged above their fellows, and capable of speaking with an authority on the after-life which the most sacred ordainment of the oldest priesthood cannot confer. It is magnificent that Spiritualism has no creed, demands no confession of faith about matters that no one can possibly know, limits not the right to teach to one sex, and is not based on fear. Its appeal is to the brave and to the strong. It asserts that man is his own master, and that his salvation is his personal affair, promising no believer peace and happiness hereafter, and no unbeliever sorrow and suffering.



alism is unique in this respect as well as in its scientific claims, and its message is world-wide in its appeal.

To those thirty-five States of U.S.A., to Canada, and to Mexico we took this message, and it was gladly received. We shall ever be grateful to our American comrades for the way in which they helped us with their love and sympathy and good-fellowship. May God bless them, and may we meet again.

✱

## LIFE AND MATTER.

(WITH SPECIAL REFERENCE TO SIR A. KEITH.)

SPECIALY CONTRIBUTED.

I WILL open out my subject with a quotation of Sir Arthur Keith's, extracted from an article written by him in the "Daily Herald" dated June 4th. He says, "Beyond a doubt our thoughts, feelings, longings, aspirations, and passions are manifestations of the brain. When it is narcotized, destroyed, or dead, consciousness disappears. The 'spirit' or 'soul' is but a name for the manifestations of the living brain. If the human soul is but the manifestations of the living brain, as light and heat are the manifestation of a glowing bar of steel, then there can be no resurrection of the dead." Now what does this statement amount to? Let us consider what are the facts scientifically known concerning the interaction between mind and matter. They amount to this: That a complex piece of matter called the brain is the organ of mind and consciousness; that if it be stimulated, mental activity follows; that if it be injured or destroyed no manifestation of mental activity is possible. Suppose we grant all this. What then? We have granted that the brain is the means whereby mind is made manifest terrestrially—but we have not granted that mind is limited to its material expression. Nor are we justified in maintaining that the things we call mind, intelligence, consciousness have no existence apart from and independent of matter. Mind may be incarnate in matter, but it may also transcend it.

Sir A. Keith's metaphor of the candle is not accurately true. Life enters into relationship with matter. What "life" is we know not. We can only study its existence. Life uses matter for a time, and then disappears. "Disappears," that is the word. We have no right to say "out of existence." That would be going beyond our knowledge. Life is simply gone out beyond our ken. Many things may exist, and yet be outside our cognisance. For example: If eyes did not exist we should probably know nothing about light, and we might say that light did not exist. But the underlying physical cause—the ripples in the ether—would be there all the time. Just as the eye is the organ for the sensations of light, so is the brain truly the organ of mind and consciousness. But no one is at liberty to assert, on the strength of that fact, that the realities underlying our use of those terms have no existence apart from terrestrial brains. Nor can we dogmatically say that the brain is the only machinery mind is able to utilise. Examine the term "organ." "Organ" is a name given to an instrument of music. Without it no material manifestation of music is possible. It is the means whereby vibrations are set up so that we apprehend music. Injure the organ, and the music is imperfect. Destroy it, and it ceases to manifest. But is it to be asserted, on the strength of that fact, that music has no existence apart from its material expression? Have the ideas of Sir Thomas Beecham no reality apart from their record on paper, and reproduction by an orchestra?

There are a multitude of things in the universe that matter is not competent to express. There are many activities of the mind—such as the established fact of telepathy—which evade description in terms of bodily processes. I maintain that the "soul" is not merely the sum-total of sensations in the brain, but an underlying permanent reality. That whilst sensations are transitory, the "soul" remains identically itself. The existence of the "soul" is implied in the existence of sensation, for thought

implies a thinker, feeling something to feel. Sensations cannot exist in themselves. My belief is that whilst sensations pass away, the underlying principle persists. Every act of remembrance reveals our personal identity. We feel convinced that the mind recollecting that fact is the same mind which experienced the fact itself. During that lapse of time we may experience all sorts of sensations, yet we remain; we persist identically ourselves.

Our study of matter leads us to the conclusion that its nature is sensuous and transitory, whereas mind seems permanent and non-sensuous. To remain identical in the midst of change is the essential characteristic of the "soul." Those who think that reality is limited to its terrestrial expression are entitled to their philosophy, but if they write as men of science they must hold themselves liable to be opposed by other men of science who are able to take a wider survey of existence than that to which narrow and over-definite philosophers are blind. As Prof. Moor says in his "Origin and Nature of Life," pp. 13-14, "An example of narrow study is the statement that the life-processes contain no problems save those of chemistry and physics." The region of art and beauty, mind and intelligence, is a region higher and beyond anything apprehended in physical science. We must remember that the greatest men of science—men such as Huxley and Newton—have never set up their extensive knowledge in opposition to the existence of a spiritual universe and direct religious experience. When a scientist affirms that mind is simply a secretion or function of the brain, that life is simply an emanation of matter, he is risking the challenge by other scientists as to his right to utter such assertions. I maintain that life is not a form of energy; that it is not included in our present physical categories; that its explanation is still to seek.

I believe life is ultra-terrestrial, belonging to a separate order of existence which interacts with this material frame of things. Life is itself a guiding and controlling agency, not contradicting, but supplementing our known physical or dynamical laws. Sir A. Keith says, "The human brain is a poor instrument to solve such ultimate problems." That is true. Our present brains may require much improvement before we can grasp such problems. But we shall not be forever ignorant on the questions of life and death, for I firmly believe in the ultimate intelligibility of the universe. I conceive that the essential existence of life is continuous and permanent, though its interactions with matter are discontinuous and temporary. Many analogies may be taken to explain this conception, perhaps the best being magnetism. We cannot create or destroy magnetism. All we can do is to express or set in operation its functions. Always we are dealing with pre-existent magnetism. So with life. In its interactions with matter life cannot create energy nor "move" matter. What it does do is to arrange or time energy in such a way as to produce a desired result. Its function is precisely guidance—manifesting as its essence design and purpose. Such a supposition will not disturb the laws of physical science or the scheme of physics, and yet it may profoundly affect the consequences resulting from those laws.

(TO BE CONCLUDED.)

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**TAMING YOURSELF.**—Many times you will do things on the spur of the moment which you may regret. That is the time for taming yourself, and taking time for thought. Try to remember this, for so often does this occur that you may forget to pause before it is too late. If you would just take a little thought you would save yourself much regret. This may not seem of much importance, yet if you will think it over you will find that it is very serious.—TRUTH BEARER.

**IS LIFE WORTH LIVING?**—Life is largely what we make it. If we cannot take any interest in the beauties of Nature and the wonders of the world in which we live, I fail to perceive exactly what there is to entertain. This prompts me to suggest that Spiritualist propagandists should make it a practice to give all their addresses and demonstrations in a genial setting of studies in Nature. Why not? A spark of originality of method is sadly needed in this movement.

ARTHUR GEE.



## REMINISCENCES OF A TOUR.

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

DURING one of my trips to Chicago, Illinois, U.S.A., I had an interesting sitting with a non-professional medium, a young lady, during which a strange coincidence occurred.

I had been reading, in New York, the autobiography of Isadore Duncan, the famous dancer, a few days before the seance, a fact which the young medium could not have known, as New York city is nearly one thousand miles from Chicago. Nor had I mentioned Isadore's name during my sojourn in the city of racketeers and gunmen.

Among the entities that purported to speak through the medium was Isadore Duncan. She spoke very convincingly about her well-known disposition and unconventional ethical code, stating that she had been shocked and disappointed when, in the spirit world, she "saw herself as she was." Her book had left a very unfavourable impression of her on my mind, and as if aware of this, the control embarked upon an explanation and partial justification for what Isadore had done.

I have no doubt that the young medium had also read Isadore's story of her life. That would probably account for her excellent description of the dancer's disposition. The interesting point is that she should come to me, a perfect stranger, and earnestly endeavour to excuse her peculiar ways, and mention the sad awakening she had when she reached the "other side."

In Cincinnati, Ohio, where I lectured and demonstrated for the Society for Psychical Research, I met several times that wonderful slate-writing medium, Mrs. Prudens. Unfortunately on neither occasion was I able to find time to sit with her, although I heard some amazing stories of her remarkable powers from leading members of the S.P.R. One of the officials had his life saved by her spirit helpers over the telephone.

Taken suddenly and mysteriously ill one day, he telephoned to Mrs. Prudens telling her of the serious diagnosis of his medical practitioner, who recommended a desperate remedy which would either kill or cure. While Mrs. Prudens was talking she suddenly held a conversation at her end of the wire, and then announced that one of her spirit friends had diagnosed the disorder, and gave advice which the gentleman carried out with excellent results.

Mrs. Prudens had pleasant recollections of her visit to the British College of Psychic Science, where she did good work and met many celebrities interested in Spiritualism and psychical research. Among them was the late Lord Dewar, who was so charmed with her and her work that he presented her with several bottles of whisky, which she graciously accepted, and then threw overboard when she arrived on the ship!

Lord Dewar was noted for his dry humour, and there was probably a double meaning in the gift. It was only proper that a lady who could get spirits between sealed slates might also like spirits in bottles! Lord Dewar was greatly helped, however, by Spiritualism, and conveyed the impression that he believed in it, as all who heard his interesting story about his Scotch friend who returned at one of Valentine's seances will doubtless remember. Dewar, although a millionaire, was noted for his Scotch carefulness. I once heard an example of this recounted at dinner by a noted American millionaire and business magnate. A poor woman was begging, and persisted in asking Dewar for alms, although he had refused her. "I am sorry, my good woman," he said impatiently, "I have only got a snilling." "I can give you change," she replied.

Mrs. Prudens informed me that her first psychic experience came to her spontaneously when a child. After her mother died she heard her speaking as clearly to her as when she had been alive. On mentioning this to her relatives they concluded that she was suffering from delusions, but ever since that time she has experienced clairaudience, a gift she has not encouraged, preferring to develop her slate-writing power.

She obtains slate-writing in full daylight, the sitter holding the slates as well as herself, as it seems almost essential that she shall be in physical contact with the slates, no doubt that the ectoplasm may be more easily drawn and kept in contact with the slates and the pencils usually inserted between them. The sensation of the slates vibrating as the writing takes place and the scratching of the pencil is heard, is said to be "peculiar," and appears to be due to some nervous and psychological change taking place in the sitter.

A message may be short and contained on one slate, but sometimes it is continuous, and carried over after the first part of the message had been wiped off the slates when they have been covered with writing.

Mrs. Prudens is the widow of a judge, and works mainly in connection with the Society for Psychical Research. Her influence for Spiritualism is very great, and she is much admired and beloved by her many friends, some of whom for the first time have been brought to a realisation of the truth of supernormal phenomena through her valuable gift.

While in Fort Worth, Texas, I met a gentleman acquainted with some relatives of mine in Utah, who told me of an extraordinary eerie experience he had with one of my brothers in a remote part of Arizona. They were spending the night in an old cabin on the mountains, along with a young lad. During the night my brother awoke with the sensation of someone trying to strangle him. He jumped up from his improvised bed, only to find that the young boy had been attacked in a similar manner.

A rigorous hunt in and about the cabin revealed nothing, not even the footsteps of a human being. Sleep after this terrible experience was impossible, so the three kept awake until dawn, and then made inquiries of some miners, who informed them that the cabin was known to be haunted by the spirit of a man who had committed a murder in it by strangling his victim! My brother confirmed the story.

It is difficult to account for these wicked earth-bound spirits. This particular ghost seems to have hovered about the scene of his crime, malignant and cruel as ever, and, what is more disturbing, was able to materialise sufficiently to try to repeat his offence. My brother had some mediumistic power, and along with the boy appears to have been the source from which, for the occasion, the murderous spirit drew the substance which enabled it to become more or less solid.

Facts such as these are no argument against Spiritualism, but rather for it. They appear to be facts in Nature and as such have to be faced. Spiritualism is rather an aid to understanding and overcoming them, for I have no doubt from personal experience that properly dealt with this haunting could have been overcome. Dr. Titus Bull, in New York City, and Dr. Wickland, in California, have both studied earth-bound and obsessing spirits, and found that they are the cause of a good deal of insanity, the cure resting with qualified psychiatrists who understand and are sympathetic to mediumistic phenomena. Doctors Wickland and Bull cure their patient with the aid of fully-developed mediums.

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KEEPING FIT.—Good will come by keeping fit physically, yet it is much more important to keep fit spiritually. To do this you must strive after fitness by exercising your mental faculties, and try your best to overcome all weakness and temptation to wrong-doing. Only by this means can you keep fit in the best sense of the words.—TRUTH BEARER

SPIRITUALISM is not what some people suppose it to be—a subject only for neurotic and morbid individuals. Indeed, this is decidedly not the case. Spiritualism is a subject which, if studied diligently and carefully, increases the power of thought and mind and is intended for those persons possessing practical commonsense and intelligence. Spiritualism points the way to a better life on this side of life as well as on the other plane. We are taught and taught wisely, of all that which is good, in spite of the ridicule that is hurled at the movement from time to time.—N. K. W.



## NEWSY NOTES.

## AUTHOR'S EXPERIENCE.

A strange story was told in the Queen's Hall last Sunday week, when Mr. Garland Anderson, a coloured author, related his investigations into Spiritualism. When quite known, and before he had ever attempted literary work, Anderson one day went to a Spiritualist meeting at which a medium gave some clairvoyant demonstrations. Picking Anderson out of her audience, she told him that he would do some writing, and that it would be eventually instrumental in making him internationally known. The clairvoyant's message seems since to have been more or less realised, for Anderson is now a literary man of some considerable talent, and his works have been very successful. "What is the explanation of this message?" he asked. So far, he believes it can be explained by the theory that there is in man a realm of consciousness which contains the past, the present and the future, and that it can be occasionally successfully "tapped." He holds the belief that there is no need to associate spirits with his particular experience as there is only one form of guidance, and that is the guidance of God."

## WHERE THE PUBLIC IS INTERESTED.

The occasion in question was a debate between Garland Anderson and Mr. Hannen Swaffer on "Spiritualism versus Divine Guidance," a meeting organised by the International New Thought Alliance. Mr. Swaffer met his man admirably, citing the experiences of many other authors and playwrights—largely drawn from his book, "Adventures With Inspiration"—which could only be explained by the Spiritualistic hypothesis. He stood on the platform supported by facts, he said, whereas Anderson's foundation consisted only of "beliefs." Subsequently the meeting was thrown open for questions from the audience, and although scores were asked, Mr. Anderson was only given three!

## A HUMOROUS INTERLUDE.

In his closing speech, Mr. Anderson provided as novel an illustration as I have yet seen. "Spirits are in reality nothing more than the reflections of our own minds," he said. "They do not exist in reality. Facts are not necessarily the truth." Much to Mr. Swaffer's apparent astonishment, he proceeded to illustrate his statements, and placed upon an easel a board, on which was written "Two plus two equals five." "You cannot explain that away," he told the audience. "It is there written before you. It is a fact that you see it." The four last words did not seem to be well received by those assembled, but good humour was amply indicated when Mr. Anderson produced another board. On this was written "Two plus two equal four." "That is the truth," said Mr. Garland, awaiting his evading applause. Amidst stern silence Mr. Swaffer rose from his chair, fully looking as if he were about to tear his opponent asunder. "I agree!" he said, amid laughter.

## THE DIFFERENCE.

On the whole the debate was, however, very disappointing, although Spiritualism may have benefited from it. Mr. Swaffer wanted to know if Walter's thumb-prints could be described as "reflections of our own minds." Scientists, he said, had nearly all been convinced of Spiritualism's truth IN SPITE of themselves. He revealed that Segrave had been at work in his flat on the day he was mourning his passing, and recalled how the great motorist had expressed himself "afraid" when Swaffer's piano, which a professional strong man could not lift, was levitated in the Trafalgar Square flat during Segrave's presence. Swaffer triumphed over his opponent because, as he himself stated, the Spiritualists' case has a foundation of fact, whereas Garland Anderson relied solely on theory.

## SIR OLIVER'S NEW WORKS.

I detest long train journeys, and when recently I had perforce to travel a considerable distance by locomotive I was particularly fortunate in possessing an advance copy of

a new pamphlet by Sir Oliver Lodge, "Demonstrated Survival: Its Influence on Science, Philosophy and Religion." Although the title of this work reminds me of a chapter in Sir Oliver's recent book, "Phantom Walls," yet the amount of new and original literary matter which this great scientist has published in the last few years is to me a topic of never-ending wonder, for writing is, after all, only one of Lodge's widespread activities. Quality is never sacrificed for quantity. The books come and go—standard works and classics, whose theories and hypotheses will live long after their creator has himself been forgotten.

## SPIRIT AND MATTER.

In his new pamphlet (L.S.A. Publications Ltd., 1/- net) Sir Oliver refers to that school of scientists which believes that "our minds are so dependent on what we apprehend through the senses that the idea of an animating principle able to function apart from those (physical) organs is to them unthinkable. They do not deny the fact of consciousness and reasoning power, but they . . . endeavour not to go beyond what they can explore with their microscopes and other instruments, and decline to enter an intangible or mystical region where they would loose the firm foothold essential to their studies." Indeed, it almost appears that there will be ultimately established two distinct orders of science—a spiritual science, which will adhere closely to the investigation of the properties of spirit, and a physical science, which will confine its attention more or less rigidly to matter. One is sure to sooner or later outrun the other, and, in fact, matter is even now being exploded by the advanced scientist, whilst spirit is daily coming more into its own. I wonder could so-called "spiritual" science be likened to the large fish, and physical science to the unfortunate Jonah, who will be eventually swallowed up? This is at least sure: the fittest only will survive. The oldest and most spent can never triumph over the youngest and most promising. The history of Spiritualism demonstrates this to be a natural fact.

## QUEEN'S HALL—WHAT NEXT?

The Marylebone Association, which is surely one of the brightest Spiritualistic organisations in this country, is to take another step forward by acquiring, for its Sunday night meetings, the Queen's Hall, in London. Henceforth Spiritualism will be able to claim one of the largest weekly religious meetings, for, with the officers and members of the Marylebone Society, I am confident that the new enterprise will meet with complete success. There was a time when Spiritualists in London found it difficult to fill a small room. The New Era has arrived. The tree is beginning to bear fruit. The Marylebone Association is, I understand, preparing for a "big drive" in August, their first month at the Queen's Hall. The meetings will be a great advertisement for the whole movement, and will especially form a tribute to the work of the Association itself. It is one of the Spiritualistic organisations which works under the conscious direction of the spirit world. It practises what it preaches about Spiritualism. That, largely, must account for its magnificent success. OBSERVER.

SAVING.—Many save money or something else which they think of value, yet in the end they cannot take these things with them. The real saving is spiritual: that is, saving up treasure in Heaven by your goodness on earth. Only thus can you save in reality.—TRUTH BEARER.

By the passing of one of its oldest members, Mr. Robert Jackson, Walthamstow Spiritualist Church has suffered a severe loss. Mr. Jackson, who was a member of the Church Council, was a pillar of the church, and, when there was work to be done, he was there to do it. We shall indeed miss him. The physical remains were interred on Saturday, June 21st, the President (Mr. H. Polmeer) officiating. Many beautiful floral tributes testified to the loving esteem in which our friend and colleague was held. Her many friends will extend to Mrs. Jackson deep sympathy in her physical loss.



FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY, LIMITED,

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

Where all Business Communications should be addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:

One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co." and made payable

to THE TWO WORLDS Publishing Company, Limited

Bankers: Williams Deacon's Bank (Corn Exchange Branch).

"The Two Worlds" can be obtained of all Newsagents.

The Editor will not undertake to be responsible for any rejected MS., nor to return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JULY 4, 1930.

## ANGELS AND THEIR FUNCTIONS.

THROUGHOUT the ages there has been a belief in the existence of Angels. The whole of Christian tradition is full of them. The Bible itself is not understandable if the presence of Angels is denied. Who and what are they? It has been held that they are a different class of race and beings than the human family—a race apart—a type of creation which is totally different in its nature to the human race. Yet repeatedly in Holy Writ visitors from the unseen are alluded to as men or women. We believe it is fundamentally true that all life is one life: that the creation is a unity. Evolution shows how the many have evolved from a common root: how differences of growth and development have gradually crept in, which have differentiated one type of being from the other. There is a popular fallacy that Darwinism suggests the necessity for a missing link by which means man evolved from the monkey. Darwinism supposes nothing of the kind. It merely suggests that man and the ape, and other forms of life too, have evolved along different lines of growth and development from the same original stock. The biologist goes further, and suggests that both animal and vegetable life originate from a common centre, and the theologian (if he really has a complete theology) is bound to conceive that all creation came from one centre—the mind of God—"the word" which was sent out into manifestation.

Correctly speaking, the word "Angel" really means the carrier of a message, generally of a good message. The New Testament records that when Peter was released from prison and went to the house where his friends were gathered, someone announced that it was Peter, but the objection was raised that he was in prison, and that it must be "his Angel." (In a word, the messenger of Peter.) There may have been sufficient psychic knowledge amongst the Apostles for them to know that it was possible for a man still incarnate to project his astral or psychic body in such form as to become visible to the elect.

There is every reason to believe that Angels are human in form and human in function, and it is surely the highest ideal of spiritual aspiration for an individual to become the servant or messenger of God. The clergyman is a clerk "in holy orders." In fact, the honest man, be he clergyman or layman, who is conscientious in the fulfilment of his spiritual duties, believes that in serving man he is serving God, e.g., that spiritual labour in the interests of the Divine good consists in rendering service to one's fellow men. There are many who look forward to the function of angelhood beyond death; look forward with joyous anticipation to the time when in a higher spiritual world they may become indeed the servants, the ministers, the messengers of the Eternal Father.

One might cite the case of Socrates, who was conscious of the presence of an attendant spirit—his demon—the

word "dæmon" at that time meant merely an attendant from the invisible world. No quality of spirituality or otherwise was inferred. Its manifestation was in human form, a voice, and a recognisable influence.

Spiritualists who have been in contact with the dwellers in the higher life know full well that it is the function of men who have passed through the avenue of death to band themselves together in the bonds of service, and to labour in communities, whether large or small, in what may be called "the Divine service of human ministration." There is reason to believe that the coming of Modern Spiritualism to the world in 1848 was due to a band of spirits who, after careful preparation and planning, and much thought and effort, decided to re-open the gates of spirit communion, which had been closed for centuries as the result of the crystallization of theological creeds. Such a band may well be termed the Angels of the New Dispensation.

Just as in the New Testament the "Angel of the Church" (or the Messenger of the Church) is referred to, so it may be said that the messenger who is faithfully carrying out the behests of his spiritual nature and Divine intuitions may begin his period of angelhood even while on earth. Such a woman was Florence Nightingale, who was often called the "Angel of the Lamp." Her work was the truly God-given one of seeking the sick and the wounded, and ministering to their needs; and the care of men's bodies on earth may well be as important a task as the care of their souls in another world.

If this be so, then there is the possibility that each of us beyond death may take up the functions of angelhood and become the messenger of God to our fellows; the servant of God to those in need; and if the message of the spirit people has any meaning whatever it is surely this: that if the function of angelhood is to be ours beyond the grave, then this earth is but a training ground to fit us therefor. It may be true that we are here to develop our own characters; to provide for our own wants; to unfold our own faculties; but it is perfectly true that the individual who does only this, and this alone, becomes selfish and self-centred. He who becomes spiritually alive is the individual who is never satisfied unless he is fulfilling some useful function in the service of others.

The value, then, of our faculties, aye, and of all our possessions, is not in the faculties themselves (however clever we may esteem ourselves); neither is it in the possession of wealth (however powerful it may make us), but in the use of these as an aid to the happiness and well-being of others. The possession of wealth and power in this earth is not a bad thing. It gives men command over much. It throws upon them the responsibility of the right use of their pelf and power, and if rightly and benevolently used, even these may add to their well-being and fit them for further life in the beyond. He that has had place, power, and pelf, and has shown his sense of responsibility, and his ability to use the same, not merely for his own selfish aggrandisement, but for the betterment of the world in which he lives and the people among whom he moves, may well be considered worthy of advancement in a larger life. It is, of course, often true that these things become entanglements which make men earth bound, because they have considered that the value lay in the things themselves, while real value actually lies in the ability to use, control, and direct them. There is much meaning in the parable of Jesus himself, "Thou hast been faithful over a little. I will make thee ruler over much."

This earth life is but a probationary stage for a larger life, and if the functions of angelhood are to be ours in the greater beyond, then the quicker we start putting them into practice here and now, the better for our present and future well-being. The ideal may be difficult of realisation, but many of the world's greatest heroes have been considered worthy because they have been "faithful over little."

It is interesting to notice how some minds seem almost to create themselves, spring up under every disadvantage, and working their solitary but irresistible way through a thousand obstacles.—WASHINGTON IRVING.



## CURRENT TOPICS.

THE HOME  
SECRETARY  
RECEIVES OUR  
DEPUTATION.

By the time this reaches the public the Home Secretary, the Right Hon. J. R. Clynes, will have received a deputation from the various Spiritualistic interests in this country. We are glad to know that an effort has been made to amalgamate all the various interests which are concerned with propagating Spiritualism, whether in its scientific or spiritual aspects. We are writing before the event, but it is hoped Sir Arthur Conan Doyle will lead the deputation. When Sir Arthur's health some months ago broke down, Mr. Hannen Swaffer was approached to undertake the task, but in view of the steady improvement in Sir Arthur's health, Mr. Swaffer sent him the following letter: "I have been approached on what was called the 'delicate mission' of allowing you, Sir Arthur, to lead the deputation to the Home Secretary. Would I mind withdrawing in your favour! I laughed at the suggestion that I should feel annoyed. Of course, you must lead it. Your name and influence are much greater than mine. It is the crown of your long work for our oppressed cause. I merely accepted the invitation because you were ill. I am only too delighted to hear that you may be well enough to take the place which I was endeavouring to fill because of your indisposition." As a statement had been made that Mr. Swaffer would lead the deputation, it is but fair to him to make the facts known. We fervently hope that the long series of disabilities under which Spiritualists have laboured will be eased and remedied by a frank discussion of them with the Home Secretary. We can hardly hope that the authorities will agree that anyone who calls himself a medium shall be allowed to do as he likes. Such a system would merely open the door to abuses, but the growth and importance of the study of Spiritualism and psychical investigation is such that the road must be cleared of the obsolete Acts which fetter and oppress bona-fide investigators and honest mediums.

THE  
REPRESSIVE  
EFFECT OF AN  
UNJUST LAW.

There is an aspect of the matter which is too little considered. As a result of the present state of the law, hundreds of people who possess psychic faculty will not attempt to develop them or make any effort to use them, because by their use they might be brought within the ambit of the law, or might be associated in the public mind with a class of charlatanism. It is easy to say that men should have the courage of their convictions, but it must not be forgotten that mediums are sensitives, and shrink from publicity and public ridicule. Consequently the hyper-sensitive person shrinks from mediumship. Only those who have courage, the full courage of their convictions, are prepared to face the consequences of offending against the law. Of such sterling stuff the pioneers of Spiritualism were made. They had to be not merely mediums, but fighters, and it must be recognised that the fighting spirit of the reformer does not often go hand in hand with the delicate sensitiveness of mediumship. If the law can be altered so as to allow genuine mediumship a fair chance, we believe it will bring into the ranks of mediumship a large number of educated and sensitive people who at present shrink from the publicity attached to it.

CIVIL  
DISABILITIES  
ARISING OUT  
OF THE  
PRESENT  
STATE.

One of the results of the fact that mediumship is illegal is that there are several civil disabilities under which we labour. Spiritualists have been refused legacies in consequence of the fact that legal authorities have held that Spiritualist Societies are established for an illegal purpose, namely, mediumship. There is legal uncertainty as to how far any of our churches can be legally held "on secure and abiding charitable trusts similar to those which apply to other denominations." We have been refused the right to solemnize marriages in Scotland. We have been refused the right to inter the bodies of Spiritualists in Church yards in England, but all these civil dis-

abilities depend upon the fact that mediumship is illegal under the present law. Our religious and spiritual freedom has yet to be won. At the International Congress in London in 1928 many of our continental and foreign delegates were amazed to find that in England (which boasts throughout the world of its religious freedom) Spiritualists were fettered in the exercise of their psychic gifts, and there were not a few who alluded to the matter as a specimen of "the hypocrisy of the Englishman." Such statements hurt, and ought not to be possible, and further, they weaken very considerably the standard of English culture in the eyes of other nations.

WE ASK ONLY  
ONLY  
JUSTICE.

In the present state of the law genuine mediumship and dishonest pretence stand together, and are both illegal. In fact, they have been frequently held to be the same thing. As long as the right to use honest mediumship is denied us, there is no hope of us dealing with the pretender, the impostor, and the cheat. The same law which would be invoked to deal with him would catch by the heels the honest medium. We hope, therefore, that the Home Secretary and the present Government will give sympathetic consideration to the case which, by this time, has been laid before them. We ask no favour. We only ask for religious equality and freedom to live as law-abiding citizens. We seek such freedom within the law, and shall insist that unjust laws deserve to be broken.

THE  
EDUCATION  
CONTROVERSY.

We see that the Government has been compelled to withdraw its Education Bill, and some of the papers are talking about "the controversy over Education." Fortunately, there is no controversy over education. The only controversy arises from the continual fight amongst the sectarians for the training of the children. It seems a pity that the whole religious problem cannot be divorced from real education. It lays the churches open to the accusation that they are far more anxious to make good Catholics, good Churchmen, or good Nonconformists than good citizens. We hope the time will come when religious training will be a matter for the church and the home, and not for the elementary schools. It is unfair to the teachers, it is unfair to the children, and it is unfair to the nation, that either teachers or children should have their educational qualities judged by their religious beliefs. The principles of morality are common to all religions, and can be taught without reference to sectarianism at all, and the only solution to this problem is that it should be no business of the State, as a State, to teach either creed or dogma, but only morality and honesty. These may exist quite apart from sectarianism or superstitious beliefs.

THE CARDIGAN  
CANCER CURE.

We understand a meeting is to be held at Caxton Hall, on Monday, July 7th, to demand an enquiry into the "Cardigan cancer cure," for the use of which Mr. Rees Evans was recently prosecuted. We have every sympathy with such meeting. Cancer is a terrific scourge. It is continually increasing. The medical faculty are at their wits' ends in dealing with it. If there is a cure it does not matter to the public or to the cancer patient whether it comes from a medical man or a layman. The only thing that matters is, is it a cure? Steps were recently taken to prosecute Mr. Evans, but no steps have been taken to investigate whether he has a valuable remedy which will cure or alleviate cancer. We are not in a position to say whether his claims are valid or whether they are not. Neither do we care. We only know that there is a body of opinion that this man can render service to sufferers, and every fair-minded man will agree that at least he is entitled to a fair investigation by an impartial tribunal. We, therefore, wish the meeting all success.

WE can feel after the presence of the Eternal until, like the vine seeking for a strong support, the tendrils of our love lay hold of the trellis placed for our aspiring minds to climb.—"INSPIRATION."



## A DEAR LITTLE POWDER-IN-THE-JAM STORY.

FOR CHILDREN ONLY.

By IVAN COOKE.

ONCE upon a time, children, there lived a medium called Mrs. Jones, who was so much in demand by Spiritualists that she was booked to speak at their churches on every Sunday in the year. It didn't matter whether the Sunday was hot or cold, wet or dry, off she had to go to catch her train to London. And there she would catch the number something 'bus and then the number something else tram, and so get at last to her des-tin-a-tion.

Now, one shivery Sunday a blizz-ard was blizzing away outside. Never-the-less, she had to leave her nice fire, and her nice cup of tea half empty, and her rich cream bun with only two bites out of it and turn out—and oh, she didn't like going at all. But she caught her train; she caught her bus; she caught her tram; and she walked half a mile in the snowy rain to the church.

But do you think there was a nice lady to welcome her, to say "How kind of you to turn out on this dreadful night!" and to take her wet coat and hat? Oh, no! there wasn't; only a man who said "Just hang 'em up there, Mrs. Jones. Can you be ready in two minutes?"

(You see, the committee hadn't thought how much nicer and more del-i-cate it would be to appoint a lady to look after their lady speakers.)

Now, in the same road as the Spir-it-ual-ist Church there happened to be another church, with a proper parson in charge. So just as Mrs. Jones was turning out of her home the parson's wife was getting his tea in the vic-ar-age next door. The parson sat down to a perfectly scrummy tea (never be slangy, children). There were sugary biscuits and doughnuts, cream buns, pastries, macaroons, lemon cheese tarts, sausage rools, lemonade and gingerbeer and r-r-r-ich Devonshire cream on that parson's table. Oh! didn't he enjoy himself!

So when Mrs. Jones, who was feeling very cold because there hadn't been a fire in the waiting room of the church, stood up to commence HER service, the parson, nice and warm and comfy, was just standing up to commence HIS. But Mrs. Jones gave a long in-voc-a-tion; the parson only read some prayers out of a book.

Then Mrs. Jones gave a long address, which all came out of her head, so she had to think and think all the time (which is very hard work. You try it!) And after speaking for three-quarters of an hour she felt—oh, so tired! When she sat down, Mrs. Jones heard people whisper, "Beautiful, wonderful!" so her heart was glad.

But the parson wasn't a bit tired when he had finished HIS sermon. Oh, no; you see, lots of it had been written out of books, and, though he read it ever so slowly, he could only make it last for a quarter of an hour. Then his congregation went out, saying "How very nice; so restful."

But brave Mrs. Jones stood up again to give clair-voy-ance for twenty minutes after that. Oh, wasn't she tired! Didn't the people cluster around her afterwards, didn't plenty of them envy her, thinking "If only I had Mrs. Jones' gifts, how I should LOVE to give people help and comfort as she can."

Now, during all this the parson was safely back in his vicarage having supper. (Do you know what he had? Hot pork sausages and mashed, with r-r-r-ich Devonshire cream to follow!)

But Mrs. Jones was putting on a wet coat and hat. Mrs. Jones was turning out into the rain and snow. Mrs. Jones wasn't having sausages and mashed. You see, the committee had forgotten Mrs. Jones—their own suppers were waiting, so everybody hurried off. They hadn't even brought her a cup of tea or a glass of milk—not even a biscuit. But someone gave her five shillings as a fee, out of which the train and 'bus and tram took four. And nobody on that committee said "Thank you" to Mrs. Jones.

They hadn't meant to be unkind, children. Oh, no! they just hadn't thought—hadn't thought how frightfully empty Mrs. Jones' tummy must be, how a little courtesy and love would have warmed her homeward journey. And being a lady, she couldn't say anything about her tummy, could she? So off she had to go to her number something tram, and her number something 'bus, and the last train home. And in the morning she got up to do her Monday washing.

We wouldn't be thoughtless like that committee would we, children?

## TESTIMONIAL TO MR. W. H. EVANS.

WE wish again to call the attention of our readers to the Testimonial to Mr. W. H. Evans, the veteran Spiritualistic writer, which on March 21st last we launched in conjunction with our contemporary "Light." Although there has been quite a considerable response, we should be glad if those readers who have appreciated Mr. Evans' work, and who intend to contribute to this Fund, would do so as early as possible, as the Testimonial is soon likely to be closed.

We suggest that societies might take up a "Retiring Collection" on behalf of the Testimonial, and thus show their appreciation of the efforts of one who has helped the movement so well. Mr. Evans has always been a devoted and earnest worker, and his able pen has been prominent now for many years in the Spiritualistic press. He has helped to guide many into the Higher Spiritualism, and is responsible for a great deal of the movement's success.

Mr. R. A. Bush, of 8, Mostyn Terrace, Merton Park, London, S.W.9, will be glad to receive and to acknowledge further contributions, and it is earnestly hoped that all those who are able to assist the Testimonial will do so at once. We thank the many readers who have already indicated their appreciation for their very generous and encouraging support.

## REV. F. FIELDING-OULD.

As we go to press we learn, with very deep regret, of the recent transition of the Rev. F. Fielding-Ould, the well-known author and Spiritualist. The Rev. Fielding-Ould wrote, in addition to other works, a very useful and valuable booklet entitled "Is Spiritualism of the Devil?" Since he first became convinced that there was a genuine case for Spiritualism, the Rev. Fielding-Ould was most sympathetic to the movement, and his many acquaintances will lose a real friend in his passing. We convey our deep sympathies with the relatives in their great physical loss.

A CORRECTION.—In our last issue we stated in error that Mr. Horace Leaf's lecture at Kenton was on July 4th. The date should have been June 24th. Mr. Leaf visited Kenton on that date, and lectured on "Psychic Science." A report of the meeting is published elsewhere in this issue.

THE BEST.—There are many who think that the best is that which they can see and handle of this world's goods. Some desire a large banking account, splendid mansions, or a big business. These things are good in their way, but they are not the best you can have. A good life is one of the best things you can possess. It is the only thing worth striving for. Remember this, and make it your ideal.—TRUTH BEARER.

CLACTON ACTIVITY.—Mr. F. W. Rickett (of Clacton and ex-President of the Peterborough Spiritualistic Society) presided at a well-attended meeting, held in the interests of Spiritualism, at "Mayfield," on a recent Thursday evening. An interesting address was given by Mrs. S. Podmore. She emphasised the principles of the movement, and followed her address with some successful clairvoyance. The Clacton friends are fighting a very difficult battle, and would greatly appreciate any offers of support.



## CHURCH OF THE SPIRIT, CROYDON.

A MOST successful garden party was held on Saturday, June 21st, in the grounds of 70, Beulah Hill, Upper Norwood, kindly lent by Mrs. E. G. Dimock, in aid of the funds of the above church. Mrs. R. Ch. de Crespigny performed the opening ceremony, and spoke, amidst beautiful surroundings, of the "aura" of flowers, and the joy the Spiritualist feels in the garden. Mr. Percy Scholey, in thanking her and the many friends of the little church who so loyally supported it in its struggles, expressed his pleasure in seeing so many present, and his gratitude for such a perfect day.

Mrs. Amy Little, the Social Secretary, was in charge of a splendid band of helpers.

Refreshments were in the hands of Mrs. Taylor, Mrs. Mudge, Mrs. Larkham, Mrs. Wood, and Mrs. Vernon. Those in charge of the various side shows were Mr. Lanham, Mr. Little, Mr. Northey, Mr. Styler, Mr. Rayner, and Mr. Vernon. Mrs. Fryer presided over the sweet stall, and Mr. Mudge dispensed the ice cream. During the day "Marshall Deing's Band of Melody Makers" played selections from their repertoire.

The clairvoyants were Miss Lily Thomas, Mrs. Emma Matthews, Mrs. V. Redfern, and Miss Messer, all being kept busy. A most enjoyable time was spent, and a substantial addition to the treasury of the church was realised.

## MR. HORACE LEAF AT KENTON.

EVIDENCE which the "Kenton Observer and Gazette" described as "remarkable" was offered at the Northwick Park Hall, Kenton, on June 24th, when, under the auspices of the Kenton Spiritualist Church, a lantern lecture entitled "The Marvels of Psychic Science," was given by Mr. Horace Leaf. Mr. A. C. Islip presided in the absence of the President (Major Milne).

Mr. Leaf dealt particularly with the scientific evidence for materialisation. He showed, by the help of a number of original photographs, the result of the experiments conducted by Sir William Crookes, and read extracts from the report compiled by Sir William at the request of the early advocates of psychic phenomena. In this the great scientist stated that he was "completely convinced that a connection had been made with the other world." The meeting was most successful, and great interest was maintained throughout by the audience in the lantern illustrations.

RESTING.—Rest is always sweetest to those who have toiled day by day. There are many who find rest in pleasure or even games which require exertion. Others find it in music or art, but those who find the greatest rest of all "rest in the Lord."—TRUTH BEARER.

NURSE SKETCHLEY, of Seaforth, Liverpool, wishes to thank the many friends who have inquired after her during her long illness, and she is happy to say that she is now on the road to a full and complete recovery. The prayers in the churches have been greatly appreciated, because they have helped in the restoration of health and strength. Nurse Sketchley regrets that she cannot write to each one separately at present. This is impossible. Please accept her grateful thanks.—A. B.

AN EXAMPLE of the old style of publicity given to Spiritualism was provided in a recent issue of "John Bull," when an anonymous contributor reflected seriously upon the mediumship of Frau Lotte Plaat. He alleged to have had a sitting with her, during which she made some ridiculous statements and gave no concrete example of the use of genuine psychic power. As the article is unsigned, and as we are given no evidence whatever upon the bona fides of the contributor, it possesses, of course, no real value, and we think the readers of "John Bull" will draw their own conclusions on the matter. Anonymous attacks of this type are worthless and grossly unfair.

## HULL DISTRICT COMMITTEE.

THE monthly conference was held at Carter Street N.S. Church, Goole, on Sunday, June 22nd, the President (Mr. Smith) in the chair. Four churches were represented. After the opening exercises Mr. Wainwright (President of the Goole Society) welcomed the conference. Mr. Smith responded. The minutes, correspondence and financial matters being disposed of. Y.D.C. and church reports were given and accepted as satisfactory. Mrs. Freeman, of Lincoln was nominated as an associate. Mrs. Bryars, President of North Ends Society, appealed on behalf of the Society for support, regarding affiliation to the S.N.U. It was decided that the D.C. give its support to their efforts.

Propaganda meetings were held in the afternoon and evening, Mrs. Barker (Vice-President) presiding at the first service, and Mr. Smith (President) at the second. Messrs. Rimmington, Morrod, Kemp and Mesdames Baker and Downs acted as speakers. Mr. Smith moved a vote of thanks to the Goole friends for their excellent arrangements.

## FIVE SPEAKERS AT SOUTHSEA.

THE platform of the Southsea Psychical Research Society was honoured recently by five speakers, who gave their testimony on survival after death. These were Miss E. Maynard (of the Portsmouth Lodge of the Theosophical Society), Mr. Arthur Lamsley, the well-known journalist, Mr. Saunders, of Warsash, Mr. Leonard Lilley, Secretary of the Society, representing the Spiritualists, and a gentleman who gave evidence of spirit return.

The hall was packed to its utmost capacity, and Mr. H. Randall Jones (Vice-President of the Society), who presided, said that they could not remember seeing so large an audience in the history of the society before.

Miss Maynard, who gave the case for the Theosophists, said that one of the principles of Theosophy was to teach the brotherhood of man and to show the powers that lie within his reach. "Heaven," she said, "is not a dream or a hazy speculation, but a glorious reality."

Mr. Saunders gave evidence of personal experiences, and explained that the medium was his own daughter, thus showing how it was possible to gain evidence of a life after death without going to a professional medium.

Mr. Lilley said that the Spiritualists were greatly misunderstood regarding their intentions. They did not seek to oppose in any way the existing religions, but only to affirm the central doctrine of each, namely, a life after death.

Mr. Lamsley said that he had been studying Spiritualism for 25 years. By its teachings he realised that the slum dweller was just as much a child of God as any other person.

Questions were directed to Miss Maynard, Mr. Lamsley, and Mr. Lilley, and were dealt with accordingly. The appreciation of all present was voiced in a vote of thanks proposed by Mr. Pawsey and seconded by Mrs. Taylor.

WEAR a smile. It will suit you.—WAYSIDE PULPIT.  
PRESS ON! A better fate awaits thee.—VICTOR HUGO  
WISDOM is oft nearer when we stoop than when we soar.—WORDSWORTH.

How can I be poor? The wealth of the spirit is mine.  
How can I be blind? Heaven's vision is within my soul.  
How can I be deaf? The harmonies of life sound round about my soul. How can I be maimed? The vast universe ever leads me forward. Mankind has yet to find the essentials in life.—M. MORRIS.

A PERCEPTION is something very different from a conclusion. The soul immediately and directly perceives the Infinite. "Spirit with spirit can meet." And, meeting with his Father and filled with the consciousness of the Everlasting Presence, the soul cries out, "Whom have I in Heaven but Thee? and there is none upon the earth I desire beside Thee."—"INSPIRATION."



## SOCIETY ADVERTISEMENTS.

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

Resident Minister, Mr. FRANK T. BLATT

Resident Minister, Mr. FRANK T. BLAIR.

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SUNDAY SERVICES at 11 and 8-30.  
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.

**Dover Spiritualist Church,**  
CANNON HALL (entrance Market St.)

SATURDAY, JULY 5TH, at 7-30, and  
SUNDAY, JULY 6TH, at 11 and 6-30,  
MRS. FLORENCE LANE,  
Address and Clairvoyance.

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

SUNDAY, JULY 6TH, at 3-30,  
MR. C. AKER HURST, Clarovoyance.  
At 6-30, MR. J. ADAMS.  
At 8, OPEN CIRCLE.  
WEDNESDAY, at 7-45, PUBLIC CIRCLE.

**Kenton Spiritualist Church,**  
NORTHWICK PARK HALL.  
Stations: Northwick Park (Met.) and  
Kenton (Bakerloo).

SUNDAY, JULY 6TH, at 6-30,  
MRS. JOHN MENZIES, Address.  
THURSDAY, at 8, MRS. GRACE COOK,  
Address and Clairvoyance.

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

SATURDAY, JULY 5TH, at 7, and  
SUNDAY, JULY 6TH, at 3 and 6-30.  
MISS FILLMORE.

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

SUNDAY, JULY 6TH, at 7,  
MR. ERNEST MEADS, Address.  
WEDNESDAY, at 7-30, MRS. G. COOK,  
Address and Clairvoyance.

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

SUNDAY, JULY 6TH, at 3, LYCEUM  
At 6-30, MR. GUY, of Southampton  
Address and Clairvoyance.  
THURSDAY, at 7, MRS. PERKIS (Ryde)  
Address and Clairvoyance.

**Ryde Christian Spiritualist Church,**  
Isle of Wight.  
NEWPORT STREET, OFF HIGH STREET

Services: SUNDAY at 6-30.  
Enquiry Class: THURSDAY, at 7-30.

SUNDAY, JULY 13TH, MR. W. VINCENT  
(Southsea). Address and Clairvoyance.

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

SUNDAY, JULY 6TH, at 11 and 6-30.  
MR. H. E. HUNT.  
THURSDAY, at 8, MR. NEVILLE

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Apply NURSE, 23, Leyland Road.  
Southport.



## SOCIETY ADVERTISEMENTS.

**Sutton Spiritualist Society,**

Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, JULY 6TH, at 6-30,  
USUAL SERVICE.**Worthing Spiritualist Church,**  
GRAFTON ROAD.SUNDAY, JULY 6TH, at 11 and 6-30,  
MRS. MEURIG MORRIS.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, for Public, Miss L. THOMAS.**Barnsbury Spiritual Church,**78, ROMAN RD. (opposite CALEDONIAN  
RD. TUBE STATION), N.7.SUNDAY, JULY 6TH, at 7,  
MR. J. WAITE,

Address and Clairvoyance.

At 3, OPEN HEALING CIRCLE.

WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.**Battersea Spiritualist Church,**BENNERLEY HALL, BENNERLEY ROAD.  
NORTHCOTE ROAD, BATTERSEA  
(Affiliated to S.N.U.).

SUNDAY, JULY 6TH, at 11,

Miss JOAN PROUD,

Address and Clairvoyance.

At 3, LYCEUM.

At 6-30, MR. THORNTON,

Address and Clairvoyance.

MONDAY, at 3, MEMBERS' MEETING,  
Miss THOMAS.At 8, Mrs. EDITH CLEMENTS, Lecture  
on "Mediumship and Its Develop-  
ment." Silver collection to defray  
expenses. All invited.THURSDAY, at 8, Mrs. PODMORE,  
Clairvoyance.**Battersea Christian Spiritualist Church,**UNITY HALL, FALCON GROVE.  
Near CLAPHAM JUNCTION, S.W.

SUNDAY, JULY 6TH, at 11, CIRCLE.

At 6-30, MR. MORRIS,

Address and Clairvoyance.

MONDAY, at 2-30, LADIES' MEETING.

SATURDAY, at 7-30, HEALING CIRCLE

and PSYCHOMETRY.

SUNDAY, JULY 13TH, Mrs. JONES.

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

SUNDAY, JULY 6TH, at 7,

MR. RONALD BRAILEY.

SUNDAY, JULY 13TH, Mrs. E. HINES.

**Bowes Park and Palmer's Green**

Spiritualist Church,

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, JULY 6TH, at 11 and 7,

USUAL SERVICES.

WEDNESDAY, at 8, USUAL SERVICE

at Shaftesbury Hall, adjoining Bowes

Park Station.

LYCEUM every SUNDAY at 3.

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

SUNDAY, JULY 6TH, at 11, OPEN CIRCLE

At 3, LYCEUM.

At 6-45 for 7, Mrs. M. CROWDER,

Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING,

Psychometry, Mrs. ROAN.

At 8, HEALING CIRCLE (Colour Healing)

THURSDAY, at 8, OPEN DISCUSSION

GROUP. Subject: "Intuition."

FRIDAY, at 8, Mrs. NELLIE MELLOX,

Psychometry.

SUNDAY, JULY 13TH, MR. A. RAGGETT.

## SOCIETY ADVERTISEMENTS.

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

FRIDAY, JULY 4TH, at 8,

Miss E. CLARKE.

SUNDAY, JULY 6TH, at 7,

Mrs. M. E. FRANK.

FRIDAY, JULY 11TH, Mrs. L. LEWIS.

SUNDAY, JULY 13TH, Rev. B. N.

BURNHAM (U.S.A.).

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

SUNDAY, JULY 6TH, at 11,

Mrs. BOLAM.

At 6-45, Mrs. STOCKWELL.

WEDNESDAY, at 8-45, Mrs. WIRDNAM.

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

SUNDAY, JULY 6TH, at 7,

Mrs. PRINCE.

THURSDAY, at 8, Mrs. REDFERN.

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

SUNDAY, JULY 6TH, at 6-30,

Mrs. FLORENCE ARNOLD,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8, Mrs.

SMITH, Address and Clairvoyance.

**Croydon National Spiritualist Church**BROAD GREEN HALL, HANDCROFT RD  
near junct. London Rd., West Croydon

SUNDAY JULY 6TH, at 6-30,

Mrs. EDEY, Address and Clairvoyance.

TUESDAY, at 3, LADIES MEE ING.

WEDNESDAY, at 7-5, Mrs. RAYFIELD

Clairvoyance.

**Ealing Spiritualist Church,**

8, BAKERS LANE, BROADWAY, EALING

SUNDAY, JULY 6TH, at 1-15, Mr.

HOOKEY, At 3, LYCEUM.

At 7, Miss D. MOORE.

WEDNESDAY, at 8, Mrs. NUTLAND.

SUNDAY, JULY 13TH, Mr. P. SCHOLEY.

**East London Spiritualist Mission,**

EARLHAM HALL, FOREST GATE.

## SPEAKERS FOR JULY:

JULY 6.—Miss MARION MORETON.

JULY 13.—ADDRESS AND SOLOS.

JULY 20.—MR. T. W. ELLA.

JULY 27.—Mrs. CALWAY.

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SUNDAY, JULY 6TH, "THE TEACHER."

THURSDAY, PHENOMENA.

SUNDAY, JULY 13TH, Mr. C. ANTEN.

**Finchley Spiritual Mission,**FERN BANK HALL, GRAVEL HILL,  
HENDON LANE, CHURCH END, N.3.

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SUNDAY, JULY 6TH, at 7,

MDME. T. BISHOP ANDERSON,

Address and Clairvoyance.

THURSDAY, at 8, Mrs. MINNIE LINES,

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## SOCIETY ADVERTISEMENTS.

**Forest Gate Christian Spiritualist Church**

228, ROMFORD ROAD, E.7.

SUNDAY, JULY 6TH, at 6-30,

Mr. PA'N.

At 7, PUBLIC CIRCLE.

SUNDAY, JULY 13TH, Mrs. M.W. BAGOT

SUNDAY, JULY 20TH, Mrs. E. CLARKE

(Dist. C.S.F.).

WEDNESDAYS, at 3, LADIES' MEETING.

**Forest Hill Christian Spiritualist Church**

BEADNELL ROAD, FOREST HILL, S.E.23

SUNDAY, JULY 6TH, at 11-15, PUBLIC

CIRCLE. At 3, LYCEUM.

At 7, Mrs. D. C. WILLIAMS.

TUESDAY, at 3, CLAIRVOYANCE.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

**Fulham Spiritualist Society,**

12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, JULY 6TH, at 11-30, CIRCLE.

At 3, LYCEUM.

At 7, Mrs. H. V. PRIO.

THURSDAY, at 8, Mr. M. GITTLESON.

SUNDAY, JULY 13TH, Mrs. CANNOCK.

**Hackney Independent Lyceum Church**

PEMBURY HALL, 41, PEMBURY ROAD

(First Gateway on left in Downs Park  
Road).

SUNDAY, JULY 6TH, at 3, LYCEUM.

At 6-30, Mrs. SOONES,

Address and Clairvoyance.

OPEN CIRCLE after Service.

WEDNESDAY, at 8, OPEN-AIR MEETING

THURSDAY, at 8.

SUNDAY, JULY 13TH, Mr. SAMUELS.

**Hackney Spiritualist Church,**

240A, AMHURST ROAD, N.16.

SUNDAY, JULY 6TH, at 3, LYCEUM.

At 7, Mrs. S. D. KENT.

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, JULY 13TH, Mrs. A. DE

BEAUREPAIRE.

**Harringay Christian Spiritualist Mission**

1, SALISBURY PARADE, ST. ANN'S RD.

(Side Door, Boot Shop).

SUNDAY, JULY 6TH, at 11, SERVICE.

At 7, Mrs. MAUDIE ON.

TUESDAY, at 8, FREE HEALING CIRCLE,

MR. CUMINGS in attendance.

WEDNESDAY, at 8, Mrs. M. GOODE.

**Hanwell Spiritualist Church,**

120, UXBRIDGE ROAD.

SUNDAY, JULY 6TH, at 7,

USUAL SERVICE.

WEDNESDAY, at 3 and 8, SERVICE.

THURSDAY, at 8, SERVICE.

**Harrow Spiritualist Society,**

GREENHILL HALL, STATION ROAD,

HARROW-ON-THE-HILL.

SUNDAY, JULY 6TH, at 6-30,

MR. HAROLD CARPENTER, Address

WEDNESDAY, at 8, Mrs. HIRST,

Clairvoyance.

SUNDAY, JULY 13TH, ALD. D. J. DAVIS.

**Hendon and Golders Green National**

Spiritualist Fellowship.

THE LIBERAL ROOM, 1, BELL TERRACE,

HENDON

(Opposite "The Bell" bus stop).

SUNDAY, JULY 6TH, at 6-45,

Mrs. REDFERN,

Address and Clairvoyance.

SUNDAY, JULY 13TH, Mr. WALL.



## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 6TH, at 6-45,  
MR. WILKINSON,  
Speaker and Demonstrator.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 3, LADIES' GUILD,  
MISS PROUD. At 8, MRS. C. YOUNG.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, JULY 6TH, at 7,  
MR. J. BUCHAN FORD, M.A., LL.D.,  
Address. MISS R. WARD, Clairvoyance  
THURSDAY, at 3, LADIES' MEETING.  
MRS. E. EDEY, Address and Clairvoyance  
FRIDAY, at 8, MR. DEARNLEY SERJEANT  
Address and Clairvoyance.  
SUNDAY, JULY 13TH, MR. A. NICKELS,  
of Luton, Address and Clairvoyance.

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

SUNDAY, JULY 6TH, at 6-45,  
MRS. RAYFIELD,  
Address and Clairvoyance.  
THURSDAY, at 7-45, MRS. RAYFIELD,  
Floral Readings.  
SUNDAY, JULY 13TH, MR. R. THORNTON  
HEALING CIRCLE every TUESDAY at 7-45  
LYCEUM every SUNDAY at 3.

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HILL GATE.

SUNDAY, JULY 6TH, at 6-30,  
MRS. ETHEL SMITH,  
Address and Clairvoyance.  
MONDAY, at 8, in Small Hall,  
MRS. M. LINES, Psychometry.  
THURSDAY, at 8, in Small Hall,  
OPEN CIRCLE, MRS. F. SUTTON.

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

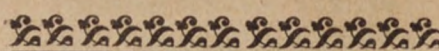
SUNDAY, JULY 6TH, at 11, HEALING  
SERVICE.  
At 3, LYCEUM ANNIVERSARY.  
At 6-30, ADDRESS AND CLAIRVOYANCE  
by Members of the LONDON LYCEUM  
DISTRICT COUNCIL.  
WEDNESDAY, at 7-30, MR. SERJEANT,  
Address and Clairvoyance.  
FRIDAY, at 8, MEMBERS' CIRCLE and  
FREE HEALING.  
SUNDAY, JULY 13TH, MRS. MELLOY.

**Little Ilford Christian Spiritualist  
Church,**  
THIRD AVENUE, MANOR PARK, E.12.

SUNDAY, JULY 6TH, at 7,  
MR. GEORGE PRIOR.  
MONDAY, at 7, MRS. MELLOY.  
TUESDAY, at 8, HEALING SERVICE.  
All Welcome.  
WEDNESDAY, at 8, MRS. CLEGHORN.  
SUNDAY, JULY 13TH, MRS. C. YOUNG.

**Manor Park Spiritualist Church,**  
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STRONE ROAD.

SUNDAY, JULY 6TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MR. G. T. WYATT.  
THURSDAY, at 3, MISS BARBER.  
At 8, MR. G. BARKER.  
SUNDAY, JULY 13TH, MR. J. POLLARD.



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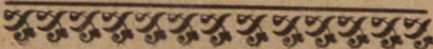
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SUNDAY, JULY 6TH, at 11-15, CIRCLE  
At 6-30, MISS EVA CLARK,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN, MRS.  
REDFERN, Address and Psychometry.  
WEDNESDAY, at 8, MISS F. DAUNTON,  
Psychometry.  
FRIDAY, at 8, MEMBERS' DEVELOPING  
CIRCLE.

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

SUNDAY, JULY 6TH, at 7,  
MR. E. KEITH.  
SUNDAY, JULY 13TH, MISS CECIL  
PRESTON and MRS. STACEY.

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

SUNDAY, JULY 6TH, at 11, OPEN CIRCLE  
At 6-30, MRS. HOLLOWAY,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

**Southall Spiritualist Society,**  
CO-OPERATIVE HALL, KING STREET

SUNDAY, JULY 6TH, at 7,  
MISS J. B. PROUD,  
Address and Clairvoyance.  
SUNDAY, JULY 13TH, MISS LEONARD.

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

SUNDAY, JULY 6TH, at 11-30, CIRCLE  
At 7, MRS. S. PODMORE,  
Address and Clairvoyance.  
THURSDAY, at 8-15, MRS. MAUNDER,  
Address and Clairvoyance.  
SUNDAY, JULY 13TH, MRS. CLEMENTS.

TUESDAYS, at 8, HEALING CIRCLE.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, JULY 6TH, at 6-30,  
MRS. F. KINGSTONE.  
WEDNESDAY, at 3, LADIES' MEETING.  
At 8, MISS JOAN PROUD.  
SUNDAY, JULY 13TH, MRS. REDFERN.

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

JULY 6TH, LYCEUM SUNDAY.  
At 11, MR. ALAN WELLS.  
At 3, OPEN SEANCE, MR. G. W.  
MASON.  
At 6-30, SERVICE BY LYCEUM.  
MONDAY, at 8, FLORAL SERVICE and  
FLORAL READINGS.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING.  
MRS. HEATH.  
THURSDAY, at 8, PUBLIC CIRCLE.  
MRS. PRINCE.  
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 MAPLE ROAD, SURBITON.

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 MR. WALL and MR. GARNER.  
 At 6-30, MR. WORTHINGTON.  
 WEDNESDAY, at 3, MRS. HUMPHRIES,  
 Psychometry.  
 At 7-30, MRS. S. D. KENT, Address and  
 Clairvoyance.

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

SUNDAY, JULY 6TH, at 3, LYCEUM.  
 At 7, MR. BUTCHER.  
 SUNDAY, JULY 13TH, MR. & MRS.  
 COLEMAN.

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

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

SUNDAY, JULY 6TH, at 6-30,  
 MRS. LINES, Trance Address and  
 Auric Readings.  
 SUNDAY, JULY 13TH, MR. E. LLOYD,  
 Clairvoyance.

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

SUNDAY, JULY 6TH, at 6-30,  
 MR. F. FLOOD,  
 Address and Questions.  
 WEDNESDAY, at 7.45, MISS H. WRIGHT  
 Address and Clairvoyance

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

SUNDAY, JULY 6TH, at 11-15, SERVICE  
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 WEDNESDAY, at 8, MRS. V. REDFERN.  
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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.

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

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SUNDAY, JULY 6TH, at 7, SE VICE with ADDRESS and CLAIRVOYANCE. **Mr. & Mrs. B L L TTE**. AFTER-CIRCLE.  
THURSDAY, JULY 10TH, at 8, **Mrs. B. STO WELL**, FLORAL PSYCHOMETRY.  
SATURDAY, JULY 11TH, **Mrs. J. R. YORKE**. SUNDAY, JULY 13TH, **Mrs. M. ETH L UST RLA** and **Mrs. CO NWELL**.

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