THE MANUAL AND WHO'S WHO OF SPIRITUALISM & PSYCHIC RESEARCH

1936

RÉSUMÉ OF CONTENTS

Details of all Societies
Who's Who of all Exponents
5000 Biographical References
Outline of Psychical Research
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History of Spiritualism
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EDITED BY JAMES LEIGH

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MANUAL AND WHO'S WHO
OF
SPIRITUALISM AND PSYCHIC RESEARCH

1936

Edited and Compiled by

JAMES LEIGH

Editor of "Prediction"
Late Assistant Editor of "The Two Worlds"

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in Great Britain

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PUBLISHER'S FOREWORD

In the last few years there has been a truly remarkable growth of interest in the psychical side of the universe.

This interest, so far as the British people are concerned at any rate, has run into two main streams—one being represented by Spiritualism, and the other by the many centres of psychic investigation.

Though Spiritualists and Psychic Researchers are often poles apart in thought, the subject matter of their interest is a common one, and their activities can hardly be separated.

Therefore, despite the several warnings which we have received, we have decided to make no attempt to cleave our *Manual and Who's Who* into two separate volumes, believing that, in the end, Spiritualists and Psychical Researchers must rejoice in what is their common fund rather than dilate upon what may appear to be their differences.

To both parties in the cause of psychical religion and research we offer our respects, and trust that the volume which we have laboured with the Editor to prepare for them will meet with their increasing approbation as the years pass, and it grows both in quality of completeness and in quantity of material.

To Mr. James Leigh, our most able Editor, we publicly offer our best thanks for his unfailing alacrity and cheerfulness.

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EDITOR'S FOREWORD

The compilation of the *Manual and Who's Who of Spiritualism and Psychic Research* was a task more easily conceived than accomplished. It has entailed a tremendous amount of correspondence and research, involving many months of labour. In this I have been greatly fortified by the enterprise of the publisher, Mr. Francis Mott, whose ready foresight and wholehearted co-operation has been of inestimable value. I am also greatly indebted to the authors of the various articles published herein—contributions which present in each case the findings of specialists who are pre-eminent in their respective domains. To the Editors of the *Contemporary Review* and the *Nineteenth Century and After* I owe my thanks for permission to reproduce certain matter which originally appeared in their columns. Lastly, but by no means least emphasised, is my indebtedness to my colleague and fiancée, Miss M. Kemp, whose generous clerical assistance was a great asset in this undertaking. To all those collaborators and friends—my most hearty appreciation.

And what of the result? We have here, for the first time, essential facts concerning every phase of Spiritualism and Psychical Research, every important organisation, every noteworthy personality. In some cases information volunteered by a Society or an individual came to hand too late for publication, but wherever possible either the publisher or myself endeavoured to provide the important data notwithstanding.

I have initiated and compiled this work with two objects in view. First, I saw the need of an annual reference work forming a key to all departments of psychic interest. This interest has of late years become so widespread and has reached such magnitude that a Year Book has become an indispensibility. Second, and perhaps of even greater significance, I felt that the institution of such a work as this would do more than a thousand lectures to bridge the chasm which divides Spiritualism and Psychical Research. No good would come of trying to *merge* these Movements; each one, being quite separate and distinct, has its own individual ambitions. On the other hand, I believe that much good would accrue from a more friendly relationship, a fuller understanding, between the two. If the *Manual* can help to enlighten the students of each department on the ideals, methods, and objectives of the other, then, I venture to hope, its advent will not have been realised in vain, and its annual appearance, replete each year with additional features and more recent statistics, should continue the work thus optimistically begun. It is this consideration (must I confess?) which was the deeper and more outstanding influence prompting the publication of the *Manual and Who's Who of Spiritualism and Psychical Research.*

JAMES LEIGH

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PART ONE

SPIRITUALISM

PART ONE

WHAT SPIRITUALISM IS

By the Editor

AMONG the many pursuits and interests which engage the attention of mankind, few have been more repeatedly abused and misrepresented than the investigation of supernormal phenomena.

Nor is this due entirely to extraneous and opposing forces. Some responsibility must be accepted by Spiritualists and Psychic Researchers themselves, for, though acting with the best of intentions, they have helped to provoke the confusion and doubt which now exist in the public mind.

Since 1848—the time when this interest began definitely to assume a more or less organised form—there has been something more than a mere resurgence of belief in the reality of supernormal phenomena. There has, in fact, been a manifest wave of inquiry, even of enthusiasm, such as perhaps never before in the history of man has been experienced to this extent. Consequently many diverting complications have taken place.

A new religious denomination has been established, having these phenomena as its very foundation. In the lofty domain of philosophy there has been a certain amount of preoccupation with " occult " happenings,

and innumerable books testify to the theorising which has taken place. Lastly, and perhaps most important of all, the spirit of science has invaded this mysterious borderland, and thus was born the young but extremely virile inquiry called " Psychical Research."

Of these two latter developments, adequate treatment will be found elsewhere. It is the initial development that concerns us here. The foundation of a Spiritualist Church was a natural, almost an inevitable, step when it is remembered that psychic phenomena have always played an important part in religion, though of late they have been much in abeyance. Their reappearance was at once a challenge to scepticism concerning the old records, and a signal to those who waited for a sign that at last their time was come. Orthodox religion regarded this outbreak askance. Indeed, many representatives of old-established denominations went out of their way to pour ridicule on any reported happening of the kind. So it was that those who viewed these experiences as proof of the reality of a spiritual world, peopled by the spirits of the departed, decided at length to form a religion of their own, in which due emphasis could be laid on what they were pleased to call the " New Revelation." Thus was Spiritualism born.

Followers of the Spiritualist flag are truly a cosmopolitan group. Under the ensign of Spiritualism are banded together men and women from all walks of life, all schools of thought, all forms of faith, all races of mankind. They are bound together by their convictions that the spiritual world is real, that man survives, and that communication with their

promoted friends is an actuality. It follows, therefore, that there should be many and varied shades of Spiritualistic faith. The Christian Spiritualist and the Jewish Spiritualist has each his own reservations, but upon some few fundamental principles all members of the community are united.

Now it will be noted from the foregoing that use of the term " Spiritualism " in this work is not strictly in accord with its historical meaning ; rather have we employed it in the sense in which it is now in common usage, as indicating a religious sect which regards itself, if not as the custodian, at least as the exponent, of proof that man is victorious over death, and has means of demonstrating his victory.

It maintains strict independence both in respect of Psychical Research and also as regards all other religious movements. It has its own peculiar orders of service, its own methods of organisation, its own forms of propaganda, and its own type of teaching. It might also be said that it has its own priesthood, but it is a priesthood with a difference. Its ministers are not chosen : in a very literal sense they are " called." Up to the present it has not been necessary for them to study any curriculum. It has not even been essential that they possess an average education, although efforts are now being made to remedy this situation. A sufficient credential has been that they could, either normally or in a psychic condition, expound the Spiritualistic teaching in a manner that did it no serious disservice. If they were fortunate enough to possess the faculty of " discerning spirits " (as Paul called it), they used this in their public work

as a means of demonstrating their claims. Few of the Churches care for resident ministers, so that most of the platform personalities have been itinerants.

In view of these facts, it is not surprising that there is no clearly defined Spiritualistic philosophy. Spiritualists are jealous of the liberty and freedom that is in their ranks, and although several efforts have been made to formulate the gospel of Spiritualism they have not been carried very far. One of the earliest attempts in this direction is outlined in the *British Spiritual Telegraph* for 1857.[1] At Rochester, New York, in 1868, a convention of Spiritualists adopted a series of resolutions which laid down the foundations of their philosophy.[2] Other conferences have made somewhat similar contributions, for as a pioneer Spiritualist, E. W. Wallis, has said :

> Facts of themselves are of little practical value ; isolated phenomena mean no more than isolated letters of the alphabet. But if we take the letters of the alphabet and combine them intelligently, we have words that appeal to reason and stir the emotions.

From as few as twenty-six letters all the varied combinations that go to make the literature of the English language have been evolved. Our isolated psychic phenomena, then, mean little of themselves, except when surveyed from a purely scientific point of view, when they offer material for investigation. It is only when they are grouped and classified, and an effort is made to detect the purpose behind them, that they begin to assume importance for religion and philosophy. The Spiritualist who never advances

[1] See issue for July 11th, 1857, page 44.
[2] Epes Sargeant's *Planchette*, pp. 300 *et seq.*

beyond observation of the phenomena cannot hope to realise the nature of Spiritualistic philosophy.

These original attempts to outline what an avowed Spiritualist should believe paved the way for the adoption of seven affirmations—an eighth is sometimes added—which are to-day accepted by nearly all Spiritualists. They constitute a philosophy in embryo, but no fuller official statement of principles has been undertaken. Even in respect of these affirmations, liberty of interpretation is reserved to the adherent. An outline of these principles is given elsewhere, and from that it will be seen that there is little or nothing in this profession of faith which is incompatible with liberal Christianity. In fact there is scarcely any room for quarrels between Christians and Spiritualists, unless the former belong to Churches which refuse to acknowledge the fruits of modern scholarship.

For example, a Spiritualist can have no difference with such a Christian as Dr. Percy Dearmer, Canon of Westminster, whose definition of Christianity goes only so far as the following four statements :[1]

> The religion of Christ, his message or gospel, is—
>
> 1. The Kingdom of Heaven.
> 2. The Fatherhood of God.
> 3. The Brotherhood of Man.
> 4. Eternal Life.

Compare this with the basic beliefs of the Spiritualist and a remarkable resemblance will be noted.

In asserting that they have incontrovertible proof that personality persists beyond the incident of death, Spiritualists point to clairvoyance, direct voice and

[1] Dr. Percy Dearmer, M.A., B.D., in *Christianity as a New Religion*, pp. 43-44. (Lindsey Press.)

writing, phantasms, " possession," and kindred phenomena. These are the letters of their alphabet. The purport of the information received by means of these phenomena is, they argue, beyond reasonable question. It proves, first of all, that human memory and character survive absolutely intact. The spirit-world is not a distant realm, but

> . . . around this world of sense
> Floats like an atmosphere ; and everywhere
> Breathes through these earthly mists and vapours dense
> A vital breath of more ethereal air.

In order to appreciate what this other world is like, imagine yourself divorced from your physical body. What is left ? No material mechanism to move, no ponderous objects whatsoever. Primarily, it is thought that persists. Now the next life is an immaterial one. We are given to understand that just as in this world matter is of the first importance, so in that non-material realm thought is pre-eminent. Modern science has been given a glimpse of this fact, for one of our greatest scientists, speaking of reality in the universe, tells us : " The universe is a thought in the mind of God." We are informed that our state in the spiritual world will be determined, influenced and moulded by thought. True, it is thought that already is the *motif*-force of life on earth. But here it only acts indirectly through the medium of matter. In the world beyond, thought is absolutely dominant, achieving results instantly and no longer dependent on matter to make an objective manifestation.

Now let us see the implication of this. If the next life is so influenced by thought, the type of life we

will experience there will be dependent on our thought-processes. We will apprehend that world more directly by thought than is possible here. In other words, we will live very largely in our own mental sphere. It is by our thought now that we are deciding whether our early life in the next world will be free and emancipated, or cribbed, cabined, and confined. Therefore Spiritualists insist that the individual must make himself a very congenial companion *to* himself if he is to inherit a joyful experience hereafter. A life of devotion to the interests of others is the best preparation for fuller scope beyond the veil.

Those who pass through the mists of death emerge to find themselves not vapoury ghosts, having no form. Although deprived of the matter-body, they have not become phantoms. On the contrary, a spiritual body exists to serve the needs of the emancipated spirit, and it reacts to the spiritual world in the same sensitive fashion that our material bodies are responsive to earth. Spiritualists maintain that we possess this spiritual organism here and now, and that death only means severance from the grosser form of flesh.

What happens to the soul which is born into the spirit world? Dr. J. M. Peebles was wont to say, "Death is not a sponge which cleans life's slate with a dying spasm, nor does it make saints or savages in the twinkling of an eye. . . . Every child is a possible archangel or wandering prodigal in Cimmerian spheres." And a greater sage has told us, "In the Father's house are many stages or tarrying-places." The departed are not suddenly transformed: they

are as they were before the moment of death, except that they no longer possess a physical form. Life, to the Spiritualist, then, is less a journey to a far-off terminus than it is an eternal and progressive experience

. . . leading from light to light through a brief darkness.

Other statements which are common currency amongst Spiritualists are that those lately translated into the larger life do not suddenly release their hold on this world's affairs. They frequently manifest an abiding interest in, and close association with, the things that were of importance to them here. Particularly do they continue to care for the friends left behind, and in times of crisis and danger their thoughts are often apprehended by sensitive folk on this side. By and by comes a time when there is an apparent desire to press on to the upward slopes, and then slowly the link with material concerns is withdrawn. However, the contact with personalities is seldom wholly severed.

Holding as he does this principle of Eternal Progress, the Spiritualist has no place in his philosophy for souls that are fallen beyond hope. He cannot conceive such a thing as a spirit eternally "lost." He speaks of Higher Powers whose joy is in helping the fallen to find their feet, and in removing the scales from the eyes of the spiritually blind.

Another doctrine that is stressed is known elsewhere as the Law of Karma—that is to say, "What a man sows, that shall he also reap." Thus arises the principle of personal responsibility. Every being is his own saviour, and there is no such thing as vicarious atonement. Looked at from this standpoint, the

greatest punishment of evil is surely in the doing of it, for as evil acts are repeated their perpetrator sinks deeper and deeper into the mire. It is the law of nature that abuse must be followed sooner or later by distress; whereas, on the other hand, those who seek God by leading an unsullied life must, as surely as the night follows the day, find added blessing and richer joy in His service.

Man is a spirit here and now. Indeed, one of the soundest facts psychical investigation has yielded is that we live here in a very restricted sense. Mr. F. W. H. Myers and Sir Oliver Lodge have expounded the theory that only a tiny part of our consciousness is related to the present. There is an infinite repository both below and above the threshold of our present consciousness, but our workaday life restrains any fuller expression. In a very real sense, therefore, the best is yet to be. If psychical investigation has taught us anything, it is that "man is not man as yet." As a distinguished scientist has said, "Human eyes, being formed to help us in the struggle for existence, are not necessarily satisfactory tools for fashioning the picture of reality." This is clear to anyone who knows anything of the wonders of modern physics and astronomy; but even before science had arrived at a stage where this observation was possible, Spiritualists had insisted on the very same fact. We are immersed in the sepulchre of five earthly senses, evolved to enable us to battle for existence. Scientists may yet find that it is those dormant, deeper psychic senses that link us with the world of reality.

Finally, although references have been made to " this life " as distinct from the " next life," we would emphasise that literal interpretation of these phrases is not justified by the facts. The life on earth and the life beyond cannot really be placed in separate compartments. Many Spiritualists fall into the error of assuming as real the very artificial barrier—the barrier of our own senses—which seems to cause a chasm. Life goes on. It is not a new life that you assume on the morrow after death : it is only a new lease on life. All our facts show that there is simply *continuity*. The latent faculties and possibilities which earthly experience restrained and suppressed there blossom into fullest fruition. It may be that some of the faculties we now regard as wholly important will, when we pass hence, pale into insignificance. Our faculty for speech is, so far as this world is concerned, of paramount value. In the world to come, the formulæ of speech may be overshadowed by the formulæ of thought. Life persists ; and one of the facts which even Spiritualists must realise more than they do now, is the essential solidarity of the human race, whether the local setting be vestured in mortality or in the invisible realm of space.

In a few hundred words it is not easy to do justice to a whole philosophy, but this epitome may serve to give some pointers as to the general outlook of Spiritualists. Our next thought must be of organisation, and here it is important to note that Spiritualists usually trace their Movement to the last day of March, 1848, when, in an obscure hamlet in Rochester, America, rappings on the walls and floors of a little

cottage disturbed a peasant family. The records show that after neighbours and visitors were unable to find a natural cause for these unaccustomed happenings, a supernormal cause was postulated; and rap by rap—each rap indicating a letter of the alphabet—there were spelt messages which foreshadowed a new religious revival. Certain evidence relating to the survival of deceased persons was also forthcoming, but for an adequate account of these incidents Sir Arthur Conan Doyle's *History of Spiritualism* should be consulted.[1] It is sufficient to say that hardly had there come a shower of raps on the walls of the humble dwelling in Rochester than there were repercussions throughout America, and indeed all over the world, and the great wave of Spiritualistic inquiry was thus summarily begun.

When it was known that neither the orthodox Church nor official science was prepared to welcome this remarkable interest, devotees of the supernormal began to form their own societies for investigation. These societies, or Churches, sprang up a thousandfold. Their officials were ardent Spiritualists, but they had seldom had any previous experience of organisation, and many of the ventures came to grief. Yet the number overall continued to multiply, and national federations came into being.

At present there are in England two national organisations—the Spiritualists' National Union and the Greater World Spiritualist League. It cannot be gainsaid that the former, perhaps because it is the older, is the more representative of the two and has

[1] *History of Spiritualism*, vol. I, pp. 56 *et seq.*

accomplished by far the greater amount of work. Some allusion to the antecedents of these organisations may be found of interest. One of the first pioneers of national organisation in this country was Mr. James Burns, the enthusiastic Editor of a Spiritualist periodical which was called *The Medium and Daybreak*. Another pioneer was Mr. W. H. Harrison, the Editor of *The Spiritualist*. Both these journals have been defunct for many years, but they helped to rally the Spiritualist forces together, and did a tremendous amount of work.

In 1865, at Darlington, the British Association of Progressive Spiritualists was formed. In 1872 it was supplanted by the British National Association of Spiritualists. This federation, which had its head-quarters in London, subsequently became the Central Association of Spiritualists and, ultimately, the London Spiritualist Alliance, which survives to this day. However, the effort lost its national character. In due course—in 1890, to be precise—the Spiritualists' National Federation was formed at Manchester, and in 1901 was incorporated under the Companies' Acts, becoming known as the Spiritualists' National Union.

This Union has been responsible for a vast amount of intensive effort, not only in propagating the facts of Spiritualism, but in attempting to secure legal status for the Movement. Undoubtedly one of the factors which has opposed the progress of Spiritualism is its unsatisfactory position in relation to the law. Legally there is no recognition of genuine mediumship, so that the honest person and the charlatan are condemned in the same manner. In the face of wilful

exploitation of Spiritualism, sincere adherents can only spread their discovery amongst their fellows. There is no legal machinery to curb such offences which could not be applied quite as effectively against a genuine medium. As will be found in the statement of the legal position, one of the injustices is that the laws which penalise Spiritualists were framed long before the Movement was founded, and certainly were not intended to persecute a religion.

A direct development of this most unsatisfactory state of affairs is that hundreds of proprietary rooms have been opened, ostensibly as "Spiritualist Churches," but in reality as fortune-telling centres, to provide financial means for their promoters. The writer would not suggest that genuine mediumship is never found in these enterprises, for neither the Spiritualists' National Union nor any other federation has a monopoly of intercourse with the other world. What he does suggest is that the possibilities of genuine phenomena being experienced are intensely more remote than where there is no desire for personal gain. A "Church" which is formed for pecuniary advantage is less likely to be organised "decently and in order" than where that condition is absent. The inquirer may take it that genuine Churches have a committee elected by the members of the society, and a statement of accounts is presented annually at a general meeting. One of the objects of the *Manual* is to give details of the more important *bona fide* Churches, and armed with this information the inquirer should have no difficulty in locating a society worthy of support. Having established this contact,

his next wish will be to experience some of the phenomena upon which Spiritualists rest their case, and it is hoped that the instructions which follow will be found helpful in his investigation.

And now a few words of caution in closing this chapter. A familiar adage has it that " Rome was not built in a day." These words are recalled here for two reasons. First, the inquirer must not expect to find the Spiritualist Church as highly organised, as perfect in operation, or as well-endowed as is usual in the case of older denominations. It cannot be too clearly emphasised that Spiritualism, as a religion, is *in process of becoming*. Most of the scholarly men who are associated with other faiths look upon it as the spiritual " ugly duckling." In fact, Spiritualists have had to contend with the same indifference or opposition from religion that the Psychic Researchers have received at the hands of orthodox science. It was ever so. New methods are always regarded with suspicion. If it were otherwise, both religion and science would be exploited beyond hope. Just as it appeared at first that Psychical Research would not fit into the accepted framework of science, so, too, it seemed that Spiritualism would not fall into the plan of religion. To some Spiritualism may appear " ugly," it may seem unacceptable, but it has come to be a power in the land. Whatever the present deficiencies in organisation, time and experience will put them right. Moreover, discipline is hard to enforce where absolute freedom and liberty hold sway.

Secondly, this adage is quoted because it has an implication so far as personal research is concerned.

The inquirer may decide to investigate, but hold ! Proof of survival is not secured as easily as turning on a tap. Some people—the writer included—have found it uncommon hard to come by. Others are fortunate enough to get it easily. But with perseverance and the exercise of an open mind, cogent and crucial evidence will be forthcoming to everyone of average common sense. An interesting fact is that some of the keenest advocates of demonstrated survival have been men who, in the initial stage of their investigations, regarded the whole subject with contempt. Some of the greatest of the S.P.R. leaders—nay, perhaps the greatest—have been forced, after long analysis of the facts at issue, to admit that the evidence was overwhelming. Dr. Richard Hodgson, who was described as the most "incorrigible sceptic in America," is one of many who became firm champions of the hypothesis which lies at the heart of Spiritualism.

Much depends upon the mental attitude of the sitter, and in order to inculcate a congenial frame of mind a certain amount of preparation is advisable. In addition to the suggestions advanced in the succeeding chapter, the inquirer is asked to exercise patience and fortitude. If he does this, and retains an open mind it is more than likely that he will share with F. W. H. Myers the conviction that personality survives in a spiritual world where man's true citizenship lies.

The SEVEN PRINCIPLES *of* SPIRITUALISM

1. **The Fatherhood of God**
2. **The Brotherhood of Man**
3. **The Communion of Saints and Ministry of Angels**
4. **Human Survival of Physical Death**
5. **Personal Responsibility**
6. **Compensation or Retribution for Good or Evil Deeds**
7. **Eternal Progress Open to Every Soul**

An eighth principle, emphasising the personality of Jesus Christ, is added by Christian Spiritualists. Universalist Spiritualists, however, incline to the Unitarian view-point, regarding Jesus as no different from other men except in so far as He gave expression most fully to the Divinity innate in all of us.

HOW TO INVESTIGATE SPIRITUALISM

By the Editor

WE commence our quest into the unknown with minds that are freed from preconceptions. Spiritualism may be based on facts, as so many eminent witnesses have testified. On the other hand, it may be delusion and fraud which form the foundation of much that is attributed to the Unseen. Many eminent personalities have claimed that also. We may or may not be impressed by the fact that those who condemn Spiritualism off-hand are generally either ignorant from the standpoint of personal experience or biased from the point of view of one having another system to maintain. As a last resort, we refer neither to the one section of eminent combatants nor to the other. We appeal to ourselves as reasonable, intelligent and critical human beings, endowed with minds of our own. We ask ourselves two questions: (1) "Will these extraordinary phenomena transpire in our presence?" (2) "If so, will they enable us to come to a conclusion regarding the supposed action or impact on our world of people who no longer inhabit it?"

In that spirit—a truly scientific and impartial spirit—we commence our investigations. But we have already equipped ourselves for the task—first by stripping our minds of bias one way or the other; and second, by familiarising ourselves with the conventions of the work we have in hand. This latter qualification is of great importance. What would we

think of the air pilot—or motorist, for that matter—who set off to explore a foreign country without map or guide? These necessary aids may or may not lead him to form an advance opinion concerning a country with which he is personally unfamiliar. In our case we must see that they do not influence us in that way. Like the cautious pilot, we are keen for personal experience, and don't want to form any opinions until we have secured it. But that must not blind us to the value of a map or guide-book to *point the way* to our destination. Naturally, we are anxious to profit from the experiences of others, if only in so far as they will lead us by precipices and guide us through danger until at last we arrive at a point where we may begin to rely on our own observations.

Now Mr. J. Arthur Hill, a sound and careful explorer of this new world which you and I are contacting, has likened mediums to delicate pieces of machinery. No one would think of manipulating a machine until they understood something of its mechanism. So Mr. Hill, like all other pioneers in this realm, urges the inquirer to study the literature bearing on psychic investigation before blundering into the seance room. He urges this because it is important (1) to know what you are likely to meet; and (2) to avoid falling into error in your initial investigations. An acquaintance with the literature will give you a sense of intelligent anticipation concerning the ramifications of psychic phenomena. In the absence of such preparation "the investigator will be liable to give things away by talking too much, or will create suspicion and discomfort by being too

secretive." It is a fact admitted by the most sceptical researchers that the attitude and conduct of the sitters at a seance is no less significant than the behaviour of the medium. Sitters apparently can make or mar the success of any experiment in supernormal phenomena.

We have already cautioned the inquirer, as touching professional mediumship, that it is best to sit with mediums who are attached to accredited societies. Indiscriminate seances with this or that professional medium rarely, if ever, bring absolute conviction. Unfortunately, the desire to know what the future holds is frequently an obsession with those who consult professional mediums, so that it is only to be expected that many such mediums have been persuaded to spend more time in sounding the possibilities that lie ahead than in endeavouring to provide evidence of human survival. Prognostication is, of course, a legitimate province for Psychic Research, but only indirectly does it throw light on the problem of death and man's relationship to that inescapable phenomenon. The sitter should make it plain that he demands nothing, but he would welcome conviction on those points most fundamental to Spiritualistic thought—the survival of the soul, and a spiritual world.

Certain forms of psychic phenomena are demonstrated at public meetings. Clairvoyance is an example. But however convincing the evidence may appear superficially, it is only of value to the recipient; often enough it is impossible to estimate *how* convincing the evidence appeared to the individual who

received it. To the looker-on it should be no more realistic to hear a marvellous delineation given and accepted than it should be to read of such an experience in an autobiography. Second-hand personal experience is no great improvement on the second-hand testimony available in books. By personal experience we mean direct conviction in our own case that we have been privileged to speak across the chasm of death.

Very many Spiritualists will tell you that they became convinced of survival as a result of phenomena which occurred in their own family circle. " What ! " you say. " In the absence of any medium ? " In the absence of any *known* medium psychic phenomena are often observed. So it has come to be regarded as a tradition amongst Spiritualists that " the best place for observing psychic phenomena is the home." The suggestion is that generally there is, in a group of some half-dozen people, one personality who possesses psychic propensities in sufficient degree for them to yield to development. There are people who will tell you that they know nothing of Spiritualism, but they confess to having had strange but veridical dreams, or " hunches," or visions, etc. These people—providing their claims are true—are mediums in embryo. Nearly every outstanding medium whom Spiritualists have known was something of a psychic before associating with Spiritualism. Spiritualists did not present them with mediumship. The latent faculties which they already possessed were simply classified and made lucid. In other words, the sensitive suddenly realised that he was not " queer "—he

was simply responsive to impressions which other (psychically) denser folk never apprehended. Instead of suppressing his God-given gift, he tried to understand and develop it.

Accepting this to be the case, Mr. J. J. Morse's assertion that " the most wonderful results have been obtained by private families," is scarcely as surprising as it might otherwise appear. Mr. Morse advocated the formation of Spiritualistic " home circles," and conducted even in the absence of any " previously developed media, private or professional." The first question to be settled is the reality of any supernormal phenomenon; later arises the problem of locating their causation. For those who have no Spiritualistic friends, or who wish to investigate the subject in the strictest privacy, the following suggestions by Mr. Morse might be considered after a course of reading:—

HOW TO INVESTIGATE

A private circle, formed of the members of the family, is best. This spirit-circle is a gathering of persons who desire to establish relations with the world of spirits, and receive communications therefrom. As such communication is a matter of fact—proved by oft-repeated experiment —it follows that the observance of those conditions which experience suggests will be the surest way of obtaining the desired results.

Among the conditions required to be observed, the following should receive careful consideration :—

THE PLACE

This should be a comfortably warmed and cheerfully lighted apartment which, during the progress of the sitting, should be kept free from all intrusions. Circles for inquiry should always be held in the light.

THE SITTERS

Those only should be requested to join the experiment who are willing to devote time and patience to a methodical pursuit of the inquiry. Circles entirely composed of either sex are not so suitable as those in which the sexes are in proportion. In experimental circles from five to seven sitters are sufficient.

ARRANGEMENT OF THE SITTERS

The sitters should be so arranged that a lady alternates with a gentleman at the table used. There is no need to restrict the sitters to any particular form of table. When the communication is established, changes in the seating of the sitters may be desired by the communicating intelligence. Such change should invariably be made and adhered to at subsequent meetings, unless and until otherwise directed.

THE PHENOMENA

Do not look for " marvellous phenomena " at first. The simplest phenomenon that demonstrates the existence of an agency external to the sitters is of more importance to the inquirer than the more extraordinary phenomena, which are at first accepted with reserve. The initial phenomena will most likely take the form of tilts, or movements of the table. Such " tilts " or " movements " can be made to serve as a method of communicating with the unseen operators by using the following code of signals—*i.e.*, one " tilt " or " movement " being understood as " No," two as " Doubtful," three as " Yes," in response to the questions, which should be addressed to the agent at work as soon as the movements are obtained. Should " raps " be heard, the above code of signals can still be observed. Should any sitter exhibit a desire to write—as indicated by the movements of the hand and arm—supply the person so influenced with a sheet of paper and pencil, and await results. Should any sitter become entranced, do not get alarmed, nor hastily break up the sitting, as such cases are rarely dangerous.

FORMS OF COMMUNICATION

Spirits adopt various forms of communicating with mankind. Trances, visions, impressions, personations, and writing are among the more general forms resorted to. In most of these cases the medium is put under a psychological or mesmeric " control " by the spirit operating, and during the continuance of the state may deliver addresses, describe spirits present, and also scenes in the spirit land ; personate the character of departed friends, and repeat characteristic actions and personal incidents—names, dates, etc.—connected therewith ; and either by aid of the Planchette, Ouija Board, or similar agent, or by a pencil held in the hand in the ordinary manner, write out messages from the intelligences communicating. Generally, the fact of communication is most easily established by the process known as " table movements," as above referred to. Seat the company at the table, and follow the code of signalling previously mentioned when motions or sounds are obtained. There are many other forms of communication, but these now stated will suffice for all practical purposes to help the inquirer in the early stages of investigation.

THE DURATION OF CIRCLES

Let the circle be continued for not less than one hour, even if no results are obtained. Twice in one week is frequently enough to form a circle. Let it be remembered that all circles are experimental ; hence no one should be discouraged if phenomena are not obtained at the first few sittings. Stay with the same circle for eight sittings at least, and if no results are then obtained (providing the above conditions are observed), you may conclude that the requisite psychic elements are not presented by the sitters. In that case the members of the circle should try the plan of introducing fresh visitors of a suitable character. A single change is frequently sufficient.

GENERAL SUGGESTIONS

1. Endeavour to retain the same sitters at each sitting.

2. Music, vocal or instrumental, is advised to open each meeting. It is not an absolute necessity.

3. Avoid excitement or fatigue for some hours before attending the circle. Never indulge in stimulants previous to a sitting. The forces used are drawn from the physical and psychical parts of our nature, and are therefore affected by the bodily and spiritual states of all concerned.

4. Do not sit with, or admit to your circle, anyone whom you dislike, or in whom you have not perfect confidence. Avoid acrimonious discussion. Honest scepticism is no barrier to the inquiry, but prejudice and suspicion are undesirable anywhere.

5. The absence of visible results is no proof that no advance has been made. Often most is done when the least is evident to any of our senses. Much may have to be done by the spirit operators before the object of the meeting is accomplished. They are the workers ; therefore it is not unreasonable to ask that you bring to each meeting of your circle the requisites most desired—patience and perseverance.

6. If you have any deep-rooted religious objection to the subject, or any bigoted aversion to it, leave it entirely alone. You are unsuited to the inquiry, and will derive no benefit therefrom. While the facts crave no one's favour, they fear no one's opposition, but a scientific inquiry, as is this, is no place for the ventilation of intolerant opinions or prejudices, religious or scientific.

The inquirer into Spiritualism must not be disappointed if results, at first, are slow or fragmentary. The marvel is that we can experience any phenomena at all. Even amongst Spiritualists there is an appalling oversight of the difficulties of spirit communication. The astonishing thing is not that the signals from across the veil are frequently dim and intermittent, but that it is possible for us to apprehend any sign of life beyond at all. There is this also to be considered : discarnate spirits manifestly do not spend their whole time transmitting messages to inhabitants of this

planet. The experience of communication with earth is by all accounts as strange and foreign for them as it is for us. In the Society for Psychical Research *Proceedings* the student will find many fine evidences that certain of the investigators and pioneers of that Society retained, after death, an abiding interest in its welfare, and demonstrated their continued enthusiasm. The records, however, serve also to show that the communicators, though life-long students of Psychical Research, found themselves beset by all manner of difficulties when they sought to bridge the gulf of death. Temporary loss of memory—even of earth-consciousness—seemed frequent enough, but they at length recovered and were able to transmit another sentence in the long chapter of evidence. We have, first, a communicator attempting to overcome resistance; secondly, a medium endeavouring to apprehend his signals. There may be any number of intermediaries, but these are the two extremes of the line of communication, and both are in an abnormal condition. Each lives in a different world—the only thing in common seems to be thought.

And yet, in spite of the obstacles which ban free communication, we have a vivid and eloquent body of evidence which defies all attempts to explain it away. The fact is another illustration of the truth that nothing worth while is ever gained without effort. Some Spiritualists may say that the difficulties of communication have here been exaggerated, but that is not so. We are speaking of foolproof evidence of the survival of human personality. Unevidential contacts seem easy enough, but they are useless unless

maintained by clear-cut proofs. The inquirer does not want to have a prolonged conversation with the alleged spirit of (say) his grandmother unless he is first sure that it is his grandmother who is speaking ! To gain that conviction, both spirit and medium are put on their mettle ; but having proven to a bereaved and despairing soul—or to the cold reason of the man of science—that human personality is endowed with enduring qualities, there is reason for satisfaction. For we then know that man is indeed but a " little lower than the angels," that life is something more than the struggle for existence, and that love, character, and memory do not perish in death, but survive to assist the conquering soul in its search for fuller reality. Life is seen in the large as a panoramic but purposeful drama, in which we are all perpetual actors, deriving more and more satisfaction as our capacities increase. Religion becomes vindicated, our highest hopes and aspirations are seen to be worth while, and the trials and vicissitudes of incarnate experience appear to be but stepping-stones to higher things. This is no mere emotional peroration. It is the actual and inevitable outcome of the fact, being proved, that man has been stamped with the seal of immortality, and so continues, after death, as a conscious personality.

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1. Spiritualists' National Union
2. Greater World Spiritualist League
3. Independent Spiritualist Societies

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Following is the official list of Exponents and Demonstrators holding the Diploma and Certificates of the S.N.U., certified under their respective classes :—

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Greenwood, Mrs. J., J.P. (A and C), Ashleigh, Hebden Bridge.
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Sadler, Mrs. D. H. (Nurse Sketchley), 22, Sunnyside Road and College Road, Gt. Crosby, Liverpool.
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Wood, J. G. (A and C), 116, Old Oak Road, Kings Norton, Birmingham.

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*Boddington, R. (A and B), 90, Loughboro' Park, Brixton, London, S.W. 9.
Boddington, H. (A and B), 17, Ashmere Grove, Brixton, London, S.W. 2.
*Butterworth, Mrs. H. (A), 9, Walton Lane, Barrow-in-Furness.
Coleman, Miss N. G. (A), 136, Hamilton Road, Hansworth, Birmingham.
Connolly, J. (A and B), 162, Jersey Road, Blaengwynfr, Port Talbot.
Croshaw, H. (A), 88, Ettington Road, Aston, Birmingham.
Crowther, Mrs. E. (A), 3, Carr Street, Little Town, Liversedge.
Darby, Mrs. R. (A), 28, Thackeray Road, Southampton.
Davies, I. H. (A), 13, Gwladys Street, Pendarren, Merthyr.
Edwards, W. (A), 67, Havelock Street, Oswaldtwistle, Accrington.
*Gwinn, G. T. (B), 35, Earlham Grove, Forest Gate, London, E. 7.
Gush, W. G. (A), 127, Blackmoorfoot Road, Crosland Moor, Huddersfield.
Jones, W. E. (A), Hydesville, Wentloog, Rumney, Cardiff.

Lewis, Mrs. L. (A), 31, Portland Road, Holland Park, London, W. 11.
Lote, W. H. (A), 6, Arkholme Avenue, Ansdale Road, Blackpool.
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Everitt, H. J. (B), 84, King's Road, Brighton.

Mack, G. A. (A), The Orchid, Norman Road, Runcorn.
Orr, G. W., 3, Concord Road, Sheffield.
Scoggins, Miss A. L. (B), 3, Upper Hollingdean Road, Brighton.
Smith, Miss L., 40, Yews Hill Road, Thornton Lodge, Huddersfield.

Note

1. In the foregoing lists :—
(A) indicates "Inspirational speaker."
(B) indicates "Normal speaker."
(C) indicates "Demonstrator."
(*) certificated prior to 1916.

2. All the foregoing Diplomas and Certificates were granted under the 1916 regulations. All future issues will be governed by the New Regulations.

CERTIFICATION OF EXPONENTS

1. THE SPIRITUALISTS' NATIONAL UNION is prepared to grant certificates to platform workers who satisfy the Exponents Committee as to their knowledge of, and ability to expound, the Religion, Philosophy and Science of Spiritualism (based upon the Seven Principles which are set out in the Memorandum of Association) and/or to demonstrate the survival of the human spirit after bodily death.

2. Persons desiring to be granted a certificate shall make a written application to the General Secretary (or other appointed officer) of the Union. All applicants must be members of, and in good financial standing with, an affiliated Church and/or subscribing members of the Union.

3. The certification of all applicants shall be contingent upon their being accepted as subscribing members of the Union, and certificates shall only remain valid for as long as the holders maintain their membership and pay the annual fee fixed by the Council in addition to their subscription to the Union.

4. Applications shall be accompanied by a fee of five shillings and sixpence, and when the applicant is not already a subscribing member of the Union by a further sum of five shillings as a minimum deposit for one year's subscription to the Union.

5. Certificates shall only be granted subject to the applicants pledging themselves not to serve any Church or other meeting place conducted by one or more persons for private gain, or a Church which has been expelled from the Union. Certificate holders must on no account make use of them for personal advertisement without the written consent of the Union.

6. The Union reserves the right to cancel, withdraw, or suspend the certificate of any holder who is guilty of conduct likely to discredit the cause of Spiritualism, or who fails to comply with any of the conditions under which certificates are granted.

7. All certificates are subject to periodic review by the Exponents Committee of the Council, and any complaints preferred against certificate holders shall be investigated by the Exponents Committee, who shall submit their findings and recommendations thereon to the Council.

8. The Union shall issue annually to each certificate holder whose fee has been paid an appropriate card indicating the continuance of the certificate for the then current year. There shall also be issued annually to every affiliated Church, and every certificate holder, an official list of the names and addresses of all persons holding certificates for the current year.

9. The Union (through the Exponents Committee) shall set up regulations for examining and testing applicants, and keep a register of the names and addresses of all persons to whom certificates have been granted, together with such other particulars as the Union considers necessary to record.

CLASSIFICATION OF CERTIFICATES

For the purpose of the scheme certificate holders shall be divided into five classes :—

(A) NORMAL SPEAKERS, comprising those who have been awarded not less than 75 per cent. marks in the Final Grade of the graduate (S.N.U.) section of the National Spiritualists' College (or such other course as may at any future date be determined), and who also satisfy the Exponents Committee of their ability to expound the Religion, Philosophy and Science of Spiritualism. (See regulation 1.)

(B) CONTROLLED AND INSPIRATIONAL SPEAKERS who satisfy the Exponents Committee of their ability and of their personal knowledge of the Seven Principles and their implications by written essays.

(C) DEMONSTRATORS who satisfy the Exponents Committee of their ability to demonstrate the survival of the human spirit after bodily death, and who show a reasonable knowledge of the Seven Principles and their implications.

(D) OTHER DEMONSTRATORS—*i.e.*, all classes of physical and healing mediums, who must satisfy the Exponents Committee of the reality of their respective powers. Applicants for the healing certificate must be recommended by the Healing Committee (whenever such is in operation).

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(F) LECTURERS. The Council may add to the published list of exponents the names of well-known lecturers on Spiritualism, subject to their becoming subscribing members of the Spiritualists National Union.

Successful applicants will be awarded Certificates as follows :

Class A.	Certified Exponent.	D.N.U.
Class B.	Certified Controlled and Inspirational Speaker.	Cert. : S.N.U.
Class C.	Certified Demonstrator.	Cert. : S.N.U.
Class D.	Certified Healing Medium.	Cert. : S.N.U.
Class D.	Certified Physical Medium.	Cert. : S.N.U.
Class E.	Novitiate Speakers' Certificate.	

Unsuccessful applicants may apply the following year at a reduced fee of 2s. 6d.

Persons holding certificates under earlier regulations shall be entitled to continue, but shall be subject to these regulations as far as they apply.

Applications for any of the above certificates must be made on the official form, which may be obtained from the General Secretary of the Union or the Secretary of the Exponents Committee.

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Paling, Mrs. E., "Lucknow," Muriel Road, Beeston, Notts.
Reynolds, A., 47, Wolverleigh Terrace, Gosforth, Northumberland.
Shaw, Mrs. J. M., 27, Ramsey Street, Laisterdyke, Bradford.
Stewart, J. M., 51, Silverleigh Road, Thornton Heath, Surrey.
Thompson, E., 6, Davidson Street, Park Road, Lancaster.

Class B (Cert. S.N.U.) Certified Controlled and Inspirational Speakers

Bogue, T., "Ferndene," West Park Road, Gateshead-on-Tyne.
Harris, R., 31, Lightfoot Street, Hoole, Chester.
Keeling, E. A., 8, Knocklaid Road, Tue Brook, Liverpool.

Class C (Cert. S.N.U.) Demonstrators

Ball, Mrs. A. A., 101, Ashton New Road, Beswick, Manchester.
Bell, J., 48, Kippax Street, Moss Side, Manchester.
Bostock, R. P., 47, Leigh Street, Warrington.
Clements, Mrs. E. A., 36, Park Avenue, Mitcham, Surrey.
Davies, R., 83, Cleveland Road, Crumpsall, Manchester.
Davies, Mrs. G., "Windermere," 88, Rowland Road, Worthing.
Gow, Mrs., 22, Sefton Road, Walton, Liverpool.
Harris, Mrs. B., 31, Lightfoot Street, Hoole, Chester.
Hughes, Mrs. S., 10, Flaxman Street, Liverpool.
Maunders, Mrs. M. M., 42, Flaxman Road, Loughboro' Junction, London, S.E. 15.
McConnell, Mrs., 49, Kestrel Avenue, Herne Hill, London, S.E. 24.

Class D (Cert. S.N.U.) Healing Mediums

Blake, F. T., 128, Richmond Park Avenue, Bournemouth.
Hare, Mrs. L. M., 39, Africa Gardens, Cardiff.
Kite, J., "Malvern House," Whalley Range, Manchester.
Langley, P., 975, Bristol Road, South Northfield, Birmingham.
Spruce, W., 39, Chesham Road, Norbiton, Surrey.
Vandenburg, Mrs. L., 3, Pease's Row, Tindal Crescent, Bishop Auckland.

Physical Mediums

Duncan, Mrs. H. V., 1, Wauchope Place, Craigmillar, Edinburgh.

Class E—Novitiate Certificates

LeNoury, J., 153, Blackburn Meadow Hall, Sheffield.
Maddison, Miss M. E., 17a, Dartmouth Park Hill, London, N.W. 5.
Smith, D. R. S., 3, Baronald Street, Rutherglen, Glasgow.
Adams, Miss D. M., Waterworks, Ripley, Derbyshire.

THE SPIRITUALISTS' NATIONAL UNION

Outline and History

By J. B. M'Indoe, President

PRIOR to the advent of the Spiritualists' National Union, attempts had been made from time to time to promote national organisations. The last and most successful was the National Federation of Spiritualists, comprising societies, local unions, and individual Spiritualists. It did much useful work in co-ordinating the activities of its members. Its constitution, however, was not such as to provide any legal protection or status for its constituent members, nor did it possess the legal qualifications for holding property. The growth of the Movement, the acquisition by societies of land and buildings, made this an urgent question, for experience had shown how difficult it was to prevent property belonging to Spiritualist bodies being alienated to other purposes.

After much discussion, it was agreed that the best solution was the formation and registration of a company limited by guarantee. The word limited aroused some hostility then, and is still criticised, but apparently the objections of Board of Trade officials to its omission were insurmountable.

The inaugural meeting of the Spiritualists' National Union was held at Bootle on July 5th, 1902. It took place during an interval in the proceedings of the thirteenth annual conference of the National Federation of Spiritualists, and the Union took over the property, obligations, and rights of the Federation.

The officers of the Federation—Mr. Wm. Johnson (President), Mr. Wm. Harrison (Secretary), and Mr. Greenwood (Treasurer)—retained these positions in the new organisation.

The new constitution, set forth in the Memorandum and Articles of Association, gave wide powers for promoting various activities in the interests of Spiritualism and its propagation as religion, science, and philosophy.

A national panel of trustees was provided to hold the Union's own property, and also by a system of joint trusts with local trustees to provide a simple and cheap method of legally holding and conserving the properties of its member societies.

The affairs of the Union were governed by a National Council of sixteen, elected annually at the general meeting.

The first annual general meeting was held in July, 1903, at Keighley, Mr. J. J. Parr being elected President, while Messrs. Harrison and Greenwood retained their offices of Secretary and Treasurer.

The religious aspects of Spiritualism have always been kept in the forefront by the Union. At its first annual meeting a motion was discussed, and received considerable support, to exclude the presentation of phenomena from the religious services.

Gradually the word " Church " has become more common in the titles of organisations connected with the Union, and they are encouraged either to adopt the designation " Spiritualist National Church," or to incorporate these words as a sub-title.

The membership fee was fixed at 5s. for each

delegate or individual member. This modest fee did not provide substantial amounts annually for the work of the Union, but by purely voluntary labour in its early days steady progress was made.

Mr. Hanson Hey became General Secretary of the Union in 1903, and held office till his transition in 1920. An enthusiastic propagandist, he was responsible for the initiation of so many new Spiritualist churches up and down the country that it is fairly certain that no one will eclipse his record. His work for the Union was of such an outstanding character that after he passed on a voluntary testimonial fund, sponsored by the Union for the benefit of Mrs. Hey, reached £1,000 in a few months. A large proportion of this sum was bequeathed by Mrs. Hey to the National Fund of Benevolence at her death in 1932.

At first appointed on a purely voluntary basis, as the work increased Mr. Hey received small honorariums, latterly amounting to £40 per annum. Nominally a spare-time occupation, the work gradually absorbed practically all his time, until failing health curtailed his activities and necessitated the appointment of an assistant, in the person of Mr. Robert Yates, of Huddersfield, in 1919. Mr. Yates succeeded Mr. Hey as secretary in 1920, resigning in 1922 through a breakdown in health. Mr. George F. Berry became General Secretary in 1922, on a full-time basis, and the registered offices of the Union were transferred to London Road, Manchester. In 1932 more commodious premises were taken at Hollins Chambers, Bridge Street, Manchester 3.

In 1933 it was decided to transfer Mr. Berry

to the position of National Organiser, and he was succeeded as General Secretary by Mr. Frank T. Harris.

In 1921 considerable alterations were made in the constitution of the Union. It had become advisable, indeed necessary from a legal standpoint, to define in precise terms the word Spiritualism in the constitution of the Union. As a religious organisation—or denomination—it had to set forth definite tenets, acceptance of which would clearly differentiate its members from those of other religious bodies.

It was decided to adopt for this purpose the Seven Principles of Spiritualism.[1] These principles had been more or less generally accepted by most Spiritualists. They are very similar to those of the National Spiritualists' Association of the U.S.A. Later they were adopted, with slight variation, as the basis of membership of the International Spiritualists' Federation. The particular wording of the principles adopted by the Union had come first through the mediumship of Emma Hardinge Britten. The Union has always stressed the importance of freedom of conscience and liberty of belief, holding that only the minimum affirmation of belief should be asked for.

In pursuance of this policy, full individual liberty of interpretation of the Seven Principles is specifically reserved to members. An attempt to add an eighth principle, "The leadership of Jesus," was made in 1925. Although this had the powerful advocacy of Sir Arthur Conan Doyle, it was rejected by a large

[1] See page 16.

majority, and at subsequent annual meetings this position has been confirmed.

The attitude of the Union to this eighth principle, and to what is called Christian Spiritualism, is set forth clearly in a leaflet which may be had for 1d. stamp from the General Offices.

An attempt to add the negation of certain generally obsolete Christian beliefs to the basis of membership was carried at the 1934 annual meeting, but was later rejected by a postal ballot of the members.

Thus for the Union, Spiritualism is defined by the Seven Principles, and a simple signed statement of belief in these is the basis of membership of the Union and of its constituent churches. But the interpretation of these principles, the holding of other beliefs not conflicting with them, and the avowal of disbeliefs are matters for the individual.

The financial basis of the revised constitution was a capitation fee of 6d. per member from each of its constituent churches, and a minimum of 5s. from each individual member of the Union—designated as "Subscribing Members."

Churches were given the right to send one delegate to the Union general meetings for the first twenty—fifty members, and an additional delegate for the major part of each subsequent fifty members.

Thus, membership of a church constitutes membership of the Union, though only the elected delegates of the churches represent the church members.

The democratic principle of government prevails throughout the Union. Its constituent churches must

(*a*) keep a members' roll; (*b*) hold an annual meeting, at which the officers and executive committee are elected by vote of the members, and to which a properly audited financial statement is submitted.

Organisations which are run for the personal profit of individuals, or which are not under the democratic control of the members, are thus ineligible.

The National Council was considerably enlarged, and a system of area representation introduced. The country was divided into eight geographical areas—Lancashire, London, Midlands, Northern Counties, Scotland (with Northern Ireland), Southern Counties, South Wales, Yorkshire. In each of these areas a "District Council," composed of the affiliated churches in the area, was set up as a local committee of the Union. Each district council elected its own officers and executive, held its own business meetings, and had a very wide measure of control of affairs in its area. It elected two of its members to sit on the National Council, and received back from the Union one half of the amount collected in capitation fees from its area. Large district councils, such as Yorkshire and Lancashire, were left free to set up subsidiary groups in their areas.

Provision was also made for election on the Council of two representatives of the British Spiritualists' Lyceum Union, which had affiliated as a kindred organisation. Subscribing members also sent two representatives to the Council, which, including the three officers and a full-time secretary, thus numbered twenty-four.

The expenses of such a council, meeting in different

parts of the country four times a year, were heavy. Salaries were a serious item; the capitation fee system did not bring in so much cash as had been hoped; commercial depression had set in, membership fell, and the financial reserves of the Union were depleted.

Further revisions of the constitution followed, whereby each electoral group elected one in place of two National Councillors. Thus the number was reduced by ten, but three elected by a postal ballot and designated National Councillors were added, giving a council of sixteen, plus the general secretary. Additional finance was secured by raising the capitation fee to 1s. per member.

In addition to its executive officers, the Union has an honorary president and vice-presidents. Sir A. Conan Doyle was its first honorary president. Mr. Hannen Swaffer succeeded him in 1931.

Among the honorary vice-presidents are notable Spiritualists associated with various phases of thought in the Movement. Their names are sufficient evidence of the catholicity of the Union's appeal to Spiritualists.

Never overburdened with funds, and always having to exercise economy, the Union has had to face financial crises more than once, but the loyalty of the members has always surmounted these.

The Union has been well served by its honorary treasurers. The 21 years' service of Mr. Thos. Wright was recognised by a presentation on his retirement 1929, when Mr. J. M. Stewart succeeded him. The income of the General Fund for 1934 was £1013 0s. 6d. and the expenditure £1008 17s. 4d. The net assets at December 31st, 1934, were £428 16s. 1d.

The number of churches affiliated to the Union at December 31st, 1934, was 490, with a total membership of 14,693. These figures should not be regarded as indicating the numerical strength of Spiritualism. They are a measure of the number of those who accept Spiritualism as their religion, and are willing to pay an annual membership fee, varying from 5s. to 10s., to their church.

Some relaxation of the rules prescribing proper constitution and control of churches, or less emphasis on the religious aspects of Spiritualism, would doubtless attract more members, but there is no likelihood of any departure from the ideals which the Union has stood for, since its inception.

It is absurd to suggest, as ignorant or biased critics sometimes do, that we regard the Seven Principles as unique or original, or that we accept them merely because they were set forth in certain words through a medium. In substance, if not in the actual words, all of them are to be found in some other religion, and most of them in all the great religions. They are unique only as the statement of beliefs which forms the basis of membership of a religious organisation. We accept them because they appeal to our reason. They are our creed in the sense that a creed is a statement of belief, but not in the sense that acceptance or rejection implies any merit or demerit.

The Union has a number of activities directed by committees of the National Council :—

The Fund of Benevolence was taken over from the Federation. It is supported by donations and by collections taken by the churches. It is run for the

benefit of old and infirm workers for Spiritualism, and its operations are not confined to members of the Union. Grants of money are given in special cases, but in the main, assistance is by monthly pensions.

Last year the income was £594, the expenditure £870, and the working expenses, practically all for postages and remittances, were £16 7s. 3d. The number of pensioners was 67. The Secretary is Miss M. L. Stair, 4, Ravensworth Gardens, Sutton Mill, Keighley, Yorks. She will gladly acknowledge any donations.

Trust Property Committee.—The Union has a system of Joint Trust Deeds for the safe holding in trust of lands and buildings, cash, and other effects belonging to its affiliated churches. The foundation of these is the National Panel of Trustees, the main qualification for which is five years' prior membership of the Union.

The Union's own property is vested in them. In joint trusts with churches, the usual procedure is for the church to nominate two of the trustees on the National Panel, to act as trustees for the church, along with two local Spiritualists, usually members of the church, and nominated by it.

The legal costs incurred are small, especially where the Union's own solicitors carry through the trust in standard form, and a variety of forms meet varied requirements. The system is sound; it has stood the test of time; none of its trusts have ever been seriously challenged; its growth, though slow at first, has been rapid during recent years, and the vested property now amounts to many thousands of pounds. At December 31st, 1934, there were 90

joint trusts, covering land and buildings, and 35 for cash and effects only.

Full particulars of the various systems of trusts will be found in a pamphlet (price 4d. by post from General Secretary).

Building Fund Pool.—This is a building society within the orbit of the Union. Its purpose is to finance the acquisition of land, buildings, and furnishings, or to take over existing mortgages. The funds are derived from churches in the Union, who lend surplus money to the pool, or who deposit money in it to entitle them to an advance at some future date for the purchase of land or buildings, etc. Advances are made only for such purposes, and only to churches affiliated, and a joint trust deed with the Union is an essential condition. The Pool serves a very useful purpose, as it makes advances on a class of security—Spiritualist churches—which the average building society is seldom prepared to consider. A church was built at Cwm, in S. Wales, mainly by the labour of unemployed miners, the money to purchase materials being advanced by the Pool. Existing mortgages have been taken over on terms advantageous to the churches. Rented buildings have been acquired through the Pool on terms involving interest and repayment charges which were little heavier than the rents previously paid, and several substantial church buildings have been erected.

Equal quarterly repayments of capital, spread over terms of years varying with the circumstances, are made, with corresponding decreases in the interest charges.

From very small beginnings the Pool has grown slowly but steadily. At first only small advances could be considered. It has financed two churches each costing over £1,000, and is committed to one involving £2,500.

Up to December 31st, 1934, it had advanced money to churches, and its risks had been spread so that each of the eight district councils in the Union had at least one church among these. Its assets at that date were £6317 19s. 10d., which included a reserve fund of £186. The reserve is small, but representing as it does about 3 per cent. of the assets, and accumulated during the necessarily difficult early years of such an undertaking, it must be considered satisfactory.

Full particulars of the scheme are given in a pamphlet, " The S.N.U. Building Fund Pool," price 4d., by post from General Secretary.

Insurance.—The adequate insurance of church property on which advances have been made is obviously necessary in the interests of Pool and church alike, and such insurances are always placed, through the agency of the Pool, with leading insurance companies. This business has extended so that the Pool benefits financially through acting as agent for the insurance of church buildings generally. A growing business is also done in insurance against third-party risks for churches, a potentially serious liability frequently overlooked, though the premiums are small. A recent extension provides for insurance against accident risks, through a well-known company, of Spiritualist workers.

Legal Business.—All this insurance, trust deed, and mortgage work is constantly bringing the various legal problems, which sooner or later confront every church, to the notice of the Union. Churches are encouraged to place their legal problems in the hands of the Union.

In a recent case, in which extortionate charges had been made in connection with a church mortgage, the Union secured the return of the money improperly charged, and a new mortgage on much more favourable terms.

In other cases the Union has successfully negotiated the sale or purchase of property for churches, and where the legal charges involved in these or other transactions have been beyond what the church could conveniently meet at once the Pool has advanced the money and taken repayments over a period of years.

Education.—From the first the Union has recognised the need for education of its members, its mediums, and its platform workers. It encourages the formation of discussion groups as one of the activities of its churches, and the organisation of classes or circles for the unfoldment of psychic gifts, and the development of mediumship is a regular feature in many of its churches.

An important scheme was initiated for the certification of recognised platform workers and mediums. Later, this developed into a system which included written examinations and the issue of diplomas.

Subsequently, in conjunction with the British Spiritualists' Lyceum Union, a more elaborate educa-

tive and examination scheme was inaugurated. This includes grades for young people, the final examination for which also forms the entrance examination for the adult section. A three-years' course then follows, and successful candidates, who complete this course and wish to obtain the diploma of the Union as public workers, undergo further tests as to their platform abilities.

Other diplomas, with much less stringent examinations as to normal educational attainments, are issued to demonstrators of mental and physical phenomena, and to healing mediums.

Full particulars of the various grades, etc., may be obtained from the General Secretary.

Publications.—The Union has a publications department, intended to promote :

(*a*) Items required in the administrative side of church work, such as roll books, account books, forms for keeping records of cases dealt with by healing circles.

(*b*) Pamphlets and books relating to Spiritualism—while valuable to the Movement—are not likely to attract the attention of commercial publishing firms. Many pamphlets of great educational merit have been issued, but in recent years the public demand for pamphlets has been small. One, however, has a steady sale, *The Seven Principles of Spiritualism*, price 3d., by Hanson Hey. It is an excellent and readable summary of Spiritualist principles, and one of the best introductions to the subject available to-day.

Mr. Stanley de Brath generously made over to the Union the copyright of his famous book, *Psychic*

Philosophy, originally issued by him under the pseudonym, V. C. Dissertes, and a new edition, revised and brought up to date by the author, was issued. It may be obtained from the National Union. As a matter of fact there is no better book on the subject. It covers the various phases of the phenomena, outlining their religious, scientific, and philosophical implications, and presents the subject as a natural religion. As a sound and comprehensive summary of the subject the book can be confidently recommended alike to those who aspire only to a sound, general knowledge of Spiritualism, and to those who may wish to proceed to further and specialised study of the subject.

Mention must also be made of the Spiritualists' National Union hymn book, which is the joint property of the Union and of *The Two Worlds* Publishing Co. It is now in its eleventh edition, and the demand for it has been almost literally world wide. The price is 1s. 6d.

Parliamentary Committee.—This Committee was set up in order to secure the Amendment of the Witchcraft and Vagrancy Acts, which penalise mediums. The antiquity of these Acts make it obvious that they could not have been intended to apply to mediumships or Spiritualistic phenomena. Yet they have been so applied, and numerous prosecutions of mediums have been taken under them. It is the contention of the Union that ample protection against fraudulent persons posing as mediums is provided by Common Law. Under it the prosecution would have to establish intent to defraud. But in prosecutions under these

antiquated and obsolete Acts even the honest medium is bound to be convicted.

It is noteworthy that in Scotland these Acts are not now invoked in prosecutions of so-called "fortune tellers." Lord Young, in the Court of Sessions, quashed a conviction, laying it down that intent to defraud must be established to secure conviction.

For some years the Union has concentrated on securing the passage of a short Act which will exempt from the operations of these old Acts mediums who are certified by recognised Spiritualist organisations.

Many M.P.s had promised support. The late Mr. W. Kelly, of Rochdale, himself a Roman Catholic, introduced the Bill. The Government had definitely promised to give facilities for the Bill, if it secured a second reading. When the Bill came up, however, the Whips were put on to prevent a quorum in the House, and the Bill automatically dropped.

In 1935 the work of the Committee got considerable publicity in the Law Courts. Mr. John Lewis, in his monthly journal, *The International Psychic Gazette*, had accused the Union of maladministration of the Parliamentary Fund. Repeated efforts to secure a retraction of these charges having failed, a libel suit was instituted. A jury in the King's Bench awarded £1,500 damages to the Union; Lord Hewart making some scathing comments on the conduct of Mr. Lewis and one of the printers concerned.

The practice of mediumship being illegal under the Law as at present interpreted, bequests for the furtherance of it are invalid, and have actually been rendered void by decisions in Court. This state of affairs the

Union hopes to see altered; but, meantime, there are methods by which testators can ensure that legacies for such purpose will be made use of in accordance with their wishes. A letter to the General Secretary of the Union will elicit the necessary information.

In England marriages are frequently performed by Spiritualists in their churches, many of which have been registered for the purpose.

In Scotland it is the person officiating, and not the place where the ceremony is performed, that matters in the eyes of the Law.

Lord John Russell specifically declared in Parliament, when carrying through the Registration Act, that the Law was not concerned as to the form of the ceremony, or as to who performed it, but only to see that a marriage regarded as binding by the parties concerned took place, and was duly registered, and although a number of such marriages have been performed by Spiritualists and registered without any challenge, during recent years the Registrar-General for Scotland has adopted an arbitrary attitude, and has intimated that such marriages would not be registered. On the matter being raised in Parliament by a question put by Capt. Hay, a very cynical Scottish Secretary replied that the matter could be settled by an action at Law. That involved an action in the Court of Sessions by a couple married by a Spiritualist, to enforce the registration, with all the heavy legal expenses, delay, and unpleasant publicity associated with such procedure. Meantime, so-called "irregular marriages"—*i.e.*, marriages without any religious ceremony—increase in number annually, and the clergy

wail about what they describe as the "scandal" of Gretna Green marriages performed by a blacksmith.

International Committee.—The Union took a prominent part in the formation of the International Spiritualist Federation. Its two first Presidents were Mr. George F. Berry and Mr. E. W. Oaten, both ex-presidents of the Union.

The 1928 Triennial Congress met in London, and the 1937 one will be held in Glasgow on the invitation of the Glasgow Association of Spiritualists.

DISTRICT COUNCILS

and

LIST OF CHURCHES IN EACH DISTRICT

affiliated to

THE SPIRITUALIST NATIONAL UNION

(For Irish Churches see South-West Lancashire and Scottish Groups)

LANCASHIRE DISTRICT COUNCIL

President:

E. A. Keeling, 8, Knocklaid Road, Tue Brook, Liverpool.

Secretary:

D. Sutton, 90, Granville Terrace, Darwen.

Treasurer:

Mr. Arthur Foster, 20, Cairo Street, Warrington.

Group Secretaries:

Manchester District: R. W. Marks, 52, Almesbury Road, Victoria Avenue, East Blackley.

North-East Lancashire: Mrs. E. A. Riding, 88, Shadsworth Road, Blackburn.

North Lancashire and Cumberland: S. Deelay, 7, Robert Street, Barrow-in-Furness.

South-West Lancashire and Cheshire: A. Foster, 20, Cairo Street, Warrington,

Dates of Fixed Meetings:

Lancashire District Council: *A.G.M.*, Mar. 21st. *E.C.*, Feb. 1st, April 18th, June 6th, Sept. 26th. *Half-yearly*, Oct. 3rd.

Manchester District Group: *A.G.M.*, Feb. 8th. *E.C.*, May 9th, Sept. 5th, Dec. 5th.

North-East Lancashire District Group: *A.G.M.*, Feb. 8th. *E.C.*, May 10th, Aug. 9th, Nov. 8th.

North Lancashire and Cumberland District Group: *A.G.M.*, Feb. 1st. *E.C.*, Jan. 25th, April 25th, July 18th, Oct. 25th.

South-West Lancashire and Cheshire District Group: *A.G.M.*, Feb. 1st, *E.C.*, May 2nd, Sept. 5th, Nov. 7th.

LIST OF CHURCHES AFFILIATED TO MANCHESTER DISTRICT GROUP, LANCASHIRE DISTRICT COUNCIL

ASHTON-UNDER-LYNE, Burlington Street.—*Hon. Secretary:* Mr. W. Dransfield, 54, Herries Street, Ashton-under-Lyne.

BOLTON—BRADFORD STREET SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. S. Cannon, 38, Platt Hill Avenue, Bolton, Lancs.

BOLTON—DEANE ROAD SPIRITUALIST CHURCH.—*Hon. Secretary:* Miss Kay, 45, Swan Lane, Bolton.

BOLTON—SPIRITUALIST ALLIANCE, Fold Street.—*Hon. Secretary:* Miss A. Sixsmith, 33, Knowlsey Road, Smithhills, Bolton.

BRITISH MEDIUMS UNION.—*Hon. Secretary:* Mr. W. W. Ely, 46 Carlton Street, Brooks's Bar, Manchester, 16.

BURY NATIONAL SPIRITUALIST CHURCH AND PROGRESSIVE LYCEUM, Princess Street, Bury, Lancs.—Sundays, 3, 6, and 7-30 p.m.; Lyceum, 11 a.m. Wednesdays, 3 and 7-30 p.m. *President:* Mrs. E. Dean. *Secretary:* Mr. F. Oseman, 69, Rochdale Road, Bury. *Treasurer:* Mrs. H. White.

CHEETHAM HILL SPIRITUALIST SOCIETY, Halliwell Lane, Manchester.—*Hon. Secretary:* Mrs. G. Ratcliffe, 20, Moxby Road, Higher Crumpsall, Manchester.

COLLYHURST SPIRITUALIST CHURCH, Collyhurst Street, Manchester.—*Hon. Secrerary:* Mrs. Clegg, 29, Silver Street, Miles Platting, Manchester, 10.

CONGLETON SPIRITUALIST CHURCH, Park Road, Congleton.—*Hon. Secretary:* Mr. D. Burgess, 21, Autrobus Street, Congleton.

CREWE N.S.C., Edleston Road Bridge, Crewe.—*Hon. Secretary:* Mr. G. Gawthorne, 61, Derrington Avenue, Crewe.

DEARNLEY NATIONAL SPIRITUALIST CHURCH, New Road, Littleborough.—*Hon. Secretary:* Mrs. Whittham, 2, Laws Terrace, Dearnley, Littleborough.

DENTON CENTRAL SPIRITUALIST CHURCH, Hannah Street.—*Hon. Secretary:* Mr. W. Howarth, 120, Chapman Street, Gorton, Manchester.

DUKINFIELD SPIRITUAL CHURCH.—*Hon. Secretary:* Mr. Wm. Leonard Gee, 13, Harper Place, Ashton-under-Lyne.

ECCLES N.S.C., Booth Street, Eccles.—*Hon. Secretary:* Mrs. E. Grayson, 17, Clifton Road, Eccles, Manchester.

GORTON SPIRITUALIST CHURCH, Duke Street, Gorton, Manchester.—Sunday, at 3 p.m., Lyceum; Demonstrations, Sunday evenings, at 6-30 and 8; Monday, Tuesday, Wednesday, Thursday, Developing Circles. *President:* Mr. Harold Battle. *Hon Secretary:* Mr. George Snow, 17, Rider Brow Road, Gorton, Manchester. *Treasurer:* Mrs. A. Hughes.

HADFIELD NATIONAL SPIRITUALIST CHURCH, Jones Street.—*Hon. Secretary:* Mr. W. Whittaker, 2, Queen Street, Hadfield, Manchester.

HARPURHEY NATIONAL SPIRITUALIST CHURCH, 2a, Hilton Street, Manchester.—*Hon. Secretary:* Mr. F. Dennison, 33, Husband Street, Collyhurst, Manchester, 9.

HEYWOOD (QUEEN'S PARK ROAD) SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. Mason, 35, Bury New Road, Heywood, near Manchester.

HIGHER BROUGHTON SPIRITUAL CHURCH, Bury New Road, Higher Broughton, Manchester.—*Hon. Secretary:* Mrs. Pickering, 429, Bury New Road, Higher Broughton, Salford, 7.

HOLLINWOOD NATIONAL SPIRITUALIST CHURCH, Byran Street.—*Hon. Secretary:* Mrs. V. Mycock, 201, Heron Street, Oldham.

HORWICH NATIONAL SPIRITUALIST CHURCH, Chorley New Road.—Sunday: Lyceum, 2 p.m.; Evening Service, 6-15 p.m.; Clairvoyance, 7-45 p.m. Other meetings as announced. *President and Hon. Secretary:* Mr. S. Fernihough, 31, Tomlinson Street, Horwich.

HYDE NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. R. W. Goodwin, 10, Cross Street, Hyde, Cheshire.

LEEK NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. D. Benson, 6, Angle Street, Leek, Staffs.

LONGSIGHT SPIRITUALIST SOCIETY, Shepley Street, Manchester.—*Hon. Secretary:* Miss P. Owen, "Glenroy," 7, Birchfields Road, Longsight, Manchester.

MACCLESFIELD SPIRITUALISTS' FREE CHURCH, Cumberland Street, Macclesfield.—Sunday: Lyceum, 10-30 a.m.; Afternoon, 3 p.m.; Evening, 6-30 p.m. *President:* Councillor J. Potts. *Hon. Secretary:* Mr. J. Magill, 45, Prestbury Road, Macclesfield. *Treasurer:* Mr. C. Challinor.

MANCHESTER CENTRAL NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. E. J. Eshborn, Stonehill Cottage, 57, Worsley Road, Farnworth, near Bolton.

MANCHESTER SOCIETY OF SPIRITUALISTS, 53a, Higher Ardwick. *Hon. Secretary:* Mr. Thornton, 65, Caythorpe Street, Moss Side.

MIDDLETON N.S.C., Gilmour Street, Middleton.—*Hon. Secretary:* Mr. R. Cullen, 6, Grove Road, Middleton, Manchester.

MIDDLETON NATIONAL SPIRITUALIST CHURCH, Old Hall Road, Middleton.—*Hon. Secretary:* Mr. F. Partington, 82, Green Street, Middleton.

MILES PLATTING, 1a, Cogian Street, Lodge Street, Queen's Road, Miles Platting.—*Hon. Secretary:* Mr. H. Pierce, 23, Lesmo Street, Harpurhey, Manchester.

MOSS SIDE NATIONAL SPIRITUALIST CHURCH AND LYCEUM, 1, Buckingham Street (64a, Great Western Street), Manchester.—*Hon. Secretary:* Miss J. F. van Leeuwen, 6, Burford Road, Whalley Range, Manchester, 16.

MOSTON SPIRITUALIST CHURCH, Manchester.—*Hon. Secretary:* Mrs. A. Graham, 44, Winnie Street, Moston, Manchester.

NEW MANCHESTER LYCEUM CHURCH, Brunswick Street.—*Hon. Secretary:* Mrs. R. Cliff, 16, Belmont Terrace, Everton's Road Chorlton-on-Medlock.

NEWTON HEATH NATIONAL SPIRITUAL CHURCH, Manor Hall, Allen Street, Newton Heath.—Monday, at 3 and 8 p.m.; Wednesday, at 3 p.m.; Thursday, at 8 p.m.; Saturday, at 8 p.m.; Sunday: Lyceum, at 2-30 p.m.; Philosophy and Psychometry, 6-30 and 8 p.m. Has 86 members. *President:* Mrs. Stott. *Hon. Secretary:* Mr. R. Taylor, 1, Willow Street, Failsworth. *Treasurer:* Miss R Ball.

NORTHWICH SOCIETY OF SPIRITUALISTS, Co-operative Hall, back of 64, Station Road, Northwich.—*Hon. Secretary:* Mr. W. G. Bell, 18, The Avenue, Winnington, Northwich.

OLDHAM NATIONAL SPIRITUALIST CHURCH, Elliott Street.—*Hon. Secretary:* Mr. Nelson Platt, 209, Copster Hill Road, Oldham.

OPENSHAW SPIRITUALIST CHURCH, Manchester.—*Hon. Secretary:* Mr. P. Case, 126, North Street, Openshaw, Manchester.

PENDLETON NATIONAL SPIRITUALIST CHURCH, Pendleton, Salford.—*Hon. Secretary:* Miss Hollingworth, 61, Brindle Heath Road, Pendleton.

ROCHDALE NATIONAL SPIRITUALIST CHURCH, Baron Street, Rochdale.—*Hon. Secretary:* Mr. F. Holt, 4, Carmel Place, Passmonds, Rochdale.

ROCHDALE PROGRESSIVE SPIRITUALIST CHURCH, Halliwell Street.—*Hon. Secretary:* Mrs. E. Lord, 113, Newark Road, Nook Estate, Syke, Rochdale.

ROCHDALE (REGENT HALL) SPIRITUALIST CHURCH, Rochdale.—*Hon. Secretary:* Mrs. M. Matthews, 266, Milnrow Road, Rochdale, Lancs.

SADDLEWORTH NATIONAL SPIRITUALIST CHURCH, Brownhill Vale, Uppermill, Saddleworth.—Wednesday, 3 and 8 p.m.; Sunday, 3 and 6-30 p.m., also Open Circle, 8 p.m. Saturday meeting, 7-30 p.m. *President:* Mrs. Lumb. *Hon. Secretary:* Mrs. P. H. Woolley, 3, Frenches Brow, Greenfield. *Treasurer:* Miss E. Platt.

SALFORD CENTRAL SPIRITUALIST CHURCH, Salford.—*Hon. Secretary:* Mrs. Roberts, "Holmwood," 7, Yew Street, Lower Broughton.

SHAW SPIRITUALISTS NATIONAL CHURCH, Duke Street, off Beal Lane, Shaw, near Oldham.—Sundays, 3, 6-30, and 8 p.m.; Tuesdays, 3 and 8 p.m.; Lyceum, Sundays, at 2 p.m. Present premises valued at over £3,000. Opened January 12th, 1935, after 47 years' existence in Lyon Street, Shaw. In joint trust with S.N.U., Ltd. *President and Hon. Secretary:* Mr. R. Ellidge, 10, Travis Street, Shaw, Oldham. *Treasurer:* Mr. H. Hesling.

SOUTH MANCHESTER SPIRITUALIST CHURCH AND LYCEUM, 3, Princess Road, Moss Side, Manchester.—*Hon. Secretary:* Miss L. Eastwood, 73, Heywood Street, Moss Side, Manchester.

STOCKPORT NATIONAL SPIRITUALIST CHURCH AND LYCEUM, 82, Chatham Street, Edgeley, Stockport.—*Hon. Secretary:* Mrs. E. Edwards, 81, Northcliffe Road, Offerton, Stockport.

STOCKPORT PROGRESSIVE SPIRITUALIST CHURCH, 37, Mottram Street, Stockport.—*Hon. Secretary:* Mrs. M. Gordon, 37, Norwood Road, Great Moor, Stockport.

STRETFORD NATIONAL SPIRITUALIST CHURCH, Watson Street, Stretford, Manchester.—Sundays, 6-30 p.m., Philosophy; 8 p.m., Clairvoyance; Mondays, 3 and 8 p.m., Psychometry; Tuesdays and Saturdays, 8 p.m., Open Circle; Wednesdays, 3 p.m., Psychometry; 8 p.m., Clairvoyance. Sunday afternoons, at 2-30 p.m., Lyceum. *President:* Mrs. M. Jackson. *Hon. Secretary:* Mrs. D. Watts, 54, Milton Road, Gorse Hill, Stretford. *Treasurer:* Mr. Jones.

LIST OF CHURCHES AFFILIATED TO NORTH-EAST LANCS. DIST. GROUP, LANCASHIRE DISTRICT COUNCIL

ACCRINGTON SPIRITUALIST TEMPLE, 62, Burnley Road, Accrington.—*Hon. Secretary:* Mr. J. Chatburn, 47, Grange Street Accrington, near Manchester.

ACCRINGTON NATIONAL SPIRITUALIST PEARL STREET CHURCH.—*Hon. Secretary:* Mr. T. Fazakerley, 32, Canal Street, Church, near Accrington.

ACCRINGTON (ARGYLE STREET) NATIONAL SPIRITUALIST CHURCH, Accrington.—*Hon. Secretary:* Miss E. Tabiner, 43, Elmfield Street, Church, near Accrington.

BACUP SPIRITUAL EVIDENCE SOCIETY, Christ Church Street, Todmorden Road.—*Hon. Secretary:* Mr. A. Harris, 8, Clarence Street, Bacup, Lancs.

BARNOLDSWICK (LATE) ALBERT ROAD NATIONAL SPIRITUALIST CHURCH, St. James' Square, Barnoldswick.—*Hon. Secretary:* Mrs. Harwood, 50, Lower East Avenue, Barnoldswick.

BARNOLDSWICK CENTRAL SPIRITUAL CHURCH, St. James' Road, Barnoldswick, via Colne.—Wednesday, Circle, at 7-30 p.m.; Saturday, Circle, at 7-30 p.m.; Sunday Services, at 2-45, 6, and 7-40 p.m. *President:* Mrs. Fletcher. *Hon. Secretary:* Mrs. Harwood, 50, Lower East Avenue. *Treasurer:* Mrs. Bowker.

BARNOLDSWICK—THE WEST END SPIRITUALIST TEMPLE Townhead, Barnoldswick.—*Hon. Secretary:* Mr. W. Nelson, 6, James' Street, Salterforth, near Colne.

BLACKBURN NATIONAL SPIRITUALIST CHURCH AND LYCEUM, Blackburn.—*Hon. Secretary:* Mrs. E. A. Riding, 88 Shadsworth Road, Blackburn.

BLACKPOOL NATIONAL SPIRITUALIST CHURCH, Albert Road, Blackpool.—*Hon. Secretary:* Mr. J. C. Waller, 56, Selbourne Road, Blackpool.

BRIERFIELD SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. Ware, 32, Clover Hill Road, Nelson, Lancs.

BURNLEY NATIONAL SPIRITUALIST CHURCH, Hammerton Street, Burnley.—*Hon. Secretary:* Mr. H. Smithies, 3, Cardinal Street, Burnley.

BURNLEY N.S.C., North Street.—*Hon. Secretary:* Mr. Geo. Clarke, 39, Cross Street, Harle Syke, near Burnley.

CARNFORTH NATIONAL SPIRITUALIST CHURCH, Kellett Road.—*Hon. Secretary:* Mrs. W. Gill, 19, Grange View, Mill Head, Carnforth.

CLITHEROE NATIONAL PROGRESSIVE SPIRITUALIST CHURCH, Rechabites Hall, Green Acre Street, Clitheroe.—*Hon. Secretary:* Mr. L. Ring, 36, Well Terrace, Clitheroe.

DARWEN SPIRITUALISTS' (NATIONAL) CHURCH AND LYCEUM, Victoria Street, Darwen, Lancs. Sunday: Lyceum, 8-45 a.m. and 1-45 p.m.; Members, 11 a.m.; Services, 3 and 6-30 p.m.; Monday, Lyceum Guild Psychic Class, 7-30 p.m.; Wednesday, Public Circles, 3 and 7-30 p.m. *President:* Mrs. A. Shuttleworth. *Hon. Secretary:* Mr. J. Nightingale, 11, St. Alban's Road, Darwen. *Treasurer:* Mrs. E. Woodruff.

EARBY SPIRITUALIST CHURCH, Back Green End Avenue, Earby. *Hon. Secretary:* Mr. W. Fryer, c/o Back Green End Avenue, Earby.

FLEETWOOD NATIONAL SPIRITUALIST CHURCH, Oak Street. *Hon. Secretary:* Mr. J. Shurmer, 79, Gordon Road, Fleetwood.

HASLINGDEN NATIONAL SPIRITUALIST CHURCH, Poultry Society Hall, Lower Deardengate, Haslingden, Rossendale, Lancs.—Ladies' Guild, Thursdays, at 3 p.m.; Church Services: Saturdays, at 7-30 p.m.; Sundays, at 3 and 6 p.m. *President:* Thomas, S. Nixon. *Hon. Secretary:* William Nixon, 219, Blackburn Road, Haslingden. *Treasurer:* Harry E. Coppin.

LANCASTER NATIONAL SPIRITUALIST CHURCH, Britten Hall, Bulk Road.—*Hon. Secretary:* Mr. J. Hudson, 16, Garnet Street, Lancaster.

LANCASTER NATIONAL SPIRITUALIST CHURCH AND LYCEUM, Lancaster, No. 2, Market Street.—*Hon. Secretary:* Mrs. Ryalls, 7, Devon Place, Lancaster.

NELSON N.S.C., Vernon Street.—*Hon. Secretary:* Mr. A. S. Dickinson 56, Berkeley Street, Nelson.

MORECAMBE SPIRITUALIST CHURCH, Market Street.—*Hon. Secretary:* Mrs. McLelland, 25, Marlborough Road, Sandylands, Morecambe.

PADIHAM NATIONAL SPIRITUALIST CHURCH, Ightenhill Street.—*Hon. Secretary:* Mrs. Welch, 38, Adamson Street, Padiham, Lancs.

PRESTON CENTRAL SPIRITUALISTS' CHURCH AND LYCEUM, 140a, Moor Lane, Preston, Lancs.—Sundays: 10-30 a.m., Lyceum Session; 3, 6-30, and 8 p.m., Public Services; Thursdays, 8 p.m., Public Service; first Thursday in each month, 3 and 8 p.m., Public Services. *President:* John W. Simmonds. *Hon. Secretary:* Mrs. Leah Rudd, 114, Wildman Street, Preston, Lancs. *Treasurer:* William Holt.

PRESTON ETHICAL SPIRITUALIST CHURCH, 10, Lawson Street, Preston.—*Hon. Secretary:* Mr. J. Woolley, 4, Mersey Street, Preston.

RAWTENSTALL NATIONAL SPIRITUALISTS' CHURCH, Back Ormerod Street, Rawtenstall, Rossendale, Lancs.—Every Sunday (excepting general holidays), 10-30 a.m.; 2-45 and 6 p.m., Address and Demonstration; Tuesday, at 7-30, Members' Circle; Thursday, at 7-30, Public Circle. Seances for members. *President:* Mr. W. Blackburn. *Hon. Secretary:* Mr. A. Stansfield, 18, Elm Street, Rawtenstall. *Treasurer:* Mr. J. T. Warburton.

RISHTON SPIRITUALIST CHURCH, Eachill Road.—*Hon. Secretary:* Mr. H. Cooke, 18, Parker Street, Rishton, near Blackburn.

ST. ANNES-ON-SEA NATIONAL SPIRITUALIST CHURCH (Society for Spiritual Evidence), St. Annes-on-Sea.—*Hon. Secretary:* Mrs. L. M. Evans, 49, Alexandra Road, St. Annes-on-Sea.

TODMORDEN NATIONAL SPIRITUALIST CHURCH, Eagle Street, Todmorden.—*Hon. Secretary:* Mr. W. M. Clarke, "Royd," 22, Lime Avenue, Todmorden.

TODMORDEN SPIRITUALIST CHURCH, Roomfield Buildings.—*Hon. Secretary:* Mrs. Sutcliffe, 2, Dalton Court, Todmorden.

LIST OF CHURCHES AFFILIATED TO NORTH LANCS. AND CUMBERLAND DIST. GROUP, LANCASHIRE DISTRICT COUNCIL

BARROW-IN-FURNESS SPIRITUALIST CHURCH, Psychological Hall, Dalkeith Street, Barrow-in-Furness, Lancs.—Sunday, 3 p.m. and 6-30 p.m.; Mondays, 2-30 and 7-30 p.m.; Members only, Tuesday, 7-30 p.m.; Friday, 7-30 p.m.; Lyceum, Sunday, 2 p.m. *President:* James Edwin Rice. *Hon. Financial Secretary:* James Kellett, *Treasurer:* Mrs. E. Rice. *Hon. Corresponding Secretary:* Miss E. F. Lawson, L.R.A.M., 14, Park Avenue, Barrow.

BARROW-IN-FURNESS NATIONAL SPIRITUALIST CHURCH, Harley Street, Barrow-in-Furness.—*Hon. Secretary:* Mr. T. Powell 128, Anson Street, Barrow-in-Furness.

CARLISLE NATIONAL SPIRITUALIST CHURCH, West Walls, Carlisle.—*Hon. Secretary:* Mrs. Nixon, Holme Avenue, Blackwell Road, Currock, Carlisle.

CARLISLE SPIRITUAL FELLOWSHIP (THE), The Exchange, Lonsdale Street.—*Hon. Secretary:* Mrs. E. F. Sheridan, 10, Bank Street, Carlisle.

DALTON-IN-FURNESS NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. M. A. Hornley, 13, Lancaster Street, Dalton-in-Furness.

HULL NUMBER ONE SPIRITUALISTS' PROGRESSIVE LYCEUM, Holborn Hall, Holborn Street, Hull. *Conductor:* J. A. Buckton, A.N.S.C., 43, Tadman Street, Hull.

MILLOM SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. S. Chadwick, 61, Market Street, Millom, Cumberland.

RUNCORN SPIRITUALIST LYCEUM, Ashridge Street, Runcorn.—Spiritualists' Sunday School, 10-30 a.m. each Sunday; Open Session at 3 p.m. on the last Sunday in each month. *President:* Mr. G. A. Mack. *Hon. Secretary:* Mr. H. Cohen, 12, Waterloo Road, Runcorn, Cheshire. *Treasurer:* Mr. W. Leather.

ULVERSTON NATIONAL SPIRITUALIST CHURCH, Burlington Street.—*Hon. Secretary:* Mrs. E. Clark, 10, Queen Street, Ulverston.

LIST OF CHURCHES AFFILIATED TO SOUTH-WEST LANCS. AND CHESHIRE DIST. GROUP, LANCASHIRE DISTRICT COUNCIL

BIRKENHEAD — HAMILTON NATIONAL SPIRITUALIST. CHURCH, Oliver Street, Birkenhead.—Sundays: Lyceum, 11 a.m, (*Conductor*, Mrs. R. Harding); Services, 3 and 6-30 p.m.; Mondays. 3 and 7-30 p.m.; Wednesdays, 7-30 p.m. *President:* Mr. J. Thompson. *Hon. Secretary:* Mr. E. Edwards, 5, White Street, Birkenhead, *Treasurer:* Mrs. E. S. Roberts.

CHESTER FIRST SPIRITUALIST CHURCH, Common Hall Street, Chester.—*Treasurer:* Mr. Cogswell, "Norcote," Blacon, near Chester.

CHORLEY NATIONAL SPIRITUALIST CHURCH, 11a Union, Street, Chorley.—*Hon. Secretary:* Mrs. Heald, 9, Alexandra Street Chorley, Lancs.

CHURCH OF TRUTH AND OCCULT RESEARCH SOCIETY, 18, Nelson Road, Rock Ferry.—*Hon. Secretary:* Mr. J. C. FitzGerald, 77, Downham Road, Tranmere, Birkenhead.

EARLESTOWN N.S.C., Lecture Hall, Bridge Street, Earlestown.—*Hon. Secretary:* Mrs. Maudesley, 6, Alpine Street, Earlestown.

EARLESTOWN N.S.C., Legh Street, Earlestown, Lancs.—*Hon. Secretary:* Mr. S. Cookson, 270, Wargrave Road, Earlestown.

HINDLEY NATIONAL SPIRITUALIST CHURCH, Bridge Street, Hindley, near Wigan.—*Hon. Secretary:* Mr. W. H. Yates, 24, Close Street, Hindley, near Wigan.

LEIGH PROGRESSIVE SPIRITUALIST CHURCH, Orchard Fane, Leigh, Lancs.—*Hon Secretary:* Mr. B. Robinson, 6, Abbey Street, Leigh, Lancs.

LEIGH NATIONAL SPIRITUALIST TEMPLE, Evans Street, off the Avenue, Leigh.—*Hon. Secretary:* Mr. S. Leadbetter, 11, Masefield Avenue, Leigh, Lancs.

LIVERPOOL NATIONAL SPIRITUALIST CHURCH, Boaler Street.—*Hon. Secretary:* Mr. J. Owens, 236, Kensington, Liverpool.

LIVERPOOL SPIRITUALISTS' NATIONAL CHURCH, 14, Daulby Street, Liverpool.—Lyceum, Sundays, 10-30 a.m. (*Conductor*, Miss Gladys Owen); Public Services, Sundays, 3, 6-30, and 8-15 p.m.; Healing Service, Tuesdays, 7-30 p.m.; Wednesdays, Service, 8 p.m. Clairvoyance. *President:* Mr. J. J. Parr. *Hon. Secretary:* Mr. H. W. Phillips, 24, Aylesford Road, Old Swan, Liverpool. *Treasurer:* Mr. N. Wright.

MORETON N.S.C.—*Hon. Secretary:* Mr. Harry Winter, "Les Villa," Bella Vista Road, Moreton.

RUNCORN SPIRITUALISTS' NATIONAL CHURCH, Ashridge Street, Runcorn, Cheshire. Sunday: Lyceum, 10-30 a.m.; Church Services, 3-15 and 6-30 p.m.; Wednesday: Ladies' Meeting, 2-30 p.m.; Developing Circle, 7 p.m.; Thursday, Church Services, 3 and 7 p.m. *President:* Mr. Geo. A. Mack, A.M.I.Chem.E. *Hon. Secretary:* Mrs. Jessie Foster, "Hafod," Stenhills Road, Runcorn, Cheshire. *Treasurer:* Mr. Wm. Towers.

SOUTHPORT SPIRITUALIST CHURCH, Hawkshead Street.—*Hon. Secretary:* Mr. H. Edwards, 15, Sussex Road, Southport.

ST. HELENS FIRST SPIRITUALIST CHURCH, Charles Street.—*Hon. Secretary:* Mrs. Glover, 113, Parr Storks Road, St. Helens.

WARRINGTON NATIONAL SPIRITUALIST CHURCH, Academy Street, Warrington.—*Hon. Secretary:* Mr. A. Foster, 20, Cairo Street, Warrington, Lancs.

WESTHOUGHTON NATIONAL SPIRITUALIST CHURCH, Bolton Road, Westhoughton.—Wednesday evening, 7-30 p.m., Phenomena; Sunday: Lyceum, 10-30 a.m.; 3 p.m., Phenomena; 6-30 p.m., Philosophy; 7-45 p.m., Phenomena. *President:* Mrs. F. Powers. *Hon. Secretary:* Mr. E. Watkinson, 8, Gladstone Street, Westhoughton. *Treasurer:* Mr. T. Cornwell.

WIDNES SPIRITUAL CHURCH, over Kirkman's Cafe, 2, Deacon Road, Widnes.—*Hon. Secretary:* Mr. C. Harford, 78, Fairfield Road, Widnes, Lancs.

WIGAN NATIONAL SPIRITUALIST CHURCH, New Hall.—*Hon. Secretary:* Mr. J. Simm, 110, Walthew Lane, Platt Bridge, Wigan.

WREXHAM FIRST CHURCH.—*Hon. Secretary:* Mrs. Humphries, Dalton Avenue, 12, Norman Road, Hightown.

IRELAND

FIRST DUBLIN SPIRITUALIST ASSOCIATION, 64, Adelaide Road, Dublin, I.F.S.—Sunday, Service, 7 p.m.; Monday, Propaganda, 8 p.m.; Thursday, 8 p.m., Mr. Owen's Circle and Mr. Wilson's Circle. *President:* Mr. Robert A. Owen. *Vice-President:* Mr. Thomas J. Wilson. *Hon. Secretary:* Mr. William Steele, 11, Herbert Place, Dublin. *Hon. Treasurer:* Mr. William R. Wilson.

LONDON DISTRICT COUNCIL

President:
J. M. Stewart, 51, Silverleigh Road, Thornton Heath, Surrey.

Secretary:
A. Townsley, 49, Oxford Road, Ealing, W. 5.

Treasurer:
Arthur Challis, 43, Hillside Gardens, Edgware, Middlesex.

Fixed Meetings:

A.G.M., Mar. 21st. *E.C. Meetings*, Jan. 8th, Feb. 12th, Mar. 11th, April 8th, May 6th, June 3rd, Sept. 2nd, Oct. 7th, Nov. 11th, Dec. 2nd. *Quarterly Meetings*, June 10th, Sept. 6th, Dec. 9th. *May Convention*, May 9th. *Discussion Meetings*, at Food Reform Restaurant (Chancery Lane Station), Mondays, 7-45 p.m., till Mar., 1936.

LIST OF CHURCHES AFFILIATED TO THE LONDON DISTRICT COUNCIL

ALDERSHOT NATIONAL SPIRITUALIST CHURCH, Birchett Hall, Elm Road, Aldershot.—Services: Sunday, 6-30 p.m.; Thursday, 8 p.m.

BATTERSEA NATIONAL SPIRITUALIST CHURCH, Bennerley Hall, Bennerley Road, Northcote Road.—Sunday, 11 a.m. and 6-30 p.m.; Wednesday, 3 p.m.; Thursday, 8 p.m.

BOUNDS GREEN NATIONAL SPIRITUALIST CHURCH, Canning Hall, Canning Crescent, High Road, Wood Green, N. 22.—Sunday, 7 p.m.

BOWES PARK NATIONAL SPIRITUALIST CHURCH, Shaftesbury Hall, adjoining Bowes Park Station.—Sunday, 11 a.m., 3 and 7 p.m.; Wednesday, 8 p.m.

BRIXTON SPIRITUAL BROTHERHOOD CHURCH, 143, Stockwell Park Road, Brixton, S.W. 9.—Sundays: 11-30 a.m.; Lyceum, 3 p.m.; Evening 7. Mondays, 7-30 p.m., Ladies; Tuesdays, 8 p.m., Members' Circle; Wednesdays, 7 p.m., Healing; Thursdays, 8-15 p.m., Public Circle. *President:* James Payn. *Hon. Secretary:* Francis Brown, 255, Coldharbour Lane, Brixton, S.W. *Treasurer:* James Payn.

CAMBRIDGE NATIONAL SPIRITUALIST CHURCH, Carpenter Hall, Emmanuel Road (Thursday Services); Central Hall, Market Passage (Sunday Services).—Service, Sunday, 6-30 p.m., Address and Clairvoyance; Service, Thursday, 7 p.m., Address and Clairvoyance; Healing Circle, Monday, 8 p.m., at 48, Jesus Lane. Membership fee, 5s. per annum. *President:* Mr. J. C. Drake. *Hon. Secretary:* Mr. W. K. Islip, 158, Tenison Road, Cambridge. *Treasurer:* Mr. E. S. Worthy.

CHATHAM NATIONAL SPIRITUALIST CHURCH, George Street, Chatham, Kent.—Sunday: Morning Service, 11; Lyceum Session, 3 p.m.; Evening Service, 7, Address and Clairvoyance; Thursday, Ladies' Afternoon, 3; Evening Service, 7-15, Address and Clairvoyance. *President:* Mr. L. G. Rundle. *Hon. Secretary:* Mr. E. C. A. Rundle,, "Rosemary," 54, Woodlands Road, Gillingham. *Treasurer:* Mr. J. Austin.

CLACTON-ON-SEA NATIONAL SPIRITUALIST CHURCH, Hydesville Hall, Chapman Road.—Sunday, 6-30 p.m.; Saturday, 7-30 p.m.

CLAPHAM SPIRITUALISTS' CHURCH, Bedford Road, Clapham, S.W. 4.—Sunday, 11 a.m., Open Circle; 7 p.m., Address and Clairvoyance; Monday, 3 p.m., Psychometry; Tuesday, 8 p.m., Phenomena; Wednesday, 8 p.m., Developing Class; Friday, 8 p.m., Short Talks and Clairvoyance. *President:* Mrs. M. Clempson. *Hon. Secretary:* Miss Tilling, 25, Bessborough Gardens, S.W. 1. *Treasurer:* Mr. J. M. Allen, J.P.

COLCHESTER NATIONAL SPIRITUALIST CHURCH, Liberal Club, Colchester.—*Hon. Secretary:* Mr. H. C. Burnham, 68, Ipswich Road, Colchester.

CROYDON NATIONAL SPIRITUALIST CHURCH, Bedford Park, West Croydon.—Sunday Services: Lyceum, 3 p.m.; Evening Service, 6-30; Wednesday, Evening Service, 7-45; Thursday, Ladies' Meeting, 3 p.m.; Friday, Healing, 2 to 5 p.m.; Healing Circle, 7-45 p.m. Founded in 1927. Possesses own Church through the aid of S.N.U. Building Fund Pool. *President:* Mr. J. M. Stewart. *Hon. Secretary:* Mr. R. H. Rossiter, 34, Waddon Court Road, Waddon, Surrey. *Treasurer:* Mr. W. H. Charlton.

DEAL NATIONAL SPIRITUALIST CHURCH, Watermarks Road, Mill Hill, Deal.—*Hon. Secretary:* Mrs. Whitehead, 58, Betre Road, Mill Hill.

DOVER NATIONAL SPIRITUALIST CHURCH.—Usually Saturday Evenings, 7-30; Sunday, 11 a.m. and 6-30 p.m.; Monday, Circle, 2-45 p.m. *President:* Mr. R. Igglesden. *Hon. Secretary and Treasurer:* Mr. S. West, 103, Heathfield Avenue, Dover.

EALING NATIONAL SPIRITUALIST CHURCH, 8, Bakers Lane.—Sunday, 11-15 a.m. and 6-30 p.m.; Healing, Monday, 8 p.m.; Public Service, Wednesday, 8 p.m.

ELTHAM NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, Well Hall Road.—Sunday, 3 and 7 p.m.; Monday, 3 p.m.; Thursday, 8 p.m.

FULHAM NATIONAL SPIRITUALIST CHURCH, Kelvedon Road, S.W. 6.—Sunday, 11-30 a.m., 3 and 7 p.m.; Tuesday, 8 pm..; Thursday, 8 p.m.

GOLDERS GREEN SPIRITUALIST SOCIETY, Broadwalk Hall, Golders Green Road, N.W. 11.—Sundays, at 6-30 p.m.; Tuesdays, at 3-15 and 8 p.m.; Thursdays, at 8 p.m.; Fridays, Healing, from 7-30 p.m. Diagnosis, one Monday in each month. *President:* Mr. A. W. Challis. *Hon. Secretary:* Mr. E. L. Haynes, 6, The Grove, N.W.11. *Treasurer:* Mr. W. Baldwin.

GREAT YARMOUTH NATIONAL SPIRITUALIST CHURCH, Albert Hall, Middlegate Street.—Tuesdays only, 7-30 p.m.

GUILDFORD NATIONAL SPIRITUALIST CHURCH, The Ward Street Hall, Ward Street.—Sunday, 6-30 p.m.

HACKNEY NATIONAL SPIRITUALIST CHURCH, 2, Sutton Place.—Sunday, 7 p.m.; Monday, Tuesday, and Thursday, 8 p.m.

HAMPTON HILL SPIRITUALISTS' CHURCH, Windmill Road, Hampton Hill, Middlesex.—Sunday, 11 a.m., Open Circle; 6-30 p.m., Service, Address and Clairvoyance; Wednesday, 3 p.m., Ladies' Guild; Thursday, 7-30 p.m., Service, Address and Clairvoyance, or Psychometry. *President:* Mr. J. F. James. *Hon. Secretary:* Mr. B. A. Adams, 18, Lindsay Road, Hampton Hill, Middlesex. *Treasurer:* Mrs. J. F. James.

HARROW SPIRITUALIST CHURCH, Vaughan Road, Harrow (Five mins. Met. Station).—Sunday, 11 a.m. and 6-30 p.m.; Wednesday, 8 p.m. *President:* B. T. Crosook. *Hon. Secretary:* A. Marks, 10, Hibbert Road, Harrow. *Treasurer:* A. W. Boyland.

HEMEL HEMPSTEAD NATIONAL SPIRITUALIST CHURCH, New Labour Hall, Wood Lane.—Sunday, 6-30 p.m.; Tuesday, 7-45 p.m.

HIGH WYCOMBE NATIONAL SPIRITUALIST CHURCH, Technical School, High Street, Frogmoor.—Sunday, 6-30 p.m.

HOUNSLOW NATIONAL SPIRITUALIST CHURCH, Whitton Road, Hounslow.—Sunday, 6-30 p.m.; Wednesday, 3 and 8 p.m.

ILFORD (PSYCHICAL RESEARCH) NATIONAL SPIRITUALIST CHURCH, New Hall, Clements Road.—Sunday, 7 p.m.; Thursday (Ladies), 3 p.m.; Friday, 8 p.m.

KENTON SPIRITUALIST CHURCH, Northwick Park Hall, Kenton, Middlesex.—(*'Phone:* Byron 2033). Services: Sundays, 6-30 p.m.; Thursdays, 8 p.m.; Women's Meeting, Tuesdays, 3 p.m.; Healing Circle, Tuesdays, 7-45 p.m. Quarterly magazine, *Kenton Outlook*, price 6d. *President:* Arthur C. Islip. *Acting Hon. Secretary:* Miss E. H. Islip, 11, Kenton Road, Harrow. *Treasurer:* Walter Islip.

KILBURN PSYCHIC CENTRE, "Mayfield," 3, Priory Road, Kilburn, N.W. 6.—(*'Phone:* Maida Vale 6734). Mondays, at 3 p.m., Psychometry Tea; at 7-30 p.m., Clairvoyance; Tuesdays, at 7-15 p.m., Healing; Fridays, at 3 p.m., Psychometry Tea; at 8-30 p.m., Psychometry. *President:* Mrs. Dolores Smith. *Hon. Secretary:* Mr. F. P. Smith, "Mayfield," 3, Priory Road, Kilburn. *Treasurer:* Mr. S. Wood.

KINGSTON NATIONAL SPIRITUALIST CHURCH, Villiers Road, Kingston-on-Thames.—Sunday, 11 a.m., 3 and 6-30 p.m.; Wednesday, 7-30 p.m.

LETCHWORTH NATIONAL SPIRITUALIST CHURCH, The Howard Hall, Letchworth.—Sunday Evening Services, 6-30 p.m. *President:* Mr. R. A. Rogers. *Hon. Secretary:* Mr. G. Kenyon Rogers, 25, West View, Letchworth, Herts. *Treasurer:* Mr. J. Dillaway.

LEWISHAM SPIRITUALIST CHURCH, Limes Hall, Limes Grove, Lewisham, London, S.E. 13.—Sunday: 11 a.m., Open Circle; 3 p.m., Lyceum; 6-30 p.m., Service; Monday, 3 p.m., Ladies' Own Meeting; 8 p.m., Healing Circle (Free); Wednesday, 8 p.m., Service; Friday, 8 p.m., Study Class. *President:* Mr. H. Hall. *Hon. Secretary:* Mr. F. Gardner, 51, Blessington Road, Lee, S.E. 13. *Treasurer:* Mr. G. West. *Lyceum Conductor:* Miss G. Last, 91, Brookbank Road, Lewisham.

LITTLE ILFORD NATIONAL SPIRITUALIST CHURCH, Third Avenue, Manor Park, E. 12.—Sunday, 3 and 7 p.m.; Wednesday, 8 p.m.; Friday, 8 p.m.

LUTON NATIONAL SPIRITUALIST CHURCH, Castle Street Hall, Luton.—Sunday, 11 a.m., 2-30, and 6-30 p.m.; Wednesday, 8 p.m.

MANOR PARK SPIRITUALIST CHURCH (ST. ANDREW'S), Strone Road, Manor Park.—Sundays, Morning, 11; Afternoon, Lyceum, 3; Evening, 6-30; Thursdays, Ladies' Meeting, 3 p.m.; Evening, 8.

MARGATE NATIONAL SPIRITUALIST CHURCH, Mercers Arch, High Street.—Sunday, 7 p.m.; Tuesday, Thursday, and Saturday, 7-30 p.m.

NEW MALDEN NATIONAL SPIRITUALIST CHURCH, Park Road, New Malden, Surrey.—Sundays, 6-30 p.m., Address and Clairvoyance; Thursdays, 3-30 p.m., Ladies' Meeting; 7-30 p.m., Address and Clairvoyance. *President:* Mr. B. Lilliott. *Hon. Secretary:* Mrs. B. M. Watters, 40, Green Lane, New Malden. *Treasurer:* Mr. C. Fitzjohn.

NEW SOUTHGATE NATIONAL SPIRITUALIST CHURCH, "Adult School Hall," Palmer's Road, London, N. 11.—Sundays, 7 p.m.; Wednesdays, 8 p.m. *President:* Mrs. M. Cox. *Hon. Secretary:* Mrs. M. Hackett, 7, Hartland Road, Friern Barnet, N. 11. *Treasurer:* Jas. H. Mason.

PETERBOROUGH NATIONAL SPIRITUALIST CHURCH, King Street, Peterboro'.—Sunday, Lyceum, 10-45 a.m., 2-45 and 6-30 p.m.; Monday, 2-45 p.m.

PLAISTOW NATIONAL SPIRITUALIST SOCIETY, Cumberland Road, E. 13.—Sunday, 11 a.m., Healing Service; 3 p.m., Lyceum; 6-30 p.m., Service; Monday, 8 p.m., Service; Wednesday, 3 p.m., Ladies' Meeting; Thursday, 8 p.m., Service; Friday, 8 p.m., Guild. *President:* Mr. H. Wright. *Hon. Secretary:* Mr. W. G. Giles, 78, Whitwell Road, Plaistow, E. 13. *Treasurer:* Mr. W. E. Webb.

RAMSGATE NATIONAL SPIRITUALIST CHURCH, Townley Hall, Chatham Street.—Sunday, 3 and 6-30 p.m.; Saturday, 7 p.m.

RICHMOND NATIONAL SPIRITUALIST CHURCH, The Free Church, Ormond Road, Richmond.—*Hon. Secretary:* Mrs. E. E. Knox, 29, Onslow Road, Richmond.

ROCHESTER SQUARE SPIRITUALIST SOCIETY, Rochester Square, Camden Town, London, N.W. 1.—Public Services: Sundays, 11 a.m. and 6-45 p.m.; Thursdays, 8 p.m. Healing Services, Sunday and Monday, 3 p.m., Tuesdays, 7-30 p.m.; Women's Guild, Mondays, 3 p.m. *President:* Mrs. A. Street. *Hon. Secretary:* Mr. Chas. R. Tims, 28, Rochester Road, N.W. 1. *Treasurer* Mr. H. Auger.

SOUTHEND NATIONAL SPIRITUALIST CHURCH, Westborough Road, Westcliff-on-Sea.—Sunday, 11 a.m., 3-15 and 6-30 p.m. Thursday, 8 p.m.

SOUTH LONDON NATIONAL SPIRITUALIST CHURCH, Lausanne Hall, Lausanne Road, Peckham, S.E.—Sunday, 11-30 a.m., 3 and 7 p.m.; Thursday, 8-15 p.m.

SUTTON NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, Benhill Street.—Sunday, 6-30 p.m.; Tuesday, 7-45 p.m.

TOOTING BEC. PROGRESSIVE SPIRITUALISTIC SOCIETY, Trevena Hall, Boundaries Road, Balham, S.W. 12.—Sunday, Circle Service, 11 a.m. *President:* Frank W. Jarman. *Hon. Secretary:* Mrs. M. Aland, 20a, Louisville Road, S.W. 17. *Treasurer:* Mrs. K. E. Jarman.

TOTTENHAM NATIONAL SPIRITUALIST CHURCH, Warmington House, 744, High Road, Tottenham.—Sunday, 3 and 7 p.m.; Thursday, 8 p.m.

TOTTENHAM AND EDMONTON NATIONAL SPIRITUALIST CHURCH, Linnell Road, Edmonton, N.—Sunday, 3 and 7 p.m.; Wednesday, 8 p.m.; Thursday, 8 p.m.

WALTHAMSTOW SPIRITUALIST LYCEUM CHURCH, The New Hall, Coleridge Road, Walthamstow, E. 17.—Meetings are held every Sunday, 3 to 4-30 p.m. The Lyceum splits into three groups—Adult Group, Senior Group, and Junior Group. The Adult Group is a speakers' training class, the other two Groups are taught subjects suitable for their age, such as nature, travel talks, history, religions, planets, etc. *Conductors:* Mr. V. M. Thomas and Mr. R. Parfitt. *Hon. Secretary:* Mr. E. A. Whiter, 6, Elsmdale Road, Walthamstow, E. 17. *Treasurer:* Mr. C. Newson.

WALTHAMSTOW SPIRITUALIST LYCEUM CHURCH, Coleridge Road, Walthamstow, E. 17.—Sunday Evening, 7; Lyceum, Sunday Afternoon, 3; Ladies' Meeting, Wednesday Afternoon, 3; Healing Circle, Thursday Evening, 8; Developing Circle, Wednesday Evening, 8. *President:* Mr. J. S. Thomas. *Hon. Secretary:* Mrs. L. Bowring, 70, Kenilworth Avenue, Walthamstow, E. 17. *Treasurer:* Mr. R. Parfitt.

WATFORD CHRISTIAN SPIRITUALIST CHURCH, 15, St. Albans Road.—(*'Phone:* Watford 2351). Sunday Services: 6-30 p.m., Halsey Masonic Hall; Morning, 11, at 15, St. Albans Road. Psychometry, Thursday, 7-30 p.m., at 15, St. Albans Road. Established 14 years. *President:* Mr. E. J. Blount. *Hon. Secretary:* Miss G. Horne, 4, Sherwoods Road. *Treasurer:* Mr. T. Mansfield, J.P.

WEMBLEY NATIONAL SPIRITUALIST CHURCH, Union Hall, Ealing Road, Wembley, Middlesex.—Sunday Services, 11-15 a.m. and 6-30 p.m.; Lyceum, 3 p.m.; Wednesday, 3 p.m., Psychometry; 8 p.m., Address and Clairvoyance; Thursday, 8 p.m., Members' Circle; Saturday, 8 p.m., Whist Drive. *President:* Mr. A. E. Taylor. *Hon. Secretary:* Capt. F. J. Powell, 37, Elm Road, Wembley, Middlesex. *Treasurer:* Mr. M. G. Nason.

WIMBLEDON NATIONAL SPIRITUALIST CHURCH, 136, Hartfield Road, Wimbledon.—Sunday, 11 a.m., 3 and 6-30 p.m.; Wednesday, 7-30 p.m.

WOOLWICH AND PLUMSTEAD SPIRITUALIST NATIONAL CHURCH, 1, Villas Road, Plumstead, S.E. 18.—Sundays: Services, 11 a.m. and 6-45 p.m.; Mondays, 3 p.m., Women's Guild of Service; Wednesdays, Service, 8 p.m., Address and Clairvoyance, or Psychometry; occasionally questions. *President:* Mr. Walter Nunn. *Hon. Secretary and Treasurer:* Mrs. L. Scarlett, 54, Rippolson Road, S.E. 18. *Delegate to London District Council:* Mrs. S. Goddard. *Hon. President:* Mrs. May Bird.

MIDLAND DISTRICT COUNCIL

President:
Mrs. E. Paling, "Lucknow," Muriel Road, Beeston, Notts.

Secretary:
J. W. Blount, 42, Fletcher Street, Ripley, Derbyshire.

Treasurer:
C. Anthony, 17, Devonshire Avenue, Hafland, Chesterfield.

SUB-DISTRICT COUNCILS
The South Midlands Subsidiary Committee

President:
B. P. Membery, 936, Pershore Road, Selly Park, Birmingham.

Vice-President:
P. Langley, 975, Bristol Road, South Northfield, Birmingham.

Secretary:
Raymond Oakley, 212, Tiverton Road, Bournbrook, Birmingham.

Assistant Secretary:
Mrs. Herring, 60, Twyning Road, Stirchley, Birmingham.

Treasurer:
B. Hardwick, 189, Ingram Road, Bloxwich, near Walsall.

Associate Representative:
Mrs. George, "Lyndhurst," 135, Jeffcock Road, Wolverhampton.

Dates of Fixed Meetings:
A.G.M., Feb., 1936. Town Hall Meeting, Sept., annually in Birmingham.

The North Midlands Subsidiary Committee :
All information from Mr. Raspin, 15, Melville Street, Lincoln.

Charitable Organisations.

The Birmingham and District Poor Children's Fresh Air Fund. Organised by Spiritualists for taking poor children to the country. All information from Mrs. Culwick (Hon. Secretary, F.A.F.), 36, Crosbie Road, Harborne, Birmingham.

LIST OF CHURCHES AFFILIATED TO THE SOUTH MIDLAND GROUP

BIRMINGHAM CENTRAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. A. Deakin, 25, Hillaries Road, Gravelly Hill, Birmingham.

BIRMINGHAM NATIONAL SPIRITUALIST CHURCH, Walmer Buildings, 248, Corporation Street.—Sunday Services, 11 a.m. and 6-30 p.m.; Monday Meetings, 3 and 8 p.m., Address and Clairvoyance at each Service; Members' Circles, Tuesday, 3 and 8 p.m.; Public Healing, Tuesday and Friday, 7 p.m.; Thursday, Public Circle, 8 p.m.; Saturday, Social Night, 7-30 p.m. *President:* Mr. D. Macdonald. *Hon. Secretary:* Mrs. Annie Deakin, 25, Hillaries Road, Erdington. *Treasurer:* Mrs. Dunn.

BLOXWICH N.S.C.—*Hon. Secretary:* Mr. J. Haycock, 21, Marlboro' Street, Bloxwich, Staffs.

BROWNHILLS NATIONAL EXCELSIOR SPIRITUALIST CHURCH, Brownhills, near Walsall.—*Hon. Secretary:* Miss M. Small, 57, Hednesford Road, Brownhills, Staffs.

CANNOCK SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. O. A. Griffiths, 33, Lloyd Street, Cannock, Staffs.

CATSHILL N.S.C.—*Hon. Secretary:* Mr. H. Littley, "The Poplars," Henesford Road, Brownhills, near Walsall.

COVENTRY BROADGATE PROGRESSIVE SPIRITUALIST CHURCH, Coventry.—*Hon. Secretary:* Mrs. A. F. Fox, 147, St. George's Road, Coventry.

COVENTRY PROGRESSIVE SPIRITUALIST CHURCH, New Hall, Bull Street, Coventry.—*Hon. Secretary:* Mrs. A. M. Morris, 2, Sherbourne Crescent, Coventry.

DARLASTON NATIONAL SPIRITUALIST CHURCH, Pinfold Street, Extension, Darlaston.—*Hon. Secretary:* Mr. A. E. Cotterell, 49, King Edward Street, Darlaston, Staffs.

FENTON NATIONAL SPIRITUALIST CHURCH, Fenton, Staffs.—*Hon. Secretary:* Mr. N. Gordon, 15, Nelson Street, Fenton, Stoke-on-Trent.

HALL GREEN NATIONAL SPIRITUALIST ASSOCIATION, 1,494, Stratford Road.—*Hon, Secretary:* Mr. Edwin Dennis, 13, Featherstone Road, King's Heath.

HANDSWORTH FORWARD NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. F. W. Dunn, 208, Albert Road, Aston Manor, Birmingham.

HANLEY NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. R. Timmis, 124, Leonard Road, Birches Head, Hanley, Stoke-on-Trent.

KETTERING NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. H. C. Bryan Smith, "Ingledene," Kingsley Avenue, Kettering.

LANGLEY NATIONAL SPIRITUALIST CHURCH, Trinity Street, Langley, Staffs.—*Hon. Secretary:* Mrs. F. E. Petworth, 260, Pound Road, Langley, Birmingham.

LEAMINGTON SPA NATIONAL SPIRITUALIST CHURCH, Oxford Street.—*Hon. Secretary:* Mr. L. Wincote, 16, Portland Road, Leamington Spa.

LONGTON N.S.C., Stone Road, Longton, Stoke-on-Trent.—(Accepted April, 1933). *Hon. Secretary:* Mr. R. G. Bourne, 27, Wolsterne Road, Adderley Green.

NEWARK PROGRESSIVE SPIRITUALIST CHURCH, 50, Carter gate, Newark-on-Trent.—Sunday Services, 3 and 6-30 p.m.; Service, Tuesday, 7-30 p.m.; Circle, Thursday, 7-30 p.m. Address and Clairvoyance. *President:* Mrs. E. Janssens. *Hon. Secretary:* Mrs. L. Squires, 92, Lime Grove, Newark. *Treasurer:* Mrs. C. Spray.

NORTHAMPTON NATIONAL SPIRITUALIST CHURCH, Manchester Unity Hall, Northampton.—*Hon. Secretary:* Miss E. Waite 56, Manfield Road, Northampton.

NORTHAMPTON NATIONAL SPIRITUALIST CHURCH, 6a, Newland.—Sunday, 3 and 6-30 p.m.; Monday, 2-30 p.m.; Wednesday, Members' Developing Circle, 7-45 p.m.; Friday, a Prayer and Healing Circle, 7-45 p.m.; Saturday, a Service, 7-45 p.m. Lyceum, Sunday, 11 a.m. *President:* Mr. H. G. Brown. *Hon. Secretary:* Mrs. A. M. Brown, 87, Bailiff Street, Northampton. *Treasurer:* Mr. A. Ashby.

NUNEATON NATIONAL SPIRITUALIST CHURCH, Norman Avenue, Nuneaton.—*Hon. Secretary:* Mr. A. Day, 2, Bond Street, Nuneaton.

RUSHDEN NATIONAL SPIRITUALIST CHURCH, Rushden.—*Hon. Secretary:* Mr. George F. Flaun, 46, Washbrook Road, Rushden, Northants.

SALTLEY NATIONAL SPIRITUALIST CHURCH, 5, Alum Rock Road, Saltley, Birmingham (Co-op. Meeting Room).—Sunday, Address and Clairvoyance, 6-30 and 8 p.m.; Monday, Address and Clairvoyance. *President:* Mr. F. Harrison. *Hon. Secretary:* Miss Olive Wilkins, 62, Great Lister Street, Nechells. *Treasurer:* Miss F. Price

SMALL HEATH NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. D. M. Samuels, 87, Somerville Road, Small Heath, Birmingham, 10.

THE SMETHWICK NATIONAL SPIRITUALISTS' CHURCH, Church Lane, Smethwick, Birmingham.—Sunday: Services, 11 a.m. and 6-30 p.m.; Lyceum Services, 3 p.m.; Monday, Services at 3 and 8 p.m., also Healing Circle; Tuesday, 7-30 p.m., Social Club; Thursday, 8 p.m., Members' Circle; Friday, 8 p.m., Members' Circle; Saturday, 8 p.m., Open Circle. *President:* E. Skelding, Esq. *Hon. Secretary:* Mrs. E. Twist, 367, Beaswood Road, Smethwick. *Treasurer:* E. J. Biddle, Esq. **Psychic Centre:** *Hon. Secretary:* Mrs. V. Biddle, 23, Walter Road, West Smethwick.

STIRCHLEY NATIONAL SPIRITUALISTS' CHURCH, 1,346, Pershore Road, Stirchley, Birmingham.—Sunday: Lyceum, 11 a.m.; Public Service, 6-30 p.m., Address and Clairvoyance; Monday, 7-45 p.m., Public Service, Address and Clairvoyance; Tuesday, Healing Circle; Thursday, 3 p.m., Public Developing Circle; at 8 p.m., Members' Guild and Developing Circle. *Acting President:* Mr. G. Smith. *Hon. Secretary:* Mr. Raymond Oakley, 212, Tiverton Road, Bournbrook, Birmingham. *Treasurer:* Mrs. F. J. Phillips.

STOKE-ON-TRENT NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. L. Bradbury, 34, Gordon Street, Hartshill, Stoke-on-Trent.

STOURBRIDGE NATIONAL SPIRITUALIST CHURCH, Union Street, Stourbridge.—*Hon. Secretary:* Mr. A. E. Jones, 39, Western Road, Stourbridge.

SUTTON AND WYLDE GREEN, 5, Western Road.—*Hon. Secretary:* Mr. W. Adderley, 53, Britwell Road, Wylde Green, Birimingham.

TUNSTALL NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. Bowler, "Lynton," Victoria Road, Tunstall.

WALSALL NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. E. M. Thompson, 49, Caldmore Road, Walsall, Staffs.

WELLINGBORO' NATIONAL SPIRITUALIST CHURCH, Oxford Hall, Oxford Street.—Services: Sunday, 3 and 6-15 p.m.; Thursday, 7-30 p.m. *President:* G. W. Walton. *Hon. Secretary:* D. W. Byles, 127, Priory Road. *Treasurer:* Mrs. Oiger.

WOLVERHAMPTON NATIONAL SPIRITUALIST CHURCH, Molineux Alley, Drummond Street, Wolverhampton, Staffs. (Founded April 24th, 1910).—Public Services: Sundays, at 11 a.m. and 6-30 p.m.; Mondays, at 7-30 p.m.; Healing Circle, Wednesdays, at 7-30 p.m.; Members' Developing Circle, Thursdays, at 7-30 p.m.; Ladies' Guild, Mondays, at 3 p.m.; "Zenith Aim" Lyceum, Sundays, at 2-45 p.m. *President:* Mr. C. H. James. *Hon. Secretary:* Mr. J. H. Palmer, 17, Dudley Street, Bilston, Staffs. *Treasurer:* Mr. C. George.

WORCESTER NATIONAL SPIRITUALIST CHURCH, 5, Edgar Street, Worcester.—*Hon. Secretary:* Mr. H. Bailey, 3, Mealcheaper Street, Worcester.

LIST OF CHURCHES AFFILIATED TO THE NORTH MIDLAND GROUP

BELPER SPIRITUALISTS' CHURCH, Jubilee Hall, New Road, Belper, Derby.—Sundays: Afternoon, 2-30 p.m.; Evening, 6-30 p.m. Lyceum, Morning, 10-30 p.m.; Afternoon, 2 p.m. *President:* Mr. Fred Wheeldon. *Hon. Secretary:* John H. Hawkins, Brookside, Belper. *Treasurer:* Mr. Fred Wheeldon.

BEESTON No. 1 NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. Edward N. Morris, 11, Derby Street, Beeston, Notts.

CHESTERFIELD NATIONAL SPIRITUALIST (No. 2) CHURCH, Hollis Lane.—*Hon. Secretary:* Mr. W. Richardson, 52, Chapel Street, Whittington Moor, Chesterfield.

CHESTERFIELD No. 1 SPIRITUALIST CHURCH, Old Assembly Rooms, Low Pavement, Chesterfield.—Services: Sundays, 3, 6-30, and 8 p.m.; Mondays, 3 and 7 p.m.; Lyceum, Sundays, 10-30 a.m. *President:* Mrs. Liddelow. *Hon. Financial Secretary:* Mr. H. Knight, *Treasurer:* Mr. J. J. Hobster. *Corresponding Secretary:* Mr. H. Heath, 17, Station Road, Brimington, near Chesterfield.

COALVILLE NATIONAL SPIRITUALIST CHURCH, Adult School Hall, Bridge Road.—*Hon. Secretary:* Mr. W. T. Wildgoose, 34, Gutteridge Street, Coalville.

DERBY NATIONAL SPIRITUALIST CHURCH Charnwood Street, Derby.—*Hon. Secretary:* Mr. Geo. Brentnall, 74, King Alfred Street, Derby.

EASTWOOD NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. T. Walker, 86, Walker Street, Lynn Croft, Eastwood, Notts.

EDWINSTOWE PROGRESSIVE SPIRITUALIST CHURCH, Sixth Avenue, Edwinstowe.—*Hon. Secretary:* Mr. Dixon, 75, Sixth Avenue, Edwinstowe, Mansfield, Notts.

GRIMSBY NATIONAL SPIRITUALIST CHURCH, Kent Street, Grimsby.—Mrs. Ayscough, 65, Heneage Street, Grimsby.

HEANOR NATIONAL SPIRITUALIST CHURCH, Bircumshaw Road, Heanor.—*Hon. Secretary:* Mrs. Pullan, 12, Mayfield Avenue, Heanor, Notts.

HUCKNALL NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Miss A. Pegg, 25, Connery, Hucknall, Notts.

ILKESTON NATIONAL SPIRITUALIST CHURCH, Old Post Office.—*President:* Mrs. E. Alton. *Hon. Secretary:* Miss I. Turton, 63, Park Road, Ilkeston, Derbyshire.

ILKESTON NATIONAL SPIRITUALIST CHURCH, St. Mary's Street, Ilkeston, Derbyshire.—*Hon. Secretary:* Mr. H. Page, 180, Church Street, Ilkeston, Derbyshire.

KIRKBY SPIRITUALIST CHURCH, Sherwood Street, Kirkby.—*Hon. Secretary:* Mrs. L. Gibson, 89, Milton Street, East Kirkby, Notts.

LEICESTER BELGRAVE GATE SPIRITUALIST CHURCH, 15, Roberts Road, Leicester.—(*'Phone* 61346). Address and Clairvoyance. *President:* Mr. A. F. Walker. *Hon. Secretary:* Mr. W. Rudkin, 53, Weston Road, Leicester. *Treasurer:* Mr. A. F. Walker.

LEICESTER NATIONAL PROGRESSIVE SPIRITUALIST CHURCH, Marston Street, Leicester.—*Hon. Secretary:* Mr. C. W. Banton, 63, Fairfield Street, Leicester.

LEICESTER NATIONAL SPIRITUALIST CHURCH, Causeway Lane, Bond Street, Leicester. Sunday Services, 11 a.m. and 6-30 p.m., Philosophy and Clairvoyance: Monday, at 8 p.m.; Tuesday, at 3 p.m.; Wednesday, at 8 p.m.; Thursday, at 6-15 p.m.; Saturday, at 7 p.m. *President:* Mr. E. Scaman. *Hon. Secretary:* Mr. C. J. Warren, 119, Wilberforce Road. *Treasurer:* Mr. S. Burton.

LEICESTER NATIONAL SPIRITUALIST CHURCH, Belgrave Gate, Leicester.—*Hon. Secretary:* Mrs. S. H. Crutchley, 39, Hunter Road, Leicester.

LEICESTER PROGRESSIVE SPIRITUALIST CHURCH, Rupert Street, Leicester.—*Hon. Secretary:* Mr. J. H. Wicks, "Hydesville," 57, Tentercroft Avenue, Syston, near Leicester.

LINCOLN PROGRESSIVE SPIRITUALIST CHURCH, Coultham Street, Lincoln.—*Hon. Secretary:* Mr. J. W. Raspin, 15a, Melville Street, Lincoln.

LINCOLN UNITED SPIRITUALISTS, No. 4 Room, Oddfellows Hall, Lincoln.—*Hon. Secretary:* Mr. Chas. Wm. Lunn, 56, Gaunt Street, Lincoln.

LONG EATON PROGRESSIVE SPIRITUALIST SOCIETY, 4, Gibb Street, Long Eaton.—*Hon. Secretary:* Mrs. Comery.

MANSFIELD FIRST NATIONAL SPIRITUALIST CHURCH, Dallas Street, Mansfield, Notts.—Saturdays, at 7-30 p.m., Public Service ; Sundays, at 3, 6-30, and 8 p.m., Public Service ; Mondays, at 3-15 and 7 p.m. Public Services ; Tuesday, at 7-30 p.m., Developing Circle. *President :* Mr. W. Biggins. *Hon. Secretary :* Mr. G. W. Richardson, D.N.U., 33, Bolsover Street, Mansfield. *Treasurer :* Miss G. Hall.

NEWARK PROGRESSIVE SPIRITUALIST CHURCH, Corinthian Rooms, Carter Gate, Newark.—*Hon. Secretary :* Mrs. L. Squires, 92, Lime Grove, Newark.

NOTTINGHAM NATIONAL PROGRESSIVE SPIRITUALIST CHURCH, Midland Chambers, Wheeler Gate, Nottingham.—*Hon. Secretary :* Mrs. B. Smith, 37, Northville Street, Nottingham.

NOTTINGHAM SPIRITUAL EVIDENCE SOCIETY, North Church Street.—Sundays, 10-45 a.m. and 6-30 p.m. *President :* John E. Collingham. *Hon. Secretary and Treasurer :* Mr. H. Edge, Hazel Grove, Mapperley, Notts.

" THE NOTTINGHAM " NATIONAL SPIRITUALIST CHURCH, 168, Sherwood Street, Nottingham.—Sunday Services, 10-45 a.m. and 6-30 p.m. ; Monday Services, 3 and 7-30 p.m. ; Wednesday Services, 8 p.m. Lyceum, Sunday, 2-30 p.m. *President :* Mr. W. Beal. *Hon. Secretary :* Mr. L. Shipley, 132, Hartley Road, Nottingham. *Treasurer :* Mr. A. Shipley. *Financial Secretary :* Mr. J. Green.

RIPLEY PROGRESSIVE SPIRITUALIST SOCIETY (No. 2), Ripley. *Hon. Secretary :* Mr. F. Horne, 8, Heath Road, Ripley, Derbyshire.

SHEFFIELD—MEERSBROOK SPIRITUALIST CHURCH, Regent Terrace, West Street, Sheffield.—Sundays, 2-45, 6-30 p.m., 11 a.m. (Healing); Monday, 7-30 p.m. ; Thursdays, 8 p.m. *President :* W. G. Hibbins. *Hon. Secretary :* C. E. Quastel, 50, Endcliffe Rise Road,. Sheffield.

SKEGNESS NATIONAL UNITED SPIRITUALIST CHURCH, Drummond Road, Skegness.—*Hon. Secretary :* Mrs. E. S. Farmer 27, Richmond Drive, Skegness.

SLEAFORD NATIONAL SPIRITUALISTS' CHURCH, 5, Church Lane, Sleaford.—*Hon. Secretary :* Mrs. J. Robinson, 3, Queen Street, Sleaford.

SOUTH WIGSTON NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary :* Mr. J. W. Rouse, 3, Gold Hill, Saffron Lane Estate, Leicester.

STAR OF PROGRESS SPIRITUALISTS' CHURCH, Fennel Street, Loughborough.—*Hon. Secretary :* Mr. E. F. Ball, 26, Shelthorpe Road, Loughborough.

SUTTON-IN-ASHFIELD NATIONAL SPIRITUALIST CHURCH, Twitchell, Sutton-in-Ashfield, Notts.—Services : Sunday, 3 and 6 p.m. ; Monday (in conjunction with the Ladies' Guild), 3 and 7 p.m. *President :* Thos. Victor Staton. *Hon. Secretary :* William Finney, 18, The Hillocks, Sutton-in-Ash.

SPIRITUALISTS' NATIONAL UNION

NORTHERN DISTRICT COUNCIL

President :
James Slimin, 69, Newcastle Road, Sunderland.

Secretary:
P. Hamill Baldwinson, 39, Kingsley Avenue, Monkseaton, Northumberland.

Treasurer:
G. P. Robson, 53, Bamborough Terrace, North Shields.

Fixed Meetings:
A.G.M., Mar. 8th. *Quarterly Conferences*, June 7th, Sept. 6th, Dec. 6th. *Executive Meetings*, Feb. 5th, Mar. 25th, May 6th, June 24th, Aug. 5th, Sept. 23rd, Nov. 4th, Dec. 23rd.

LIST OF CHURCHES AFFILIATED TO THE NORTHERN DISTRICT COUNCIL

ASHINGTON NATIONAL SPIRITUALIST CHURCH, 9, Laburnham Terrace, Lintonville, Ashington.—*Hon. Secretary:* Mrs. Dawson, 59, Bolsover Street, Ashington, Northumberland.

BEDLINGTON NATIONAL SPIRITUALIST CHURCH, Reay Hall, Bedlington Colliery.—*Hon. Secretary:* Mr. J. Bell, 18, Pioneer Terrace, Bedlington Terrace, Bedlington Colliery, Northumberland.

BILLINGHAM SPIRITUALIST MISSION.—*Hon. Secretary:* Mrs. Cowing, 107, Teesdale Avenue, Billingham.

BIRTLEY NATIONAL SPIRITUALIST CHURCH, 42, Hostel, Elizabethville, Birtley.—*Hon. Secretary:* Mr. F. Bell, 12, McDonnel Terrace, Elizabethville, Birtley, C.D.

BISHOP AUCKLAND NATIONAL SPIRITUALIST CHURCH, 6, Frederick Street, Bishop Auckland.—*Hon. Secretary:* Mr. T. McAdam, 184, Byerley Road, Shildon.

BLACKHILL NATIONAL SPIRITUALIST CLUB, Back Park Road, Blackhill.—*Hon. Secretary:* Mrs. M. Harrison, 6, Roger Street, Blackhill.

BROOM NATIONAL SPIRITUALIST CHURCH, Labour Hall, Ferryhill.—*Hon. Secretary:* Mr. A. Watts, 4, Wolseley Street, Ferryhill Station.

BURRADON SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. Wm. Murray Means, 21, Weetslade Terrace, Burradon, Northumberland.

CHESTER-LE-STREET NATIONAL PROGRESSIVE SPIRITUALIST CHURCH, Mechanics' Institute, Chester-le-Street.—*Hon. Secretary:* Mrs. Curry, 1, Menceforth Cottages, Chester-le-Street, County Durham.

CHOPPINGTON NATIONAL SPIRITUALIST CHURCH, Church Avenue, Scotland Gate, Choppington.—*Hon. Secretary:* Mrs. W. Doud, 13, Seventh Row, Choppington Colliery.

CHOPWELL NATIONAL SPIRITUALIST CHURCH, West Council Boys School, Chopwell.—*Hon. Secretary:* Mrs. M. Burns, South Road, Chopwell, County Durham.

COLLINGWOOD STREET WELSH CHAPEL, Coundon.—*Hon. Secretary:* Mr. J. W. Tutin, 15, Bellvue Terrace, Coundon, near Bishop Auckland.

CORNSAY AND DISTRICT SPIRITUAL EVIDENCE SOCIETY, The Labour Hall, Cornsay.—*Hon. Secretary:* Mrs. M. H. Johnson, 45, North Terrace, Waterhouses, near Durham.

CRAGHEAD NATIONAL SPIRITUALIST CHURCH, Front Street, Craghead.—*Hon. Secretary:* Mr. J. G. Cook, 25, Edward Terrace, New Kyro, Annfield Plain.

CRAMLINGTON AND SEATON DELAVAL NATIONAL SPIRITUAL CHURCH, Wheatridge Road, Seaton Delaval.—*Hon. Secretary:* Mr. W. Rutledge, 67, Ashley Road, Seaton Delaval.

CROOK NATIONAL SPIRITUALIST CHURCH, Crown Rooms, Commercial Street, Crook.—*Hon. Secretary:* Mr. F. P. Myers, 6, Commercial Street, Crook, County Durham.

DARLINGTON NATIONAL SPIRITUALIST CHURCH, Elmfield Estate, 181, Northgate, Darlington.—*Hon. Secretary:* Mrs. Arrowsmith, 47, Salisbury Terrace, Darlington.

DARLINGTON (PSYCHOLOGICAL SOCIETY) NATIONAL SPIRITUALIST CHURCH, Talbot Yard, Port House Wynd.—Sunday: Lyceum, 2 p.m.; Services, 3 and 6-15 p.m.; After Circle, 8 p.m.; Monday, Afternoon Meeting, 2-45 p.m.; Service, 7-45 p.m.; Tuesday, Open Circle, 8 p.m.; Thursday, Open Circle, 8 p.m.; Friday, Discussion Class (Winter Months), 7-30 p.m.; Saturday, Service, 8 p.m. "Father" Church of the Movement. Established by David Richmond, 1853. *President:* Mrs. A. F. Mitchell. *Hon. Secretay:* W. Gilliam Mitchell, 460, Coniscliffe Road, Darlington. *Treasurer:* Miss E. Slinger.

DAWDON NATIONAL SPIRITUALIST CHURCH, 1, Princess Road, Seaham Harbour, County Durham.—Sunday: Lyceum, 2-30 p.m.; Service, 6 p.m.; Monday, Sisterhood, 2-30 p.m.; Wednesday, Service, 7 p.m.; Saturday, Healing and Open Circle, 7 p.m. *President:* Mrs. M. Wilson. *Hon. Secretary:* Mr. W. H. Dickinson, 4a, Dalton Avenue, Deneside, Seaham Harbour, County Durham. *Treasurer:* Mrs. E. Goodwin.

DUDLEY SPIRITUALIST CHURCH, Station House, Dudley.—*Hon. Secretary:* Mr. G. Stewart, 8, High Row, Seaton Burn Colliery.

DUNSTON NATIONAL SPIRITUALIST CHURCH, Ellison Road, Dunston-on-Tyne.—*Hon. Secretary:* Mr. W. G. Harrison, 73, Haig Street, Dunston-on-Tyne.

DURHAM NATIONAL SPIRITUALIST CHURCH, 6, Sadler Street, Durham.—*Hon. Secretary:* Mr. Ernest Farnworth, 104, High Street, Carrville, County Durham.

EASINGTON COLLIERY NATIONAL SPIRITUALIST CHURCH. *Hon. Secretary:* Mr. W. Lineton, 28, East View, Easington Colliery.

ESH WINNING NATIONAL SPIRITUALIST CHURCH, Recreation Hall.—*Hon. Secretary:* Mrs. J. T. Charlton, 4, George Street, Esh Winning.

FENCE HOUSES NATIONAL SPIRITUALIST CHURCH, Dubmire.—*Hon. Secretary:* Mrs. Hayes, 11, Ewe Hill Terrace, Station Avenue, Fence Houses.

FERRYHILL AND DISTRICT NATIONAL SPIRITUALIST CHURCH, Town Hall.—*Hon. Secretary:* Mr. Metcalfe, Gordon Terrace, Broom, Ferryhill.

GATESHEAD — BEACONSFIELD NATIONAL SPIRITUALIST CHURCH, Catherine Terrace, Gateshead-on-Tyne.—*Hon. Secretary:* Mr. Wm. Belshaw, 84, Faraday Grove, Saltwell, Gateshead-on-Tyne.

GATESHEAD—CONSECRATION NATIONAL SPIRITUALIST CHURCH, Beaconsfield Hall, Gateshead-on-Tyne.—*Hon. Secretary:* Mr. J. Stappard, 10, The Crescent, Gateshead.

GATESHEAD—EDEN PROGRESSIVE NATIONAL SPIRITUAL CHURCH, Rectory Hall, Gateshead.—Sunday Services, 6-30 and 8 p.m.; Lyceum, 2-30 p.m.; Wednesday and Saturday, 7-30 p.m., Open Circle; Monday Afternoon, Ladies' Guild. *President:* Mr. M. Mather. *Hon. Secretary:* Mrs. A. E. Kieth, Claremont House, Claremont Place, Gateshead. *Treasurer:* Mrs. Reid.

GATESHEAD EDEN PROGRESSIVE SPIRITUALIST LYCEUM, Rectory Hall, St. Cuthbert's Place, Gateshead.—Sunday, 2-30 p.m. *Conductor:* Mrs. John Costley. *Hon. Secretary:* Mrs. M. Mather, 49,, Claremont North Avenue, Gateshead. *Treasurer:* Mr. E. Broughton.

GOSFORTH NATIONAL, High Street, Gosforth, Northumberland.—Sunday, Philosophy and Clairvoyance, 6-30 p.m.; Monday, Developing Class, 7-30 p.m.; Tuesday, Open Developing; Practice Circle, 7-30 p.m.; Wednesday, Ladies' Class, 2-30 p.m.; Open Circle, 7-30 p.m.; Friday, Whist Drive, 7-30 p.m.; Saturday, Open Circle, 7-30 p.m. *President:* Mr. A. Reynolds, D.N.U. *Hon. Secretary:* Mr. T. Peart, 53, Henry Street, Gosforth, Northumberland. *Treasurer:* Mrs. N. Larcombe.

GRANGETOWN NATIONAL SPIRITUALIST CHURCH, Pochin Road, Grangetown.—*Hon. Secretary:* Mrs. Mackie, 34, Edlington Road, Grangetown.

GURNEY VALLEY NATIONAL SPIRITUALIST CHURCH, Gurney Valley.—*Hon. Secretary:* Mr. H. H. Mawson, 6, Leonard Terrace, Coundon Grange, near Bishop Auckland.

HAVERTON HILL NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. Graham, 37, Grange Avenue, Billingham.

HEATON AND BYKER NATIONAL SPIRITUALIST CHURCH, Tosson Terrace, Heaton, Newcastle-on-Tyne, Northumberland.—Sunday: Healing Class, 11 a.m.; Lyceum, 2-30 p.m.; Evening Service, 6-30 p.m.; Monday, 2-30 p.m. and 7-30 p.m.; Tuesday, Choir Practice, 7-30 p.m.; Wednesday, Lyceum Guild, 7 p.m.; Thursday, Open Circle, 7-30 p.m.; Friday, Members' Developing Class, 7-30 p.m. *President:* Mr. R. Hunter. *Hon. Secretary:* Miss A. C. Shadforth, 19, Haig Avenue, Monkseaton, Northumberland. *Treasurer:* Mr. Ronaldson.

HETTON AND DISTRICT NATIONAL SPIRITUALIST CHURCH, 1, Chapel Street, Hetton.—*Hon. Secretary:* Mr. J. Symmons, 19, Maudlin Street, Hetton Downs, Hetton-le-Hole.

HIGH SHIELDS NATIONAL SPIRITUALIST CHURCH, Barnes Road, High Shields.—*Hon. Secretary:* Mrs. Slesser, 10, Oak Avenue, Cleadon, South Shields.

HIRST SPIRITUALIST LYCEUM, Milburn Road, Eshington, Northumberland.—Sunday Session, 2-15 p.m. *Hon. Secretary:* J. Stafford, 53, Myrtle Street, Eshington, Northumberland.

HORDEN NATIONAL SPIRITUALIST CHURCH, East Coast Road, Horden.—*Hon. Secretary:* Mr. J. Langston, 36, Northumberland Street, Horden, County Durham.

HOWDEN-LE-WEAR NATIONAL SPIRITUALIST CHURCH, Howden-le-Wear.—*Hon. Secretary:* Mr. J. Downs, 31, West View, Wheatbottom, Crook.

JARROW NATIONAL SPIRITUALIST CHURCH, 52a, Ellison Street, Market Square, Jarrow-on-Tyne.—*Hon. Secretary:* Mrs. A. E. Bales, 3, Railway Street, Jarrow-on-Tyne.

JARROW-ON-TYNE NATIONAL SPIRITUALIST CHURCH, 101a, Ellison Street.—*Hon. Secretary:* Mr. Wales, 50, Clyde Street, Jarrow, County Durham.

LEADGATE NATIONAL SPIRITUALIST CHURCH, The Temple, Durham Road, Leadgate.—*Hon. Secretary:* Mr. J. J. Milburn, 4, Woodlands Terrace, Durham Road, Leadgate, County Durham.

MIDDLESBROUGH NATIONAL SPIRITUALIST CHURCH, Grange Road West, Middlesbrough.—*Hon. Secretary:* Mrs. M. Bonney, 26, Montrose Street, Middlesbrough.

MIDDLESBROUGH UNITED PROGRESSIVE CHURCH, Settlement Hall, Church Street.—*Hon. Secretary:* Mrs. C. Conroy, 80, Ernest Street, Middlesbrough.

MILLFIELD VICTORY NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, Hylton Road, Millfield Victory, Sunderland.—*Hon. Secretary:* Mrs. J. Holborn, 26, Potts Street, Millfield, Sunderland.

MONKWEARMOUTH NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, Green Street, Monkwearmouth, Sunderland.—*Hon. Secretary:* Mr. A. Ball, 47, Back Brooke Street, Monkwearmouth.

NEW BENWELL NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, Adelaide Terrace, New Benwell, Newcastle-on-Tyne.—*Hon. Secretary:* Mr. J. Winyard, 99, Durham Street, Newcastle-on-Tyne, 4.

NEWBIGGIN-BY-SEA FIRST NATIONAL SPIRITUALIST CHURCH, Cleveland Street.—*Hon. Secretary:* Mr. Wm. Perry, 11, High Double Row, North Seaton Colliery.

NEWCASTLE-ON-TYNE SPIRITUALIST CHURCH, 20, Royal Arcade, Newcastle-on-Tyne.—*Hon. Secretary:* Mr. W. Moore, 353, Rectory Road, Gateshead-on-Tyne.

NEWCASTLE-UPON-TYNE CENTRAL NATIONAL SPIRITUALISTS' CHURCH, 58, Rye Hill, Newcastle-upon-Tyne, 4.—Sundays: 2-30 p.m., Lyceum; 6-30 p.m., Church Service; 7-30 p.m., Phenomena; Mondays, 2-30 p.m., Women's Meeting; 7-30 p.m., Members' Developing Class; Wednesdays, 7-30 p.m., Public Circle; Fridays, 7-30 p.m., Healing Class; Saturdays, 7 p.m., Public Circle. The Society first established October 31st, 1902, joined the Northern Counties Spiritualists' Union, 1905. Lyceum commenced August, 1909. Church affiliated to S.N.U., July, 1911. *President:* Mrs. A. Price. *Hon. Secretary:* Mr. J. G. Gladstone, 21, Rye Hill, Newcastle-on-Tyne, 4. *Treasurer:* Mrs. Goldsbrough.

NEW DELAVEL AND NEWSHAM SPIRITUALIST CHURCH, Infants' School Room, New Delavel.—*Hon. Secretary:* Miss J. Moore, 747, Plessey Road, Newsham, Northumberland.

NEW SHILDON NATIONAL SPIRITUALIST CHURCH, Newlands Avenue, New Shildon.—*Hon. Secretary:* Mrs. Smith, 30, Charles Street, Shildon, County Durham.

NORTH SHIELDS LYCEUM, Ripon Hall, 42, Stanley Street, West, North Shields.—Lyceum Session, Sunday, 2-30 p.m.; Social Session. Thursday, 6-30 p.m. Founded 32 years ago. *Conductor:* Mr. George Place Robson. *Hon. Secretary:* Mrs. G. P. Robson, 53, Bamborough Terrace, North Shields. *Treasurer:* Mr. Daniel Cato.

SEAHAM HARBOUR NATIONAL SPIRITUALIST CHURCH, 21, Lord Street, Seaham Harbour.—*Hon. Secretary:* Mr. E. Readymarcher, 20, Maria Street, Seaham Harbour.

SHOTTON NATIONAL SPIRITUALISTS' CHURCH, Burns Terrace, Shotton Colliery, County Durham.—Sunday Services: 6 p.m., Philosophy; 7 p.m., Clairvoyance; Monday, 6-45 p.m., Members' Circle; Tuesday, 7-30 p.m.; Thursday, 7 p.m., Open Circle. *President:* Bro. Jesse Mountain. *Hon. Secretary:* Sister Sarah A. Seymour, 31, Railway Street, Shotton Colliery. *Treasurer:* Bro. M. Paxton.

SOUTH BANK NATIONAL SPIRITUALIST CHURCH, 11, Middlesbrough Road, East South Bank.—*Hon. Secretary:* Mrs. Price, 27, Ann Street, South Bank.

SOUTH SHIELDS NATIONAL CENTRAL SPIRITUALIST CHURCH, 14, Cambridge Street, South Shields.—Sunday, 2-30 p.m., Lyceum; 6-30 p.m., Address; Tuesday, 2-30 p.m., Open Circle; 7-30 p.m., Developing Class; Monday, Wednesday, Friday, and Saturday, 7-30 p.m., Open Circle. *President:* Mrs. M. Cook. *Hon. Secretary:* Mrs. A. Evans, 5, Aldwych Street. *Treasurer:* Mr. J. Cook.

SOUTH SHIELDS NATIONAL SPIRITUALIST CHURCH, 36, Fowler Street, South Shields.—Sunday: 2-30 p.m., Lyceum; 6-30 p.m., Public Service; Monday, 2-30 p.m., Tuesday, and Saturday, 7-30 p.m., Open Circles; Thursday, 7-30 p.m., Members' Developing Class. *President:* Mr. Jos. Ridley. *Hon. Secretary:* Mrs. M. Wood, 5, Corstorphine Town, South Shields. *Treasurer:* Mrs. Swinburne.

SOUTHWICK-ON-WEAR SPIRITUALIST MISSION, Alexandra Hall, Clockwell Street.—*Hon. Secretary:* Mrs. Bryce, 15, Dean Terrace, Southwick-on-Wear, Sunderland.

STOCKTON No. 1 SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. G. R. Neale, 60, Cecil Street, Stockton-on-Tees.

STOCKTON-ON-TEES SPIRITUALIST PROGRESSIVE CHURCH, Brunswick Street, Stockton-on-Tees.—Sunday: 6-30 p.m., Philosophy; 7-45 p.m., Clairvoyance; Monday, 2-30 p.m., Phenomena; Thursday, 7-30 p.m., Philosophy and Clairvoyance; Saturday, Open Circle. *President:* Mrs. M. Jones. *Hon. Secretary:* Mr. J. Miller, 36, Westbury Street, Thornaby-on-Tees. *Treasurer:* Miss R. Winter.

SUNDERLAND NATIONAL SPIRITUALIST CHURCH, 21, Derwent Street, Sunderland.—Public Service, Sunday, 6-30 p.m.; Women's Meeting, Monday, 2-30 p.m.; Public Service, Tuesday, 7-30 p.m.; Members' Circle, Thursday, 7-30 p.m.; Open Circle, Saturday, 7-30 p.m. *President:* Ada Collins. *Hon. Secretary:* E. Mary Featherstone, 12, Woodside, Sunderland. *Treasurer:* Jane Slimin.

SUNNISIDE SPIRITUALIST CHURCH, Elm Street, Sunniside.—*Hon. Secretary:* Mrs. M. M. Shorten, Prospect Terrace, Sunniside, Newcastle.

SWALWELL NATIONAL SPIRITUALIST CHURCH, Malton House, Swalwell.—*Hon. Secretary:* Mrs. M. I. Graham, 10, Alice Street, Winlaton-on-Tyne.

TANTOBIE NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. J. McClarence, 6, Allan Square, Tantobie.

THORNABY-ON-TEES NATIONAL PROGRESSIVE SPIRITUALIST MISSION, Scout Rooms, Thornaby-on-Tees.—*Hon. Secretary:* Mrs. Sanderson, 14, Cheltenham Avenue, Thornaby.

THORNABY-ON-TEES UNITED NATIONAL SPIRITUALIST CHURCH, 27, Gilmour Street.—*Hon. Secretary:* Mrs. Aithwaite, 18, Spring Street, Thornaby-on-Tees.

TYNESIDE NATIONAL SPIRITUALIST CHURCH, 75, High Street East, Wallsend-on-Tyne.—Lyceum, Sunday, 2-45 p.m.; Sunday Evening, 6-30; Ladies' Meeting, Tuesday, 2-30 p.m.; Open Circle, Tuesday, 7-30 p.m.; Service, Thursday, 7-30 p.m.; Open Circle, Saturday, 7-30 p.m. *President:* Mrs. Pottinger. *Hon. Secretary:* Geo. Macdonald, 64, Laburnum Avenue, Wallsend. *Treasurer:* Mrs. Jennings.

WALLSEND NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, Wallsend.—*Hon. Secretary:* Mr. W. S. Claughan, 30, Percy Street, Wallsend.

WEST CORNFORTH NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. A. Teasdale, 13, Maughan Street, West Cornforth.

WEST HARTLEPOOL EVER-ONWARD SPIRITUALIST CHURCH, West Hartlepool.—*Hon. Secretary:* Mrs. Ryder, 34, Furness Street, West Hartlepool.

WEST HARTLEPOOL NATIONAL SPIRITUALIST CHURCH, Hallowdown Hall, Musgrove Street, West Hartlepool.—*Hon. Secretary:* Mrs. A. Elder, "Hydesville," Nelson Estate, Hart Station, West Hartlepool.

WEST HARTLEPOOL PIONEERS' PROGRESSIVE NATIONAL SPIRITUALIST CHURCH, Charles Street.—*Hon. Secretary:* Mrs. M. James, 15, Dyke Street, West Hartlepool.

WESTMOOR AND FOREST HALL NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. W. M. Hince, 42, Broomfield Road, Gosforth, Newcastle-on-Tyne.

WEST PELTON NATIONAL SPIRITUALIST CHURCH, Middle Hold.—*Hon. Secretary:* Mr. P. Cahill, 3, Popular Street, High Hold, Pelton.

WEST STANLEY NATIONAL SPIRITUALIST CHURCH, Belle Street, West Stanley.—*Hon. Secretary:* Mrs. Northey, 2, Red Row, Beamish, near Stanley.

WHEATLEY HILL PROGRESSIVE CHURCH, Black Lane, Wheatley Hill.—*Hon. Secretary:* Mr. H. Havelock, 5, Burn Street, Wheatley Hill.

WHITLEY BAY NATIONAL SPIRITUALIST CHURCH, 10, South Parade, Whitley Bay.—Sunday, Service, 6-30 p.m.; Monday, Study Class, 7-30 p.m.; Wednesday, Service, 7-30 p.m.; Saturday, Open Circle, 7-30 p.m. *President:* Mrs. Blackey. *Hon. Secretary:* Mr. J. Blackey (Vice-President, N.D.C.), 23, Melrose Avenue, Monkseaton. *Treasurer:* Mr. Wm. Hall.

WILLINGTON NATIONAL SPIRITUALIST SOCIETY, Chapel Street.—*Hon. Secretary:* Mr. George Little, 6, Oxford Street, Nunwick, near Willington, County Durham.

WINNING-ON-TYNE NATIONAL SPIRITUALIST CHURCH, Band Room, Winning-on-Tyne.—*Hon. Secretary:* Mrs. B. Morris, 15, Algernon Terrace, Newburn.

WITTON GILBERT NATIONAL SPIRITUALIST CHURCH, Fold Yard, Front Street, Witton Gilbert.—Mrs. H. Hardy, 41, Hillside, Witton Gilbert.

WITTON PARK NATIONAL SPIRITUALIST CHURCH, Viaduct Terrace, Witton Park.—*Hon. Secretary:* Mr. G. W. Meek, 33, Garden Street, Witton Park.

SCOTTISH DISTRICT COUNCIL

President:
D. M. Campbell, 85, Wallace Street, Falkirk.

Secretary:
J. H. Alexander, 87, Greenhead Drive, Glasgow, S.W. 1.

Treasurer:
Hugh Munro, Junr., 50, Boswell Avenue, Wardie, Edinburgh.

Fixed Meetings:
Jan. 11th, Mar. 21st (*A.G.M.*), May 9th, Sept. 12th, Nov. 7th.

LIST OF CHURCHES AFFILIATED TO THE SCOTTISH DISTRICT COUNCIL

ABERDEEN BON-ACCORD NATIONAL SPIRITUALIST CHURCH, Room No. 2, Shepherd's Hall, Union Terrace, Aberdeen.—Public meetings, Sunday, 11 a.m. and 6-30 p.m. *President:* Herbert Hill. *Hon. Secretary and Treasurer:* Mrs. Bowman, 4, Claremont Place, Aberdeen.

AIRDIE AND DISTRICT ASSOCIATION.—*Hon. Secretary:* Mr. Jas. Sangster, c/o Penman, 19, Elder Terrace, Airdie.

ALLOA CHRISTIAN SPIRITUAL CHURCH, High Street, Alloa.—*Hon. Secretary:* Mrs. J. M. Syme, 7a, Shaftesbury Street, Alloa.

AYR SPIRITUALIST ASSOCIATION, St. James' Masonic Temple, Fullarton Street, Ayr.—Thursdays, at 7-30 p.m. *President:* D. M. Mackay. *Hon. Secretary:* Alex. Martin, c/o Brown, 26, Sandgate, Ayr. *Treasurer:* Mrs. R. Forrester. *Librarian:* Mrs. A. Winter.

BELLSHILL SPIRITUALIST CHURCH, Masonic Hall.—*Hon. Secretary:* Mr. A. Burrows, 4, Cochrane Street, Bellshill, Lanarkshire.

COWDENBEATH SPIRITUALIST ASSOCIATION, Waverley Rooms, Cowdenbeath.—Sunday, 6 p.m., Address and Clairvoyance; Thursday, 7 p.m., Development and Healing. *President:* Mr. Ralph Erskine. *Hon. Secretary:* Mr. Leslie Hume, 97, Foulford Street, Cowdenbeath. *Treasurer:* Miss K. McCallum.

DUNDEE SOCIETY OF SPIRITUALISTS, South Union Street.—*Hon. Secretary:* Mrs. Geo. Webster, 69, North Tay Street, Dundee

DUNDEE SPIRITUALIST CHURCH, 86, Nethergate.—*Hon. Secretary:* Mr. Robert Bayack, 9a, Macaulay Street, Dundee.

DUNFERMLINE NATIONAL SPIRITUALISTS' CHURCH, Masonic Hall, New Row, Dunfermline, Fife.—Sundays: Morning Service, 11-30, Address, Clairvoyance, and Healing; Lyceum, 2-30 p.m.; Evening Service, 6-30, Address and Clairvoyance. *President:* Mr. M. Halliday. *Hon. Secretary:* Mr. G. Taylor, 49, Campbell Street. *Treasurer:* Mr. J. McCall.

DUNFERMLINE XN SPIRITUALISTS' ALLIANCE, 25, Randolph Street, Dunfermline.—*Hon. Secretary:* Mrs. M. Barr, 37, High Street, Dunfermline.

EDINBURGH ASSOCIATION OF SPIRITUALISTS, 9, Gayfield Square, Edinburgh.—Sunday, 11-15 a.m., 6-30 p.m.; Lyceum, 1-15 p.m.; Monday, members only, 8 p.m.; Wednesday, 3 p.m. and 8 p.m., public meetings. *President:* Mr. H. D. Munro. *Hon. Secretary:* Mrs. Jean Boyack, Craigholm, Colinton, Edinburgh. *Treasurer:* Mrs. W. Cowan Telfer.

EDINBURGH—SCOTTISH PSYCHOLOGIAN SOCIETY, 22, Stratford Street, Edinburgh.—*Hon. Secretary:* Mrs. Churchill, 2, Coltbridge Gardens, Edinburgh.

FALKIRK NATIONAL SOCIETY OF SPIRITUALISTS, Falkirk.—*Hon. Secretary:* Mr. James Dunsmuir, 1, Russell Street, Falkirk.

GLASGOW ASSOCIATION OF SPIRITUALISTS, 26, Holland Street, Glasgow (*'Phone:* Central 808).—Sunday, 11-30 a.m. and 6-30 p.m.; Public Circle, 1-30 p.m.; Lyceum, 3-30 p.m.; Monday, 8 p.m.; Tuesday, 3 p.m.; Wednesday, 8 p.m.; Healing Circle, Friday, 8 p.m. Founded January 26th, 1866. Meetings advertised each Saturday in *Glasgow Herald, Evening Citizen, Evening News. President:* W. T. Shields. *Hon. Secretary:* J. B. M'Indoe, 157, Invercyle Drive, Cardonald. *Treasurer:* W. Kirkwood.

GLASGOW FIRST SOUTHERN ASSOCIATION OF SPIRITUALISTS, 11, Bridge Street, Glasgow.—*Hon. Secretary:* Mr H Stark, 7, Tabard Place, Glasgow, W. 3.

GLASGOW SPIRITUALIST ALLIANCE, 35, Dundas Street, Glasgow. Sunday Services, 11-30 a.m. and 6-30 p.m.; Open Circles, 1-30 and 8 p.m.; Tuesday and Saturday, 7-45 p.m., Healing Circle; Wednesday, 8 p.m., Open Circle *President:* Mrs. Barlow. *Hon. Secretary:* Richard Armour, 4, Stirling Road, Glasgow, C. 4. *Treasurer:* Mr. Goldie.

GLASGOW SPIRITUALISTIC BROTHERHOOD, 24, Forbes Street, Glasgow, S.E.—Sunday, 3 p.m., Open Developing Circle; 6-30 p.m., Speaker and Clairvoyance; 8-15 p.m., Open Circle, Healing, Speaking, Clairvoyance; Wednesday, 8 p.m., Open Circle, Healing, Speaking, Clairvoyance. *President:* Mr. James Thomson. *Hon. Secretary:* Mrs. J. Barron, 66, Buchanan Drive, Cambuslang. *Treasurer:* Mrs. J. McLellan.

GOVAN SPIRITUALIST ASSOCIATION, 3, Broomloan Road, Govan, Glasgow.—*Hon. Secretary:* Mr. Wm. Wylie, 25, Smith Street, White Inch.

HAMILTON SPIRITUALISTS' CHURCH, Old Town Hall, Hamilton.—*Hon. Secretary:* Mr. John Rae, 12, King Street, Burnbank, Hamilton, Lanarkshire.

KIRKCALDY SOCIETY OF SPIRITUALISTS, Kirkcaldy.—*Hon Secretary:* Mrs. E. Park, 3, Barnet Crescent, Kirkcaldy, Fife.

MONTROSE NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, Lr. Balmain Street.—*Hon. Secretary:* Mr. R. Mathers, 60, North Esk Road, Montrose.

MOTHERWELL SPIRITUALIST ASSOCIATION, Masonic Hall, Hope Street, Motherwell.—Address and Clairvoyance, 6-30 and 8 p.m., Sundays; Developing Circle, Thursdays, 7-30 p.m. *President:* Mr. A. E. Jones. *Hon. Secretary:* Mr. T. Hunter Falconer, 87, Coursington Road, Motherwell.

PAISLEY NATIONAL ASSOCIATION OF SPIRITUALISTS, Paisley.—*Hon. Secretary:* Mrs. Lindsay, "Helenlea," 27, Greenlaw Avenue, Paisley.

PATHEAD AND DYSART N.S.C., 65, Nether Street, Kirkcaldy.—*Hon. Secretary:* Miss H. Duncan, 11, Cairns Street, Kirkcaldy.

PETERHEAD SPIRITUALISTS, EASTERN ORDER, 15, St. Andrew's Street, Peterhead.—*Hon. Secretary:* Mr. S. Napier, 86, Ugie Park, Peterhead.

RUTHERGLEN NATIONAL SPIRITUALIST CHURCH, Rutherglen Town Hall, Main Street, Rutherglen, Scotland.—Sunday, 6-30 p.m., Address and Clairvoyance; 3 p.m., Lyceum; 8 p.m., Clairvoyance Service. Wednesday, Service. *President:* Mr. David Burnett. *Hon. Secretary:* Mr. David R. S. Smith, G.N.S.C., 3, Baronald Street, Rutherglen.

STENHOUSEMUIR SPIRITUALIST ASSOCIATION, Masonic Hall, Newmarket Street, Falkirk, Stirlingshire.—Saturday Evening, at 7-30, Clairvoyance; Sunday, 11-30 a.m., Public Circle; 6-30 p.m., Service (Address and Clairvoyance); 8 p.m., Public Circle. *President:* Mr. Wm. Burns. *Hon. Secretary and Treasurer:* D. M. Campbell, 85, Wallace Street, Falkirk.

STIRLING SPIRITUALIST ASSOCIATION, Coulls Hall, 41, Lower Craigs, Stirling.—*Hon. Secretary:* Mr. Forbes, 52, Broad Street, Stirling.

AFFILIATED ULSTER CHURCHES

BELFAST ASSOCIATION OF SPIRITUALISTS, Cameron House, Cameron Street, Belfast.—Sunday Services, 11-30 a.m. and 7 p.m.; Wednesday, Study Class, 8 p.m. *President:* Joseph H. Irwin. *Hon. Secretary:* Samuel S. Keith, 180, Crumlin Road. *Treasurer:* Joseph H. Irwin.

BELFAST SPIRITUALISTS' ALLIANCE, 29, Rosemary Street, Belfast. Services: Sundays, at 11-30 a.m. and 7 p.m.; Wednesdays, at 8 p.m.; Thursdays, at 8 p.m., Healing Circle. *President:* Mr. Samuel Morrison. *Hon. Secretary:* Mr. O. D. Mahood, 398, Old Park Road, Belfast. *Treasurer:* Mr. J. Edwards. The President, Mr. S. Morrison, was the conductor of the famous Goligher Circle, which conducted experiments with the late Dr. Crawford, of Belfast, the results of which are set out in his two famous books on psychical phenomena.

SOUTHERN DISTRICT COUNCIL

President:
Frank T. Blake, 128, Richmond Park Road, Bournemouth.

Secretary:
J. G. McFarlane, 6, St. Piran's Avenue, Portsmouth.

Treasurer:
H. Stuart-Berry, 15, Waylen Street, Reading, Berks.

Vice-President:
Harold A. Grainer, 23, Clifton Hill, Exeter.

Area Representative:
Miss N. Wadlow, 57, Portchester Road, Bournemouth.

Committee:
H. J. Everett, 137, Hollingdean Terrace, Brighton. Mr. Hitchin, 10, Harrow Road, Brislington, Bristol. Mrs. Farley, 60, Salisbury Road, Plymouth. C. Carwithin, 28, Blenheim Avenue, Southampton.

Auditors:
F. Russell, Lodge Road, Cosham, Hants. E. R. Crichton-Bell, 44, Whitwell Road, Southsea.

Fixed Meetings:
Full Executive meetings on the last Wednesdays in March, June, and November. Annual meeting of members last Wednesday in March. Annual picnic third Saturday in June. Thirty-four Churches affiliated with the Union are attached to the Council.

LIST OF CHURCHES AFFILIATED TO THE SOUTHERN DISTRICT COUNCIL

BATH NATIONAL SPIRITUALIST CHURCH, 7, North Parade Buildings, Bath.—*Hon. Secretary:* Mr. G. Wintersgill, 4, Lansdown Place West, Bath.

BRISTOL — BISHOP STREET UNIVERSAL SPIRITUALIST CHURCH, Bristol.—*Hon. Secretary:* Mrs. S. Crocker, 34, Hayward Place, Redfield, Bristol.

FIRST BRISTOL (NATIONAL) SPIRITUALIST CHURCH, Surrey House, Surrey Street, St. Paul's.—Sunday, 3 and 6-30 p.m., Services; Monday, 3 p.m., Ladies' Guild; Tuesday, 8 p.m., Public Circle; Wednesday, 8 p.m., Members' Developing Circle; Thursday, 8 p.m., Public Circle; Friday, 8 p.m., Members' Circle. *President:* Mr. H. E. Oaten. *Hon. Secretary:* Mr. E. Hitchon, 10, Harrow Road, Brislington, Bristol. *Treasurer:* Mr. J. Merchant.

BRISTOL UNITED NATIONAL SPIRITUALIST CHURCH, Grosvenor Road.—*Hon. Secretary:* Mrs. A. Hoskins, 7, Dunmore Road, Belle Vue, Totterdown, Bristol.

BOURNEMOUTH CHARMINSTER ROAD SPIRITUALIST MISSION, 107, Charminster Road.—Sunday, 11 a.m. and 6-30 p.m.; Tuesday, 7-30 p.m.; Thursday, 3 p.m., Phenomena Meetings; 7-30 p.m., Address and Clairvoyance. *President:* Mr. H. Hiscock. *Hon. Secretary:* Mr. W. G. Hayter, 52, Richmond Park Avenue, Bournemouth.

BOURNEMOUTH NATIONAL SPIRITUALIST CHURCH, 16, Bath Road, Bournemouth.—Sunday Services, 11 a.m. and 6-30 p.m.; ; Phenomena meetings, Tuesday, 8 p.m.; Thursday, 3 p.m., Lectures, 8 p.m.; Healing, Fridays, 6 p.m. Started September, 1906. Founders: John Walker, Vincent N. Turvey, James Gartside, William and Percy Street, and Frank T. Blake. Dr. Alfred Russel Wallace, O.M., F.R.S., was hon. president of this Church from January, 1907, until his death in November, 1913. *President:* Frank Bessant (died April 5th, 1935, successor not yet elected). *Hon. Secretary and Treasurer:* Frank T. Blake, "Oakleigh," 128, Richmond Park Road, Bournemouth.

BRIGHTON NATIONAL SPIRITUALISTS' CHURCH AND SUSSEX PSYCHIC BUREAU, Mighell Street, Brighton.—Public Religious Services, Sundays, 11-15 a.m. and 7 p.m.; also Wednesdays, 8 p.m.; Public Circles, Tuesdays, 3 p.m., and Saturdays, 7-30 p.m.; Transfiguration Seances, Thursdays, 3 p.m. *President:* Herbert J. Everett. *Hon. Secretary:* Miss Annie L. Scroggins, 3, Upper Hollingdean Road, Brighton. *Treasurer:* Mrs. Nora Ardley.

The Sussex Psychic Bureau is under the direction of Mr. H. J. Everett, who has held the position of president of the Church for twenty years, being annually re-elected. Under his direction twenty special meetings, propaganda and otherwise, over and above the usual Church activities, have been successfully organised during the past year. The Church, besides organising the devotional services, aims at healing the sick by the laying-on of hands, etc., comforting the bereaved by demonstrating survival after physical death, and teaching the philosophy of Spiritualism. The Sussex Psychic Bureau is an extension of these activities established to supply the needs of every class of psychic student by engaging (chiefly on weekdays) those mediums and speakers best qualified to teach and demonstrate so that the combination makes a perfect organisation second to none of its kind in the county.

COSHAM NATIONAL SPIRITUALIST CHURCH, Co-operative Hall, High Street, Cosham.—*Hon. Secretary:* Mr. L. B. Lilley, 63, Oriel Road, North End, Portsmouth.

COWES NATIONAL SPIRITUALIST CHURCH.—Services, Sunday, at 6-30 p.m. *President:* John Bostock. *Hon. Secretary:* Mrs. Harding, "Cosmea," Oakfield Road, East Cowes. *Treasurer:* Mr. E. M. Bostock.

DEVONPORT PROGRESSIVE NATIONAL CHURCH, Ferry Hall, Ferry Road, Devonport.—Sunday, 2-30 and 6-30 p.m., Services; Tuesday, 7-30 p.m.; Wednesday, 2-30 p.m.; Friday, 7-30 p.m.; *President:* Mr. Webber. *Hon. Secretary:* Mrs. Pearce, Cowdray Cottages, St. Stephen's, Saltash, Cornwall. *Treasurer:* Mrs. Hammett.

EASTBOURNE NATIONAL SPIRITUALIST SOCIETY, Dicken's Fellowship Hall, Upperton Road, Eastbourne.—*Hon. Secretary:* Mr. J. Adams, 56a, Susan's Road, Eastbourne.

EASTLEIGH NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. S. J. Eley, 175, Nutbeem Road, Eastleigh.

EXETER NATIONAL SPIRITUALIST SOCIETY, Market Hall, Fore Street.—*Hon. Secretary:* Mrs. Granger, "Manoah," 23, Clifton Hill, Exeter.

EXETER—SIDWELL'S SPIRITUALIST CHURCH, Locomotive Institute, Sidwell Street, Exeter.—*Hon. Secretary:* Mr. F. J. Graves, 51, Portland Street, Newtown, Exeter.

GOSPORT NATIONAL SPIRITUALIST CHURCH, Stoke Road, Gosport.—*Hon. Secretary:* Mrs. G. N. Chase, 3, Peel Road, Gosport.

NEWTON ABBOTT NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. I. Cornall, 145, East Street, Newton Abbot, Devon.

PAIGNTON NATIONAL SPIRITUALIST CHURCH, Torquay Road, Paignton, Devon.—Address and Clairvoyance, Sundays, at 11 a.m. and 6-30 p.m. *President:* Mrs. Horsley. *Hon. Secretary:* Mr. G. F. Nosworthy, Wakefield, Adelphi Road, Paignton. *Treasurer:* Mr. Catt.

PAIGNTON SPIRITUALIST CHURCH, Manor Road.—*Hon. Secretary:* Mr. G. F. Nosworthy, "Wakefield," Adelphi Road, Paignton. Devon.

PARKSTONE NATIONAL SPIRITUALISTS' CHURCH, Co-operative Hall, Churchill Road, Parkstone.—Sunday, at 6-30 p.m., Address and Clairvoyance; Wednesday, at 7 p.m., Phenomena. *President:* Thomas H. Stevenson. *Hon. Secretary:* William James Atkins, "Tynedale," Good Road, Rossmore, Parkstone. *Treasurer:* Lawrence R. Dempsey.

PORTLAND FIRST NATIONAL SPIRITUALIST CHURCH, King Street, Portland.—*President:* Mr. Scriven, c/o N.S.C., King Street, Fortuneswell, Portland.

PORTSMOUTH NATIONAL PROGRESSIVE SPIRITUALIST CHURCH, 245a, Francis Avenue, Southsea.—*Hon. Secretary:* Mrs. E. C. Walsh, 73, Bramshott Road, Southsea, Portsmouth.

PORTSMOUTH NATIONAL SPIRITUALIST TEMPLE CHURCH, Portsmouth.—*Hon. Secretary:* Mr. J. G. McFarlane, "Allendale," 6, St. Piran's Avenue, Copnor, Portsmouth.

PORTSMOUTH TEMPLE OF SPIRITUALISM, 73, Victoria Road, South, Southsea, Portsmouth.—Sundays, 11 a.m. and 6-45 p.m.; Lyceum, 3 p.m.; Mondays, 8 p.m., members only; Tuesdays, 7-15 p.m., Healing; Wednesdays, 8 p.m., Public Meeting. The Temple is our own property, secured by joint trust with S.N.U. and fully paid for. Last valuation, £1,928. *President:* Captain W. G. Lawrence, R.N.; *Hon. Secretary:* J. G. McFarlane. 6, St. Piran's Avenue, Copnor. *Treasurer:* S. Lawrence.

PORTSMOUTH "UNITY" SPIRITUALIST CHURCH, 31, New Road, Portsmouth.—*Hon. Secretary:* Mrs. W. F. Isacke, "Rothbury," Stakes Road, Purbrook, Portsmouth.

READING NATIONAL SPIRITUALIST CHURCH, Reading.—*Hon. Secretary:* Mr. Robert Weeks, 50, Westview Terrace, Star Road, Caversham.

RINGWOOD CHRISTIAN SPIRITUALIST CHURCH, Conway Hall, Furlong Lane, Ringwood, Hants.—*Hon. Secretary:* Mr. A. J. Champion, "The Larches," Ringwood, Hants.

RYDE CHRISTIAN SPIRITUALIST CHURCH, Newport Street, Ryde, I.O.W.—*Hon. Secretary:* Mrs. E. Oak, "Hazledene," 66, Monkton Street, Ryde.

RYDE NATIONAL SPIRITUALIST CHURCH, Belvedere Hall.—*Hon. Secretary:* Mrs. O. Perkis, 80, Well Street, Ryde, I.O.W.

RYDE NATIONAL SPIRITUALIST CHURCH, Newport Street, Ryde, I.O.W.—Sundays: Service, at 6-30 p.m.; Lyceum, at 3 p.m.; Wednesdays: Healing Group, at 6 p.m.; Service, at 7 p.m. *President:* Miss A. McLean. *Hon. Secretary:* Mrs. A. Perkis, Bedford Lodge, Player Street, Ryde. *Treasurer:* Mr. E. Oak.

SHIRLEY SPIRITUALIST CHURCH, 10, Grove Road, Shirley, Southampton.—*Hon. Secretary:* Mr. E. W. Long, 11, Firgrove Road, Shirley, Southampton.

SOUTHAMPTON SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. F. B. Davies, "Acacia," 94, Wilton Road, Shirley, Southampton.

SWANAGE SPIRITUALIST CHURCH, The Labour Hall, High Street, Swanage.—Public Services, with Address and Clairvoyance, every Sunday Evening at 6. Developing Circles, every Thursday at 7-30 p.m. *President and Secretary:* Mr. C. J. Dashfield, "The Mill," Swanage. *Treasurer:* Mr. D. Thomas.

SWINDON SPIRITUALIST CHURCH (Christian Spiritualists), Burton's Hall, 92, Temple Street, Swindon.—*Hon. Secretary:* Mrs. Buckland, 26, Volta Road, Swindon, Wilts.

TAUNTON NATIONAL SPIRITUALIST CHURCH, The Mount, Paul Street, Taunton.—*Hon. Secretary:* Mr. Hancock, 26, East Reach, Taunton.

VENTNOR SPIRITUALIST CHURCH, Ventnor.—*Hon. Secretary:* Mr. Harold Jowett, "Cravenscroft," Ventnor, Isle of Wight.

WESTON NATIONAL SPIRITUALIST CHURCH, Weston-super-Mare.—*Hon. Secretary:* Mr. C. Hill, 1, Wooler Road, Weston-super-Mare.

WEYMOUTH NATIONAL SPIRITUALIST CHURCH, 3, Maiden Street, Weymouth.—*Hon. Secretary:* Mrs. M. Fox, 39, Brownlow Street, Weymouth.

WINCHESTER SPIRITUALIST CHURCH AND PSYCHIC RESEARCH SOCIETY, Hyde Abbey Road, Winchester.—Monday, 7-45 p.m., Developing Circle; Wednesday, 6-45 p.m., Healing; 7-45 p.m., Open Circle; Sunday, 3 p.m., Circle; 6-30 p.m., Service, Clairvoyance. *President:* W. H. Loveland, J.P. *Hon. Secretary:* H. T. Pallister, M.M., "Wintonia," 86, Fairfield Road, Winchester. *Treasurer:* J. Clarkson.

WORTHING SPIRITUALIST CHURCH, Grafton Road, Worthing, Sussex.—Sundays: Morning Service, 11; Evening Service, 6-30. Thursdays: Public Service, 6-30 p.m.; Members' meeting, 3 p.m. (own members only). *President:* Miss D. E. Fearn. *Secretary and Treasurer:* Mr. Percy W. H. Ravaison. "Peveril" Roberts Rd., Lancing

BRITISH WEST INDIAN AFFILIATED CHURCH

FIRST WEST INDIAN SPIRITUALIST NATIONAL CHURCH, "Lemon Grove," Westbury New Road, St. Michael, Barbados, B.W.I.—(*'Phone* 1054). Sundays, 7 p.m., Service; Wednesdays, 7-30 p.m., Psychic Lectures and Demonstrations; Fridays, 7-30 p.m., Free Discussions. *President:* Jas. Arthur Tudor. *Vice-President:* James Cameron Tudor. *Hon. Secretary:* Richard Alvan Maynard, Church Village, St. Michael.

SOUTH WALES DISTRICT COUNCIL

President:
A. H. Jones.

Secretary:
C. N. Foreman, 71, Toln Row, Ton Pentre, Rhondda.

Treasurer:
George Ricketts, 13, North Street, Caerau, Bridgend.

Fixed Meetings:
Mar. 2nd (*A.G.M.*), Sept. 1st (*Half-yearly*), Feb. 2nd (*E.C.*), May 4th, Aug. 3rd, Nov. 3rd.

LIST OF CHURCHES AFFILIATED TO THE SOUTH WALES DISTRICT COUNCIL

ABERAVON AND PORT TALBOT NATIONAL SPIRITUALIST CHURCH, 3, High Street, Aberavon.—*Hon. Secretary:* Mr. C. H. Borkett, 11, Trefelin Street, Port Talbot.

ABERKENFIG SPIRITUALIST CHURCH, Pardy Park, Aberkenfig.—*Hon. Secretary:* Mrs. E. Harding, 1, Tynycoed Terrace, Bryncethin, Bridgend.

ABERTILLERY CENTRAL SPIRITUALIST SOCIETY, Abertillery.—*Hon. Secretary:* Mrs. E. Pearses, 26, Victoria Road, Six Bells, Abertillery.

ABERTILLERY SIX BELLS NATIONAL SPIRITUALIST CHURCH, King Street.—*Hon. Secretary:* Mrs. Elsie Jones, 28, King's Head, Abertillery.

BARGOED FIRST PROGRESSIVE SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. S. McCarthy, 22, North Road, Bargoed.

BARGOED NATIONAL SPIRITUALIST CHURCH, North Road, Bargoed.—*Hon. Secretary:* Miss C. Gardner, 45, Llaneayo Street, Bargoed, Glam.

BARRY NATIONAL SPIRITUALIST CHURCH, Buttrills Hall, Buttrills Road, Barry, Glam.—Sundays, 6-30 p.m.; Tuesdays, 2-30 p.m., Sisterhood; 7-30 p.m., Members' Developing Circle; Wednesdays, 7-30 p.m., Public Service. Our own leasehold property. Trustees, S.N.U. *President:* Mr. John C. Hopkins. *Hon. Secretary:* Mr. E. J. Taylor, 81, George Street, Barry. *Treasurer:* Mrs. Goemans. *Financial Secretary:* Mrs. Salisbury.

BLACKWOOD CENTRAL SPIRITUALIST CHURCH, High Street, Blackwood.—*Hon. Secretary:* Mrs. E. M. Hart, 16, Bridge Street, Blackwood, Newport, Mon.

BRIDGEND NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. D. N. Watkins, "Glen View," Litchard Cross, Bridgend.

CAERAU NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. Wm. Griffiths, 7, Carmen Street, Caerau, near Bridgend.

CARDIFF FIRST NATIONAL SPIRITUALIST CHURCH, Park Grove, Cardiff.—*Hon. Secretary:* Mr. O. Evans, 3, Lady Smith Road, Roath Park, Cardiff.

CWM AND DISTRICT NATIONAL SPIRITUALIST CHURCH, Mill Terrace, Cwm, Ebbw Vale, Mon.—Sunday, Lyceum, 2 p.m.; Public Services, 3 and 6-30 p.m.; Monday, 6-30 p.m., Public Circle; Thursday, 7 p.m., Public Service. The first Church to comply with the Rules of the National Pool, also built by its aid. *President:* Mrs. H. Marks. *Hon. Secretary:* Mr. H. Parfitt, 105, Curre Street, Cwm, Mon. *Treasurer:* Mrs. M. A. Parfitt.

CYNLAIS SPIRITUALIST CHURCH, Cynlais, near Swansea.—*Hon. Secretary:* Mrs. S. Collins, 6, Bryn Road, Ystradgynlais, Swansea.

EBBW VALE FIRST SPIRITUALIST SOCIETY (late St. Mark's).—*Hon. Secretary:* Mr. Geo. Moore, 102, Dryside Street, Ebbw Vale, Mon.

FERNDALE NATIONAL SPIRITUALIST CHURCH, Ferndale, S. Wales.—*Hon. Secretary:* Mrs. A. Craven, 23, Commercial Street, Blaenllechau, Ferndale.

GEORGETOWN SPIRITUALIST CHURCH, Georgetown, Merthyr. *Hon. Secretary:* Mr. S. Rees, 200, High Street, Cefn Coed, Merthyr.

GUAEN-CUR-CURWEN SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. T. Thomas, 9, Cefn Road, Guaen-cur-Curwen.

LLANELLY FIRST SPIRITUALIST CHURCH, Edgar Street, Llanelly.—*Hon. Secretary:* Mrs. E. Morris, 137, Felinfoel Road, Llanelly.

LLANELLY NATIONAL SPIRITUALIST CHURCH, St. Stephen's, 30, Stepney Street, Llanelly.—*Hon. Secretary:* Mrs. J. Tyler, 51, Florence Street, Llanelly.

MAESTEG SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. P. Watters, 8, St. Michael's Road, Maesteg, Bridgend.

MANSELTON NATIONAL SPIRITUALIST CHURCH, 6, Bohan Street, Manselton.—*Hon. Secretary:* Mr. F. G. Roberts, 6, Verig Street, Manselton, Swansea.

MARDY SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. I. Bond, 21, Oxford Street, Mardy, Glam.

MARKHAM PROGRESSIVE SPIRITUALIST MOVEMENT, Council School, Markham, near Newport, Mon.—*Hon. Secretary:* Mr. W. A. Watkins, 44, Penywerlod Road, Markham Village, Mon.

MERTHYR TYDFIL NATIONAL SPIRITUALIST CHURCH, Miners' Hall, Trevethick Hall.—*Hon. Secretary:* Mr. Hugh Owen, 5, William Street, Merthyr Tydfil, Glam.

MERTHYR TYDFIL NATIONAL SPIRITUALIST CHURCH, The Temple, Tram Road, North, Merthyr Tydfil.—*Hon. Secretary:* Mr. I. H. Davies, 13, Gwladys Street, Penydarren, Merthyr Tydfil.

MID RHONDDA SPIRITUALIST SOCIETY, 117, Dunraven Street, Ton-y-Pandy.—*Hon. Secretary:* Mr. W. H. Lucas, 23, Gilfoch Ton-y-Pandy.

NANTYMOEL NATIONAL SPIRITUALIST CHURCH, 96, Ogwy Street.—*Hon. Secretary:* Mr. W. A. Thomas, c/o National Spiritualist Church, 96, Ogwy Street, Nantymoel.

NANTYMOEL SPIRITUALIST PROGRESSIVE CHURCH, Committee Rooms, Nantymoel Workmen's Hall, Nantymoel.—*Hon. Secretary:* Mr. Alfred Taylor, 24, Oakfield Street, Nantymoel, Glam.

NEWPORT CENTRAL CHURCH, Charles Street.—*Hon. Secretary:* Mrs. A. Parsons, "Cwrdys," Bassaleg, Mon.

NEWPORT NATIONAL SPIRITUALIST CHURCH, 181, Dock Street, Newport.—*Hon. Secretary:* Mr. T. O'Brien, 66, Chepstow Road, Newport, Mon.

OGMORE VALE SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. W. Redwood, 3, Gwendolene Street, Nantymoel, Glam.

PENRHIWCEIBER NATIONAL SPIRITUALIST CHURCH, 31, Rheola Street, Penrhiwceiber Road, Penrhiwceiber.—Monday, Members' Developing Class, 7 p.m.; Wednesday, 7 p.m., Public Service; Sunday, 6 p.m., Public Service, followed by Open Circle. *President:* Mrs. Bolwell. *Hon. Secretary:* Mrs. D. Jones, 2, Monmouth Street, Penrhiwceiber. *Treasurer:* Mrs. J. M. Haynes.

PONTYCYMMER NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. W. T. Hengoed, 24, Pant Street, Pontygog, South Wales.

PONTYPOOL (CRANE STREET) PROGRESSIVE SPIRITUALIST CHURCH, Pontypool.—*Hon. Secretary:* Mr. F. Pettitt, 16, Nicholds Street, Pontypool, Mon.

PONTYPOOL (OSBORN ROAD) SPIRITUALIST CHURCH, Pontypool.—*Hon. Secretary:* Mrs. M. Bessell, 52, Trosanant Road, Pontypool, Mon.

PONTYPRIDD CENTRAL SPIRITUAL MISSION CHURCH, River Street, Pontypridd.—*Hon. Secretary:* Mr. E. Parry, 67, Cardiff Road, Rhydyfelin, near Pontypridd.

PONTYWAIN NATIONAL SPIRITUALIST CHURCH, Crosskeys.—*Hon. Secretary:* Mrs. F. Fisher, 3, Western Terrace, Crosskeys, Mon.

PORTH NATIONAL SPIRITUALIST CHURCH, 101, North Road, Porth.—*Hon. Secretary:* Mr. D. Davies, 97, Aberrhondda Road, Porth.

RHONDDA PROGRESSIVE NATIONAL SPIRITUALIST CHURCH, Dumfries Street, Treherbert (Accepted July, 1934).—*Hon. Secretary:* Mrs, M. D. Hibbs, 17, Station Road, Treherbert, Rhondda.

ST. DAVID'S NATIONAL SPIRITUALIST CHURCH, Wyndam Street, Troedyrhiw.—Sunday: 2-30 p.m., Sunday School; 6 p.m., Address and Clairvoyance; Tuesday, 7 p.m., Clairvoyant Circle; Thursday, 7 p.m., Address and Clairvoyance. Has been in existence as St. David's since 1928; known previously as the First Spiritualist Church, Troedyrhiw, for about seven years. *President:* Mrs. P. Thomas. *Correspondence Secretary:* Mr. Ford, 6, Tydfil Terrace. *Financial Secretary:* Mr. Mason. *Treasurer:* Mr. M. J. Isaac.

SWANSEA FIRST NATIONAL SPIRITUALIST CHURCH, 1, Castle Square, Swansea.—*Hon. Secretary:* Mrs. Treleavyn, 24, Benthale Place, Swansea.

SWANSEA PROGRESSIVE SPIRITUALIST CHURCH, The Labour Hall.—*Hon. Secretary:* Mr. Geo. R. Harvey, 37, Matthew Street, Swansea.

TIR PHIL NATIONAL SPIRITUALIST CHURCH, Gas Street.—*Hon. Secretary:* Mrs. L. Simmonds, Clifton Villa, New Tredegar, Mon.

TONYREFAIL NATIONAL SPIRITUALIST CHURCH, Waunryydd Road, Tonyrefail.—*Hon. Secretary:* Mr. R. F. Barrett, 52, High Street, Tonyrefail, Glam.

TREDEGAR FIRST NATIONAL SPIRITUALIST CHURCH, Park Place, Tredegar.—Sunday: Lyceum, 3 p.m.; Service, 6 p.m.; Monday and Thursday, Circles, 7 p.m.; Tuesday, Psychic Development Group, 7 p.m. *President:* Mr. F. Cains. *Hon. Secretary:* Mr. A. Brown, 109, Glyn Terrace, Tredegar. *Treasurer:* Mr. N. H. Adlam. *Financial and Corresponding Secretary:* Mr. W. G. Halestrap.

TREFOREST NATIONAL SPIRITUALIST CHURCH, Broadway, Treforest.—*Hon. Secretary:* Mr. Tittley, 33, Herbert Street, Abercynon, Glam.

TREHERBERT NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Mrs. R. Davies, 19, Brynwyndham Terrace, Treherbert, Glam.

WREXHAM FIRST NATIONAL SPIRITUAL CHURCH, Odd Fellows Hall, Bellevue Road, Wrexham.—Sundays: Lyceum, 11 a.m.; Afternoon, 3 p.m.; Evening, 6-30 p.m.; Wednesdays, 3 and 6-30 p.m.; Saturdays, 7 p.m., Healing Circle. *President:* Mr. Bottomley. *Hon. Secretary:* Mrs. K. Humphreys, Dalton Avenue, 12, Norman Road. *Treasurer* Mr. Bottomley.

YSTALYFERA SPIRITUALIST SOCIETY, Tirbach Road, Ystalyfera, Swansea.—Services: 2-45 and 6 p.m., Sundays; 7 p.m., Tuesdays Members' Developing Circles, Thursdays, 6-30 p.m. *President:* Mr. J. W. Downing. *Hon. Secretary:* Mr. W. R. Steel, 86, Wern Road, Ystalyfera, Swansea. *Treasurer:* Mr. William Davies.

YSTRAD NATIONAL SPIRITUALIST CHURCH, Ystrad.—*Hon. Secretary:* Mr. Davis, 10, Church Street, Ton Pentre, Rhondda.

YORKSHIRE DISTRICT COUNCIL

President:
Coun. T. Brewer, J.P., 55, Potter Avenue, Supset, Wakefield.

Secretary:
F. Smith, 7, Silverdale Terrace, Saddleworth Road, Greetland.

Treasurer:
H. Firth, 8, East Mount Place, Garden Road, Brighouse.

Vice-President:
J. F. Smith, 174, Worthing Road, Sheffield, 9.

E.C. Members:
T. Ellis, 104, Firth Street, Huddersfield. B. Hall, 171, Martin Street, Sheffield, 6. Mr. Darley, 14, Brougham Street, Albert Avenue, Hull. Mr. Hargate, 14, Norton Street, Belle Vue, Wakefield. F. Leng, 5, Tichborne Road, West Bowling, Bradford.

S.N.U. Representative:
W. Rawlinson, 17, Burman Road, Wath-on-Dearne.

Associate Representative:
E. Danetry, 3, Albert Street, Halifax.

GROUP SECRETARIES:

Bradford District:
F. Leng, 5, Tichborne Road, West Bowling, Bradford.

Halifax District:
F. Smith, 7, Silverdale Terrace, Saddleworth Road, Greetland.

Hull District:
L. Darley, 14, Brougham Street, Hull.

Leeds District:
J. Riches, Luneville, Carr Lane, Glasshoughton, Castleford.

Sheffield District:
B. Hall, 171, Martin Street, Sheffield, 6.

Fixed Meetings:
Yorkshire District Council: *A.G.M.*, Mar. 9th; *E.C.*, June 1st, Sep. 21st, Dec. 7th.
Bradford District: Meet every 3rd Sunday in month.
Halifax District: Meet every 4th Sunday in Feb., May, Aug., Nov.
Hull District: Meet every 4th Sunday in month.
Leeds District: Meet every 2nd Sunday in month.
Sheffield District: Meet every 1st Sunday in month.

LIST OF CHURCHES AFFILIATED TO THE BRADFORD GROUP

BANKFOOT NATIONAL SPIRITUALIST CHURCH, Bankfoot, Bradford.—*Hon. Secretary:* Mr. F. Leng, 5, Tichborne Road, West Bowling, Bradford.

BATLEY CARR NATIONAL SPIRITUALIST CHURCH, Carr Street (off Town Street).—*Hon. Secretary:* Miss Lumb, 39, Albert Street, Batley Carr, Batley, Yorks.

BATLEY NATIONAL SPIRITUALIST CHURCH, Zion Street.—*Hon. Secretary:* Miss Hurst, 13, Warwick Mount, Warwick Road, Batley.

BIRSTALL NATIONAL SPIRITUALIST CHURCH, Railway Terrace.—*Hon. Secretary:* Mrs. E. Sharp, 9, Westbrook Terrace, Bradford Road, Batley.

BRADFORD—BRITTON SPIRITUAL SOCIETY, 16, Lansdowne Place, Bradford.—*Hon. Secretary:* Mrs. Matilda Glover, 42, Finsbury Drive, Bolton Villa, Bradford.

BRADFORD NATIONAL SPIRITUALIST CHURCH, Otley Road, Bradford.

BRADFORD NATIONAL SPIRITUALIST CHURCH, 236, Park Lane, Bradford.—*Hon. Secretary:* Mr. Cook, c/o National Spiritualist Church, 263, Park Lane, Bradford.

CLECKHEATON NATIONAL SPIRITUALIST CHURCH, Old Robin, Cleckheaton.—*Hon. Secretary:* Mr. J. H. Walker, Thorne House, 53, Westgate, Cleckheaton.

DEWSBURY NATIONAL SPIRITUALIST CHURCH, Wellington Road.—*Hon. Secretary:* Miss Amy Bentley, 15, Battye Street, Dewsbury.

HARROGATE SPIRITUALIST CHURCH, Central Chambers, Beaulah Street.—*Hon. Secretary:* Mr. J. W. Cockell, 14, Mount Parade, Harrogate.

HECKMONDWIKE NATIONAL SPIRITUALIST CHURCH.—*Hon. Secretary:* Miss Amy Saville, 16, Regent Street, Heckmondwike, Yorks.

IDLE NATIONAL SPIRITUALIST CHURCH, Highfield Road, Idle, Bradford.—*Hon. Secretary:* Mr. J. Bulman, 407, Highfield Road, Idle.

MORLEY SPIRITUALIST CHURCH, Queen Street.—*Hon. Secretary:* Mr. J. Walton, Mill Lane, Gildersmere, near Morley.

SHIPLEY NATIONAL SPIRITUALIST CHURCH, 7, Moorhead Lane, Shipley.—*Hon. Secretary:* Mrs. Hartley, Taunton Street, Shipley, Yorks.

SKIPTON SPIRITUALIST CHURCH.—*Hon. Secretary:* Mr. H. Bradley, Temperance Hall, 18, Sackville Street, Skipton, Yorks.

YEADON NATIONAL SPIRITUALIST CHURCH, Harper Terrace.—*Hon. Secretary:* Mr. H. Slater, "Ambleside," Belmont Grove, Yeadon, Yorks.

LIST OF CHURCHES AFFILIATED TO THE HALIFAX GROUP

BRIGHOUSE ALLIANCE SPIRITUALIST CHURCH, Commercial Street.—*Hon. Secretary:* Mr. Horace Firth, 8, East Mount Place, Garden Road, Brighouse, Yorks.

CONISBRO' NATIONAL SPIRITUALIST CHURCH, Old Road, Conisbro'.—Sunday, Monday, and Thursday Evenings; Sundays, 6-30 p.m.; other Evenings, 7 p.m. *Hon. Secretary:* Wm. Hall (Minister), 39, Ivanhoe Road, Conisbro', Rotherham.

ELLAND PROGRESSIVE SPIRITUALIST SOCIETY, Westgate.—*Hon. Secretary:* Mrs. J. Smith, 2, Dean Street, Elland, Yorks.

HALIFAX — QUEEN'S ROAD NATIONAL SPIRITUALIST CHURCH, Queen's Road, Halifax, Yorks.—Sunday, 3 and 6 p.m., Services; Monday, 8 p.m., Developing Circle; Tuesday, 3 and 5-30 p.m., Service and Demonstration; Saturday, 7-15 p.m., Demonstrations. New Church opened on June 13th, 1925. Accommodation, 300. *President:* Mr. G. Scales. *Hon. Secretary:* Mr. J. Dunkerley, 26, Ashville Grove, Halifax. *Treasurer:* Mr. E. Scales.

HALIFAX—ST. PAUL'S NATIONAL SPIRITUALIST CHURCH, Alma Street, Halifax.—*Hon. Secretary:* Mr. A. Chapman, 67, Wadsworth Street, Halifax.

HALIFAX UNITY CHURCH, King Cross Bandroom.—*Hon. Secretary:* Mr. S. Thomas, 53, Trafalgar Square, King Cross.

HEBDEN BRIDGE NATIONAL SPIRITUALIST CHURCH, Hope Chambers, 5, Hope Street.—*Hon. Secretary:* Mr. E. Green, Church Lane, Mytholm, Hebden Bridge.

HUDDERSFIELD—RAMSDEN SPIRITUALIST CHURCH, 23, Ramsden Street, Huddersfield.—Services: Sundays, 3 and 6-30 p.m.; Lyceum, 10-30 a.m.; Discussion Class at 11 a.m.; Service, Monday Afternoons; Tuesday Afternoons, Demonstration Service; Study Group, Wednesday Evening; Members' Circle, Monday Evening. *President:* Mr. W. G. Gush, D.N.U. *Hon. Secretary:* Mr. S. Downes, 47, Haigh Street, Lockwood, Huddersfield. *Treasurer:* Mrs. E. H. Law.

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LEEDS HYDE PARK NATIONAL SPIRITUALIST CHURCH, 5, Hill Top Street, Hyde Road, Leeds, 6.—*Hon. Secretary:* Mr. L. Hall, 15, Mayville Avenue, Cardigan Road, Leeds.

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LIST OF CHURCHES AFFILIATED TO THE SHEFFIELD GROUP

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BARNSLEY NATIONAL SPIRITUALIST CHURCH, Hindle Street, Barnsley.—*Hon. Secretary:* Mrs. Lowe, 6, Courts, Joseph Street, Barnsley.

BARNSLEY SPIRITUAL CHURCH, North Pavement.—*Hon. Secretary:* Mrs. M. E. Yates, 59, Blenheim Road, Barnsley.

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DARTON SPIRITUALIST CHURCH, Wells Street, Darton, near Barnsley.—*Hon. Secretary:* Mrs. D. Booker, 27, Dearne Street, Darton, near Barnsley.

DONCASTER SPIRITUALIST SOCIETY, National Spiritualist Church, Baker Street, Doncaster.—Sundays, 3, 6, and 7-30 p.m.; Mondays, 3 and 7-30 p.m.; Thursdays, 7-30 p.m. Circles, Sundays, 11 a.m.; Tuesday, 7-30 p.m.; Saturday, 7-30 p.m. Lyceum, Sundays, 1-45 p.m. *President:* Levi Crowcroft. *Hon. Secretary:* Alfred Crowcroft, Carlton Ville, St. Augustine's Road, Doncaster. *Treasurer:* Mrs. Farrar.

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DINNINGTON AND LAUGHTON SPIRITUAL SOCIETY, Dinnington, near Rotherham.—*Hon. Secretary:* Mr. Cornwell, 5, Clumer Terrace, Dinnington, Doncaster.

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MEXBOROUGH NATIONAL SPIRITUALIST CHURCH, West Street.—Sunday: Lyceum, at 10-45 a.m. and 1-45 p.m.; Church Services, at 3, 6-30, and 7-30 p.m.; Monday, at 3 p.m., Open Service; Members' Private Circle, at 7-30 p.m.; Thursday, Open Service, at 7-30 p.m.; Saturday, Healing Circle, at 7-30 p.m. *President:* Mrs. L. M. James. *Hon. Secretary:* Mr. G. Haywood, 42, Albert Road, Mexborough. *Treasurer:* Mrs. G. Worthington.

MOOR ENDS NATIONAL SPIRITUALIST CHURCH, Wainer's Hall, Goole Road, Moor Ends.—Sundays, 6-30 and 7-30 p.m., Address and Clairvoyance; Mondays, 3-30 and 7 p.m., Tuesdays and Thursdays, 7 p.m., Public Meetings, Addresses and Clairvoyance. *President:* Mrs. E. Rutter. *Hon. Secretary:* Mr. E. Malpass, 10, The Avenue, Moor Ends, Doncaster. *Treasurer:* Mrs. E. Large.

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SPIRITUALIST PROGRESSIVE LYCEUM, Ashwood Road, Parkgate, near Rotherham, Yorkshire.—Sunday Afternoons, at 2-30 p.m., Sunday School. *President:* Mr. Ernest Belton. *Hon. Secretary:* Mr John H. Gothard, 23, South Street, Greasboro', Rotherham. *Treasurer:* Mrs. F. R. Cook.

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SHEFFIELD CENTRE SPIRITUALIST CHURCH, Firtree Lane, Sheffield, 1.—(Est. 1887). Saturday, 7-30 p.m.; Sunday, 11 a.m., 3, 6-30, and 8 p.m.; Monday, 2-45 and 7-45 p.m.; Tuesday, 7-45 p.m., Services. Wednesday, 7-45 p.m., Open Circle. *President:* Mrs. Marshall Hancock. *Hon. Secretary:* Mr. D. B. Elrod, 100, Sydney Road, Sheffield, 6. *Treasurer:* Mr. G. Robinson.

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WEST MELTON NATIONAL SPIRITUALIST CHURCH, 8, Barnsley Road, Wath-on-Dearne, near Rotherham, Yorkshire.—Sunday: Lyceum, 2-30 p.m.; Evening Service, 6-30 p.m., Philosophy, followed by Clairvoyance; Tuesday, 6-30 p.m., Open Meeting; Thursday, 6-30 p.m., Developing Circle. *President:* Mrs. M. E. Farmer. *Hon. Secretary:* J. Hirst, 54, York Street, West Melton. *Treasurer:* Mrs. M. E. Staley.

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WOODLANDS AND HIGHFIELDS NATIONAL SPIRITUALIST CHURCH, Highfields, near Doncaster.—Sunday Service, 6-30 p.m., Speaker's Demonstration, 7-30 p.m.; Monday, 7 p.m., Public Circle; Wednesday, 7 p.m., Speakers, Demonstrators; Thursday, 7 p.m., Developing and Psychic Research; Saturday, 7 p.m., Public Circle. *President:* Mrs. E. Fining. *Hon. Secretary:* Mr. G. Batkin, 4, Church Lane, Ardwick-le-Street, Doncaster. *Treasurer:* Miss M. M. Simpson.

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BRITISH SPIRITUALISTS' LYCEUM UNION

Affiliated to the Spiritualists' National Union, Ltd.

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The Annual Conference: May 30th and 31st.

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"THE FOUNDATION AND PROGRESS OF THE SPIRITUALIST LYCEUM MOVEMENT"

By James Slimin
President, British Spiritualists' Lyceum Union

CARLYLE has said that the history of a Nation is the history of its great men. If this account of the founding and progress of the British Spiritualists' Lyceum Union should appear to contain too-frequent reference to the workers who have toiled so assiduously for its welfare, one must reflect that Carlyle's aphorism is equally applicable to "Movements" as to Nations.

Indeed, it would be difficult to trace the unfolding and development of the "Lyceum Idea" without, at the same time, tracing its dependence on those vigorous idealists who, throughout the career of the Lyceum Movement, have dominated its activities.

The term "Lyceum Idea" is introduced deliberately with the object of keeping before our readers the truth that the organisation of the Lyceum Union has developed from a primary and fundamental objective, viz. :—The attempt to introduce into the lives of children (and incidentally, men and women) on earth, the nearest possible approach, in colour, movement, harmony and inspiration, to the conditions prevailing in the spirit-spheres.

The "Idea" was first propounded by Andrew Jackson Davis the "Poughkeepsie Seer" when, in

1863, he related to a New York audience in Dodsworth Hall his experiences and observations of visits to the " Summerland " whilst in the trance state.

In graphic detail he described the scenes his ethereal vision had descried, of those realms especially devoted to the care of those who pass from the earth life in childhood or early youth. He also described the reception of the child into its new life, its settlement into favourable " home " conditions, the careful selection of and introduction to congenial companions, the " natural " responsive educative methods employed, the beautiful and inspiring environment and the consequent growth of the child towards a vigorous spiritual maturity.

That Andrew Jackson Davis' idealistic word-picture created a profound impression in the minds of his listeners is evidenced by the fact that a decision was promptly made to establish a " School," wherein the nearest possible copy of " Summerland " conditions should prevail. Davis himself was appointed Conductor and the first Spiritualist Lyceum was thus inaugurated.

The exact reason for the adoption of the title " Lyceum " has never been clearly established. We can only assume that the term " school " in the middle-nineteenth century in America was not considered sufficiently edifying for the new project. The curriculum of Aristotle's Athenian gymnasium was probably considered as more lucidly descriptive, although tradition holds that Aristotle's Lyceum was for men only.

That the Lyceum system has not given evidence of

extensive growth in the land of its birth, is a regrettable commentary we are forced to record and the question naturally arises whether in this, as in many other instances, the lure of the "almighty dollar" has proved a more fascinating pursuit than that of spiritual development.

Our concern, however, is with the development of the "Idea" in Great Britain and in 1866 we have the first recorded attempt to introduce the Lyceum system of training into England. Mr. Hitchcock, of Nottingham, founded a Lyceum in that city and although it ceased to function after a few years, after-events have proved that the plant had only languished and did not die.

Soon we hear of the founding of these "Sunday Schools in new form" in several of our Northern towns and villages.

Keighley, Sowerby Bridge, Gawthorpe, Ossett, Batley Carr, Bradford, and Newcastle-on-Tyne, were all installed by the year 1866.

We must pause here, however, before passing to the record of other events, to pay tribute to the life and work of the greatest figure the Movement has ever known and probably will ever know, Alfred Kitson, who, after a few years as Conductor at Gawthorpe and Ossett, actively began his life's work with the opening of a Lyceum at Batley Carr.

If the substitution of the word "Movement" for "Nation" in the words of Carlyle which have been previously quoted is permissible, no truer example of the amended wording could be found than in the alliance of Alfred Kitson and the Lyceum Movement.

It would be impossible to disassociate the two, for whilst the Lyceum Movement survives the name of Alfred Kitson must live.

In these days of typewriting machines, duplicators and modern printing, it is difficult to fully appreciate the devotion to a Cause that prompted the hours of patient toil involved in the preparation of manuscript session programmes, forwarded week after week to numerous Lyceums in widely scattered areas. Yet this was but a part of the task undertaken by " Dad " Kitson. His was the active brain and loving mind behind all the earlier activities of a rapidly growing Organisation.

He received much valuable help from Mr. H. Kersey, of Newcastle-on-Tyne and also from that wonderful medium and exponent of Spiritualism, Emma H. Britten.

With an ever-increasing demand for help and advice relative to the forming and running of Lyceums the need for co-ordinative method and uniformity of teaching became increasingly apparent and the necessity for some text-book or manual became imperative. In addition to the Lyceums already enumerated, centres had been established in several of our large cities and towns including Manchester, Liverpool, Leeds and London. The first opportunity for a " gathering of the clans " was afforded when, in 1884, a committee of Yorkshire Spiritualists decided on a yearly meeting of those interested in Lyceum work. From those meetings, in the short space of five years, not only was the *Lyceum Manual* compiled and arrangements made for the production of the

Spiritual Songster but a "Constitution" was drawn up and adopted, and in 1890 the British Spiritualists' Lyceum was formed.

Space does not permit a detailed account of the activities of the Union since its formation but again the names of those most prominently associated with its working call for mention.

The Kitson-Kersey association continued with H. Kersey as President and A. Kitson as Secretary until 1894. The secretaryship was held by Mr. Kitson for a continuous run of thirty-four years. For sixteen years he acted in an honorary capacity, but from 1902 onwards the ever-increasing duties of the office rendered first a part-time and later a full-time salaried position necessary.

Other personalities which the records of the Union reveal as being tried and faithful servants are: Joseph Suttcliffe, Treasurer of the Union for twelve years, followed in the same office by A. E. Suttcliffe, six years, J. Venables, eight years, and Thomas Wright, seven years.

Included in the list of Presidents are the names of many prominent Spiritualists one of the most outstanding being that of J. J. Morse. Mention might also be made of the fact that the Presidential Roll of the B.S.L.U. contains the names of three people who in later years attained the highest honour in the Spiritualist Movement—the Presidency of the Spiritualists' National Union. They are: Mrs. Jessy Greenwood, President of the B.S.L.U. in 1898, Mr. A. E. Keeling 1908 and 1909, and Mr. R. Owen in 1912.

It can easily be seen that there is full justification for the inclusion of the word " Spiritualist " in the title of the Lyceum Union for everything seems to emphasise the continued association between the Lyceum Movement and Spiritualism.

It was to a meeting of Spiritualists that A. J. Davis first gave the outline of his " dream " of the " Summerland." They were Spiritualists who established the first Lyceum in U.S.A. Alfred Kitson first glimpsed his ideal when attending a Spiritualist meeting in company with his father. The early British Lyceums were, for the most part, inaugurated by members of Spiritualist " Societies " and it was at a meeting of Yorkshire Spiritualists that the formation of the Lyceum Union was first mooted.

The Lyceum " Idea " was conceived in Spiritual revelation and born in Spiritualist doctrine and it is natural and inevitable that its most ardent advocates should, throughout the period of its growth, be found in the ranks of Spiritualism. It may be safely asserted that the Lyceum system will never lose its Spiritualist characteristics. It does not necessarily follow, however, that such an assertion can be used as an argument for its inclusion or submergence in any Spiritualist organisation. True Spiritualism must include in its aims the ideal or " Idea " of the Lyceum—" Provision for the progress and greater happiness of future generations." In the spirit-spheres a distinct and separate environment for the young is recognised as a vital necessity and " *We are trying to follow the angels.*"

The years 1890 to 1904 may be regarded as those in which the foundations of the Lyceum Union were

being well and truly laid. During that period much valuable work was performed and many individual sacrifices made which we, to-day, can regard as preparatory to the establishment of a worthy organisation. Teachings were epitomised and the material in which those teachings could be embodied was prepared. The *Manual* and *Songster* were produced under the guidance of H. Kersey, and the first risks attendant on their publication were undertaken privately. A. Kitson wrote *Outlines of Spiritualism for the Young*, and amongst the many periodicals of the time devoted to the propagation of Spiritualism there appeared, under the editorship and management of J. J. Morse, the *Lyceum Banner*. The copyright and publishing rights of each of the four publications mentioned were eventually handed over to the Union, and it is a noteworthy fact that in each case they came into the Union's possession as free gifts from their sponsors. They remain to-day as the most important items of the Union's list of publications.

If the years 1890 to 1904 can be regarded as foundation years we may be justified in the statement that the succeeding years to the present can be looked upon as a period of " Union " development. Increasing and wider spreading interest brought the need for increased and more effective organisation. As the number of Lyceums increased the advisability of grouping them together in districts became apparent, and District Councils were formed. Management difficulties were tackled by the granting of Area Representation and from 1917 onwards the Management Committee has been composed of the officers of

the Union and representatives from eight electoral areas. As other difficulties have presented themselves, from time to time alterations in constitution and changes in policy have been advocated and attempted. The present year (1935) marks the adoption of a revised constitution the most important feature of which is the reversion to the method of "Executive Committee" election prevailing prior to 1917. By this method the whole of the Management Committee, consisting of three officers and four others, will be elected by Annual Conference.

An attempt has been made to establish the Union on a sound financial basis and as a centre for the distribution of suitable Spiritualist literature. What has since become known as the "£2,000 effort" was inaugurated. For some years this scheme, an attempt, as its name implies, to raise a capital sum of £2,000, showed great promise. The nucleus of the Fund, some £700, was raised by voluntary efforts on the part of Lyceumists throughout the country. Apparently, however, the scheme was too ambitious and the raising of the sum aimed at, coupled with the necessity of maintaining the financial stability of the Union, has proved too herculean a task. Unfortunately, too, a legal hitch in the wording of the original resolution and the investment of the Fund prevents the amount raised being put to use until the whole amount is subscribed and the Union finds itself in the unenviable position of having funds which must, in the meantime, lie idle. There remains the hope that the near future may provide some kindly disposed patrons who

will come to the aid of a worthy Institution in a practical manner.

No account of Lyceum activities would be complete without mention of the Lyceum Education Scheme. There are evidences, right through the development and progress of the Lyceum system, that the needs for progressive educational facilities have never been lost sight of. Constant efforts have been made to provide the means whereby Lyceumists could acquire the knowledge necessary for their mental and spiritual development. Reference to the " visions " of A. J. Davis and fuller study of the Lyceum " Idea " should reveal to any sound thinker that any attempt to copy the conditions of the spirit spheres must, of necessity, include a progressive educational scheme.

The first mention of definite steps to establish a clearly defined scheme of education appeared in 1910 with Mr. E. Vickers of Sheffield as sponsor. For some years the original scheme, with necessary additions and elaborations, met with a fair measure of success but the real educational activities of the Movement started about the year 1920. With a scheme he himself had drawn up for the London District Council as a foundation, Mr. A. T. Connor of London became the prime mover in the present Education Scheme. By a series of progressive stages or " grades " it caters for the study of Lyceum work and methods and Spiritualism in all their aspects for all students, from the child of eight years to the Spiritualist platform worker with a S.N.U. diploma.

Four educational handbooks are now included in the list of Lyceum publications and these, together

with the recommended text-books, cover a complete range of reading and study for all who are interested in the Lyceum and Spiritualist Movements.

The wonderful comprehensiveness of the scheme has, perhaps, never received its full measure of appreciation and it would certainly be a difficult task to appraise the great value of Mr. Connor's work for education in the Lyceum Movement.

That education, apart from the mere acquisition of knowledge, can never stand still is being recognised and efforts are now being put forward to explore those avenues which may lead to the introduction of more modern educative methods without, in any way, detracting from the old.

So the work goes on. Sometimes the design of an architect may be, for a while, obscured by the maze of scaffolding and other impedimenta necessary for the erection of the building. Again, at times, the misplaced zeal for displayed craftsmanship may tend to mar the symmetry of the erection.

So it is in all developing organisations. At times the " design " may be obscured behind the necessary constructive complement or desire to display mere organising ability may divert attention from the ideal. The Lyceum Movement, like all other organisations, has not been without these difficulties but the " IDEA " still lives and while it lives the " Spiritualists' Progressive Lyceum " will find scope for its activities.

THE NATIONAL UNION AND THE LYCEUM UNION

Inter-Relations Scheme

The Spiritualists' National Union and the British Spiritualists' Lyceum Union agreed that it is desirable that each Spiritualist Church should have a Lyceum as an integral part of its normal activities, and should provide facilities for its formation and continuation.

These provisions are as follows:

(A) Suitable accommodation for a Lyceum; the necessary funds and/or facilities for raising them; the inclusion on the Church Committee of two eligible persons elected by the Lyceum.

(*Note.*—Members of a Lyceum eligible for election to the Church Committee are those who have attained the age of 21 years and are full members of the Church.)

(B) It is strongly recommended that the constitution of the B.S.L.U. shall be accepted by the Church for the government of its Lyceum, and that the Lyceum be encouraged to affiliate with the B.S.L.U.

(C) The Church should encourage suitable Church members to actively associate themselves with Lyceum work.

(D) The Lyceum on its part should recognise that it is essential that the Church shall have authority in all matters concerning the well-being of the Lyceum.

(E) Each Lyceum should have the right to control its own funds, but such right shall be limited to the normal activities of Lyceum work; no unusual or excessive expenditure shall be incurred without the sanction of the Church Committee. A statement of the Lyceum income and expenditure should be incorporated in the annual accounts and balance-sheet of the Church and submitted to its A.G.M.

(F) The teaching given in the Lyceum should be in accordance with the principles of Spiritualism, and such as will encourage Lyceumists to support the Church and become members thereof.

Procedure for the Settlement of Disputes

1. When a dispute arises between a Church and Lyceum, the question shall first be considered by a Joint Committee of six persons, three elected by the Church Committee and three by the Lyceum Committee. If a settlement is not reached, the dispute shall be referred to a general meeting of the ADULT members of both bodies, to which the Joint Committee shall submit a report.

2. If a settlement is not reached by (1), either party may appeal in writing to the appropriate District Council, setting out the nature of the complaint and the reasons for appealing from the decision. On receipt of such an appeal the District Council Secretary shall obtain from the Church a concise report of the evidence submitted to them and their findings thereon, which shall be signed by the chairman of the meeting.

3. When this report is in the possession of the District Council Secretary he (she) shall forthwith make arrangements for hearing the appeal which shall ensure that :—

(*a*) The appeal shall be heard by a tribunal of three members, comprising (1) the S.N.U. District Council representative, (2) the B.S.L.U. area representative, (3) a Chairman, chosen by 1 and 2, who shall preferably not be resident in the area of the dispute.

(*b*) On the written appeal of either party the Tribunal may agree to hear fresh evidence, in which event both parties shall have the right to appear before the Tribunal and produce not more than two witnesses to provide such fresh evidence. Not less than fourteen days' notice shall be given to both parties of the date, time, and place of the meeting of the Tribunal.

(*c*) The sum of £1 shall be deposited by the appellant, which shall be dealt with at the discretion of the Tribunal. If, however, fresh evidence is deemed permissible, the Tribunal shall be authorised to obtain such further deposit as will cover the costs of the hearing.

(*d*) The Tribunal shall record the evidence presented to them and notify both parties in writing of their findings, a copy of which shall be sent to the General Secretary of each Union.

(*e*) A Church shall have the right to appeal from the decision of the Tribunal to the Court of Arbitration, only upon sanction being given by the Council of the S.N.U. Similarly, a Lyceum shall have the right to appeal from the decision of the Tribunal to the Court of Arbitration only upon sanction being given by the Management Committee of the B.S.L.U.

(*f*) Appellants must give a written undertaking to accept the findings of the Tribunal, should the S.N.U. Council or the B.S.L.U. Management Committee (as the case may be) decline to sanction an appeal to the Court of Arbitration.

4. When an appeal has been sanctioned, the Union approving the appeal shall, through its General Secretary, notify the Secretary of the Court of Arbitration and request him to convene a meeting to consider the appeal.

GREATER WORLD CHRISTIAN SPIRITUALIST LEAGUE

(Founded on May 30th, 1931).

Hon-President: ALFRED MORRIS.

Hon. Vice-President: WINIFRED MOYES.

3, Lansdowne Road, Holland Park, London, W. 11.

This League is the body of a free and world-wide movement, not incorporated under any Act of Parliament. The machinery enabling the League to hold property, and as a body to have legal status, is contained in a separate Society, the G.W.C.S. League's Auxiliary Society, Ltd., formed and registered under the Companies Act. The members of the League will not be directly connected with that Society, except when they avail themselves of the advantages it offers.

It is therefore clearly to be understood that the incorporated society merely represents an auxiliary organisation. The connecting link between the members of the League will not be any rules and regulations, but the spirit of common service and mutual help to one another. Each Church, centre, or individual desiring to become a member will be required to sign an application form containing the League's Declaration of Belief and Pledge.

An official certificate of enrolment is issued to each member, and a special large certificate, suitable for framing, is issued to every affiliated Church.

There are no compulsory subscription fees either for centres or individuals, but all members are asked to assist the League funds in the degree they are able. The League aims at the greatest possible expansion of the work all over the world.

The Council will not interfere with the management of Churches and centres. These can adopt such constitutions as they may consider best to serve their particular case. To assist newly-formed bodies, the League issues draft rules to suggest a plan of working. The G.W. Sunday School Guide is available to help the work of Sunday Schools. It must be borne in mind that the function of the central organisation is

to bring about unity of effort in the Christian Spiritualist Movement and to co-ordinate the various activities for the furtherance of the cause as a whole.

The Council have no faith in the holding of numerous conferences of delegates. The mission of making this glorious truth of Christian Spiritualism known rests on a simple foundation—the teaching and example of Jesus Christ and the truth revealed by heavenly messengers.

The weekly "Zodiac" propaganda services held up and down the country serve as valuable means of propagating the work, and are usually organised in co-operation with the affiliated Churches and centres.

Definition of Church or Centre.—The terms "Church" and "Centre" are defined as follows: A body of Christian Spiritualists holding chiefly public meetings for the worship of God, reading the Scriptures, and explaining spiritual and psychic subjects, the conducting of spiritual healing services or circles, and carrying on such activities as come within the range and scope of Christian Spiritualism.

Issue or Withdrawal of Membership Certificates.—The Council will decide whether a certificate of membership shall be issued or not; also, in cases of doubt, whether a certificate of membership already issued shall be withdrawn.

Representatives.—Duly accredited representatives are authorised by the League Council to deal with local matters affecting the League, such as the investigation of applications received for Church affiliation or the free loan of hymn books, the forming of Christian Spiritualist Church Alliances, and generally to assist in plans for the proper expansion of the work and the maintenance of the high spiritual ideals of the Greater World Movement.

THE BEGINNING OF THE WORK

In 1921, at a home circle held in South London, a spirit guide manifested through the mediumship of Miss Winifred Moyes.

It was soon realised that this communicator, who called himself "Zodiac," was able to put into words a teaching which showed great wisdom, and without any doubt was inspired by the love vibration of the Christ. The messages were taken down by Miss Dorrie Moyes, and were produced in typewritten and duplicated form by Mr. Ralph Goddard. Other

spirits spoke through the same medium, and gradually the Zodiac Circle, held every Saturday evening, became known to many hundreds of people who received the scripts by private circulation.

" Zodiac " was a teacher at the Temple in the time of our Lord. He came from the House of Abraham. His earth-name s not disclosed, but he has revealed that he was the scribe mentioned in St. Mark xii., 28-34, and who asked Jesus : " Which is the first Commandment of all ? "

After seven years of continuous widening of interest, *The Greater World* was started for the sole purpose of spreading these wonderful teachings, for it was clearly realised that Zodiac was engaged on a great spiritual mission. This weekly paper was founded on Good Friday, 1928, and its progress is consistent and most encouraging. In August, 1928, Zodiac gave his first address in public, signifying a further step forward. Miss Moyes' services are booked by Spiritualist Churches in England, Wales, and Scotland for every Sunday over the next two years. Invitations have been received from overseas.

The Greater World, the official organ of the G.W.C.S. League, is published to afford a wider scope to Zodiac's mission. The editors give their services free. Those in sympathy with their efforts are invited to co-operate by becoming subscribers and introducing the paper to others.

The *Children's Greater World* was first issued in October, 1932, and appears monthly, 16 pages. Excellent educative articles, experiences, visions, competitions. Many lovely illustrations.

In January, 1933, two further monthly journals were published—namely, *Le Monde Supérieur* and *Die Grössere Welt*, for extending the Zodiac teaching in French and German-speaking countries. In Portugal, Zodiac's addresses appear regularly in the monthly periodical, *Ideal Cristao* (published at 164, Rua da Boa Vista, Lisbon), the organ of the Christian Spiritualist Society, *Perdao e Caridade*.

In October, 1935, a special edition of *The Greater World*, entirely in Arabic, was published in Syria for propaganda work in the Near East and Egypt. A special issue in Esperanto is in preparation, while many of Zodiac's public addresses have been translated into Polish, Italian, and Danish.

GREATER WORLD CHRISTIAN SPIRITUALIST LEAGUE

PUBLICATIONS

The Greater World. Organ of the League. Published weekly, price 2d.; 10s. 10d. per year; 5s. 5d. for six months; 2s. 9d. for three months, post free. Containing the Zodiac teaching, spirit messages, articles, accounts of psychic experiences, spirit photographs, etc.

Le Monde Supérieur (French Edition). Published monthly, price 3d.; 3s. 6d. per year; 1s. 9d. half year, post free.

Die Grössere Welt (German Edition). Published monthly, price 3d.; 3s. 6d. per year; 1s. 9d. half year, post free.

The Children's Greater World. Published monthly, price 2d.; 2s. 6d. per year; 1s. 3d. half year, post free.

El Mundo Mayor (Special Edition in Spanish). Send for free 52-page propaganda issue.

FOUNDING OF G.W.C.S. LEAGUE

On May 30, 1931, the Greater World Christian Spiritualist League was formally founded. Already to date (September, 1935) 580 Churches are affiliated to the League. There are C.S. centres in Great Britain, Portugal, Madeira, Belgium, Brazil, Canada, U.S.A., South Africa, Gold Coast, Australia, New Zealand, and Philippine Islands. Over 20,000 individual members in these and other countries have joined the League.

AIMS AND OBJECTS

To spread in all directions the truth of survival after death, of spirit communion, of healing by the power of the Holy Spirit; to teach and demonstrate the exercise of psychic gifts; to disseminate the teachings received from highly evolved spirit messengers.

DECLARATION OF BELIEF AND PLEDGE

1. We (I) believe in one God Who is Love.
2. We (I) accept the Leadership of Jesus Christ.
3. We (I) believe that God manifests through the illimitable power of the Holy Spirit.
4. We (I) believe in the survival of the human soul and its individuality after physical death.
5. We (I) believe in the communion with God, with His angelic ministers, and with the souls functioning in conditions other than the earth-life.

6. We (I) believe that all forms of life created by God intermingle, are interdependent, and evolve until perfection is attained.

7. We (I) believe in the perfect justice of the Divine Laws governing all life.

8. We (I) believe that sins committed can only be rectified by the sinner himself or herself, through the redemptive power of Jesus Christ, by repentance and service to others.

9. We (I) will at all times endeavour to be guided in our thoughts, words and deeds by the teaching and example of Jesus Christ.

The League has a permanent Council consisting of Christian Spiritualists of experience who deal with executive matters affecting the League's work.

The League's Board of Literature issues the official literature of the League and examines manuscripts, which are submitted for the purpose of being passed either as official or recommended literature.

The League's Board of Arbitration exists to deal with claims and disputes arising out of League matters which are referred to it for ruling.

The property of the G.W.C.S. League is vested in the Greater World Association (a Trust), which consists of five trustees and a Management Committee of twelve members.

The Headquarters of the G.W.C.S. League are at 3, Lansdowne Road, Holland Park, London, W. 11. These consist of extensive premises equipped with editorial and general office accommodation, up-to-date printing machinery, with plant for colour printing, and includes the G.W. Sanctuary. The latter, opened in March, 1932, is a church with seating accommodation for 150. Services, healing meetings, circles, and classes, etc., are regularly held.

Two years after the founding of *The Greater World*, a holiday and rest home at "Greater World House," Beltinge Road, Herne Bay, was opened and dedicated. Public services are held on Saturday evenings, and on Sunday evenings at Mortimer Hall. Applications for accommodation should be addressed to the Office of *The Greater World*. Terms: Summer, £2 10s. per week; Winter, £2 per week.

G.W.C.S. League's Auxiliary Society, Ltd.—The G.W.C.S. League's Auxiliary Society, Ltd., has been specially formed to deal with trusteeships and other legal matters in connection

with affiliated Churches and Societies. It is a Society limited by guarantee, not having a share capital, and which has a Board of Management of seven members.

FREE NIGHT SHELTERS

Following are particulars of the League's Free Night Shelters for Homeless Women:

LONDON.—On January 21st, 1933, the first G.W. Free Night Shelter for Homeless Women was opened at Lambeth High Street. After carrying on there for five months, the work was transferred to larger and more commodious premises at 13, China Walk, Lambeth, London, S.E. 11. This building stands 70 feet deep and is 40 feet wide. The principle dormitory is, roughly, 60 feet by 20 feet. Accommodation exists for nearly 60 women. No distinction is made as regards religion.

LEEDS.—On November 1st, 1935, the Lord Mayor of Leeds opened the second G.W. Free Night Shelter for Homeless Women at 14, Clarendon Road, Leeds, where the need is also very great. Both shelters originated in a desire to alleviate the plight of homeless and workless middle-aged and elderly women, who, after many strenuous years, and before they are eligible for Old Age Pension (70), find themselves cut adrift in the world because of general trade depression, or perhaps through illness.

Donations should be sent to the G.W. Free Night Shelters Fund, 3, Lansdowne Road, Holland Park, London, W. 11. (Tel.: Park 7466.)

Women's clothing should be posted to the Night Shelters for Homeless Women, 13, China Walk, Lambeth, London, S.E. 11, or 14, Clarendon Road, Leeds, Yorks.

The work is carried on with the aid of a large staff of voluntary helpers.

Braille MSS. for the Blind.—Up to September, 1935, 108 volumes of Zodiac's teachings have been translated into Braille. These are loaned to blind people free of charge on application.

Free Loan of G.W.C.S. Hymn Books.—In order to assist Christian Spiritualist Churches, provision exists for the free loan of hymn books, up to a maximum of 100 copies, to any particular Church. Applications are subject to approval by the League Council. 110,000 copies have already been distributed at a cost of £1,200.

G.W. Diploma Holders.—The G.W. Diploma is issued to public workers in the Christian Spiritualist Movement who, as the result of careful inquiry, are found to qualify for it. Its object is to give official recognition and support to sincere and capable workers within the Movement. The diploma, therefore, represents an important instrument to assist in promoting the most spiritual aspects of the work. Up to September, 1935, there are 280 G.W. Diploma holders.

Voluntary Workers.—A large band of voluntary workers unselfishly serve in different departments in one capacity or another, and many branches of the work are carried on entirely by individual self-sacrifice.

G.W. Associates.—The work of the League is assisted by its Associate Members, who contribute not less than £1 per year to the G.W. Association. Within the first twelve months 195 Associates were registered.

Anniversary Service.—A special anniversary service is held every year, about June, to commemorate the League's beginning and to mark the progress of the work. These meetings are held in large halls in London, and are crowded with enthusiastic visitors from all parts of the country and overseas.

Propaganda Overseas.—Great efforts are made to spread the work overseas, and in addition to the ordinary propaganda activities, a successful mission tour of Canada and U.S.A. was undertaken last year by Mr. Harry Johnson, G.W. Missioner. Plans were completed in September, 1935, for a similar mission to take place in Australia, New Zealand, and Tasmania. Mr. Harry Johnson will be leaving England on this tour either at the end of 1935 or the beginning of 1936. The cost of these tours is met out of voluntary contributions from the members of the Council of the G.W.C.S. League and from other supporters of the G.W. Movement, including donations from the Churches visited by the Missioner.

LARGE INDEPENDENT SOCIETIES

LONDON SPIRITUALIST CENTRAL COUNCIL

42, Russell Square, London, W.C. 1.

Representing—British College of Psychic Science, Ltd.; London Spiritualist Alliance, Ltd.; Marylebone Spiritualist Association, Ltd.; Spiritualist Community; Spiritualist National Union, Ltd.; The "W. T. Stead" Library and Bureau; Survival League.

Hon. Secretary: Frank Hawken. *Telephone*: Museum 0676.

The Spiritualist Central Council is the first effort to form a link between the many sections of English Spiritualism. It is in no sense a governing body, nor does it seek to control or dominate anything or anybody.

Mr. Hannen Swaffer inaugurated it by inviting to meet him the leaders of various societies. He recognised that nothing could be done officially—that if any central body were to be formed it must grow and develop out of personal contact.

So he invited to a meeting merely those who, through the contact formed by speakers of one society occupying the platforms of others, knew each other well. They were Mrs. St. Clair Stobart, Mr. George Craze, Miss Estelle Stead, Mrs. Champion de Crespigny, Mr. Maurice Barbanell, and Mr. Hawken.

In consequence, the Spiritualist Central Council was formed, the word Spiritualist being chosen as the first word, so that any newspaper desiring information on the subject would naturally call it up after looking in the telephone book.

As the Council had no offices, Mr. Frank Hawken, who is regularly to be found at the Marylebone Spiritualist Association, was asked to be honorary secretary.

No rules were formulated. The meetings are held in rotation at the headquarters of each of the societies represented on the Council. There is a different chairman each time the Council meets. There is no compulsion of any kind.

When the Spiritualist Central Council had met for some months, a suggestion was made that the Council should be

enlarged to include all the large organisations. As a result, the Council was enlarged so that it included two members of each of the above-mentioned societies.

Since then, the Council has met regularly, still at a different society's rooms each month, still with a different chairman each month, still with no rules. Although there is an agenda drawn up beforehand, it is only used more or less as a guide.

Difficult questions of mediumship are discussed; possible troubles are averted; unity of action is increased.

Gradually the various societies are getting closer together and learning how each can continue its own section of the work of Spiritualism without overlapping the work done by the others.

Spiritualism has no appointed leader; whilst it demonstrates survival as a fact, it has no dogmas. It has no rules. Therefore, the working of the Spiritualist Central Council can in no sense be otherwise than advisory, consultative, and co-ordinating. But it is the beginning of greater unity.

Inquirers, investigators, or others desiring information or experiment in connection with the subjects of Spiritualism or Psychic Research may confidently be recommended (according to their special requirements or desires) to one or other of these Societies.

BOSTON MANOR (EALING) SPIRITUAL HEALING CENTRE

51, Southdown Avenue, Boston Manor, W. 7.

General Clinic, Thursdays, 2 to 10 p.m. Treatment by appointment on other days.

Devotional Groups for Absent Help and Healing: Wednesdays, 2-30 to 3 p.m.; Thursdays, 7-30 to 8 p.m.

During season—October to May—meetings for lectures and demonstrations at advertised times; schedule on application.

Affiliated to G.W.C.S. League.

All treatments *free* (voluntary donations). Patients visited by appointment. A fee, however, is charged for special consultations on diet, herbal-therapy, etc.

This is *not* a church as such, but is purely a centre for spiritual healing and advice. The resident mediums are Capt. G. S. Gillon and Mrs. Clara Gillon.

THE BRITISH MAGNETIC HEALERS' ASSOCIATION

21, Manor Street, Ardwick, Manchester.

Meetings are held on Tuesdays at 7-45 p.m., for healing patients publicly.

President: Mr. W. Walton.

Secretary: Mr. F. W. Bacon, Hildersheim Villa, 229, Dewsnap Lane, Dukinfield, Cheshire.

Treasurer: Mrs. E. Dixon.

The premier healing organisation, as far as is known, visiting Spiritualist Churches at least once a month, covering a wide area.

This organisation was founded on November 7th, 1907, at the Britten Memorial Hall, Deansgate, by Messrs. Hervey Carter, George Vernon, John Hamer, Will Philips, M. R. Calverley, supported by J. J. Morse and others, *viz.*, Thomas Matthews (now in Canada), Joe White, Miss M. Wallwork, Mr. F. W. Bacon, Mr. T. Wood, Mr. Shakeshaft, Mr. W. Walton.

THE BRITTEN MEMORIAL INSTITUTE AND LIBRARY

64a, Bridge Street, Manchester 3.
'Phone: BLA 6840.

Group seances and private appointments. Library and reading room. Lectures Fridays.

President: E. W. Oaten, 18, Corporation Street, Manchester 3.

Secretary: John Jackson, 30, Buxton Road, New Mills.

Trustees: W. A. Herring, 37, Shakespeare Street, C.-on-M., Manchester, 13; E. W. Oaten, 18, Corporation Street, Manchester, 3; E. A. Keeling, 18, Knoclaid Road, Tue Brook, Liverpool; A. W. Orr, "Rydal Mount," Dunham Massey; Mrs. E. H. Law, 100, Dryclough Road, Crosland Moor, Huddersfield.

No public meetings. Activities confined to membership.

Membership, £1 1s.; Associateship, 2s. 6d. per annum.

Founded to perpetuate the memory of Emma Hardinge Britten.

Objects

The tremendous growth of Spiritualism makes imperative the establishment of central headquarters for the whole Movement, in which all its many activities can be co-ordinated, and

a fund has been raised under the title of The Britten Memorial Trust.

It is intended to erect in Manchester a building containing a National Spiritualist Institute, Reading Room and Library, with suites of seance rooms, committee rooms, offices, lecture hall and national museum.

The Library of over 3,000 volumes includes the Curnow Collection, so generously presented by the late Sir Arthur Conan Doyle. Gifts for the Library are at all times welcome, and particularly Spiritualistic works issued previous to 1885.

The sum of over £5,500 is already in hand.

Mrs. Emma Hardinge Britten was the greatest of Spiritualistic Missionaries. It is proposed to name the Library after her, and to perpetuate the names of other workers and benefactors by naming rooms after them.

The Trustees earnestly appeal for further support, and tender their grateful thanks to all past contributors.

All donations and offers of assistance, by bequest or otherwise, will be gladly acknowledged by John Jackson, Hon. Secretary, Hollins Chambers, 64a, Bridge Street, Deansgate, Manchester, 3. The present temporary premises were opened in August, 1932.

Form of Bequest.

"I bequeath the sum of £ : : (free from Legacy Duty) to the Trustees of The Britten Memorial, Manchester, to be applied by them for the general purposes of that Institution as set out in its Trust Deeds of the 24th March, 1900, and I declare that the receipt of the Treasurer, or other proper officer for the time being of the said Institution, shall be a sufficient discharge for the said bequest."

THE FRIENDSHIP CENTRE AND PSYCHIC BOOK DEPARTMENT

85, Lancaster Gate, London, W. 2.

'Phone: Paddington 2312.

Clairvoyance, lectures, psychometry, seances, etc., 8 p.m.

President: Stephen Foster, 85, Lancaster Gate, London, W. 2.

Membership subscription, 10s. annually, includes use of the lending library, consisting of some two thousand books of

psychic interest. All new books of psychic or kindred interest are added to the library as issued. Society and other libraries supplied from new and second-hand stock.

The Centre and Book Dept. are open every day of the year.

Trance circles are held regularly on Mondays and Fridays, at 8 p.m.

Clairvoyance, psychometry, auric readings, talks and demonstrations are given by a variety of mediums on week-days, at 8 p.m., and a social meeting, open to non-members, is held monthly on a Saturday.

Programme for the current month sent on request. Publish *Facts* (6d.) quarterly.

THE HOUSE OF RED CLOUD

17, Hillside, The Ridgway, Wimbledon, S.W. 19.

'Phone: Wimbledon 3031/3032.

Free monthly Syllabus upon application.

Head: Mrs. Estelle Roberts, 17, Hillside, The Ridgway, Wimbledon.
Executives: J. A. D. Parker, Esq.; C. Tilson-Chowne, Esq.; A. G. Russell, Esq.; Mrs. I. E. Boutcher (Editress of "Red Cloud's Journal," the organ of the House).

The House of Red Cloud was founded with the sole object of extending the many lines of work of Red Cloud through his medium, Mrs. Estelle Roberts.

Private sittings, meetings for trance address, clairvoyance, psychometry, and voice circles. Diagnosis and healing.

Minimum Subscription for Membership of the House of Red Cloud, £1 1s. Minimum Subscription for Associate Membership (per half-year), 2s. 6d. Country Associateship (per annum), 5s.

The privileges of members are as follows: Reduced charges on all meetings at Wimbledon (which, if attended regularly, would more than compensate for the initial outlay on membership fee); members only are allowed to bring guests to our meetings at Wimbledon; priority of admission for sittings and circles.

Associateship enables visitors to attend public meetings for a period of six months.

There is also a reading and writing room available for the use of visitors.

"THE LINK" ASSOCIATION OF HOME CIRCLES

19/21, Wilson Street, London, E.C. 2, England.

Assistant Secretary: Miss E. S. R. Lloyd.

Corporate member of the Survival League and also affiliated to the Spiritualists' National Union.

Honorary Chairman and Organiser: N. Zerdin, Esq. (Editor, *The Link*), 91, Circle Gardens, Merton Park, S.W. 19.

Honorary Secretary: F. J. K. Doyle, Esq., 22, Albert Road, Walthamstow, E. 17.

Honorary Treasurer: Wallace Cash, Esq., 186, Kyverdale Road, Stamford Hill, N. 16.

Committee in addition to above: J. D. Turner, Esq. (Vice-Chairman; Assistant Editor, *The Link*), 72, Windermere Avenue, Merton Park, S.W. 19. H. S. W. Chibbett, Esq. (Research Officer), 4, Palace Road, Bowes Park, N. 11; F. H. C. Bell, Esq. (Visiting Officer), 70, Forest View Road, Higham's Park, E. 17; Mrs. M. Bell (Visiting Officer and Sub-Editor for Circle records), 70, Forest View Road, Higham's Park, E. 17; W. A. Camp, Esq. (Liaison Officer and Publicity), 14, Cotswold Gardens, East Ham, E. 6; H. Bailey, Esq. (Liaison Officer), 226, Central Park Road, East Ham, E. 6.; A. J. Beecher Stow, Esq. (Publicity), Imperial Buildings, Ludgate Circus, London, E.C. 4; Mrs. N. Zerdin, 91, Circle Gardens, Merton Park, S.W. 19; H. Baker Brown, Esq., 25, Canning Road, Walthamstow, E. 17; G. Coote, Esq., 78, Mount Pleasant Lane, Clapton, E. 5; R. J. Porter, Esq., The Lodge, Stone Park, Greenhithe, Kent; R. R. Walters (Publicity), 46, Rutland Gardens, Harringay, N. 4; Mrs. F. Thompson, 19, Walker House, London, N.W. 1; W. J. West, Esq. (Photographic Expert), 17, Ebbsfleet Road, Cricklewood, N.W. 2.

The Link is an organisation of free Home Circles, sitting for the development and demonstration of psychic phenomena. These Circles are "linked-up" for the purpose of:—

(*a*) The mutual encouragement of sitters by the study of the records of other groups in the "Link" Journal.

(*b*) The pooling of experiences by correspondence and by interchange of visits between Circles.

(*c*) Co-operation in the study of the laws underlying mediumship and the raising of the scientific status of Home Circles.

The Link is the organ of the linked Circles. It is published monthly for private circulation among the member Circles and Associates only. It contains :—

(*a*) "Link" news and statements on policy, finance, and other general matters relating to the organisation.
(*b*) Reports received from the constituent Circles and of the work of the central Circle, conducted for the assistance of *The Link* as a body; reports of the Psychic Science lectures, etc.
(*c*) Under the heading, "What we want to know," comments, suggestions, and hints, all based on the reports of the individual Circles.
(*d*) Occasional articles on matters of psychic interest and matter explanatory of psychic apparatus.

Each Circle is entitled to one copy of *The Link*, free of cost, but Circles of more than six members are entitled to two copies. Additional copies are available to individual Members and Associates at 7d. each post free. *The Link* is not for sale to the general public, and only Circle Members and Associates have access to its valuable matter.

"The Link" Association is managed by an Executive Committee elected at the annual conference, with power to co-opt additional members for special purposes (see Articles of Association). Among the activities of the Committee not already mentioned are: Arranging facilities with mediums; answering written queries; liaison work—*i.e.*, dealing with applications from Circles requiring members and from individuals wishing to join Circles; visits to Circles needing advice by the official Visiting Officers; the assistance of Provincial Circles, and the encouragement of Brotherhood among all interested in Spiritualism and Psychic Research.

The subscriptions are as follows :—

(*a*) The Circle subscription is the nominal one of 6d. per individual member per month; thus, a Circle of five sitters pays 2s. 6d. per month, which entitles the Circle to the privileges of full membership and to one free copy of *The Link*.
(*b*) Subscriptions are payable in advance, preferably quarterly (in order to reduce the office work), which, apart from the Assistant Secretary, is performed voluntarily.

Circles who may find this difficult for any reason may, however, pay monthly.

(*c*) [1]The Associate member (an individual who is not a member of a "Link" Home Circle) pays a minimum annual subscription of 10s. 6d., and is accorded the usual privileges of membership.

(*d*) "The Link" Badge should be worn by all Members and Associates. It is of neat design in blue and gilt enamel, and the price is 1s. post free.

LONDON PSYCHIC EDUCATIONAL CENTRE

17, Ashmere Grove, Brixton, London, S.W. 2.

President: Harry Boddington, 17, Ashmere Grove, London, S.W. 2.
Secretaries: Mr. G. C. G. Peacock and Mr. A. M. Nichols, c/o 17, Ashmere Grove, London, S.W. 2.
Treasurer: Mrs. Peacock, 65, Hazelbourne Road, Balham.
Trustees: Profits go to London Spiritualists' Headquarters Fund. S.N.U. Panel of Trustees.
Committee: Mr. and Mrs. Sinclair, Mr. and Mrs. Nichol, and Officers above, c/o 17, Ashmere Grove, London, S.W. 2.

Study group meetings and seances for diagnosis and visualising the aura. Mutual Aid Bureau assists societies to find speakers and mediums.

Co-operates with any other organisation.

Mr. Harry Boddington, author of "The University of Spiritualism" series of text-books, is the director. As ex-president and present vice-president of the London District Council of the S.N.U., works co-operatively in all its activities. He is also the inventor of "Kilnascrene," for developing clairvoyance, and continues Dr. Kilner's experiments with a dicyanine compound under the registered name of "Aurospecs."

The Mutual Aid Bureau

This branch of the London Psychic Educational Centre is composed of voluntary workers who, often without fee or reward, conduct developing classes, study groups, and find emergency speakers for societies whose speaker has disappointed them. We will fill your platform entirely if desired, thus saving time and expense. Where speakers charge fees they hand a

[1] Husband and wife are admitted as joint Associates on a single annual subscription of 10s. 6d., including a free copy of the monthly *Link*.

proportion over to the funds. All profits are devoted to the London Spiritualists' Headquarters Trust Fund for the creation of a central organisation to train psychics and speakers, and gradually place London Spiritualism on a satisfactory basis. Speakers and mediums should send their credentials, with vacant dates and fees, to the Secretary, Mr. C. G. C. Peacock, 65, Hazelbourne Road, Balham, S.W. 12. A stamped, self-addressed envelope is essential to all correspondence. On all other matters address the Director of the London Psychic Educational Centre, 17, Ashmere Grove, Acre Lane, S.W. 2.

LONDON SPIRITUALIST ALLIANCE LIMITED

16, Queensberry Place, South Kensington, London, S.W. 7.
'Phone: Kensington 3292/3.

Tuesdays, at 7-30 p.m. Public meeting for inquiries, Wednesdays, at 3 p.m. Demonstrations of clairvoyance, Fridays, at 7 p.m. Groups limited to ten sitters.

Branches at Exmouth, Guernsey, Hoylake, Jersey, Otford, Seaton, Winchester.

President: Miss Lind-af-Hageby, 7, St. Edmund's Terrace, N.W. 8.

Secretary: Miss Mercy Phillimore, 16, Queensberry Place, S.W. 7.

Treasurer: Captain A. A. Carnell, 16, Queensberry Place, S.W. 7.

Council: Miss Lind-af-Hageby; Captain A. A. Carnell; Mr. Sydney Leaning; Mr. F. W. Thurstan; Mrs. F. M. Finlay; Commander J. Scott Dove, R.N.; Mr. J. W. Miller; Mr. Frank Romer, M.R.C.S.; Vice-Admiral J. G. Armstrong; Brigadier-General G. C. Kemp, C.B., C.M.G.; Mr. C. E. Hartnell-Beavis.

This Association was founded in 1873 under the title of the British National Association of Spiritualists, and in 1884 re-named the London Spiritualist Alliance. Publication: weekly newspaper, *Light*, founded in 1881. Has the most comprehen ive library on Spiritualism and allied subjects: Lectures, Classes, Seances, Spiritual Healing; Social Amenities. Appeals to those with religious aspirations, as well as to those seeking intellectual and scientific evidence. It accepts psychic phenomena, not as a new religion, but as the basis of all religions. Open 10 a.m. to 10 p.m. Sundays excepted. Subscription, one guinea a year; Country Branch Members, half a guinea.

MARYLEBONE SPIRITUALIST ASSOCIATION

Marylebone House, 42, Russell Square, London, W.C. 1.

'Phone: Museum 0676.

Sunday service at Queen's Hall, 7 p.m. Various weekday meetings and private seances at headquarters.

President: Mr. George Craze.

Secretary: Mr. Frank Hawker, 42, Russell Square, W.C. 1.

Treasurer: Mr. Edward Bailly.

Committee: Mrs. Saunders; Mrs. Lawrence; Mrs. Lennox Kay; Mrs. Craze; Mr. George Buckingham; Mr. Warren Curtis; Miss Estelle Stead; Mr. J. S. Hodges; Mr. T. H. McKittrick; Dr. A. E. N———; Mr. Shaw Desmond.

Membership: Minimum subscription, 10s. per annum; Associateship, 1s. 6d. per annum.

The oldest Society in London for investigating the phenomena of Spiritualism, both mental and physical, it has from the very first emphasised the importance of the religious interpretation that lies behind these phenomena.

The Queen's Hall Service on Sunday evenings offers the inquirer the opportunity to hear the philosophy and the proof of the claim of Spiritualism—that life is continuous and that, under certain circumstances, it is possible to communicate with the so-called dead.

At Marylebone House the inquirer can continue his investigation by attending the daily meetings for demonstrations of Clairvoyance and Psychometry and Lectures, both Normal and Trance.

Group Seances are held daily for Clairvoyance, Psychometry and Trance Mediumship, and Staff Mediums are in attendance for private sittings.

Facilities are provided for developing psychic faculties by the aid of Developing Circles in charge of qualified Mediums.

There is a library of 3,000 volumes.

Publication: *Service*, monthly, free to members. Membership, 10s. a year. Associateship, 1s. 6d. a year.

THE SEEKERS

Head Office:

Addington Park, West Malling, Kent. *'Phone:* West Malling 214.

Branch Offices:

Harmony Prayer Circles—29, Queen's Gate, S.W. 7.
'Phone: Western 5967.

Spiritual Healing Clinic—29, Queen's Gate, S.W. 7.
'Phone: Western 0887.

President: C. A. Simpson, Esq., 29, Queen's Gate, S.W. 7.

Secretary and Treasurer: Colonel de la Perrelle, Addington Park, West Malling, Kent.

Trustees: Elizabeth Lady Mosley, Walden Abbots, Whitwell, Hitchin; Sir A. E. H. Naylor Leyland, Nant-Clwyd Hall, Ruthin, Denbigh; Capt. Lockhart Leith, C.M.G., D.S.O., R.N., Spun Holt, Newbury, Berks.; B. A. Fenwick, Esq., 20, St. Petersburg Place, W. 2.

Committee: Miss L. Kelsey (Principal, Spiritual Healing Clinic), 29, Queen's Gate, S.W. 7; F. W. Poupard, Esq., 5, St. Julian's Farm Road, West Norwood, S.E. 27; L. Elin, Esq., Addington Park, West Malling, Kent; Mrs. K. E. Brodie, 29, Queen's Gate, S.W. 7; F. Leighton, Esq., 17, Broad Oaks Road, Solihull, Birmingham

Trance addresses by Mr. C. A. Simpson, Control, "Dr. Lascelles," at 29, Queen's Gate, S.W. 7, on Sunday evenings. Harmony Prayer Circle, continuous daily, at 29, Queen's Gate, Spiritual Healing Clinic, at 29, Queen's Gate, S.W. 7. Hours: Mondays to Fridays, 10 to 6. Thuesdays, 10 to 9.

Addington Park was acquired with the object of building a City of Prayer. There is a Jacobean mansion, transformed into a guest-house, together with newly-erected blocks of modern flats, situated in beautiful grounds of 286 acres. A magazine, entitled *The Seeker*, dealing principally with mysticism and spiritual healing is published.

Several years ago Mr. C. A. Simpson, then an electrical engineer in New Zealand, was directed, when "under control," to give up his profession and come to London. He had only recently become interested in psychic matters, but, seeming under compulsion to obey this voice, he came to London and in 1926 took part of a house in St. George's Square, S.W. He started a healing and spiritual centre under the direction of "Dr. Lascelles," who had been a medical man when on earth, although not under that name.

A handful of people met in a small cellar to pray for the healing of the sick, for the peace of the distressed, and for help for the needy. Many sick were healed, many found peace in their distress, and many were saved from hopeless poverty. The work soon grew and three rooms and a basement were next taken and the first Harmony Prayer Circle Chapel opened, where seven helpers met to pray regularly for others in need. A permanent power-house of love and prayer was thus created, whence poured forth help to those in trouble who were linking up in their home at the same hour.

With the continual growth of the work, it was found necessary to move to more commodious quarters and so, three years later, 29, Queen's Gate became the home of the Harmony Prayer Circles and the centre for direct healing. Hundreds were now on the lists, and many helpers came to pray, often from considerable distances. By March, 1933, upwards of 180 prayer circles were held weekly, and more than 8,000 requests for prayer dealt with. Such were the results that letters came from the Continent and cables from more distant lands with urgent requests for help, and the work still grew. Meanwhile, following instructions received from "Dr. Lascelles," "The Seekers" had found yet more spacious, and now permanent, quarters for the Harmony Prayer Circles at Addington Park, West Malling, Kent, and the beautiful old mansion of Addington, set in the midst of wooded slopes, is now the headquarters of the Society. The new home for the Harmony Prayer Circles was opened on May 7th, 1933.

In the spacious acres of the Addington Estate there is room for the carrying on of many activities, for the building of many and various types of houses, and for amenities of many kinds. Here is verily a place of peace to which many will come and return refreshed and invigorated to their work in the busy world; and here, too, day and night, will be generated a saving and healing power whose influence on the world it is impossible to estimate.

The work of the Society is the healing of the sick by prayer and the laying-on of hands, including many so-called incurable cases, such as cancer, arthritis, creeping paralysis, tuberculosis, deafness, eye troubles, etc.; relieving the burdens of material and mental oppression, and casting out obsessing spirits from the insane.

Membership fee is One Guinea per annum.

THE SOCIETY OF COMMUNION
(Founded 1921)

The aim of the Society of Communion is to further the knowledge and truths of Spiritualism.

You are invited either to become a member yourself or, if you are a Church leader, to affiliate your Church to the Society.

The Society of Communion imposes no dogma or creed or any restrictions whatever on its members or affiliated Churches, leaving them absolute freedom to "believe" as they please and to carry on their affiliated Churches according to inspiration from their Spirit Guides.

It is desired to unite in one complete body the whole of the Spiritualists in this country, to show to the world outside our Movement the strength of Spiritualism, and to fight for recognition of our cause by the Law of the land.

The fixed yearly subscription for either members or affiliated Churches is 2s. 6d. only, to part cover cost of clerical expenses, postage, members' and affiliation certificates, printing and propaganda. Voluntary gifts will be much welcomed, as the cost of propaganda will be very large.

If you wish to join, please write stating whether you wish to become a member or be affiliated as leader of a Spiritualist Church, and enclosing 2s. 6d. for membership or affiliation fee, to:

The Secretary, The Society of Communion (London Headquarters), 34, Lancaster Road, South Norwood Park, London, S.E. 25.

Certificate of membership or Church affiliation certificate will be duly forwarded.

The official organ of the Society of Communion is *The Christian Spiritualist.*

THE SOCIETY OF PROGRESSIVE SOULS
"The Belfry," West Halkin Street, S.W. 1.
'Phone: Sloane 5570.

Public service every Sunday evening, 6 p.m. Address and clairvoyance.

President: The Viscount Molesworth, "Wellfend," Chorley Wood, Herts.
Vice-President: The Viscountess Molesworth.
Secretary: Mr. R. C. Usher, Registered Office, "The Belfry."

Treasurer: Mr. B. K. Kirkby, Registered Office, "The Belfry."
Members of Council: Viscount Molesworth (President); Viscountess Molesworth (Vice-President); Mr. H. Kensington Moir, "Thatched Cottage," Oxshott Road, Leatherhead, Surrey; Mr. B. K. Kirkby; Mrs. L. E. Singleton.

THE SURVIVAL LEAGUE (Limited)

85, Lancaster Gate, London, W. 2. (*Always Open*).

The Survival League has three main objects: (*a*) the study on scientific lines of human survival of "death" and psychic research generally; (*b*) the inception and linking up of psychic research societies throughout the world for this study, and the establishment of the League in London as an International Clearing House for collection and comparison of data resulting from such research; (*c*) the scientific and emotional presentation of the results of such research by the printed word, lectures, and public meetings, etc. It is already united with several countries in these objects. There is only one qualification for membership, the belief that man and woman survive "death."

SPIRITUALIST COMMUNITY

Grotrian Hall, 115, Wigmore Street, London, W. 1.

'Phone: Welbeck 6814.

President: Mr. Hannen Swaffer.
Chairman and Leader: Mrs. St. Clair Stobart.
Secretary: Miss F. V. Gregory, M.B.E.
Hon. Treasurer: Mr. H. B. Simpson.

The Spiritualist Community aims at presenting the religious and educational aspects of Spiritualism.

The following advantages are provided:—

Two Sunday Services (11 a.m. and 6-30 p.m.), at which addresses by best-known Speakers, Clairvoyance and Healing Service are included.

Open Meetings on Mondays, at 6-30 p.m., and Wednesdays, at 12-30 noon. Addresses, Clairvoyance, and questions are answered. Lectures, Classes and Groups for Instruction, Healing, Psychic, Private Sittings with best-known Mediums. Library and Psychic Bookshop open daily. Subscription (minimum), 10s. a year.

THE "W. T. STEAD" LIBRARY AND BUREAU

(Founded 1909)

5, Smith Square, Westminster, S.W. 1.

'Phone: Victoria 0567.

Open 11 to 6. Closed Saturdays and Sundays. Meetings according to Syllabus.

President: Mrs. Bayley-Worthington.
Secretary: Miss E. W. Stead, 5, Smith Square, S.W. 1.
Treasurer: H. O. Edwards, Esq., 3, Hillcrest Avenue, Edgware, Herts.
Committee: H. O. Edwards, Esq.; Mrs. E. M. Taylor; Mrs. Joan Smyth; Mrs. Gibbs.

Lending Library, over 1,000 books.

Membership: Town, £1 5s.; Country, 15s.; Overseas, £1.

The primary aim is to give counsel and advice, comfort and knowledge to all who mourn and sincerely desire to communicate with their loved ones who have passed on.

The extensive library contains books (ancient and modern) on Spiritualism and Psychical Research. It is well catalogued and freely accessible to members.

Circles, Seances and Private Sittings are arranged with reliable Mediums, and Meetings and Lectures are held to demonstrate survival and spread the truths of Spiritualism.

INDEPENDENT CHURCHES

THE BALHAM SANCTUARY (CHRISTIAN SPIRITUALISTS)

Bijou Hall, Stanley's, 1, The Boulevarde, Balham, S.W. 12.

Sunday evening service only, at 6-45. After Circle after service.

Affiliated to Greater World League.

President: Mr. W. H. O. Sinclair, 86, Franciscan Road, S.W. 17.
Secretary: Mrs. D. Clifton, 9, Twilley Street, S.W. 18.

BLACKPOOL CHRISTIAN SPIRITUALIST CHURCH

Corporation Street.

Sundays, at 3, 6-30, and 8 p.m. Wednesdays and Saturdays, at 7 p.m.

Affiliated to Greater World League.

President: Edmund Loney, 9, West Street, Blackpool.
Secretary: Annie Hill, 8, Holmfield Road, Blackpool.
Treasurer: Mrs. Telford, Reads Avenue, Blackpool.

BLACKPOOL ST. LUKE'S CHURCH

Central Drive (next to Tennis Courts).

Sundays, at 6-30 and 8 p.m.; and Mondays, at 3 and 7-30 p.m. Devotional service, Sundays, at 6-30 p.m.

Established October 29th, 1910.

President: Rev. Chas. Smithies, 34, Selbourne Road, Blackpool.
Secretary: Mrs. Mary Manders, "Aysgarth," Poulton.
Treasurer: Mrs. Florence Lamb, 125, Bloomfield Road, Blackpool.

BOURNEMOUTH CHRISTIAN SPIRITUALIST CHURCH

Ashley Road, Boscombe.

Sunday services, 11 a.m. and 6-30 p.m. Usually an after-meeting, 8 p.m. Clairvoyance, Monday, 3 p.m. Psychometry meetings, Tuesday, 3 p.m.; Thursday, 7-30 p.m.; Friday, 7-30 p.m. Lectures by arrangement.

Affiliated to Greater World League. Branches in affiliation

with us: Troynham Assembly Room, Christchurch, Wednesday, 7-15 p.m.; Masonic Hall, Branksome, Sunday, 6-30 p.m., Wednesday, 3 p.m., Thursday, 7-30 p.m.; Winton Hall, Latimer Road, Winton, Thursday, 3 p.m.

Life President: Mrs. E. E. Mann, 20, Surrey Road, Bournemouth.
Hon. Secretary: Miss F. E. Cradock Watson, "Fairhaven," 26, Surrey Road, Bournemouth.
Hon. Treasurer: Mr. Clifford Pardy, 20, Surrey Road, Bournemouth.

BRIGHTON CENTRAL SPIRITUALIST CHURCH

Windsor Hall, Windsor Street.

Sundays, 11-15 a.m. and 7 p.m., addresses, followed by clairvoyance; At 3-15, study group. Mondays, 3 p.m., phenomena; at 8 p.m., spiritual healing (healing for members and non-members). Thursdays, 8 p.m., public service.

Affiliated with the Christian Spiritualist League and the Survival League.

President: Mr. E. Potter, Windsor Hall, Windsor Street.
Hon. Secretary: Mr. W. A. Smith, Windsor Hall, Windsor Street.
Hon. Treasurer: Mr. E. C. Virgo, Windsor Hall, Windsor Street.

CHELTENHAM SPIRITUALIST CHURCH

Bennington Street, Cheltenham, Gloucestershire.

'Phone: Cheltenham 2577.

Divine service, Sunday, 11 a.m. and 6-30 p.m. Weekday meeting, Saturday, 7-30 p.m., clairaudience and clairvoyance at all services. Absent healing service during Sunday evening service. Healing Guild, conductor, Mrs. May Bird (spirit doctor, Dr. W. Price), of Grotrian Hall, London.

Founder and President: (In spirit) The late Henry Bubb, J.P., late of Ullenwood, near Cheltenham.
Secretary: Martin E. A. Martin, St. Neots, Cheltenham.
Treasurer and Leader: Miss E. Maude Bubb, East Court, Charlton Kings, Cheltenham.
Trustees or Governors: Miss E. Maude Bubb, East Court, Charlton Kings, Cheltenham; Martin E. A. Martin, St. Neots, Cheltenham.

The Church, built at his own expense, was opened by Henry Bubb, J.P., President, at 8 a.m. on June 3rd, 1927.

First speaker and clairvoyant, W. R. Sharp, of Coventry. Church was dedicated the same evening by Ernest W. Oaten, Editor of *The Two Worlds*. Motto of Church: " God is Love." It subscribes to the seven principles. Registered for marriages.

THE GREAT METROPOLITAN SPIRITUALIST ASSOCIATION LIMITED

Wortley Hall, 242, Seven Sisters' Road, Finsbury Park, N. 4.
'Phone: ARChway 3996.

Sundays, services with address at 11 a.m. and 6-30 p.m. (clairvoyance in evening); Mondays, 8 p.m., in the Hall, demonstrations of clairvoyance; 8 p.m., in the Sanctuary, open developing circle; Tuesdays, 3 p.m,, psychometry tea; Wednesdays, 3 p.m. or 8 p.m., group seance; 3 p.m., Women's Service League, in Hall; Thursdays, 8 p.m., open circle or address and clairvoyance, alternate weeks; Fridays, 8 p.m., psychometry (from platform); also six private developing circles per week; healing centre (two diagnosis and two reviews per month); first Saturday, monthly social.

Membership, 6s. per annum; Associateship, 4s. per annum.

President: Horace S. Hambling, 44, Highbury Hill, London, N. 5.
Secretary: Alan C. H. Frost, B.Sc., as G.M.S.A.
Treasurer: Mrs. L. A. Boag, 43, The Avenue, Muswell Hill, N. 10.

HASTINGS AND ST. LEONARD'S CHRISTIAN SPIRITUALISTS' SOCIETY

4, Claremont, Hastings.

Saturdays, 7 p.m., psychometry; Sundays, 11 a.m. and 6-30 p.m., addresses and clairvoyance; Mondays, 3 p.m., psychometry; Wednesdays, 7-30 p.m., healing circle.

Affiliated to the Greater World League.

President: Miss E. E. Turner, 5, Warrior Square Terrace, St. Leonards.
Secretary: Mrs. Beauchamp, 83, London Road, St. Leonards.
Treasurer: Mr. Barnes, Quarry Road, Hastings.

HORNSEY SPIRITUAL FELLOWSHIP

75, Crouch Hill, N. 4.

Sunday, 7 p.m.; Thursday, 8 p.m.

President: F. J. Vernon, 25, Ravenstone Road, Hornsey, N. 8.
Secretary: H. W. Bell, 20, High Street, Hornsey, N. 8.
Treasurer: Mrs. M. Reeve, 85, Middle Lane, Hornsey, N. 8.

THE HOUSE OF SPIRITUAL SERVICE

54, Wilton Road, Victoria, London, S.W. 1.

(One minute from Victoria Station, next Frost's Stores. Buses and L.C.C. trams from all parts.)

'Phone: VICtoria 7886.

Mondays, 3 to 6 p.m., short private interviews; 7 p.m., spirit teachings by the guides (trance); Tuesdays, 3 p.m., open psychometry meeting; Wednesdays, 3 to 5 p.m., public healing; 8 p.m., development circle; Thursdays, 3 p.m., afternoon tea, instructive address and psychic demonstrations; Fridays, 3 p.m., development circle; Saturdays, 3 to 6 p.m., short private readings; 8 p.m., open meeting for phenomena.

Member of Greater World League.

Principal and Medium: Mr. Gerald de Beaurepaire, G.W. Diploma (son of Madame A. de Beaurepaire, the well-known trance medium), 54, Wilton Road, Victoria, London, S.W. 1.

HYDESVILLE SPIRITUALIST CENTRE

163, Brentwood Road, Romford, Essex.

Sundays, at 3 p.m., address and clairvoyance; 7 p.m., address and clairvoyance; Mondays, at 3 p.m., psychometry; tea; 8 p.m., psychometry; Wednesdays, at 3-30 p.m., developing circle.

President: Mrs. Helen Oliver, 44, Western Road, Romford.
Secretary: C. B. Neal, 83, Sheridan Road, Manor Park.
Treasurer: C. H. Oliver, 44, Western Road, Romford.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

73, High Street, Marylebone Road, London, W. 1.

Sundays, 7 p.m.; Wednesdays, 8 p.m. Lectures, questions, debates, and demonstrations (psychic).

Society founded to inquire into and spread the truth of survival, and is non-sectarian.

Hon. President: Miss Regina Miriam Bloch.
Hon. Vice-President: Rabbi Dr. A. E. Silverstone.
Hon. Chairman: Mr. A. Victor.

KING'S LYNN SPIRITUALIST SOCIETY

Foresters' Hall, Blackfriars Street, King's Lynn, Norfolk.

Sunday, 6-30 p.m., address and clairvoyance; Thursday, 7-30 p.m., address and clairvoyance; also at 9 p.m., Church developing circle.

Not Christian Spiritualists' Church.

President: John Christopher Woodend, Bay House, King's Lynn.
Secretary: Mrs. Beatrice S. Woodend, Bay House, King's Lynn.
Treasurer: John H. Hammond, 17, Blackfriars Road, King's Lynn.

LEIGHAM HALL SPIRITUALIST TEMPLE

West Hoe, Plymouth, Devon.

Sundays, 3 and 6-30 p.m.; Thursdays, 7-30 p.m., public circle.

Affiliated to Greater World League.

Secretary: Miss L. Bowhay, Leigham Hall, West Hoe, Plymouth.

LETCHWORTH ST. ANDREW'S CHRISTIAN SPIRITUALIST MISSION

The Settlement, Nevell's Road.

Sundays, 6-30 p.m.
Affiliated to Greater World League.
Healing and developing circles.

President and Secretary: Eva C. Mark Quick, G.W.Dip., 38, North Avenue, Letchworth.
Treasurer: Frank Bland.

LONDON SPIRITUAL MISSION

Temple House, Pembridge Place, London, W.

Sundays, 11 a.m. and 6-30 p.m.; Wednesdays, 7-30 p.m., clairvoyance, etc. Healing section, Wednesdays, 3 to 6 p.m., by appointment.

President: Ernest W. Beard (Founder), 4, St. Simon's Avenue, Putney, S.W. 15.
Secretary: Miss Florence Crocker (Founder), The Temple House, 13, Pembridge Place, W. 2.
Treasurer and Vice-President: H. Glen Beard (Founder), 12, Pembridge Place, W. 2.

THE MOUNT CHRISTIAN SPIRITUALIST SOCIETY

14, High Street, Purley.

'Phone: Uplands 2867.

Sundays, 6-30 p.m., sacred service, followed by healing and healing prayer circle; Mondays, 3 p.m., Ladies' circle; 8 p.m., developing circle; Tuesdays, 2 to 7 p.m., diagnosis and healing, and Fridays, 2 to 6 p.m.; Wednesdays, 7-30 p.m., address and demonstration.

President and Secretary: Mr. C. W. Bentley, 28, Mount Park Avenue, South Croydon.

NORWICH CHRISTIAN SPIRITUALIST CHURCH

Druids' Temple, St. Andrew's Street, Norwich.

Sunday services, 7 p.m.; weekly meetings, Wednesday, 7-45 p.m., Martineau Hall, Colgate Street, Norwich.

Affiliated to Greater World League.

President: Mr. H. Muskett, 24, Britannia Road.
Secretary: Mrs. K. Branchy, 46, Constitution Hill.
Treasurer: Miss E. Osborne, 55, Gipsy Lane.

OXFORD SPIRITUALIST AND PSYCHICAL RESEARCH

St. Michel's Church Hall, Shoe Lane, New-Inn-Hall Street, Oxford.

Address, followed by clairvoyance every Tuesday, 7-30 p.m.

This Society was founded in 1930 by the President, Mr. Nicholl, and the Hon. Secretary, Mrs. Coppock.

President: Mr. G. Nicholl, Spring Lane, Headington Quarry, Oxford.
Secretary: Mrs. W. Coppock, "Byways," Cumnor Rise, Oxford.
Treasurer: Mr. J. S. Dorn, 16, Cornmarket Street, Oxford.

ROMFORD SPIRITUALIST CHURCH

Homeville Hall, Brooklands Road, Romford, Essex.

Secretary: J. A. Coates, "Homeville," 1, Brooklands Road, Romford.

RICHMOND PSYCHIC CENTRE

163, Kew Road, Richmond, Surrey.

'Phone: Richmond 0212.

Mondays, at 3 p.m.; Tuesdays, at 8 p.m.; Wednesdays, at 3 p.m.; Thursdays, at 3 p.m.; Fridays, at 8 p.m.

President, Secretary, and Treasurer: Mrs. Ada F. Atkinson, 163, Kew Road, Richmond.

THE SHEPHERD'S BUSH SPIRITUALIST SOCIETY

73, Becklow Road, Shepherd's Bush, W. 12.

'Phone: Shepherd's Bush 5235.

Sunday morning, at 11-15, circle; Sunday evening, at 6-30, service; Wednesday, at 8 p.m., healing circle; Thursday, at 8 p.m., open circle.

President: Mr. F. G. Crook, 73, Becklow Road, Shepherd's Bush, W.12.

SPIRITUAL HELP AND HEALING CENTRE

95, Church Road, Richmond, S.W.

'Phone: Richmond 0993.

Sundays, 7 p.m., address and clairvoyance; Tuesdays, 3 p.m., psychometry; Wednesdays, 8 p.m., clairvoyance; Thursdays, 8 p.m., spiritual and magnetic healing; Saturdays, 8 p.m., psychometry or clairvoyance.

Affiliated to Greater World League.

President: Miss M. D. Hands, G.W. Diploma, 95, Church Road, Richmond.
Secretary: Miss M. G. Kay, 95, Church Road, Richmond.
Treasurer: Mr. J. D. Hoadley, 7, Inglis Road, Ealing, W. 5.

ST. MICHAEL'S CHRISTIAN SPIRITUALIST CENTRE

56, Eastwood Lane, Westcliff-on-Sea, Essex.

Sundays, 6-30 p.m., divine service; Wednesdays, 3 p.m., psychometry; 7-30 p.m., divine service; Mondays and Thursdays, 7 p.m., healing.

Affiliated to Greater World League.

President, Secretary, and Treasurer: Mrs. E. F. Nisbet, 56, Eastwood Lane, Westcliff.

THE STRATFORD SOCIETY OF SPIRITUALISTS
THE STRATFORD SPIRITUAL CHURCH.

Idmiston Road, Forest Lane, Stratford, E. 15.

Sundays, 3 p.m., progressive lyceum; 6-30 p.m., devotional service, address and clairvoyance; 8 p.m., public circle for clairvoyance; Mondays, 8 p.m., discussion class, public; Tuesdays, 8-15 p.m., healing circle; Thursdays, 3 p.m., ladies' meeting; 8 p.m., propaganda meeting, address and clairvoyance.

Lyceum affiliated to B.S.L.U.

President: Mrs. E. Reeves, 18, Woodlands Road, Leytonstone, E. 11.
Secretary: Mr. E. E. Phillips, G.N.S.C., 50, Ruckholt Road, Leyton, E. 10.
Treasurer: Mr. G. Reeves, 18, Woodlands Road, Leytonstone, E. 11.

SUTTON SPIRITUALIST MISSION.

Adult School (Room 7), Benhill Avenue, Sutton, Surrey.

Sundays, 7 p.m., address and clairvoyance; Wednesdays, 8 p.m., address and phenomena.

President: Mrs. J. Jones, 25, Hallmead Road, Sutton.
Secretary: Miss Ruth S. Goldsmith, 10, Lind Road, Sutton.
Treasurer: Mrs. M. Harris, 18, Vernon Road, Sutton.

TEMPLE OF THE GOLDEN CROSS

66, Pellatt Grove, Wood Green, N. 22.

Sundays, 11 a.m., address and clairvoyance; Mondays, 3 p.m., psychometry; Wednesdays, 8 p.m., address and clairvoyance; Fridays, 7 p.m, healing; Saturdays, 7 p.m., open circle.

Affiliated to Greater World League.

Sundays, at 7 p.m., Fairfax Hall, near Harringay Park Station.

President: Mrs. N. Ottley, 66, Pellatt Grove, Wood Green, N. 22.
Secretary: Mr. J. Jeffrey Aldam, 35, Clapton Square, Clapton, E. 5.
Vice-President: Mrs. A. K. Law, c/o 66, Pellatt Grove, N. 22.
Chairman: Mr. G. Ottley, c/o 66, Pellatt Grove, N. 22.

WATFORD SPIRITUALISTS CHRIST FELLOWSHIP

"Ashlyns," Clarendon Road, Watford, Herts.

Sundays, 6-30 p.m., divine service. Healing and psychic research meetings.

Watford Spiritualists Youth Group (just formed) unites Youth Groups of this Society and of the Watford Christian Spiritualists Church.

President: Frederick H. Haines, F.C.I.B., The White House, Bedmond, near Abbots Langley, Herts.
Secretary: Charles Fisher, 56, London Road, Bushey, Herts.
Treasurer: Alfred C. S. Burgoyne, 36, Belmont Road, Bushey, Herts.

WELWYN GARDEN CITY CHRISTIAN SPIRITUALIST CHURCH

W.G.C. School of Music, "Elmwood," Welwyn Garden City, Herts.

Sundays, at 6-30 p.m.; Wednesdays, at 7-45 p.m.

President: Mr. A. O. Larke, 35, The Crescent, Welwyn, Herts.
Secretary: Mrs. B. Larke, 35, The Crescent, Welwyn, Herts.
Treasurer: Mr. Rusch, 93, Longcroft Lane, Welwyn Garden City.

WEST EALING CHRISTIAN SPIRITUALIST CHURCH

Valkyrie Hall, Hessel Road, West Ealing, W. 13.

'Phone: Ealing 0890.

Sundays, 6-45 p.m., address, followed by clairvoyance; Wednesdays, 7-45 p.m., address and clairvoyance, or psychometry. Open Circle follows Sunday services. Developing Circle, Mondays, 8 p.m. Healing Circle, Fridays, 8 p.m.

President: Henry Parnell-Bailey, 82, Lavington Road, West Ealing, W. 13.
Secretary: Mrs. A. Edney, 8, Windsor Road, Ealing, W. 5.
Treasurer: Mrs. Parnell-Bailey, 82, Lavington Road, West Ealing, W. 15.

FÉDÉRATION SPIRITE INTERNATIONALE

Maison des Spirites, 8, rue Copernic, Paris (XVIe).
'Phone : Passy 22-61.

Executive Committee :

President : Pr. Asmara, President of the *Federacion Espirita Espanola*, Apartado 1074, Barcelona, Spain.

Vice-President : Hubert Forestier, General Secretary of the *Union Spirite Française*, Rèdacteur en chef de la *Revue Spirite*, 8, rue Copernic, Paris (XVIe).

General Secretary : Jean Rivière, Member of the Committee of the *Union Spirite Française*, 8, rue Copernic, Paris (XVIe).

Treasurer : Mlle Antoinette Pauchard, Member of the Society of *Etudes Psychiques de Genève*, 10, Avenue, Léon Gaud, Genève, Switzerland.

Councillors : M. Beversluis, Burgemeester Knapportlaan 257 *b* Schiedman (Holland); M. Geo. F. Berry, Member of Committee of the *Spiritualists' National Union*, 64a, Bridge Street, Deansgate, Manchester, 3, England; M. J. Lhomme, Director of *La Revue Spirite Belge*, 8, rue Mathieu-Polain, Liege, Belgium.

HISTORY

ALL the preliminary business and discussion for the foundation of the Federation took place at the International Spiritualist Congress of Liege, which was held in August, 1923. The first general meeting of the Association took place in Paris in 1925.

" The House of the Spirits " is the headquarters of the Federation, and it is situated at 8, rue Copernic, in Paris. It was donated to the Federation by M. Jean Meyer, to whose generosity the Federation was also indebted for its financial backing—although Sir

Arthur Conan Doyle was also responsible for financial help at the beginning of the Society.

At the Liege Congress nine nations were represented, as follows: Germany, Belgium, Denmark, Spain, France, Great Britain, Holland, Mexico, Switzerland.

The Executive Committee was formed as follows :—

President: Mr. George F. Berry, of Manchester.
Vice-President: M. Jean Meyer, of Paris.
Secretary: M. Louis Gastin, of Paris.
Treasurer: M. Edouard Fritz, of Liege.
Councillor: M. Beversluis, of Zuidwolde.

Two other Councillors remained to be elected, and as their nomination depended upon the General Committee, it was decided that this should be done immediately upon the constitution of the said Committee. M. Bruns, of Germany, and Professor Asmara, of Spain, became, respectively, the second and the third Councillor.

In 1924, at the suggestion of M. Jean Meyer, Sir Arthur Conan Doyle accepted the invitation to become Honorary President, and M. Albert Pauchard took over the post of Treasurer as a result of the death of M. Edouard Fritz. M. Pauchard occupied this post for ten years until his death in July, 1934, when his sister, Mlle Antoinette Pauchard, succeeded him.

Shortly after this M. Andre Ripert became General Secretary, in place of M. Louis Gastin.

In April, 1931, M. Jean Meyer died. His loss was greatly felt, for he had brought to the Federation not only material aid but also great qualities of intellect and of heart. He was replaced by M. Hubert Forestier,

to whom he had bequeathed his work. The nomination of M. Forestier took place at the Congress of La Haye in September, 1931.

* * *

The Executive Council is now composed as follows :—

Honorary President: Lady Conan Doyle.
Honorary General Secretary: M. Andre Ripert.
President: Professor Asmara.
Vice-President: M. Hubert Forestier.
General Secretary: M. Jean Rivière.
Treasurer: Mlle Antoinette Pauchard.
First Councillor: M. Beversluis.
Second Councillor: Mr. George F. Berry.
Third Councillor: M. J. Lhomme.

The following countries are now affiliated with the Federation through their respective national organisations :—

South Africa : Spiritualist Union of South Africa.
England : S.N.U.
Argentine : Confederacion Espiritista Argentina.
Belgium : Union Spirite Belge.
Brazil : Federacao Espirita Braziliera.
Canada : Union of Canada.
Cuba : Sociedad Espiritista de Cuba.
Spain : Federacion Espirita Espanola.
France : Union Spirite Francaise.
Holland : Vereeniging van Spiritisen " Harmonia."
India : Indian Spiritualist Society.
Mexico : Federacion Espirita Mexicana.
Switzerland : Societe d'Etudes Psychiques de Genéve.
Portugal : Federacao Espirita Portuguesa.
U.S.A. : National Spiritualist Association.

Past Presidents.—The first President was Mr. George F. Berry, from 1923 to 1928. Mr. Ernest W. Oaten succeeded him until 1934. At the moment Professor Asmara holds the position.

International Congress.—The Federation holds its Congress triennially. In 1913 a Congress was held at Geneva, after which came that of Liege, at which the Federation was founded. Since its foundation the Federation has held the following Congresses :

September 6th to 13th, 1925, at Paris.
September 7th to 13th, 1928, at London.
September 4th to 10th, 1931, at La Haye.
September 1st to 10th, 1934, at Barcelona.

At the last Congress it was decided that the meetings for 1937 should be held at Glasgow.

AIMS OF THE SOCIETY

The triple aim of the Federation is set out as follows :—

(1) The creation and maintenance of the bonds of friendship between Spiritualists the world over, without distinction of race, language, or nationality.

(2) The common study of Spiritualism and its affiliated sciences from the four angles of science, philosophy, morality, and religion.

(3) The propagation of these studies and the diffusion of the facts learned, also the mutual teaching and practice of the basic facts of Spiritualism.

DEFINITIONS AND TENETS

Spiritualism is a philosophy which rests upon scientific facts, the fundamental principles of which are :—

(*a*) The existence of God, supreme Cause of all, abstract Principle without anthropomorphic character.

(*b*) Existence of the soul (or spirit), joined to the physical body during life by an intermediate element called the peri-spirit or fluidic body.

(*c*) Immortality of the soul is inseparable from the idea of this fluidic body.

(*d*) Communication is possible between the visible and the invisible worlds (between the living and the dead) by means of the medium.

(*e*) Evolution, continued and progressive, of all spirits through successive stages of sensible manifestation.

(*f*) Personal responsibility working through the law of causality.

The Federation declares that it will not consider as intangible any of the postulates which issue from the fundamental principles given above. The Federation takes the affirmation of its principles as the sole necessity of its existence. It imposes no beliefs, but it invites study, for it desires to offer the formula which responds to the historic need of our times.

The Federation is composed :

(1) Of the large national federated groups.

(2) The independent societies belonging to those groups, but which contain at least two hundred members, and which have been founded at least two years. In countries where Spiritualism is insufficiently developed and organised the minimum number of members required is, however, reduced to fifty national members.

(3) Participating associations.

(4) Honorary members.

To become admitted to the Federation, a group must :—

Comply with the requirements of the previous section.

It must send a note to the General Secretary of the Federation, giving the date and the details of its foundation. This must be accompanied by a statement of the national and foreign members who have been properly admitted to membership of that group. Also a list of committee members must be sent, and a copy of the Articles of Association of the group.

Must declare without reserve that it will conform to the statutes and regulations of the Federation.

Participating associations are admitted on the same formalities as are the group-members.

Honorary members may be nominated by any two sponsors, who belong to one of the member-groups or one of the participating groups.

Membership requests are communicated every two months to each member of the General Committee by means of a circular letter.

These members are asked to reply at once if they are willing to admit the applicants to membership of the Federation. If no opposition is made then the group is considered as admitted forthwith. If, however, an opposition is made, it must be submitted to the General Committee and voted upon.

The admission to membership after application should, therefore, take not more than three to six months.

MEMBERSHIP FORMALITIES

Each federated group elects one or more representatives to the General Assembly.

No matter what the number of delegates thus elected by any group, no group shall have a right of voting power beyond that which is conferred upon it by its capitation rate. The basis of voting is one vote per 20 gold francs, or per proportion of 20 gold francs.

Participating groups may also delegate a representative, but in this case each group may have one delegate only. The vote of such a delegate is only to be regarded as a " consultative " vote.

Participating associations are, like the regular member-groups, kept regularly informed of the work of the Federation. They receive all the official communications.

Honorary members are admitted free to the triennial Congress, but they have only a consultative vote at such Congress in regard to matters of administration and of election.

The affairs of the Federation are administered by a General Committee, composed of two delegates from each nation. These delegates are appointed by the federated groups, or, if there are no federated groups, by the legally constituted associations of that particular country.

Federations or groups may appoint as their representatives, or as suppliants before the General Committee, and in such cases where their own proper delegates are for any reason prevented from attending, delegates who reside outside their own country (no

matter what their nationality) so long as these delegates are members of a properly constituted Spiritualist Society that is affiliated to the International Spiritualist Federation.

At a gathering of the General Committee no delegate may represent more than two countries. In this case his vote will be recorded separately for each country. The members of the Executive Committee must not, in principle, add their vote to that of the delegates. If, however, practical reasons make it necessary to admit such a case, then the delegate will have only a Consultative vote on the General Committee.

SUBSCRIPTIONS

Member-groups are required to subscribe to the funds of the Federation an annual sum made up as follows :—

(1) A minimum contribution of 50 gold francs for each national federation, or for each independent group.

(2) A minimum *per capita* tax of ten centimes per member per annum for each society up to 5,000 members. Seven centimes per head per annum for each society with a membership of from 5,001 to 10,000 members. Five centimes for societies with memberships above 10,000. These figures to be calculated at December 31st in each year.

(3) No federation pays for more than 15,000 members. The maximum tax being fixed at 1,100 gold francs per annum per federation or union.

(4) However, in cases of need, the Executive Committee may recommend to the General Committee a temporary reduction of these fees. In exceptional cases the tax may be dropped altogether for the first year's membership.

The annual contribution of participating associations is left to their appreciation, with a minimum of 50 gold francs per year.

All taxes are payable for the current year, and are payable during the January of such year.

Honorary members are expected to subscribe a minimum sum per annum of 25 gold francs.

* * *

The Federation, following out its aim of educating, solidifying opinion, and of moral teaching, is creating a propaganda fund for the purpose of setting on foot works and services necessary to that end. Such services include the formation of libraries, journals, scientific researches, and general propaganda.

This fund is composed of voluntary contributions, such as legacies, donations, etc. The Federation appeals to all who favour such an undertaking.

AMERICAN NATIONAL SPIRITUALISM

NATIONAL SPIRITUALIST ASSOCIATION

600, Penna Ave. S.E., Washington, D.C., U.S.A.

Board meeting and annual convention in October each year. Semi-annual meeting of Board, and mass meeting, May each year.

President: Joseph P. Whitwell, 765, Oakwood Blv'd, Chicago, Ill.

Secretary: Rev. Harry P. Strack, 600, Penna Ave. S.E., Washington, D.C.

Treasurer: Rev. Frank Joseph, 2424, N. Lowell Ave., Chicago, Ill.

Vice-President: Rev. T. Grimshaw, 561, Jenkins Ave., Columbus, Ohio.

Executive Committee of the N.S.A.: President Whitwell, Messrs. Thomas Grimshaw, H. P. Courtney, H. P. Strack, and Rev. Elizabeth S. Schauss.

Bureaus.—Chief Counsel, Legislation and Law: Hon. Mark A. Barwise, Bangor, Maine. Assistant Council: Mr. Paul J. Sedgwick, Washington, D.C. Propaganda and Publicity: Rev. Elizabeth S. Schauss, Toledo, Ohio. Curator, Phenomenal Evidence: Mrs. Elizabeth H. Goetz, Philadelphia, Pa. Lyceums Superintendent: Mrs. Anna W. Wallace, Oklahoma City, Okla. Assistant Superintendents: Rev. Melvina Hostak, Madison, Wis.; Miss Verna Kuhlig, Milwaukee, Wis. Endowments: Mr. H. P. Courtney, Glendale, Calif. Spiritualist Memorial Building: Rev. H. P. Strack, Washington, D.C. Education Superintendent: Rev. Thomas Grimshaw, Columbus, Ohio. Assistant Superintendent: Hon. Mark A. Barwise, Bangor, Maine. Editor, *The National Spiritualist*: Mr. Jos. P. Whitwell, Chicago, Ill. Business Manager, *The National Spiritualist:* Miss Ava Whiston, Chicago, Ill.

Publication: The National Spiritualist. Published the first of every month.

The National Spiritualist Association is the parent body, with many affiliated societies.

PART TWO

PSYCHICAL RESEARCH

PART TWO

PSYCHICAL RESEARCH IN HISTORY AND OUTLINE

By the Hon. Mrs. Alfred Lyttelton, G.B.E., President, S.P.R., 1934-5.

THE year 1932 was the Jubilee year of the Society for Psychical Research. In February, 1882, it came into existence on the initiative of W. Barrett, Professor of Physics at the Royal College of Science, Dublin, afterwards Sir William Barrett, F.R.S. He was an eager investigator into various forms of psychical phenomena, and became convinced that continuous and serious study ought to be given to the matter. He knew people who were also interested, notably Frederic Myers, Edmund Gurney and Henry Sidgwick, and these and some others founded the Society.

The Society has always been, and still is, a small one; this is mainly because it is a scientific body, and its methods, slow, thorough, and entirely impartial, do not attract people who have become interested in the emotional, or what one might call the dramatic, aspects of psychical experience which go by the name of Spiritualism. To this day and after fifty years of steady work the Society, as a Society, would not affirm that the survival of bodily death has been demonstrated conclusively, or that communication with spirits has

been established, although I think it may be said that many of those most conversant with the work have been convinced by the cumulative effect of the evidence that life does continue after bodily death, and that some communication between the living and the dead has been discovered. In the Society's constitution it is expressly stated, however, that "Membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation in the physical world of forces other than those recognised by physical science." The doors of the Society are therefore opened wide to any opinions, prejudices, or predilections.

A survey of the fifty years' work has been compiled by Mrs. Henry Sidgwick, who has acted as honorary secretary of the Society since 1907 and only resigned the position at the end of 1931. The summary will be published, and I have her permission to quote her comment on the above statement:

> This has continued to be the Society's attitude throughout its fifty years of life, though it is not, I think, always understood even by members that it is no use asking what does the S.P.R. think about this or that? Individual members or groups of members may and do have views of course, but the one thing either the Society or its Council effectively agree about is that the questions raised by Psychical Research are important and investigation is desirable.

This attitude has been most faithfully and, to some people, most exasperatingly preserved. I do not think the attacks on the Society for being slow and sticky, and for refusing to affirm certain conclusions reached

by people both inside and outside the membership, are justified. If there is one thing perfectly certain it is that no single event, no single piece of evidence, however well attested, is going to convince either a scientific mind, or minds in general, of survival, or of the possibility of communication with the discarnate. It is quite a different thing to undergo a personal experience, or to hear about someone else's; an incident may, for special individual reasons, entirely convince a man that he has actually communicated, say, with his dead wife, but however detailed and veridical and inexplicable on any other hypothesis the communication may be, recounted at even one remove its effect wears off; even the very man himself is apt to react against his forced belief; a kind of scepticism intervenes, vague feelings that it is easy to be deluded, that people are credulous, that there has been deception, float into the mind, and in a very short time the momentary effect produced vanishes. Of course this scepticism is harder still—is almost invulnerable—when the story or occurrence is reached merely through a printed account. The mind ignores the implications and dismisses the subject; there is an instinct in most of us which dislikes thinking of what is not understood. The rarer beings who, on the contrary, are stimulated by such a situation are the pioneers and discoverers within the human family.

Convinced Spiritualists have built up a complete system by now; they profess to know just what happens at death, just what kind of world we inhabit next, just what guides or helpers are about us. It may well be that some of this psychical speculation

represents real knowledge, but that it can be demonstrated in the same manner as a scientific discovery about, shall we say, sound and light waves, is obviously impossible at present. The instrument through which these statements are made—namely, the human being—may so easily be the creator and not the transmitter of information. The more we learn about the operations of our own minds the more we have to be on our guard in these matters against imaginative creations embodying the often unconscious hopes and desires of our nature. The necessity for a strictly scientific standard of evidence was never more urgent than to-day, when undoubtedly there is a great increase in strange phenomena, or rather in their recognition and registration. The founders of the Society were determined from the first to investigate without prejudice or foregone opinion. An unknown tract of knowledge lay before them, into which they were adventuring. The great increase of organised Spiritualism is partly due to their success in the mere compilation of cases. There are certain dangers ahead, of which the Society is well aware; an uncritical acceptance of strange developments and an easy credulity produce immature judgments on phenomena which, without necessarily discrediting the phenomena, lead men to follow fireflies instead of illumination. It is as the guardian of a scientific approach to psychical phenomena of all kinds that the Society is of such great value, and those anxious to study the matter would be well advised to join the body which sifts all evidence with a cold and impartial efficiency and is chary of theories and explanations.

In the second year of the Society's existence it was resolved to bring out a book which should be called *Phantasms of the Living*, and was to be compiled by Edmund Gurney, Frederic Myers and Frank Podmore. So great was the volume of evidence which poured in upon the compilers that it was not until 1886 that the book was ready. It is a monumental work, not easy to read straight through, being mainly a collection of accounts of phantasms all well attested and carefully classified. The book is for the student rather than the ordinary reader, although the cumulative effect upon the ordinary reader is very great. The Literary Committee which supervised the work used to meet in the Cambridge house of Mr. and Mrs. Henry Sidgwick and anybody who knew one or other of its three principal members, Henry Sidgwick, Frederic Myers and Edmund Gurney, can imagine both how interesting and how amusing these sessions must have been. The title *Phantasms of the Living* disarmed much criticism and antagonism, and the scrupulous way in which the collaborators tested the time element and compared the moment of the appearance of the phantasm with the hour of death, impressed readers, first with their care, and next with their absence of bias in any one direction. Telepathy, or the transference of thought without the aid of the senses, was thought to be the originator of phantasms, joined to the subjective illusion of a figure, and sometimes of a voice. It became apparent that a telepathic impression could occur or at least be consciously recognised some time after an event. There were people who entertained the idea that a phantasm might be the actual

projection of a living individual's spirit, and that therefore an appearance after death might afford evidence of survival. I doubt, however, if such an idea was in the minds of the compilers of the book: they were bent on the collection of well-authenticated cases rather than on the framing of theories to account for them. Mrs. Sidgwick, in the survey from which I have already quoted, ventures the cautious conclusion " that between death and apparitions of the dying person a communication exists which is not due to chance alone." This conclusion, I may add, was supported by the Census of Hallucinations undertaken by the Society and the report on it which was published in 1894.

Space does not allow me to give any adequate account of the numerous inquiries undertaken by the Society into psychical phenomena, such as clairvoyance, clairaudience, crystal gazing, thought transference, and so on, also into doubtful cases of hauntings, poltergeists, dowsing, many of which may have a natural explanation. Reports on these inquiries and papers on them have been published both in the Society's *Journal*, printed for private circulation, and in its *Proceedings* which are issued in parts from time to time, and form now in 1935 a collection of forty-three volumes, continually being added to. For these many years, records of experiences have been collected and sifted, observations on all kinds of phenomena have been published, and the abundance and variety of the material makes any synthesis extremely complicated. Nevertheless, certain definite advances have been made through the collection of carefully investigated

cases and by means of the original work of a few individuals.

I think it may be said that the existence of telepathy has been demonstrated, if by telepathy is meant the transference of ideas or thoughts from one living mind to another without the assistance of the normal senses. Hardly yet have the implications of this remarkable phenomenon been accepted, or perhaps I should say sufficiently developed. If mind can communicate with mind without speech or touch or sight, and from any distance, there must be some explanation of how it is done. People talk loosely of hyperæsthesia of the senses, as if it could account for the appearance in England of the phantasm of someone in Australia, or about an analogy with light waves and sound waves, confusing a physical measurable activity which can be set in motion by a light or a sound, with the transmission of an imponderable thought or emotion. Yet thoughts and emotions are undoubtedly transmitted in ways we do not understand.

I am, of course, only expressing my own opinion when I say that the solution of many perplexities could lie in a clearer understanding of the supernormal powers of the human mind, for these may prove to be the link between ourselves in this life and ourselves in the next stage of life. I have not space to amplify this idea, but, broadly speaking, I feel that further effort should be made to discover *what* it is that transmits, How comes it that supernormal perceptions independent of the senses or of time or distance reach consciousness in so many curious and differing ways? If you examine them in turn you

will find that clairvoyance, clairaudience, automatic writing, crystal gazing, mental pictures, trance-speech, all exhibit the influence of telepathy—that is to say, what is seen or heard, written or spoken in these strange ways constantly has connection with what has been experienced by another mind, often at a distance. This association is surely significant. Why are the ordinary channels of communication which we use between our sentient bodies not available? Why does some other mechanism have to be set in motion, such as the picture-forming capacity of the mind, or the hallucinations which can somehow, and sometimes, be induced through the senses of sight and hearing, smell, touch, and taste; or the inhibition of the usual control of hand and speech, and the substitution for it of some other directing force? It is as if a tide were forcing its way through innumerable creeks, taking advantage of every chance rift in the barrier of the land. The kind of communication which reaches consciousness in these ways is of an infinite variety, and in many instances differs little from the usual communications between people by speech, gesture, and writing. But over and over again evidence is given of knowledge beyond the ordinary reach of minds communicating with each other in our well-known ways, knowledge of events or emotions at a distance in time or space, knowledge even of the future. There must surely be some link between this knowledge and the supernormal methods by which it reaches consciousness, some reason why the transmitter has to use devious channels to convey its supernormal knowledge to another mind.

The idea of a mind functioning below consciousness, called by him the subliminal mind, was developed by F. W. H. Myers in a series of papers of great analytic power, which marked a turn of thought. The subliminal or subconscious mind has received much attention from psychologists of great reputation all over the world, but the connection between supernormal knowledge and the supernormal methods of expression has not been sufficiently explored. The lengthy investigations of all the various automatisms and mechanisms undertaken by the Society have had an immense value, and, as I have said, I should like now to see an exhaustive study undertaken of the kind of material which is transmitted, with the object of discovering what part of our being it is that either produces or receives these impressions, and also what, if any, intention or motive lies behind their inception.

The Society has experimented with both physical trance and direct-voice mediums. One interesting point emerges : there seems to be little development or advance in the study of physical phenomena, and the inquiry remains very much where it was fifty years ago. There is a great deal of fraud, and many claimants to supernormal powers have been exposed, but the Society is not in a position to aver that no physical phenomena ever take place ; the evidence in some cases is strong. When we come to mental phenomena the case is quite different, and in fifty years a great quantity of evidence has been collected, which seems first to establish the existence of telepathy between the living, and next to point to its action

between the living and the dead. Of course the very demonstration of telepathy between the living vitiates much of what looks like evidence of messages coming from the dead. It is absolutely necessary to attribute every such supposed communication to a telepathic impression from the living, and keeping in mind the latency of impressions to press this explanation even beyond what appears reasonable. The other theory, that the dead are not dead in the sense of being extinguished, but live in a different field of existence from which they can sometimes signal to us, is so tremendous in its implications, so opposed also to all the evidences of our senses, that any other possible explanation of the phenomena must be employed until it can be discarded.

One of the most impressive developments in the last twenty years, however, has been what looks like an organised and persistent effort by discarnate minds to get round the inevitable explanation of every communication as being merely another result of telepathy. The scheme apparently is to slip messages past the sentries of consciousness, as it were, so that the element of telepathy from the living can be excluded. This was attempted by keeping the automatists in complete ignorance of the meaning of their messages, the meaning being only decipherable if the various scripts were compared. It was some time before the scheme was discovered, but gradually the resemblances between the script of certain automatists who for the most part did not even know each other's names, and none of whom had seen each other's script, was noticed. In a paper written by Mrs. Sidgwick and

published in *Proceedings*, Vol. XXLX. (p. 58), she comments :

> The evidence from design in any particular case must be judged by the student. I think in some of the published cases it is strong. Granted design, we have to seek the designer. It cannot be the supraliminal (*i.e.*, conscious) intelligence of either automatist since, *ex hypothesi*, neither of them is aware of the design till it is completed. Nor for a similar reason can it be attributed to some other living person, since, so far as can be ascertained, no other living person had any knowledge of what was going on. It is extremely difficult to suppose that the design is an elaborate plot of the subliminal intelligence of either or both automatists acting independently and without any knowledge on the part of the supraliminal consciousness ; and the only remaining hypothesis seems to be that the designer is an eternal intelligence not in the body. It is clear, as has often been said before, that we have here in any case what may more and more prove a very fruitful line of experiment.

The imagined " plot " of the " subliminal intelligence," it may be added, would postulate an impish desire to mislead and mystify, carried out with a marvellous subtlety and ingenuity. It would seem simpler and more probable to allow the claim of the communicators that they are attempting to demonstrate their continued existence and identity. Mrs. Sidgwick goes on to explain that " the scripts claim that the designers are persons—at first specially Myers and Gurney—who when in the body were interested in us and in the work we are doing, and who are now co-operating with us from the other side of the veil."

Some of these cross correspondences as they are called take the form of literary puzzles supporting the same claim, and they are very appropriate to the supposed communicators. Mrs. Sidgwick finally admits that the general effect upon her mind is " of

co-operation with us by former fellow-workers no longer in the body." These words were written in 1917, just eighteen years ago, and since that time many notable cross-correspondences have been produced and discovered.

As might be expected, there have also been efforts of a different kind. One can imagine that workers on the other side, casting about for some new method of eliminating the conscious mind of the medium and preventing its interference, hit upon the notion of directing attention to passages in books. These efforts go by the name of " Book Tests," and various people have obtained remarkable results. The method seems to be to convey a message for indicated persons, generally through a trance medium, by directing them to a particular page in a book, whose position in a book-case is carefully described. There are obvious difficulties ; books get moved ; some books might be too well known, too often thumbed by the receivers of the messages, and so lead to the possibility of the passage having been gathered from his or her mind. But when all is said there are some very striking cases. Then a further development occurred, just as if the group working on the other side realised what might be said about telepathy and familiarity with certain books, and therefore proceeded to give a series of tests about words and sentences in newspapers, some of which had actually not yet been set in position. How this is done we have no idea, why it is done it is easier to imagine, for it seems like another effort to eliminate telepathy from a living mind. A compositor would have to be aware of his page some hours before, and

of the exact position an advertisement, for example, would occupy; then some living mind would have to tap his knowledge and present it to an individual as a message, and there are cases where at the time of transmission no type had been set. An account of these curious efforts can be found in Volumes XX, XXII, and XXIII of the *Journal*, and repay study.

One of the most interesting features of these and other efforts is the way they are inaugurated, developed and then left in abeyance, apparently at the bidding of some organised direction. It is as if the discarnate group said: "Well that idea has served its turn, now let's arrange something else." I may add, however, that cross-correspondences and the arduous work on them have not ceased. It is unfortunate that some of the best and most convincing cases are too private and intimate in nature to admit of publication for some years to come, but the individuals who have had the privilege of studying them are enormously impressed by the evidence they afford of a careful and systematic attempt to establish the identity of those who profess to be the communicators. What further ingenious methods may be evolved no one can say.

The argument for the existence of communication between the living and the dead rests mainly, then, on the various evidences of a coherent and persistent design and direction from unseen influences, apparently with the purpose of demonstrating the continuity of personality. Even physical phenomena, apports, movements of objects without contact, materialisations, direct voices, if and when genuine, might be attributed to discarnate personalities who have

this object in view, although I hold, as I have already said, that no great advance in knowledge will be gained by these means. The mental phenomena appear to me much more important and capable of further development, possibly on rather different lines. Too much stress has perhaps been laid on evidences of survival and too little on evidences of qualities and powers which transcend the body here and now, and would seem to indicate a continuity of existence. Survival might be demonstrable, but the entity which survives the death of the body might be without many of the attributes we connect with personality here; its memory might be dim, its affections extinguished, its morality debased; survival might mean a descent in the scale of being instead of a rise, it might mean the first stage in eventual extinction. Continuity of being is the only survival of which most people are thinking when they speak of the hope of immortality. Continuity, of course, implies that some at least of our attributes and capacities survive the death of the body and are therefore in our possession now: the importance of investigation into the powers of man as we know him, and their occasional extension cannot be exaggerated.

The work of F. W. H. Myers on what he called the "Subliminal Mind" should be carried on, and research directed to such human faculties as are apparently independent of the bodily senses. It may be that the continuity of life now and hereafter will be demonstrated, and not merely the survival of bodily death. Continuity of life is a greater conception: it may be shown that we already possess some immortal faculties,

and that our personalities are greater than we know.

But to return to the Jubilee of the Society for Psychical Research. I feel that a definite stage in the work has been reached, and that a great field for research still lies before it. Support is urgently needed both in money and in voluntary work; surely it will be forthcoming for a scientific body, scrupulously critical and cautious, and engaged upon one of the most important inquiries ever undertaken by man. After fifty years of such work, the position which has been attained is not a negative one—not a mere disclosure of fraud and superstition and foolish credulity, but a collection of evidence still continuing, which clamours for the serious consideration of trained and scientific minds.

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THE STORY OF PSYCHICAL RESEARCH

By J. Arthur Hill

THE Society for Psychical Research, familiarly known as the S.P.R., was founded in 1882 by Professor Henry Sidgwick, of Cambridge, and a group of scholarly and scientific friends. Its object is to investigate unrecognised phenomena for the study of which no other society exists—phenomena, that is, which are not recognised by orthodox science, but for which a certain amount of evidence exists. It deals with suggestive therapeutics, dreams, multiple personality, and many other psychological things. It is not concerned with proving anything; it exists for investigation, not propaganda; it seeks the truth. Its aim is to approach these things without prejudice or prepossession of any kind, and in that spirit of exact and unimpassioned inquiry which has enabled science in the past to solve so many problems, once not less obscure or less hotly debated. Its membership list has been said to contain more names famous in science, philosophy, and literature than any other society except the Royal Society itself. Among its presidents have been the late Earl of Balfour and his brother the present Earl, Lord Rayleigh (the great mathematician), Sir William Barrett, Sir William Crookes, Sir Oliver Lodge, Professors Bergson, William McDougall, L. P. Jacks, William James, Charles Richet (of the University of Paris), Bishop Boyd-Carpenter, and

many others equally distinguished. The S.P.R. is a scientific society; it exists for investigation only. It is in no sense a propagandist society. This is not always sufficiently understood, and accordingly it has been jeered at by materialists as a crank assemblage of credulous people, while, on the other hand, it has been anathematised by some Spiritualists as a Society for Suppressing Knowledge, because its standard of evidence is high and it criticises severely. It has no doctrines, but of course individual members have their own views.

There is one preliminary point which should be mentioned. I suppose it is not necessary to adduce evidence for telepathy between the living. All investigators of experience have been convinced of its reality. Under certain conditions which are not yet completely understood, ideas may pass from mind to mind through channels other than the known sensory ones. That is the official definition. Now, some have said that the transmission may be something like wireless, and may be an affair of ether waves. But this is a mere guess, and as a matter of fact it is not held by those who know most about it. Indeed, there is strong ground for disbelieving in any wave theory of telepathy. The evidence is of a kind which seems inexplicable on that theory. It points to communication from mind to mind rather than from brain to brain. Of course the perception is experienced often in sensory terms, so to speak, as when it is a visual or auditory hallucination; but the transmission seems primarily from mind to mind. And if this is so, it occurs in a non-physical world. The process is not a

physical process. If this is established, the existence of a spiritual world is established at once. Minds exist in it already, and may continue to exist when they cease to manifest through brains in the present material order.

Let us turn, then to the evidence for human survival. I was once told, in an argument with a clergyman, that he could see no evidence for Evolution. I replied that he could not see it if he did not look for it, but that his failure to look for it did not, abolish the facts. It is legitimate for anyone to say that the evidence does not convince him, but no instructed person will deny that there is evidence. So with Psychical Research and the evidence for survival. It may not be convincing ; I am not sure that anyone ought to be convinced by mere reading. But evidence certainly exists. The *Proceedings* of the S.P.R. run to about forty volumes, and though these are not concerned solely with survival evidence, the matter has in most cases some bearing on the survival question. The library of the London Spiritualist Alliance contains several thousand volumes ; I have read about 2,000 of them, and do not advise anyone to follow my example, for most of them are not critical enough to be of much use. But they are at least honest records for the most part, and cannot be dismissed offhand.

It is common knowledge, accepted by psychologists of all schools, that sane and healthy people may have unusual experiences, such as a vision of someone who is not there in the physical sense. They are usually called hallucinations—percepts which lack, but which

only on distinct reflection can be recognised as lacking, the objective basis which they suggest. It is for science to find out their cause, to determine whether they can be explained by reference to bodily states, or whether it is in some cases necessary to suppose that some external cause is concerned. Ben Jonson sees an apparition of his son, whom he left at home in good health ; it is found afterwards that the son died about the time of the vision. John Wesley, in his *Journal*, tells of a young lady who saw her fiancé with the left side of his head bleeding, and it was found that he had been killed about that time by a bell swinging down in the belfry where he was standing. It struck him on the left side of the head. John Wesley, by the way, would have made a good member of the S.P.R., for he was keen on getting corroborative testimony and making his cases as good as possible from the evidential point of view. Now, in these cases, was the coincidence due to chance, or did the departed person find himself able somehow to influence the one who saw him ?

Many years ago the S.P.R. sent out a questionnaire to 20,000 people, asking whether they had ever had any psychical experiences. The people were not selected as being likely persons to have had such experiences ; they were chosen at random. About 17,000 replies were received, and many of them described what are usually called hallucinations of sight or hearing. Some of these were visions of departed people, occurring at or about the time of death. In most cases of this kind it is possible to suppose that expectancy and anxiety may have caused the experience ; but in many

cases there was no expectancy or anxiety, the percipient not being aware that the person seen was ill or in any danger. Now it is a fact that the experiences coincided closely with a distant event which they suggested; they were veridical or truth-telling. Was this due to chance coincidence, or was there a causal connection? Did the deceased person cause a vision of himself to be seen? The Committee of the S.P.R. studied the replies, tabulating the results. The Committee worked at the data for three years, and summed up its conclusions in notable and carefully guarded words: "Between deaths and apparitions of the dying person there exists a connection which is not due to chance alone." This was signed by Professor Sidgwick, who was once referred to by William James as the most exasperatingly critical mind in England. I need not go into the details, for they can be read in Vol. X. of the *Proceedings* of the Society. Still, I may mention one case of this kind, though of a later date, as illustration. A British aeroplane was shot down over the German lines on March 19th, 1917, and the pilot and observer were killed. The pilot was the son of friends of ours. The bodies of the two young men were not found until a fortnight later, for the aeroplane fell in a lonely place remote from any troops. During this fortnight no one knew what had happened to these two.[1] On the day of the incident the observer, Captain B——, was seen, a few hours after his death, by his niece in England, a little girl of three, and by

[1] This is to be noted, because any intimation of their death could not be due to telepathy from any living mind. The two were posted as missing the day after their death, but their fate was not known. They might have reached ground only wounded, and might have survived.

his half-sister in Calcutta. In both cases he seemed perfectly normal and life-like, and the half-sister thought it was really her half-brother, who, she supposed, must have been sent out to India with his regiment; she did not realise that it was an apparition until it vanished. Further, a lady in England who was an old friend of the family had an overwhelming impression that Captain B—— had been killed, and wrote to his mother for news. This also was on the day of the death. The latest news from France had been that he was in a rest camp well behind the lines, and likely to be in safety for some weeks, so the family were not anxious, and the experiences were not due to expectancy.[1] There are many such cases on record. None of them can supply crucial proof of survival, for there are always alternative hypotheses; but anyone who studies the mass of evidence now available will probably reach the conclusion that the agency of discarnate minds is not to be dismissed as an untenable hypothesis.

A converging line of evidence is supplied by visions seen by dying people. These may sometimes be due to delirium, but what shall we say in cases where the dying person sees someone whom he does not know to be dead but who as a matter of fact has died? There are some good cases in Sir William Barrett's book, *Death-Bed Visions*. These visions of departed people, however, are no proof of the agency of the person appearing—that is, they do not prove his survival, for they may have been caused by the mind of someone

[1] S.P.R. *Journal*, Vol. XIX., 39-46 (circulated only among S.P.R. members. I may refer to the case, but may not quote it in full).

still in the flesh. In other words, they may be due to telepathy from the living. But there are a few cases on record which seem to go far towards eliminating this hypothesis, though it is hardly possible to eliminate it altogether. For example, there is the Chaffin Will Case, described in the *Proceedings* of the S.P.R., Vol. XXXVI., p. 517. A man named Chaffin made a will, leaving everything to his third son. This will was proved in the ordinary way, and the third son inherited the property. Some time later one of the other sons dreamed that his father appeared to him, and said that he had made a later will, which would be found in a certain old overcoat. The overcoat was hunted up, and inside the lining was found, not a will, but a piece of paper with instructions to read Genesis, Chapter xxvii., in the old family Bible. The Bible also needed some hunting, but when discovered the leaves at Chapter xxvii. of Genesis were found folded in to make a sort of pocket, and in it was a later will leaving his property equally among his sons. The earlier will was contested, and the later one was proved as valid. So far as could be ascertained, no living person knew of its existence, so the hypothesis of telepathy from the living seems to have no support from known fact.

Another interesting case is related by Mr. S. G. Soal in *Proceedings*, Vol. XXXV. Mr. Soal is personally known to me; he is on the Council of the S.P.R., and is a lecturer in mathematics at the University of London. He had some sittings with a medium, and his brother Frank purported to communicate, giving a good deal of evidence of identity.

Mr. Soal asked for something which no one but Frank had known, in order that telepathy from the living should be excluded. In reply, Frank said that he had once buried a medal, in a certain corner of a summer-house in which the boys played, and had told no one about it. He thought it could be found if someone would dig up the ground there. Mr. Soal went, taking witnesses, and did dig up a metal disc with a hole in it for a ribbon; it had no impression on it, and was not a medal, but looked like one if not examined closely. Careful inquiries were made and did not reveal any knowledge on the part of Frank's friends, so, on the basis of the facts known, the hypothesis of telepathy from the living has nothing in its support, and the hypothesis of telepathy from the dead seems to be the most scientific. But alternative hypotheses are not quite excluded, though they are perhaps too technical to go into here.

So far, with the exception of Mr. Soal's case, the experiences described have been spontaneous, and have been unusual, occurring only once or twice in the life of the experient. But there are some people in each generation who have this power of seeing more strongly developed; and such people can often induce the experience if they make their minds quiet and receptive. Sometimes they remain quite awake and conscious, sometimes there is a state of trance, though it is very different from ordinary sleep. I have known several people who had this power, notably a man named Wilkinson, now dead, with whom I was able to experiment over a period of twenty years. Usually, if he sat silent and placid, he

would begin to see human forms standing about in the room, and would get their names, and messages from them, by some sort of inner hearing. They were all of them people he had never known or heard of, and were mostly my own relatives or friends. At first I assumed fraud, but soon had to give that up. Then I assumed telepathy from my mind, but had to abandon that also, for things were said which I did not know but which turned out to be true. In fact, some of my deceased friends seemed to be trying to give evidence which would exclude telepathy from my mind by bringing friends of theirs whom I had not known. Then it became necessary to suppose that the medium could read the minds of distant people whom he had never heard of, if the phenomena were to be explained by telepathy from the living. But this is difficult to believe, and, moreover, as we have already seen, there are phenomena which do not seem explicable even on that hypothesis ; and when I review the whole mass of my evidence I am compelled to admit that I see no rational and scientific explanation of the facts except on the hypothesis of real communication from the other side. I may mention that I took shorthand *verbatim* notes of all that the medium said, also of all that I said, so that I might be sure of having given no information away. These notes were typed out, indexed, and carefully arranged in files for further study from time to time. I have published extracts from them in my book, *Experiences with Mediums*, but proof is cumulative, and I cannot convey the full force of the evidence to anyone else. But I am bound in honesty to state the

conclusions to which I was led by the facts. And I do not think I had any bias towards those conclusions. I began the research in an entirely sceptical frame of mind. But I should like to make it clear that this man's powers were exceptional; I think the majority of so-called mediums do not amount to much.

Now to glance at another line of evidence. It will be noted that telepathy works both ways in the matter of proving survival. It suggests the existence of a spiritual world, but renders such existence difficult to prove, because telepathy from the living may often account for what claims to be telepathy from the dead. This was very much in the minds of the early workers of the S.P.R., and various experiments were tried with a view to getting evidence which would exclude telepathy between the living. But after the death of Sidgwick and Myers there began to appear a new kind of evidence which no one here had thought of. In the automatic script of various automatists, all of them S.P.R. workers and none of them professional mediums or Spiritualists, there appeared fragmentary and not understood words or sentences which, when seen by the research officer, were found to make sense when pieced together, and were characteristic of the ostensible senders, who were Sidgwick, Myers, and other departed leaders of the Society. This kind of evidence had not been thought of by those left on our side, so it can hardly be due to telepathy between the living; it seems to have been devised by those on the other side. It is too complicated to deal with here, and must be studied in the volumes of our *Proceedings*.

Another kind of evidence is that in which classical scholarship, going beyond anything that the medium can be reasonably supposed to possess, is shown in communications purporting to come from departed people who in life were classical scholars. There is a fair amount of evidence of this kind, but it is difficult to illustrate because of its complexity. I will, however, try to give some idea of one of the cases, premising that this condensed account is inevitably a poor substitute for the full narrative, which should be studied in the paper called " The Ear of Dionysius," by the Rt. Hon. G. W. Balfour (now Earl Balfour) in the S.P.R. *Proceedings*, Vol. XXIX., p. 197. It does not furnish crucial proof, but it greatly impressed all the investigators concerned.

The automatist is a lady of education and social position, but she is not a classical scholar. In her automatic script, or sometimes by direct impression, as in telepathy, there came messages purporting to be sent by Professor S. H. Butcher (formerly Professor of Greek at the University of Edinburgh, and not known in life to the automatist) and from Dr. A. W. Verrall (formerly a lecturer at Cambridge). The two had been friends, had been interested in Psychical Research, and seemed now to be devising some new kind of evidence which should exclude the hypothesis of telepathy from the living. They referred to the Ear of Dionysius, to Cythera, to Aristotle's *Poetics*, to Polyphemus, the Cyclops, Acis and Galatea, somebody's satires, to jealousy, Ulysses. The sitters, although classical scholars, being mainly Mr. Balfour and Mrs. Verrall, were puzzled by all this. Of course the

Homeric allusions were clear enough, but what had Polyphemus and Ulysses to do with the Ear of Dionysius? The whole seemed a jumble. At first, indeed, Mrs. Verrall, herself a classical lecturer at Newnham, did not remember anything about the Ear of Dionysius, though this does not count, for it is described in classical dictionaries. It was a sort of grotto adjoining the quarries at Syracuse, where Dionysius put his prisoners of war; it was so called from its fancied resemblance to a donkey's ear, and also because it was a whispering gallery which enabled Dionysius, unseen, to listen to the talk of the prisoners. These fragmentary allusions came, off and on, during many months, the communicators saying that it was a kind of puzzle, and that they were giving the investigators time to solve it. But they could make no sense of it, so in about eighteen months the solution was sent, by the single abbreviated word "Philox." This was looked up, and all was clear. "Philox" was short for "Philoxenes," a little-known Greek poet of the fifth century B.C., whose works have not come down to us. They are referred to, and a line or two quoted, by some other writers. He had been a prisoner in the quarries of Dionysius at Syracuse, had been noticed by the tyrant, who fancied himself as a poet, and had quarrelled with him; some accounts say because he had been too friendly with a beautiful girl named Galatea who was a favourite of Dionysius, and some say because he criticised the tyrant's poetry too frankly. Philoxenes' chief work was his *Cyclops*, a poem in which he satirised Dionysius under the name of Polyphemus, himself masquerading in the poem as

Ulysses. It will be readily seen that all the allusions fall into place when we have the key. There were many more allusions, but the above selections give an idea of what happened. There can be no doubt that the mind concerned in sending the script did possess a great deal of little-known classical knowledge. The question is, Whose mind was it? The investigators were satisfied that it was not the mind of the automatist, which did not contain the necessary knowledge; it did not seem likely that it was any mind still in the flesh—anyhow, there was no evidence in support of that assumption—and it was certainly characteristic of the two minds which claimed to be the senders. The whole facts could not have been obtained from any classical dictionary; acquaintance with more recondite sources is certainly shown.

We have glanced at a few converging lines of evidence which we may recapitulate below:

(1) Veridical hallucinations and dreams, sometimes almost excluding telepathy from the living, as in the cases of the apparitions of Captain B—— and the Chaffin Will Case.

(2) Visions of the dying, in some of which telepathy from the living is a possible but not an easy explanation.

(3) Mediumistic phenomena of the Wilkinson type; in cases such as that of Frank Soal's medal, telepathy from the living is, once more, difficult to accept.

(4) Cross correspondences and cases of scholarship going beyond the knowledge of the sensitive. In this class of evidence the

> initiative seems to be undiscoverable in incarnate minds, and it seems necessary, on the evidence available—if we are to theorise at all—to believe, at least provisionally, that some discarnate mind is the agent.

I say "provisionally," for we seek the truth, and if anyone can furnish a more scientific explanation of the facts, we of the S.P.R. are very willing to accept it. But there seems none at present. If we assume some unknown kind of telepathy, such as telepathy from the subconscious *plus* fraud, *plus* a very conscious ingenuity such as is apparent in the cross-correspondences and the scholarship cases, we are not scientific, for there is no evidence for such a mixture as would have to be supposed. A theory of that kind would begin to look rather like the complicated Ptolemaic astronomy, with its epicycles, when the simpler Copernican system explained the facts more satisfactorily. We are ready to be convinced that we are wrong, but until someone can so convince us we say that the hypothesis of survival and communication seems the best explanation of at least some of the facts.

The further question arises, if we continue to live after bodily death, what are the conditions of that life? I prefer to say little about that, for we cannot know much about it. Discarnate experience must be very different from ours, and a mind on the other side, trying to describe its kind of life, will find itself somewhat in the position of a bird trying to describe its life to a fish; it could only say that its life is freer, movement quicker, beauty greater, and so on, but that

one is not enough. But the fact is that we have good reason to believe, from what has already been done, that much new territory may be added to the present area of the known, or much added wealth of knowledge—whichever way we like to put it—will result from the further prosecution of this research. It was formerly thought that these things were not amenable to scientific method and must be left to faith ; but it is dangerous to set limits to the possibility of knowledge. Comte said that we could never know the composition of the stars ; and almost immediately the spectroscope was invented, and we learnt much, not only about their chemical composition, but also about the speed of their motion and its direction in the line of sight—a result which could hardly have been anticipated. It may be so in Psychical Research. New methods of experiment have already been devised, as indicated above ; and at any moment there may be invented some psychical spectroscope which may reveal as much of the super-physical world as the material spectroscope has revealed of the stellar bodies in the depths of space. Faith in science and close adherence to scientific method—these are the fundamental needs in the research.

Homeric allusions were clear enough, but what had Polyphemus and Ulysses to do with the Ear of Dionysius? The whole seemed a jumble. At first, indeed, Mrs. Verrall, herself a classical lecturer at Newnham, did not remember anything about the Ear of Dionysius, though this does not count, for it is described in classical dictionaries. It was a sort of grotto adjoining the quarries at Syracuse, where Dionysius put his prisoners of war; it was so called from its fancied resemblance to a donkey's ear, and also because it was a whispering gallery which enabled Dionysius, unseen, to listen to the talk of the prisoners. These fragmentary allusions came, off and on, during many months, the communicators saying that it was a kind of puzzle, and that they were giving the investigators time to solve it. But they could make no sense of it, so in about eighteen months the solution was sent, by the single abbreviated word "Philox." This was looked up, and all was clear. "Philox" was short for "Philoxenes," a little-known Greek poet of the fifth century B.C., whose works have not come down to us. They are referred to, and a line or two quoted, by some other writers. He had been a prisoner in the quarries of Dionysius at Syracuse, had been noticed by the tyrant, who fancied himself as a poet, and had quarrelled with him; some accounts say because he had been too friendly with a beautiful girl named Galatea who was a favourite of Dionysius, and some say because he criticised the tyrant's poetry too frankly. Philoxenes' chief work was his *Cyclops*, a poem in which he satirised Dionysius under the name of Polyphemus, himself masquerading in the poem as

Ulysses. It will be readily seen that all the allusions fall into place when we have the key. There were many more allusions, but the above selections give an idea of what happened. There can be no doubt that the mind concerned in sending the script did possess a great deal of little-known classical knowledge. The question is, Whose mind was it? The investigators were satisfied that it was not the mind of the automatist, which did not contain the necessary knowledge; it did not seem likely that it was any mind still in the flesh—anyhow, there was no evidence in support of that assumption—and it was certainly characteristic of the two minds which claimed to be the senders. The whole facts could not have been obtained from any classical dictionary; acquaintance with more recondite sources is certainly shown.

We have glanced at a few converging lines of evidence which we may recapitulate below:

(1) Veridical hallucinations and dreams, sometimes almost excluding telepathy from the living, as in the cases of the apparitions of Captain B—— and the Chaffin Will Case.

(2) Visions of the dying, in some of which telepathy from the living is a possible but not an easy explanation.

(3) Mediumistic phenomena of the Wilkinson type; in cases such as that of Frank Soal's medal, telepathy from the living is, once more, difficult to accept.

(4) Cross correspondences and cases of scholarship going beyond the knowledge of the sensitive. In this class of evidence the

> initiative seems to be undiscoverable in incarnate minds, and it seems necessary, on the evidence available—if we are to theorise at all—to believe, at least provisionally, that some discarnate mind is the agent.

I say "provisionally," for we seek the truth, and if anyone can furnish a more scientific explanation of the facts, we of the S.P.R. are very willing to accept it. But there seems none at present. If we assume some unknown kind of telepathy, such as telepathy from the subconscious *plus* fraud, *plus* a very conscious ingenuity such as is apparent in the cross-correspondences and the scholarship cases, we are not scientific, for there is no evidence for such a mixture as would have to be supposed. A theory of that kind would begin to look rather like the complicated Ptolemaic astronomy, with its epicycles, when the simpler Copernican system explained the facts more satisfactorily. We are ready to be convinced that we are wrong, but until someone can so convince us we say that the hypothesis of survival and communication seems the best explanation of at least some of the facts.

The further question arises, if we continue to live after bodily death, what are the conditions of that life? I prefer to say little about that, for we cannot know much about it. Discarnate experience must be very different from ours, and a mind on the other side, trying to describe its kind of life, will find itself somewhat in the position of a bird trying to describe its life to a fish; it could only say that its life is freer, movement quicker, beauty greater, and so on, but that

the framework of perception is much the same. I think it is impossible to get proof of statements received about conditions over there, and the S.P.R. does not concern itself with that point. Personally, I believe that conditions on the other side are more like our own than has sometimes been supposed; minds seem to be still clothed in some sort of body, and there is something equivalent to our world of sense-perception. But this is going a little beyond what is scientifically evidenced, though I believe it is what will eventually be established. Sir Oliver Lodge's book, *Beyond Physics*, seems to point in this direction.

The trend of Psychical Research—or para-psychology, as it is now being called, in order to bring it into line with scientific nomenclature—is thus definitely toward belief that the universe is something more than a physical thing; that it extends beyond what is perceptible or measurable by physical processes; that human minds continue to exist and to progress, in company with some that they have known down here, toward some high attainment unthinkably above our present station. This supports the religious view that we are the children of a Great Spirit who is our loving Father, which is the central point of the Christian faith. Indeed, the results of psychical investigation are by far the most effective reply to the materialist, for they are obtained by the scientific methods to which he gives his blessing. They are the outcome of observation of facts and cautious inference from those facts. Myers said that, in consequence of the modern evidence, fifty years hence everyone will believe in the resurrection

of Christ; whereas, in default of that evidence, in fifty years no one would have believed it. He called it a bold saying, and it was; probably it was over-enthusiastic. But there is no doubt at all that the modern evidence is rendering credible once more many narratives which fifty years ago seemed incredible. It has been so with me and with many that I have known; but it will not bring back the obsolete theological systems. It is the teaching of Christ that is supported by the results of Psychical Research, not the teaching of the theologians.

But though psychical science is thus supporting a spiritual view of the universe, and is rendering religion once more rational, it is necessary to be cautious. We want no return of superstition and witch-burning or persecution. Superstition is belief without sufficient evidence. We must follow the facts, but must not invoke remote causes when near and known ones may suffice. We know much more than was formerly known about the powers of the incarnate mind. The subconscious is even yet very much of a mystery, and we must feel sure of its inadequacy as an explanation before seeking causes in the discarnate realms. I believe that we are justified in adventuring into those realms in respect of some of the phenomena, but we must do it only when it is necessary. We must keep close to scientific method, making sure of firm ground beneath us before we advance farther. Professor Sidgwick, F. W. H. Myers, and their friends struck a spade into the ground and said, "Dig here!" Indeed, they did some digging themselves, and found ore. These metaphors are deliberately mixed, for

one is not enough. But the fact is that we have good reason to believe, from what has already been done, that much new territory may be added to the present area of the known, or much added wealth of knowledge—whichever way we like to put it—will result from the further prosecution of this research. It was formerly thought that these things were not amenable to scientific method and must be left to faith ; but it is dangerous to set limits to the possibility of knowledge. Comte said that we could never know the composition of the stars ; and almost immediately the spectroscope was invented, and we learnt much, not only about their chemical composition, but also about the speed of their motion and its direction in the line of sight—a result which could hardly have been anticipated. It may be so in Psychical Research. New methods of experiment have already been devised, as indicated above ; and at any moment there may be invented some psychical spectroscope which may reveal as much of the super-physical world as the material spectroscope has revealed of the stellar bodies in the depths of space. Faith in science and close adherence to scientific method—these are the fundamental needs in the research.

PSYCHICAL RESEARCH SOCIETIES

THE SOCIETY FOR PSYCHICAL RESEARCH

31, Tavistock Square, London, W.C. 1

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STATEMENT BY THE COUNCIL

The Council of the Society for Psychical Research desire to express their gratitude to those Members and Associates of the Society who have contributed evidence, attempted experiments, or otherwise aided in the several branches of work. At the same time they must express a strong desire that such help should be offered by a greater number of persons, for the success of the Society's work must largely depend on the amount of collaboration received.

The Council have reason to believe that some persons, possessing evidence which would be of value to the Society, have lately thought it needless to proffer such evidence, supposing that the reality, for instance, of apparitions at death was now sufficiently proved, and that no further cases were wanted. The Council wish to urge that so long as it is not possible to produce such phenomena at will and to experiment with them freely, it is imperative that *all* the evidence which spontaneously presents itself should be immediately and accurately put on record. The older records require continuous reinforcement by *fresh* cases.

The types of phenomena about which further information is desired may be roughly classified under the following heads,

though, owing to the complexity of the phenomena, the classification is not to be regarded as complete :

(*a*) *Automatic Phenomena.*—Many persons after a little practice find that they can see in polished surfaces pictures unconnected with the ideas consciously present to them at the moment. Similarly, many persons are able to write coherently —*e.g.*, with a planchette, or simply by holding a pencil on a piece of paper while attending to something else,—remaining unconscious meanwhile of what they are writing. Table-tilting and the " Ouija-board " also afford means of obtaining coherent statements spelt out automatically. The majority of such pictures, writings, etc., are not evidential and possess no more—and no less—significance than ordinary dreams : they represent ideas in the automatist's subliminal consciousness, of which his supraliminal self might have remained unaware but for this means of bringing them to the surface.

The interest increases when—as sometimes happens—the results can be definitely recognised as revived memories of actual events which had been completely forgotten. This also sometimes happens in dreams.

Again, they may occasionally resemble the most interesting and rarest type of dreams, in conveying to the automatist information unknown to him by normal means.

To prove conclusively that such information has really been conveyed, it is of course necessary that the experience should have been fully described *in writing* before any of the persons concerned knew whether it corresponded to actual facts or not ; and the original written account should be preserved. This is necessary as evidence, not so much of the witness's good faith as of the accuracy of his *memory*, which may otherwise be influenced by his subsequent knowledge of the event.

In carrying out the experiments, therefore, a complete dated record of all of them should be made at the time and kept for future reference. We can then see what *proportion* of them correspond with unknown events (and thereby test whether there is a greater amount of correspondence than can be attributed to chance), and also what *evidence* exists for the correspondence.

Communications purporting to come from deceased persons through such means as automatic writing and trance-utterance,

if veridical—that is, if they convey true information unknown to the writer or speaker—are of great importance.

Literature.[1]—*The Subliminal Consciousness: Sensory Automatism and Induced Hallucinations*, by F. W. H. Myers (*Proceedings*, S.P.R., Vol. VIII., pp. 436-535). *The Subliminal Consciousness: Motor Automatism*, by F. W. H. Myers (*Proc.*, Vol. IX., pp. 26-128). *On Mrs. Piper's Trance Utterances* (*Proc.*, Vol. VI., pp. 436-659; VIII., pp. 1-167; XIII., pp. 284-582; XXIII., pp. 2-285; XXIV., pp. 31-169). *On Phenomena Displayed in Mrs. Thompson's Trance* (*Proc.*, Vol. XVIII., pp. 104-307). *On Her Own Automatic Writing*, by Mrs. Verrall (*Proc.*, Vol. XX.). *On the Automatic Writing of Mrs. Holland* (*Proc.*, Vol. XXI., pp. 166-391; Vol. XXIV., pp. 201-263; Vol. XXV., pp. 218-303). *A New Group of Experimenters*" (*Proc.*, Vol. XXIV., pp. 264-318). *Some Recent Scripts giving Evidence of Personal Survival* (*Proc.*, Vol. XXVII., pp. 221-243). *The Ear of Dionysius* (*Proc.*, Vol. XXIX., pp. 197-243); *On a Series of Sittings with Mrs. Osborne Leonard* (*Proc.*, Vol. XXX., pp. 339-554). *A Report on Some Communications Received Through Mrs. Blanche Cooper* (*Proc.*, Vol. XXXV., pp. 471-594).

(*b*) *Experimental Telepathy.*—Besides the experiments just mentioned, in which telepathic action is occasionally manifested, we may attempt the method (inaugurated by the researches of Sir William Barrett) of direct thought-transference of simple and definite ideas between persons in a normal waking condition, the "agent" fixing his attention on some object or idea and endeavouring to make the "percipient" think of it, or see it in a crystal, or write it automatically (for it is sometimes found that these automatic methods are an aid to success).

It must not be forgotten that much still remains to be done in order to establish even telepathy, beyond the possibility of dispute or cavil, among the facts universally recognised by science.

For the completest possible proof of telepathic phenomena, it is essential that *experimental* evidence should be increased, since it is chiefly through well-devised and varied experiments that we can hope to make progress. Contact between agent and

[1] Under the heading *Literature*, only some of the most important papers on each subject are mentioned. No attempt is made to give a complete list of all articles in the *Proceedings* bearing on it. It will be found, moreover, that the papers mentioned as bearing on particular subjects sometimes extend to others.

percipient should be avoided, and the experiments which are of most value are those with agent and percipient at a considerable distance from one another. The evidence tends to show that distance in itself is not an obstacle to success.

Literature.—Mr. M. Guthrie's *Experiments in Thought-transference* (*Proc.*, Vol. II., pp. 24-42). *Experiments in Thought-transference*, at Brighton (*Proc.*, Vol. VI., pp. 128-170; and Vol. VIII., pp. 536-596). *Experiments in Thought-transference*, by Miss Miles and Miss Ramsden (*Proc.*, Vol. XXI., pp. 60-93). *Cross-Correspondences between Mrs. Piper and other Automatists* (*Proc.*, Vol. XXIV., pp. 170-200). *Report on a Series of Experiments in Guessing* (*Proc.*, Vol. XXIX., pp. 64-110). *Some Experiments with a New Automatist* (*Proc.*, Vol. XXIX., pp. 306-349). *Report on a Series of Cases of Apparent Thought-transference without Conscious Agency* (*Proc.*, Vol. XXXI., pp. 124-217). *Report on Further Experiments in Thought-transference Carried Out by Professor Gilbert Murray* (*Proc.*, Vol. XXXIV., pp. 212-274).

(*c*) *Cases of Apparitions, Spontaneous Telepathy, etc.*—These should be recorded, communicated and inquired into as soon as possible after they occur. Typical instances are phantasms or dreams coinciding with deaths, or other important or well-defined events. The value of the evidence for these cases depends mainly on the experience having been recorded in writing shortly after its occurrence; but though evidence of the best quality is needed as much as it ever was, we seem now to have arrived at the point where the further accumulation of *remote or second-hand evidence is useless.*

In collecting evidence (1) a written statement, dated and signed with the full name (not necessarily for publication) should be procured from the actual witness; or from each of them when more than one shared the experience. In the latter case, it is important that the several accounts should be written without previous consultation. (2) Similar statements should be obtained from all persons in a position to give corroborative evidence, either as (*a*) having been present at the time of the experience, or (*b*) having been told of it shortly afterwards, or (*c*) having been witness to any unusual effect produced on the percipient by the experience. Contemporary documentary evidence in the shape of letters, diaries, or note-books, etc., is of great value, and where it exists it should be produced if possible. (3) All dates and other details should be given as accurately as possible; and when the experience relates

to a death, the full name of the deceased should be given, together with that of the locality in which he died, in order that the occurrence of the death as stated may be independently verified. (4) The percipient should also be asked if he has ever had any other experience of the kind, whether coincidental or not.

Contemporaneous records of cases are of course by far the most valuable; but it is also worth while to have records made not more than, say, two or three years after the occurrence. Records of telepathic or premonitory *dreams* are valuable only when the dream was noted or described before the event to which it was supposed to correspond was known.

Literature.—Phantasms of the Living, by E. Gurney, F. W. H. Myers, and F. Podmore. (2 vols. 1886, and an abridged edition, 1918.) *Apparitions and Thought-transference*, by Frank Podmore. (In the *Contemporary Science Series*, 1894.) *Phantasms of the Dead* (*Proc.*, Vol. III., pp. 69-150). *On Recognised Apparitions Occurring More than a Year after Death* (*Proc.*, Vol. VI., pp. 13-65). *Phantasms of the Dead from Another Point of View* and *A Defence of Phantasms of the Dead* (*Proc.*, Vol. VI., pp. 229-357). *On Indications of Continued Terrene Knowledge on the Part of Phantasms of the Dead* (*Proc.*, Vol. VIII., pp. 170-252). *Phantasms of the Living* (*Proc.*, Vol. XXXIII., pp. 23-429); *On Hindrances and Complications in Telepathic Communication* (*Proc.*, Vol. XXXIV., pp. 28-69).

Human Personality and Its Survival of Bodily Death, by F. W. H. Myers (2 vols., 1903) is an important contribution to the study of the subjects grouped under (*a*), (*b*), and (*c*) above. *Psychical Research*, by Sir W. Barrett (Home University Library), gives an interesting short account of the work of the Society in different branches down to the date of its publication.

(*d*) *Dowsing.*—See Sir William Barrett's papers *On the So-called Divining Rod* (*Proc.*, Vol. XIII., pp. 1-281, and Vol. XV., pp. 130-315).

(*e*) Further investigation is also required in the case of certain physical phenomena alleged to be supernormal—that is, effects alleged to be produced on matter, such as the movements of objects without contact, which suggest some unknown physical force. Cases of stone-throwing, bell-ringing, movements of furniture, etc. ("Poltergeists"), in a particular house, or in the neighbourhood of a particular person, are classed under this category.

It is hardly necessary to remark that many of these physical

phenomena are produced fraudulently. But it is sometimes not so fully realised that their investigation presents special difficulties and requires perhaps a more thorough and careful training than any other branch of Psychical Research. (For a discussion of the kinds of error specially incidental to the subject, see *Results of a Personal Investigation into the "Physical Phenomena" of Spiritualism*, by Mrs. H. Sidgwick, *Proc.*, Vol. IV., pp. 45-74, and *The Possibilities of Mal-Observation and Lapse of Memory from a Practical Point of View*, by R. Hodgson and S. J. Davey, *Proc.*, Vol. IV., pp. 381-495). Yet, if some of these phenomena are genuine, they are clearly of great importance from a scientific point of view, and detailed contemporaneous reports when there is good *prima facie* evidence would be welcomed.

Literature.—Reports on Sittings with Eusapia Palladino, by the Hon. E. Feilding and others (*Proc.*, Vol. XXIII., pp. 309-569; Vol. XXV., pp. 57-69). *Reports on Mr. Willy Schneider and Other Mediums* (*Proc.*, Vol. XXXVI., pp. 1-77).

Accounts of phenomena of the kinds mentioned above, or of others affording evidence on any of the subjects investigated by the Society, should be sent to the Secretary, Society for Psychical Research, 31, Tavistock Square, London, W.C. 1.

OBJECTS OF THE SOCIETY

The Society for Psychical Research, which was incorporated in August, 1895, was founded at the beginning of 1882 for the purpose of making an organised and systematic attempt to investigate various sorts of debatable phenomena which are *prima facie* inexplicable on any generally recognised hypothesis. From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appeared to be, amidst much illusion and deception, an important body of facts to which this description would apply, and which therefore, if incontestably established, would be of the very highest interest. The task of examining such residual phenomena had often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis. The following are the principal departments of work which the Society at present undertakes:

1. Examination of the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognised sensory channels.

2. Inquiry into the alleged phenomena of clairvoyance.
3. Investigation of reports of apparitions and auditory and tactile impressions, coinciding with some external event (as, for instance, a death) or giving information previously unknown to the percipient, or being seen by two or more persons independently of each other.
4. Examination of alleged communications from the dead, whether through automatic writing, trance-speaking, or otherwise.
5. Inquiry into various physical phenomena apparently inexplicable by known laws of nature.
6. The collection and collation of information and evidence bearing on these subjects.

The aim of the Society is to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so many problems, once not less obscure nor less hotly debated. The founders of the Society always fully realised the exceptional difficulties which surround this branch of research; but they nevertheless believed that by patient and systematic effort some results of permanent value might be attained.

The Council will be glad to receive reports of investigations from Members or Associates, or from persons unconnected with the Society.[1]

Any such report, or any other communication relating to the work of the Society, should be addressed to the Secretary; or to the Hon. Secretary, Mr. W. H. Salter, The Crown House, Newport, Essex.

Meetings of the Society, for the reading and discussion of papers, are held periodically; and the papers then produced, with other matter, are, as a general rule, afterwards published in the *Proceedings*.

The *Proceedings* of the Society may be obtained, both by Members and Associates and by persons not belonging to the Society, from the Secretary.

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[1] Any reports or papers which may be printed in the *Proceedings* will become the Society's property; but the author or authors will be entitled to receive 50 copies of any such report or paper gratis, and additional copies, if required, at a small charge.

The *Proceedings* may be obtained in America, both by members of the Society and by others, from The F. W. Faxon Co., 83, Francis Street, Boston, Mass., U.S.A.

A monthly or bi-monthly *Journal* is also issued privately to Members and Associates. In the *Journal* is printed evidence freshly received in different branches of the Society's work, and thus rendered available for consideration, and for discussion by correspondence, before selections from it are put forward in a more public manner. Suitable correspondence or short articles on matters of interest to the Society, and short reviews of books, are also included; as well as notices of meetings and other official information.

The Council, in inviting the adhesion of Members, think it desirable to quote a preliminary note, which appeared on the first page of the original Constitution of the Society, and still holds good:

> "*Note.*—To prevent misconception, it is here expressly stated that membership of the Society does not imply the acceptance of any particular explanation of the phenomena investigated, or any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science."

CONDITIONS OF MEMBERSHIP

Members subscribe two guineas (in America, Ten Dollars) annually, or make a single payment of twenty guineas (one Hundred Dollars). *Associates*[1] subscribe one guinea (in America, Five Dollars) annually, or make a single payment of ten guineas (Fifty Dollars).

All Members and Associates of the Society are elected by the Council. Every candidate for admission is required to be proposed and seconded by two or more Members or Associates, or to give such references as shall be approved by the Council.

All subscriptions become payable immediately upon election, and subsequently on the first day of January in each year. In the case of any Member or Associate elected on or after the 1st October, his subscription is accepted as for the next following year.

[1] The election of *new* Associates is suspended at the present time, except in the case of Students of Universities or other persons between the ages of 18 and 25, who may become Student Associates. Student Associates, being eligible as such only until the age of 25, cannot compound for life.

The Articles of Association provide that if any Member or Associate desire to resign, he shall give written notice thereof to the Secretary: He shall, however, be liable for all subscriptions which are then unpaid. Notice of resignation must therefore be given before December 31st in any year, in order to avoid liability for the subscription of the following year.

PRIVILEGES OF MEMBERSHIP

Articles 19 and 20 provide that Members and Associates are eligible to any of the offices of the Society, and are entitled to the free receipt both of the *Proceedings* and of the *Journal*, to the use of Library books in the Society's rooms, to attend all the meetings of the Society, and to invite friends to the General Meetings. They are further entitled to purchase the *Proceedings* of the Society issued previous to their joining it—and also additional copies of any Part or Volume—at half the price at which they are sold to the public.

Members have the additional privileges of borrowing books from the Library, and of voting in the election of the Council, and at all meetings of the Society.

UNIVERSITY OF LONDON COUNCIL FOR PSYCHICAL INVESTIGATION

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Publications: Bulletins issued periodically.

Chairman: C. E. M. Joad, M.A., 4, East Heath Road, Hampstead.
Hon. Secretary: Harry Price, 13d, Roland Gardens, S.W. 7.
Secretary: Miss Ethel Beenham, 13d, Roland Gardens, S.W. 7.
Hon. Solicitor: James S. Jones.
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Corresponding Members: William Bacon, B.Sc., F.I.C., F.C.S., M.I.Chem.E.; Professor Dr. Francis G. Benedict (Boston, Mass.); Professor Dr. Eugen Bleuler (Zurich); Professor Dr. Lidio Cipriani (University of Florence); Professor Dr. Hans Driesch (Leipzig); Professor Dr.

W. P. Gowland (University of Otago, Dunedin, N.Z.); Professor Dr. F. Haslinger (Graz University, Austria); Professor Dr. R. F. Alfred Hoernle (University of the Witwatersrand, Johannesburg); Dr. A. vor Mohr (Göttingen); Professor Dr. William McDougall, F.R.S. (Duke University, North Carolina); Professor Dr. T. K. Oesterreich (Tübingen); Professor Dr. F. C. S. Schiller; Professor Dr. C. Schröder (Berlin); Professor Dr. Giovanni Pioli (Milan); Professor Dr. Emanuele Sorge (University of Naples); René Sudre (Paris); Dr. Paul Sünner (Berlin); Dr. A. Tanagras (Athens); Dr. W. H. C. Tenhaeff (University of Utrecht); Professor Dr. Hans Thirring (Vienna University); Dr. R. J. Tillyard, M.A., F.R.S. (Canberra, Australia); Professor Dr. D. Walter (Graz University, Austria); Dr. Th. Wereide (University of Oslo); Professor Dr. Chr. Winther (Copenhagen), etc.

The University of London Council for Psychical Investigation was founded on June 6th, 1934, to take over the work of the National Laboratory of Psychical Research.

The Council was formed from among those members of the University who had been consulted—or were interested—when Mr. Harry Price offered to equip and endow a Chair of Psychical Research at the University of London.

Mr. Price offered to present to the University his library, laboratory, equipment, etc., and a sum which would bring in an income of £500 per year, this amount to form the nucleus of a fund which would sustain the principal of the new department and provide working expenses.

For more than twelve months Mr. Price's proposal was before the University authorities, who received the idea favourably. The Senate passed a resolution that, in its opinion, "Psychical Research was a fit and proper subject for University study."

But to make the idea practical, accommodation and a principal had to be found, Various schools and colleges were approached, but no rooms could be found for the proposed new department. Also, those principals of colleges who were consulted found that they had already enough to do without taking on a new department, of which they knew really very little. Thus was created an *impasse* which could not be overcome. The Senate had reluctantly to refuse Mr. Price's offer owing to lack of accommodation and someone to superintend the new department.

Those who had been consulted about the proposed new department then formed themselves into the University of London Council for Psychical Investigation (with Mr. Harry

Price as Honorary Secretary), with the avowed intention of again approaching the University authorities when its new buildings at Bloomsbury were completed and accommodation would become available.

The new organisation has been equipped with the apparatus, instruments, workshop, records, and research library belonging to the National Laboratory (which was founded in 1925), and the rooms of this Society have been retained.

The formation of the University of London Council for Psychical Investigation is of considerable historical interest, as it is the first academic group in Great Britain to study the alleged phenomena of the seance-room, and the first academic group in any country to possess a laboratory specially equipped for the study of abnormal phenomena. It is interesting to recall the fact that Dr. John Elliotson, F.R.S. (1791-1868), one of the founders of, and physician to, University College Hospital, was the first scientific exponent of "mesmerism" in Great Britain.

INTERNATIONAL INSTITUTE FOR PSYCHICAL RESEARCH

25, Harrington Road, S.W. 7.

Tel.: Kensington 6865.

Meetings for Members Monthly; Demonstrations; Research.

Chairman: J. Arthur Findlay, M.B.E., Stansted Hall, Stansted, Essex.
Secretary: Miss May Carter, 5, Earl's Court Square, S.W. 5.
Treasurer: Rowland Marriott, 31, Sloane Square, S.W. 1.
Research Officer: Nandor Fodor, LL.D., 47, Beverley Court, Chiswick, W. 4.
Council: Shaw Desmond, Leicester House, Montpelier Row, Twickenham; Mrs. Hewat McKenzie, 1, Tudor Court, Hanworth, Middlesex; Dr. Elizabeth Severn, Ph.D., 4, Whitehall Court, S.W. 1; T. Joekes, M.B., M.R.C.S., etc., 86, Brook Street, W. 1; William Stede, Ph.D., 227, Valley Road, Streatham, S.W. 16; Stanley de Brath, M.I.C.E., 13, High Park Gardens, Kew, Surrey; W. T. L. Becker, 70, Eccleston Square, S.W. 1; H. S. Collins, 41, Queen's Gate Gardens, S.W. 7.

The International Institute is quite a new departure. When it was formed the time was obviously ripe for a research institute adopting modern methods of research. Scientific progress had put in our hands new methods which we are sure will be much more satisfactory than those adopted by earlier researchers. In their days the camera and the gramophone had not reached

their present-day status. Photography by ultra-violet and infra-red light was unknown. Besides these we are adopting new methods for checking results which should lead to important discoveries. In Psychic Research, what is required is the tabulating of results in such a way that they cannot be disputed by those who are not present and did not experience the phenomena individually. The International Institute leads the way in the direction of establishing the results obtained in such a manner that there can be no doubt whatever about them, and we now have at our disposal most of the apparatus necessary for this scientific recording of results.

We have made a further step forward. We take our members along with us in our experiments, and I am sure that this is greatly appreciated. I only mention one instance—namely, the photographic results obtained of Mrs. Bullock's purported transfigurations. All the members were invited to be present at this experiment, and they not only saw the transfigurations of this lady's face, but they also saw these transfigurations being photographed. Then they were invited after the plates were developed to witness them at their leisure on the screen, and the infra-red film subsequently taken. These interesting results obtained were critically examined by the members of the Institute, and each one was able to express his or her opinion, thus helping forward the work of the Institute. The Institute is a democratic body, every member of which is participating in its experiments, and this policy the Council intend to continue as much as possible.

We see no reason why our members should not participate in our experiments with direct voice mediums, materialisation mediums, photographic mediums, and clairaudient and clairvoyant mediums. In fact, provisions are being made for the observation of all types of mediumship in the presence of the members, and during the time they are witnessing the phenomena, our Research Officer will be busy recording results, with the help of his efficient staff of voluntary experts, who are working with him so as to secure the most satisfactory records of the results obtained, with the least disturbance to the comfort of the medium.

You will therefore see that it is the policy of the Institute to bring its members into a variety of experiments, and those who are unable to be present will obtain their information by

means of the Advice Card, which is sent out to members each month.

It is obvious, however, that in some stages of our investigations small groups of observers are essential, and some of our work can only be done in the privacy of the seance room at which only a few people can be present. When, however, such investigations are established, it is our intention, when possible, to invite all members to be present in rotation; as our membership increases, this will become more difficult, but not impossible. It all depends on the length of time the medium can allocate to this experimental work. As the demand on genuine mediums is much greater than the supply, it is consequently difficult, and expensive, to find a medium who will devote practically all his time to the Institute, so as to enable all our members to participate in these private investigations.

Such investigations may cover a period of months, and members must not be disappointed if they do not hear for some considerable time as to the results obtained. To arrive at satisfactory conclusions in every line of investigation requires great patience, intensive concentration, and the critical faculty well developed.

Our Council consists of both Spiritualists and non-Spiritualists, which to my mind is a happy combination. While scientific methods are strictly observed, the medium is treated with the courtesy and consideration he or she merits. We look on the medium as a priceless asset, a delicate instrument, which must be handled with every care and respect. Because of our having adopted this attitude from the very beginning, mediums have come to trust us. They realise that nothing will happen that will in any way hurt them either bodily or mentally, or damage their reputation. If we ever do find that a medium is not genuine, we do not propose to publish it broadcast; all that will happen will be that the investigation with this medium will cease, and he or she will not be asked to return.

The Institute as an institute has no preconceived opinions about anything. It is a limited company, consisting of a group of members whose one interest is to find the truth. These members have all shades of opinions, and every opinion is welcomed and respected. The only thing that dominates the members of the Institute is the determination to arrive at the truth with regard to psychic phenomena and their implications. If, as the result of the discoveries we make, we can scientifically

prove survival after death, we shall make this fact known to the world. It is all a question of evidence, but what is evidence to one mind is not evidence to another. However, that is our aim, and we hope that in the years to come the discoveries we make will be of such a nature that they will satisfy, not only every member of the Institute, but the community generally. There is nothing unscientific in adopting this attitude. We are endeavouring to find the means that may establish survival on scientific lines. If we fail to do so, then we fail; if we succeed, so much the better. Sentiment, however, will not come into our investigations, and we shall be guided by evidence and evidence only.

During the first year of our existence we have reached a position far exceeding our greatest expectations when the Institute was formed. Not only have we most of the equipment we require, but we have a membership numbering at this date 333, covering twenty-one countries overseas in addition to the British Isles—a very satisfactory result for the first year. We have also made a good start in building up a reliable reference library. Besides this, we have secured the help and co-operation of some of our leading mediums, and the promises of others that they will come to the Institute whenever they can find the time to do so. Our relations with mediums are all that we could wish. We have already had some very satisfactory results, and these are only the beginning, we believe, of equally satisfactory results in the years to come. We have a most up-to-date photographic equipment, we have an electric voice-recording machine, and we have constructed a Wilson Cloud Chamber, in which it is claimed by Dr. Watters, Director of the Dr. William Bernard Johnston Foundation for Psychological Research, that the etheric body, or as he terms it, the intra-atomic quantity, can be seen and photographed. Experiments along these lines were conducted by a Master of Science, the Research Officer and his assistants, and the results obtained will be announced to our members in due course. In every case the insect or rodent was killed instantaneously and without pain.

The Institute published Mr. Jackson Holroyd's paper on "Psychic Photography," which was sent to members, and in Bulletin I, Dr. Hereward Carrington's and Dr. Fodor's historical analysis of Poltergeist phenomena. The results of our investigation with Lagos Pap, the Budapest apport medium, will form the subject matter of Bulletin II.

BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD

15, Queen's Gate, London, S.W. 7.

'Phone: Western 3981.

Weekly lectures and demonstrations, Wednesdays, at 8-15 p.m.

Groups for clairvoyance, etc., Mondays, at 3 p.m.; Fridays, at 5 p.m. Also private sittings, classes for instruction and development, tests, etc. Excellent lending library. Seven Provincial Societies for Psychical Research are affiliated to the College.

President: Mrs. Hewat McKenzie.

Vice-President: Mr. Denis Conan Doyle.

Hon. Principal: Mr. Sydney O. Cox.

Organising Secretary: Mrs. M. W. Hankey.

Executive Council: Mr. Stanley de Brath, M.I.C.E.; Lieut-Colonel N. P. Clarke; Dr. Howard Coulthard; Mr. S. O. Cox; Lady Currie (M.E.C.); Mrs. Devenish; Mr. A. E. Jay; Mr. Charles Marshall; Mr. H. C. Scofield; Miss Nellie Tom-Gallon; Mr. A. N. Harper.

Honorary Members: Sir Oliver Lodge, F.R.S.; Dr. L. R. G. Crandon, U.S.A.; Prof. D. F. Fraser-Harris; Miss Lind-af-Hageby; Mr. J. Arthur Hill; Mr. David Gow; Dr. Eugene Osty (Paris); Prof. F. W. Pawlowski (Mich., U.S.A.); Mr. S. G. Soal; Mr. H. C. Scofield; Rev. C. Drayton Thomas.

Editor of "Psychic Science," Mr. Stanley de Brath, M.I.C.E.

Hon. Consultant in Research: Dr. D. F. Fraser-Harris.

Hon. Director of Research: Major C. H. Mowbray.

Affiliated Societies: The Reading Psychic College, The Leeds Psychic Research Society, Ipswich Psychic Society, Sheffield Society for Psychical Research, The Edinburgh Psychic College and Library, North-West Durham Centre for Psychic Research, The Leicester Society for Psychical Research.

This College was the outcome of a long apparent need for a definite centre for the continuous and sustained study of mediumship, and to minister to the wants of those who, interested in psychic facts, were inclined to make a serious study of them.

The founders, James Hewat McKenzie and Barbara McKenzie, had already been students of psychic manifestations for twenty years prior to the founding of the College in 1920. The first College house was a handsome, well-furnished building at 59, Holland Park, London, W. 11, where the work continued until 1929, and was then transferred to its present quarters at 15, Queen's Gate, S.W. 7, another pleasant, commodious house,

very conveniently situated. In 1920 there were no houses of this kind given up to Psychic Science; now there are many both in London and in the provinces.

The risk and expense of the venture rested entirely on the shoulders of the founders; friends and members, however, quickly gathered round them, and though at first only an Advisory Council co-operated, the College was in a few years placed on an incorporated basis and an authoritative Council appointed under the presidency of the late Sir Arthur Conan Doyle, who continued to hold the position till shortly before his death, and was always a generous friend and collaborator.

In 1922 it was found necessary to issue a College Quarterly (known as *Psychic Science*), to record the transactions of the College; the first Editor was Mr. F. Bligh Bond, followed by Mr. Stanley de Brath, who is the present Editor. There has been no break in the publication during these fourteen years, and the yearly volumes provide a storehouse of considered facts and philosophy relating to psychic science, of which investigators and writers make full use.

Mr. Hewat McKenzie, with very clear insight as to the needs of students, made it his constant business, during his nine years as Hon. Principal of the College, to seek for mediums to provide demonstrations for his students. Great Britain was well provided with trance and healing mediums, clairvoyants, and psychometrists, and the best of these were secured for the College staff. Some gave whole-time, some part-time service; they were amply remunerated, and provision was made for holidays and sickness; special rooms were reserved for individual mediums, their sittings were strictly limited, and consideration was given when possible as to which medium could most suitably serve new or advanced investigators. Among such workers were Mrs. Wesley Adams, Mrs. Eileen Garrett, Mrs. Barkel, Mrs. Annie Johnson, Mrs. Mason, Miss Francis, Miss Naomi Bacon, Philip Sharplin. Several of these are still on the College staff. Mrs. Osborne Leonard also gave opportunity for College sitters at her own house, a privilege highly valued, and still held to-day by many College members.

Development classes for the training of psychic gifts have been a continuous feature of College work, and though it cannot be said that many great mediums have resulted, quite a number of present-day mediums received their first careful instruction

at the College, while other students developed gifts which they are able to use wisely and usefully in private.

Physical mediums were rarer in Britain, but amongst those who gave their valued services were: Evan Powell (Welsh voice medium), John Sloan (Scotch voice medium), Mrs. Blanche Cooper (English voice medium), John Lewis (Welsh physical medium), Thomas Lynn, of Newbiggin-by-Sea (the apport medium), William Hope and Mrs. Buxton, of Crewe (photographic mediums), and Mrs. Deane, with a similar gift, who first used her gift in public at Holland Park.

Mrs. Blanche Cooper's voice mediumship continued over years, gave many fine manifestations, and the Crewe Circles' regular visits provided some of the best proofs ever obtained of the genuineness of psychic photography.

To strengthen this important side of the work, Mr. McKenzie made several journeys to U.S.A. and to the Continent, bringing back on each occasion important sensitives: Ada Bessinet, of Toledo; Frau Silbert, of Graz, Austria; Herr Melzer, of Dresden; Lotte Plaat and Mde. Akkeringa, of Holland, who remained for periods at the College, living on the premises and happily occupied, were among a few of these. Several made repeated visits; their work is fully recorded in *Psychic Science*. These mediums were available chiefly to College members, but also to others when possible, and besides general sittings a regular weekly group of researchers sat with them for record purposes.

On one journey on the Continent, Mr. and Mrs. McKenzie went as far East as Warsaw in order to meet the famous medium Franek Kluski, a banker. Their sitting with him was memorable for the excellent full-form materialisations, both human and animal, under the finest test conditions. Wax moulds of materialised hands were secured at this seance, and these are now at the College, the most perfect and rare examples in Britain.

One strange branch of psychic power became a matter of close study at the College—that named " Poltergeist "—irregular and uncontrolled manifestations, often violent in character, and which seldom could be turned to useful mediumistic use. One girl of sixteen was brought from Eastern Europe, every means of livelihood there being closed to her because of the weird happenings about her—the movement of objects without contact, and breakages of articles near her, but which she did not touch. She had suffered hunger and privation during the

war, which may have produced an undue loosening of the etheric body, or double, on which physical manifestations depend. With care and attention to her general health and well-being, the manifestations gradually faded out, and a year later she returned home and has suffered no return of these.

Another, a Yorkshire mill girl in a like plight, experienced the hospitality of the College; her visit resulted in breakages and destruction to furniture of over £40. All that one can read in fairy tales was enacted in broad daylight before the eyes of the observers; the puddings jumped out of the pots, the milk poured out of jugs, heavy tables rocked and fell, etc., etc. This lasted three months, until wise guidance and protection was assured by means of experienced mediumship. The attack was relieved, and the girl returned to her work completely cured.

Side by side with the investigations at the College went classes for instruction and excellent lectures. Each quarter a programme full of interesting subjects is issued, and full use is made of this by members and others.

The influence on a right understanding of these delicate and important matters by the public over the years of the College existence has been profound. Emotionalism has been eschewed, but by encouragement to wise thought and examination of the evidence received following this natural feeling, inquirers have been enabled to walk firmly in the new ways.

A magnificent library of 3,000 volumes is available for the use of members, and within the last few years kindred branches adopting similar methods have sprung up in Leeds, Sheffield, Bradford, Leicester, Reading, and Edinburgh, who benefit by association with the London College.

Tens of thousands of members and inquirers have entered its doors, and a large proportion of these have passed out with such secure proof in their possession of spirit survival as has taken away the fear of death and of the troubles of life.

Mrs. Hewat McKenzie was Hon. Organising Secretary for nine years, and on Mr. McKenzie's death in 1929, succeeded him as Hon. Principal, relinquishing this post in 1930 to Mrs. Champion de Crespigny, an artist and author of ability, by whose death in the spring of 1935 the College suffered a grevious loss. Mrs. Hewat McKenzie has again for the present temporarily assumed the Principalship.

EDINBURGH PSYCHIC COLLEGE AND LIBRARY

30, Heriot Row, Edinburgh, 3.

'Phone: No. 28193.

Weekly "At Homes," Wednesdays, at 3 p.m.; address and clairvoyance, followed by tea for those who so desire. Weekly Friday meetings, at 8 p.m. Lecture followed by demonstration of clairvoyance by medium in residence.

Affiliated to British College of Psychic Science, Ltd.

Hon. Principal and Secretary: Mrs. Ethel Miller, 30, Heriot Row, Edinburgh, 3.

Trustees: Mrs. Ethel Miller, 30, Heriot Row, Edinburgh, 3; Mrs. Hewat McKenzie (Hon. Principal, B.C.P.S., Ltd.), 1, Tudor Court, Hanworth, Middlesex; Mr. J. B. M'Indoe (President, S.N.U.), 157, Invergyle Drive, Cardonald, Glasgow, S.W. 2; Mr. W. Wilson (Solicitor), 43, Stevenson Street, Oban, Argyll.

Committee: Mrs. Hewat McKenzie (Advisory Member); Mr. J. B. M'Indoe (Advisory Member); Dr. D. McF. Barker, M.B., Ch.B. (Chairman of Committee); Mrs. L. MacDonald; Mrs. W. Roughead; Mrs. W. G. Scott; Mr. J. W. Herries; Mr. A. H. C. Lamb (W.S.).

Assistant Secretary: Miss C. Mowat.

Librarian: Miss J. Frazerhurst.

College founded by Mrs. Ethel Miller. Opened on September 8th, 1932. Dedicated by Rev. C. Drayton Thomas.

Materialisation Seances.—Mrs. Helen Duncan, of Edinburgh, will conduct group seances at the College once or twice per week whenever she is available. Members, 10s. 6d. Non-members, 12s. 6d.

Direct-Voice Seances.—It is hoped that arrangements can be made for Mrs. MacCallum, of Glasgow, to attend the College once per month during this session.

Group Sittings.—Group sittings are held with visiting mediums on Tuesday evenings at 8 p.m., and Thursday afternoons at 3 p.m. Bookings must be made in advance.

Library.—The library contains over 750 books on psychic subjects, and is being steadily added to. Catalogues, 6d. each. New supplement can be obtained separately. Price 2d. each. A deposit may be left for postage by members wishing books to be forwarded to them.

Subscription Fees.—Members, £1 1s. per annum; Associate members, 10s. 6d. per annum.

Members have free entrance to all regular meetings, use of library and reduced fees for demonstrations. Associate members

have free use of library and admission to " At Homes." Membership from date of entrance. Admission to meetings for non-members, 1s. Inquiries invited. Visitors welcome.

Harmony Prayer Circle.—The Circle meets every Thursday afternoon at 2-30. Will those who know of any members or friends in need of spiritual healing or upliftment please leave their friend's name at the Office and they will be put down on the prayer-healing list.

IPSWICH PSYCHIC SOCIETY

" The Cedars," 46, Anglesea Road, Ipswich.

'Phone: No. 7307.

Established 1926.

Affiliated to the British College of Psychic Science, London.

President: Wm. R. Bradbrook, Esq., 36, Broom Hill Road, Ipswich.
Secretary: Mrs. B. E. Truscott, " Wykes Ufford," Rushmere, Ipswich.
Treasurer: Thos. Barton, Esq., Bucklesham Road, Ipswich.
Trustees: W. R. Bradbrook, Esq., 36, Broom Hill Road ; A. J. Conder, Esq., Constable Road, Ipswich ; Harvey Winkworth, Esq., " Stapenhill," Broughton Road.
Committee: B. Last, Esq. ; A. G. Aldous, Esq. ; Mrs. Myers ; Mrs. Bull ; Jas. Southgate, Esq. ; Miss Ella Dausie.

The Society extends its membership to all sects and creeds, but particularly to those of no settled religious convictions, confident that earnest study of the evidences for survival and the philosophy arising therefrom, must lead to an enlightened understanding of the primal Christian Truths, and establish the fact that " There is no death—what seems so is just transition " to life more abundant.

LEEDS PSYCHIC RESEARCH SOCIETY

Leeds Church Institute, Albion Place, Leeds.

Meetings as per Syllabus, chiefly Wednesdays at 7-30 p.m.
Affiliated to the British College of Psychic Science, London.

President: Mrs. Hewat McKenzie.
Secretary and Treasurer : Mr. L. Allison, 7, Miles Hill Road, Chapel Allerton.
Chairman: Mr. J. Skelly.
Vice-Chairman: Mr. Graham Walton.
Hon. Librarian: Mrs. Holdgate.
Psychic Records: Mrs. Saffer.

Objects of the Society

This Society is formed to investigate the truth of "human survival after death" by means of all forms of psychic phenomena. To provide facilities for personal investigation through the services of approved mediums. To establish a practical basis for strengthening human faith and belief in all forms of religious teaching.

Membership of the Society does not imply acceptance of any particular explanation of the phenomena investigated or discussed, or any belief as to the operation in the physical world of forces other than those recognised by physical science.

Psychics engaged by the Society are generally either known or recommended. Persons not so recommended but are reported or claim to possess psychic qualifications may nevertheless on occasion be the subject of experiment. Members and others attempting such experiments and paying (by way of charge for admission or otherwise) their share of the cost, are asked to take part in same on that understanding. It is only by investigation that reports can be verified or otherwise. Where the Society has no personal experience or data regarding a psychic, members will be notified accordingly.

The Research Committee invites information regarding occurrences of a psychic nature likely to be of interest or value to the Society. Communications will be regarded as confidential if desired.

LEICESTER SOCIETY FOR PSYCHICAL RESEARCH

35, Highfield Street, Leicester.

Meetings each Wednesday.

Affiliated to British College of Psychical Science.

Chairman: Capt. C. E. Loseby, M.C.
President: Shaw Desmond.
Secretary: J. Herbert Wicks, 8, Marston Road, Gipsy Lane, Leicester.
Treasurer: C. Williamson.

MANCHESTER AND DISTRICT CENTRE FOR PSYCHIC RESEARCH

Milton Hall, Deansgate.

'Phone: Prestwich 2077.

Demonstrations of the various branches of psychic phenomena, and test seances of individual mediums. Meetings, Wednesdays, at 8 p.m. Special Research Committee operates independently of Society's general meetings.

President: Lieut.-Colonel E. T. Burke, M.D.

Hon. Secretary: Mrs. J. Ribbon, 45, Hilton Arcade, Sedgley Park, Prestwich.

Treasurer: J. M. Crichton, Esq.

THE READING PSYCHIC SOCIETY

11, Bath Road, Reading, Berks.

Syllabus on application. Lectures, demonstrations of mediumship, seances, etc., during the week. Evening service, Sundays, 6-30 p.m.

Lending library, open weekdays, 11-30 a.m. to 1 p.m., and 2-30 to 5-30 p.m.; Saturdays, 11 a.m. to 1 p.m.; Sundays, 6 to 8 p.m.

Affiliated to the British College of Psychic Science.

Hon. Principal: Mr. T. Dudley-Parsons (Barrister-at-Law), "Loyang," Reading Road, Wokingham, Berks.

Hon. Vice-Principal: Mr. Graham Moffat, "Oasis," Sandhurst, Berks.

Secretary: Mr. H. Stuart Berry, 15, Waylen Street, Reading.

Treasurer: Mr. J. R. Bedford, 39, Matlock Road, Caversham, Reading.

Trustees: Mr. Graham Moffat, "Oasis," Sandhurst, Berks.; Mr. Hugh S. Watson, "Birch Knoll," Wellington Road, Crowthorne, Berks.; Mr. H. Stuart Berry, 15, Waylen Street, Reading.

Committee: Mr. T. Dudley-Parsons; Mr. Graham Moffat; Mr. J. R. Bedford; Mr. H. Stuart Berry; Mrs. A. M. Berry; Miss E. L. James; Miss Voss; Mr. Hugh S. Watson.

Formerly known as the Society for Psychical Investigation. Founded 1929. First President, Mrs. Philip Champion de Crespigny.

SHEFFIELD SOCIETY FOR PSYCHICAL RESEARCH

c/o Hon. Secretary, 15, Wilkinson Street, Sheffield, 10.

'Phone: No. 26100.

Lectures by the leading speakers, and psychic demonstrations by good mediums. Meetings usually held alternate Friday evenings at 7-30, in the Builders' Exchange, Cross Burgess Street, Sheffield, 1.

Affiliated to the British College of Psychic Science, London.

President: Rev. Alfred Hall, M.A., B.D.
Past Presidents: Dr. Frank Ballard, D.D., M.A., B.Sc., etc. (Lond.); Walter Appleyard, Esq., J.P.
Vice-Presidents: Wm. Toulmin, Esq.; Major R. W. Jenkins; Geo. Clark, Esq., J.P.; O. J. Wendlandt, Esq.; C. L. MacCarthy, Esq.; F. W. Hayward, Esq.; Miss M. Toulmin.
Hon. Secretary: C. P. MacCarthy, 15, Wilkinson Street, Sheffield, 10. *'Phone:* 26100.
Hon. Registrars: E. C. Skill, 17, Dobcroft Avenue, Sheffield, 7; Mrs. King, 39, Victoria Road, Sheffield, 10.
Hon. Treasurer: T. P. Aston, 50, Albert Terrace Road, Sheffield, 6.
Auditor: Colin Cooper.
Research Manager: E. F. Rodger, 34, Oak Hill Road, Sheffield, 7. *'Phone:* 50312.
Librarians: Miss F. M. Gill, 18, Storth Avenue, Sheffield, 10; Miss C. Slater, 33, Leppings Lane, Sheffield, 6. *'Phone:* 43688.
Recorders: Council Minutes, Andrew Bell; Psychic Records, Miss N. Slater.
Hall Steward: F. Wallis, 43, Knowle Lane, Sheffield, 11.
Council: All above Officers, also J. J. Moore, Mrs. Wright, and Mrs. O. J. Wendlandt.
Note from Constitution.—Membership of the Society does not imply acceptance of any particular explanation of the phenomena investigated or discussed, or any belief as to the operation in the physical world of forces other than those recognised by physical science.

The Sheffield Society is doing actual practical psychic research work in their own laboratory and private seance-room, also have own extensive library of psychic literature.

Meetings are held (unless announced otherwise) in the Lecture Hall, at the Builders' Exchange, Cross Burgess Street, on Fridays (usually fortnightly), at 7-30 p.m. Questions and discussions are welcome after most lectures.

Subscriptions, 10s. per annum. Additional member, 5s. per annum (same household).

Country membership, 5s. per annum (outside a radius of ten miles from Sheffield).

Library of psychic literature is open for the use of all members free at each meeting. A fine is incurred when books are retained longer than one month. Gifts of books to the library will be very acceptable.

Practical research work is now an important feature of this Society's activities, as a well-equipped laboratory and seance-room have been acquired at 200, West Street. Will all those who are personally interested in practical research work, comprising psycho-photography, physical phenomena, telepathy, hypnotism, mediumship, etc., please give their names to the Secretary.

Members who actually use the laboratory will be charged an extra fee of 5s. per session towards the upkeep expense.

Private seances will be arranged monthly for the members at the Society's own seance-room, 200, West Street. Details to be announced.

It has been the intention of the Council to keep the subscriptions as low as possible, but as the development of practical work will considerably increase the expenditure, will members please render what additional help they can to avoid an adverse balance.

Addresses. Members are requested to send any change of address to the Registrar, and also names of friends who are interested, to be circulated.

Privileges at the British College of Psychic Science extended to all our members include use of their library on payment of postage and the use of the College reading and tea-rooms at South Kensington on presentation of our Society's membership card.

YORKSHIRE PSYCHIC SOCIETY (BRADFORD)

Hon. President: Miss Jacqueline (B.C.P.S., London).
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Psychic Records: Miss W. Horn.
Research Group: Mr. D. A. Beskow.
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Objects of the Society

This Society is formed to investigate the truth of "human survival after death" by means of all forms of psychic

phenomena. To provide facilities for personal investigation through the services of approved mediums. To establish a practical basis for strengthening human faith and belief in all forms of religious teaching.

Membership of the Society does not imply acceptance of any particular explanation of the phenomena investigated or discussed, or any belief as to the operation in the physical world of forces other than those recognised by physical science.

Psychics engaged by the Society are generally either known or recommended. Persons not so recommended but are reported or claim to possess psychic qualifications may nevertheless on occasion be the subject of experiment. Members and others attempting such experiments and paying (by way of charge for admission or otherwise) their share of the cost, are asked to take part in same on that understanding. It is only by investigation that reports can be verified or otherwise. Where the Society has no personal experience or data regarding a psychic, members will be notified accordingly.

The Research Committee invites information regarding occurrences of a psychic nature likely to be of interest or value to the Society. Communications will be regarded as confidential if desired.

INTERNATIONAL CONGRESSES FOR PSYCHICAL RESEARCH

By Dr. Nandor Fodor

TO further the cause of Psychical Research, to discuss periodically the results of scientific experiments conducted in various countries, to establish and elucidate the laws behind psychic phenomena and to make co-operation possible amongst researchers all over the world, an international organisation of Committees for Psychical Research has been created. Under its ægis five International Congresses have been so far convoked, the first in Copenhagen in 1921, the second in Warsaw in 1923, the third in Paris in 1927, the fourth in Athens in 1930, and the fifth in Oslo in 1935. The sixth will be held in Budapest in 1937.

The members of the International Committee are : Hans Driesch, Oliver Lodge, Charles Richet, Carl Vett, and Th. Wereide, the latter was the President of the last Congress, while Mr. Vett was the permanent Secretary until his resignation after the Congress in Oslo.

Only those whom the national committees, or the International Committee, invite can be considered as members of the Congress. Only members have the right to address communications to the Congress and take part in the discussions.

The addresses delivered at the various Congresses have been published in *Compte Rendues*, the first three

in French, the fourth in English. The report of the Fifth International Congress for Psychical Research is not yet in print.

The various national committees are :

Austria.—Address : Gesellschaft fur Psychische Forschung, 34, Josephstadterstr, Vienna VIII. Countess Zoe Wassilko-Serecki, Dr. F. Auer, Prof. Dr. Richard Hoffmann, Prof. Dr. Hans Thirring, Dr. Baron Alfred Winterstein.

Belgium.—Prof. Delville, Dr. Robert B. Goldschmidt, Prof. A. Rutot, Dr. Prosper von Velsen. Address : 189, Rue de la Loi, Brussels.

Ceylon.—Dr. W. A. de Silwa, Dr. Cassius Pereire, Prof. Malala Sekere. Address : Dr. Silwa, Saraswasti House, Colombo.

Czechoslovakia.—Address : Prof. Victor Mikuska, Schemnitz. Prof. Dr. Oscar Fischer, Dr. Vald. Ruzicka, Dr. Karel Kuchynka.

Denmark.—Dr. Ch. Winther, Charlottenlund, Dr. N. Chr. Borberg, Prof. Dr. Vilh. Gronbech.

Egypt.—Faud Selim Bey, Ahmed Chafik Pasha, El Sayed Rachid Rida. Address : 217, Route d'Aboukir Giomachis, Alexandria.

England.—Address : Prof. C. D. Broad, S.P.R., 31, Tavistock Square, London, W.C. Sir Oliver Lodge, Mrs. H. de G. Salter, Dr. F. C. S. Schiller, Dr. V. J. Woolley.

Finland.—Address : Havsg. I., Helsingfors. Prof. Dr. Arvid Grotenfeld, Frk. Selma Kajanus, F. d. Rektor Uno Stadius, Dr. S. V. Tigersted.

France.—Address : 21, Rue Pierre-Nicol, Paris V. Prof. Rene Sudre, Mme. J. Bisson, Dr. S. Chauvet, Prof. Leclainche, Dr. J. Maxwell, Prof. Charles Richet, Dr. Jean-Charles Roux, M. R. Warcollier.

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Holland.—Address : Dr. H. J. F. Brugmans, Rijks University, Groningen. H. N. de Fremery, Dr. I. Zeehandelaar.

Hungary.—Address : Dr. William de Hennyey, President of the Hungarian Metapsychic Society. Dr. John Toronyi, Dr. Elmer Pap von Chengery, Dr. Egon Virany, Dr. Ernest Kundt, Karl de Rothy.

India.—Address : Dr. B. Bhattacharya, Oriental Society, Baroda. Prof. Bertram Keightley, Dr. Vasant G. Relle.

Iceland.—Address : E. H. Kvaran, Reykjavik. Th. Veinsson.

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Norway.—Address : Dr. Th. Wereide, University, Oslo. Prof. Dr. Poul Heegard, Dr. S. Wetterstad.

Poland.—Address : Polish S.P.R., 52, Rue Shmielna, Warsaw. Alphonse Gravier, Dr. Jeanne Garczynska, Pierre Lebiedzinski, Dr. Thaddee Sokolwoski.

Rumania.—Address : Rumanian S.P.R., Rue Cernavoda No. 15, Silistra. Dr. Levon M. Mirahorian, Prof. Dr. C. I. Parhon, Dr. V. Panaitescu, Prof. Dr. P. Tomescu, Prof. Dr. E. Paulian.

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Spain.—Address : 56, Zurbano, Madrid. El Conde Gimeni, Jose R. Carracido, Dr. Cesar Jaurros.

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AMERICAN PSYCHICAL INSTITUTE

6a, 12 East 88th Street, New York, U.S.A.
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The A.P.I. publishes "Bulletins" irregularly, and carries on constant investigations.

The A.P.I. is now an established Society, having been in active operation for more than two years. Many meetings and demonstrations have been held, and special class-talks and investigations of mediums are constantly in progress. A reference library is open to members during the season, and all those interested are welcome.

Bulletin I., consisting of the History of the A.P.I., and "An Instrumental Test of the Independence of a Spirit Control," has been issued. It consists of 96 pages, with Tables and Graphs, and has been acclaimed as of high scientific value. *Bulletin II.*, an issue dealing with a collection of famous poltergeist cases published jointly with the International Psychical Institute.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

15, Lexington Avenue, New York, N.Y.
'Phone: Gramercy 5-2821.

Regular meeting of the Board of Trustees the last Thursday of each month; annual meeting of the voting members the first Tuesday in January.

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PART THREE

Matters of Joint Interest to Spiritualists and Psychical Researchers

PART THREE

UNCLASSIFIED SOCIETIES

HEALTH PRACTITIONERS ASSOCIATION

President: Dr. Joseph S. Bridges, M.A., B.Sc., LL.D.

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AIMS AND OBJECTS

To advance the Art of Healing and to protect the honour and interests of non-registered Health Practitioners.

To obtain statutory recognition of Health Practitioners who conform to standards recognised by this Association.

To resist all attempts to establish a monopoly of medical practice to the prejudice of sufferers and non-registered Health Practitioners.

To combat by every lawful means the propaganda on rival interests and others intended to discredit non-registered medical men and their methods of healing.

To provide facilities for the education in methods of healing practised by non-registered Health Practitioners, and to maintain a Central Office, Reference Library, and Lecture Rooms for lectures and debates.

To circulate by means of a *Bulletin* information on matters of interest to Health Practitioners, and their methods of healing.

To do all such lawful things as may be incidental or conducive to the promotion or carrying out of the foregoing aims and objects, or any of them.

THE ORDER OF THE PREPARATION FOR THE COMMUNION OF SOULS

The Secretary, St. Peter's Vicarage, Cricklewood, N.W. 2.

'Phone: Gladstone 2528.

Confraternity meetings of members of the O.P.C.S. with Spiritualists at Grotrian Hall and elsewhere.

President: The Ven. Arthur F. Sharp, 27, Thurlow Road, Hampstead, N.W. 3.

Hon. Secretary and Treasurer: The Rev. G. Maurice Elliott, St. Peter's Vicarage, Cricklewood, N.W. 2.

Committee: The Rev. R. A. de V. Hart-Davies, St. Paul's, Covent Garden, W.C.; Capt. M. J. Hunter, M.P., Stoke Hall, Calver, Derbyshire; Mrs. M. J. Hunter, Stoke Hall, Calver, Derbyshire; Mr. and Mrs. Stanley Barber, New Barns, Nutley, Sussex; Mrs. Arthur F. Sharp, 27, Thurlow Road, Hampstead, N.W. 2.

The objects of the Order are: (*a*) To reaffirm the belief in the "Signs and Wonders" which were an integral part of Christ's teaching, an inherent part of the life of the early Church, essential to the existence of Christ's Kingdom on earth, and promised to his followers in perpetuity; (*b*) to show that, after centuries of almost total abeyance, these miracles are again being worked in our midst; (*c*) to foster that living faith, without which the works of the Spirit are rendered ineffective.

Those eligible for admission to the Order must be willing to express their belief in the eternal sonship of Our Lord Jesus Christ, and members will do their best to further the objects of the Order by their devotion to Him.

PSYCHIC ESPERANTO LEAGUE

(Psika Esperantista Ligo)

BM/AVOTO, London, W.C. 1.

35, Dallin Road, Bexleyheath, Kent.

President, Secretary, and Treasurer: Alexander W. Thomson, F.B.E.A. (working under the Esperanto pen-name "Avoto"), 35, Dallin Road, Bexleyheath, Kent, England.

There are no officers at present, but the following National Agents have been appointed to represent the League in their respective countries:— *Bulgaria:* S-ro Atanas Nikolov, Redakcija "Bratstro," Sevliev; *Hungary:* S-ro Georgo Kocsis, Erzsèbetszan, Budakeszi; *Poland:* S-ro Eugenjusz Jasiewicz, Nowo-Miejska 26 m. 18, Warsaw. Negotiations are in progress for the appointment of others.

The League's work is carried on mainly by correspondence, but it is hoped to start a small gazette in Esperanto when funds

permit. An article about the League appeared in *The Greater World* during June.

Friendly relations have been established with the G.W.C.S. League, the Oomoto Spiritualist Movement in Japan, and the Blanka Frataro in Bulgaria, also the Spiritualist Movement in Brazil. The League exists for the purpose of combating materialism in every part of the world by encouraging the study of psychic and spiritual matters (especially the philosophy of Spiritualism), and the mutual education and enlightment of its members through correspondence. For this purpose it employs exclusively the international auxiliary language Esperanto, the *only* means by which we can reach *all* countries simultaneously.

Although only founded in August, 1934, it already has members in eleven countries. There is no entrance fee or obligatory subscription; for the necessary funds it is dependent entirely on voluntary donations from members and sympathisers. The sole qualification for membership is assent to a four-fold declaration of serious interest in psychic matters and a working knowledge of Esperanto.

It is already bringing the light of truth into many hitherto dark corners of the earth, untouched by other means because of the language barriers.

WORLD FELLOWSHIP OF FAITHS

41, Rodney Road, Cheltenham

Study Group: First Wednesday, at 3 p.m.; second Wednesday, at 7 p.m.

Secretary: F. E. Smith, 41, Rodney Road, Cheltenham.
Treasurer: Mr. W. Roberts, 41, Courtney Street, Cheltenham.
Miss Bubb (Anonymous), East Court, President, Spiritualist Church, Cheltenham.

Commenced last March in a quiet manner. We have about three public meetings a year, and two home meetings a month. The first meeting in the Town Hall, 500 present. Home meetings, from 12 to 35 attending.

The above world-wide movement has as its object toleration in all religious sects and faiths, and to obtain this consummation you are invited to join us.

The leaders of this movement are prominent men and

women who are endeavouring to promote the peace of the world, and they believe that this can be brought about by the spirit of appreciation of all religious views. In our ranks are those of every known faith, and it is surprising the small differences obtaining in any of them, while at the same time the subject is a most fascinating one.

We hold study groups, in which every faith is discussed, with the idea of healing any misunderstanding, and from time to time we invite leaders of these respective beliefs to propound their points of view.

We solicit a visit to, or correspondence with, our secretary, who would be happy to answer any inquiries or welcome you as members of this world-wide movement. If you are a representative of any religious opinion, we would appreciate your influence in bringing this matter to the notice of your denomination or sect and advocating their representation in our study group.

WORLD MEDITATION GROUPS

Bradstones, Camberley, Surrey.

'Phone: Camberley 1181.

Secretary and Treasurer: Mrs. C. M. Beach, Bradstones, Camberley, Surrey.

The Spiritualist branch of a world movement to organise small groups for meditation on peace and light, to meet on Thursdays, all linked up (mentally) with the Group symbol—a gold star.

The Spiritualist branch is affiliated to all spiritual denominations in the world, but works separately.

The power generated by this mass concentration is used to contact evil thought forces, seen and unseen, and transmute them into higher channels, freeing the earth from its greatest menace.

The world movement is run by a committee in London, and a long list of patrons at home and abroad.

The Spiritualist branch was inaugurated by Tse-Ling and Tamasa, the spirit guides of Mr. Collen-Smith, medium, of 27, Manchester Street, London, W. 1, who are calling for volunteers for this world service. Application should be made to the Hon. Secretary, for the booklet for group leaders, which is forwarded free of charge.

PSYCHIC JOURNALS

FACTS

The official organ of the Friendship Centre, 85, Lancaster Gate, London, W. 2. *'Phone* : Paddington 2312.
Quarterly. Price 2d.
Editor : Stephen Foster.

THE GREATER WORLD

Founded on Good Friday, 1928. Official organ of the Greater World Christian Spiritualist League. Offices : 3, Lansdowne Road, Holland Park, London, W. 11. (one minute's walk from Holland Park Underground Station). *'Phone :* Park 7466. Price, 2d. weekly.

Subscription rates : One year, 10s. 10d. ; six months, 5s. 5d. ; three months, 2s. 9d., post free. Obtainable on order from any newsagent.

Honorary Editors : C. A. Aeschimann and Winifred Moyes.

LIGHT

16, Queensberry Place, South Kensington, London, S.W. 7. *'Phone :* Kensington 3292-3.

Subscription rates (including postage) : Twelve months, 10s. 6d. ; six months, 5s. 6d. ; or from newsagents, 2d. weekly.

Editor : George H. Lethem.

THE LYCEUM BANNER

Official organ of the British Spiritualists' Lyceum Union.

All matter submitted for publication must be addressed to the Editor, *Lyceum Banner*, Hollins Chambers, 64a, Bridge Street, Manchester 3.

Opinions expressed in the *Lyceum Banner* do not necessarily represent those of the Editor or of the Union, and are published solely as matters of interest.

Editor: Annie H. Mills.

PREDICTION

Link House, 4-8, Greville Street, London, E. 11. *'Phone:* Chancery 8601.

Deals with every phase of Psychic and Occult Research—Spiritualism, Astrology, Telepathy, Clairvoyance, Hypnotism, Phrenology, Graphology, Numerology, etc.

Monthly, 48 pages. Price 6d. Subscription rates: twelve months, 7s. 6d.

Editor: James Leigh.

PSYCHIC NEWS

Editorial offices: 144, High Holborn, London, W.C. 1 (one minute from Holborn Station). *'Phone:* HOLborn 2059. *'Grams:* Psychics, Westcent, London.

Obtainable 2d. weekly, by post, 2½d., from all booksellers and newsagents.

Annual subscription (post free): Great Britain and Ireland, 10s. 10d.; Other Countries, 12s.

Psychic News is obtainable in Australia and New Zealand on order from all branches of Gordon and Gotch; in South Africa, from all branches of the Central News Agency in Johannesburg, Capetown, and Durban; in Canada, on order from any news stand.

Editor: Maurice Barbanell.

PSYCHIC SCIENCE

Quarterly transactions of the British College of Psychic Science.

Published by the British College, 15, Queen's Gate, London, S.W. 7, from whom it can be purchased, or from J. M. Watkins, 21, Cecil Court, W.C., and Messrs. W. H. Smith and Sons, Bookstalls.

Single copy, 1s.; post paid, 1s. 3d.; yearly subscription, 5s. post paid. U.S.A. Subscription, $1.25 post free.

Trade: E. Seale, 10, Imperial Arcade, E.C.

Editor: Stanley de Brath.

RED CLOUD'S JOURNAL

The Spiritualists' and Inquirers' monthly magazine which contains: Trance addresses by "Red Cloud" and "Delilah"; news and reports of Mrs. Estelle Roberts' activities; articles by well-known writers; reports on spiritual healing; evidence of survival; true stories of psychic phenomena. 6d. monthly. 6s. per annum, post free, inland; 7s. 6d. foreign. Postage on single copies 1½d. extra.

THE TWO WORLDS

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Overseas: Copies can be had from all branches of Gordon and Gotch. Australia: Branches at Melbourne, Sydney, Brisbane, Perth, Adelaide, Launceston. New Zealand: Any branch of Gordon and Gotch, including Wellington, Christchurch, Auckland. South Africa: Any branch of Central News Agency, including Johannesburg, Capetown, Durban.

Editor and Secretary: Ernest W. Oaten. Issued by *The Two Worlds* Publishing Company, Limited, 18, Corporation Street, Manchester 4.

London Office: 71, Fleet Street, E.C. 4. *'Phone:* Central 7641. *Wires:* "Jonagont, Fleet, London."

THE LITERATURE OF SPIRITUALISM AND PSYCHIC SCIENCE

By S. G. Soal, M.A., B.Sc.

I AM well aware that it is a serious and responsible task to recommend books suitable for the beginner in Psychical Research. It would be quite easy, for instance, to put such books into his hands as would, according to his temperament, either disgust him with the subject for ever or induce such a state of mind as would enable him to swallow uncritically any future marvels that might be offered him. In making the suggestions which follow, therefore, my chief care has been to select such works as are, in my opinion, perfectly reliable as to matters of fact, or nearly so. There are, however, a few books mentioned which I have personally found very stimulating, yet which endorse as genuine certain types of alleged phenomena for which the evidence appears to me insufficient.

Such a book, for instance, is M. René Sudre's *Introduction à la Metapsychique Humaine*. In its originality of treatment and suggestiveness the book provides admirable food for reflection, but over and over again it seems to me that ingenious theories are spun around certain classes of physical phenomena whose very existence I strongly suspect. Unfortunately, at present, no English translation of this excellent *résumé* of Psychical Research has appeared.

It is my experience that most inquirers are first attracted by the possibility of communication with those who have passed beyond our earthly ken. Of

such inquirers there will be a considerable number who will be eager to try personal experiments with mediums. Each will hope to discover something new, and with good luck may actually do so. I was especially fortunate almost at the beginning of my investigations, for in my studies of Mrs. Blanche Cooper I brought to light some new and startling facts concerning such subjects as telepathy between medium and sitter, fictitious personalities, and prevision of the future. But for this I claim no credit, since such experiences might have happened to anybody. If any beginner intends to make similar personal experiments with a "direct voice" medium, I would strongly advise him not to read my report till he has pushed his own researches as far as they will go. I am now convinced that mediums are highly suggestible people, and the best way to secure genuine supernormal phenomena of a mental nature is to go to the medium with no very definite expectations as to what will come through. But for those who have no time or opportunities to make extended investigations I have ventured to include my report on Mrs. Cooper in the list of books at the end of this article.

The first book I ever read on Spiritualism was Sir Oliver Lodge's *Raymond*. I know that it is fashionable among Psychic Researchers to depreciate this book, but I have no such intention. In my opinion the book is like everything else that Sir Oliver writes—what he believes to be an honest statement of facts. Nothing is glossed over, and Sir Oliver was right in publishing all the conversation of the medium's

controls, however incredible or absurd the statements might appear.

Of other books which have had a lasting influence on my own mind, I must mention first those of Mr. J. Arthur Hill. I have particularly in mind *Psychical Investigations* (1917) and *New Evidences in Psychical Research* (1911). Mr. Hill is not only an original and entertaining writer, but I can fully vouch for the fact that he is a most careful recorder and an excellent judge of what is evidence. Unlike myself, he has found in his researches very little direct evidence for the existence of telepathy between medium and sitter, but, on the contrary, a number of interesting cases which point strongly towards a Spiritualistic interpretation of the facts.

No mental medium has ever been so exhaustively studied as was Mrs. Piper by Dr. Hodgson. For those who have not time to wade through the voluminous reports published in the *Proceedings* of the English S.P.R. and the American S.P.R., there is an admirable little book by M. Sage, entitled *Mrs. Piper and the Society for Psychical Research*. This work, which has been translated into English, gives the gist of the Hodgson and Lodge investigations, and is extremely readable. Mrs. Sidgwick's masterly analysis of the Piper controls should certainly be carefully studied in S.P.R. *Proceedings* (Vol. XXVIII, Part 71, 1915). The book entitled *Studies in Spiritism*, by Prof. Stanley Hall and Dr. Amy Tanner, which is antagonistic to the claims of Mrs. Piper, is such a glaring example of mis-statement, omission of essential details, and of deliberate ignoring of all but the very weakest aspects

of Mrs. Piper's mediumship, that no self-respecting Psychic Researcher could give it serious consideration.

The books of Dr. James H. Hyslop, the indefatigable American investigator, are full of valuable theories as to the nature of the future life and the means employed in communication. Hyslop's theory, that what we retain after death is the power to create visual and auditory images, and that the initial after-death stage is a kind of memory dream in which we find ourselves surrounded by representations of earthly objects, is most illuminating. These books, *Contact with the Other World* and *Life After Death*, must, however, be read with circumspection, for Hyslop was not entirely impartial, and was often prejudiced.

The two books of T. Flournoy, *Des Indes á la Planète Mars* and *Esprits et Médiums*, are admirable analyses of pseudo-communications having their origin in the subconsciousness of Hélène Smith, the medium. Both have been translated into English.

For those who are interested in the literary possibilities of automatic writing, I cannot do better than recommend Dr. Walter Franklin Prince's study of *The Case of Patience Worth*. There is also a good analysis of the Oscar Wilde scripts, published by my brother, Mr. C. W. Soal, in *Psychic Science* (January, 1924). The actual scripts may be found in the *Occult Review* (August, September, November, 1923). I should mention, however, that I have since then obtained through my own automatic writing several new communications purporting to come from Oscar Wilde, and hope to publish a full analysis of the case

in due time. My own case of " Margaret Veley " may also be studied with advantage in *Proceedings*, S.P.R. (April, 1929).

The beginner should not omit to read such old classics as Myers' *Human Personality*, *Phantasms of the Living*, by Myers, Gurney, and Podmore, and Frank Podmore's *History of Modern Spiritualism*, which is, by the way, in every respect superior to the modern history by Sir A. Conan Doyle.

Modern classics which I have found stimulating reading are Dr. Osty's *Supernormal Faculties in Man*, a very readable book, and Richet's *Thirty Years of Psychical Research*, both of which have been translated into English by Mr. Stanley de Brath.

Another book which has very definitely interested me is Dr. C. D. Broad's *Mind and Its Place in Nature*, which contains some fascinating chapters on Psychical Research. Dr. Broad, who is a philosophical writer of established reputation, discusses the rival theories of telepathy from the sitter and communication with the dead, and concludes that probably the mind is a compound of a physical and a psychical factor, and that what survives is not a complete mind but only the psychic factor, which becomes dissociated at death from the physical element. This theory has interesting points of analogy with Sudre's view, that it is the " pure memory " of Bergson that survives the dissolution of the body, and also with the beliefs of the ancient Greeks. Personally, I do not accept either the theories of Broad or of Sudre, but I cannot attempt here to explain why.

Those who desire information about experimental

telepathy and clairvoyance should consult the suggestive book, *La Télépathie*, by M. René Warcollier, and should read my criticisms of Warcollier's methods in S.P.R. *Proceedings* (Vol. XI., Part 123, pp. 167-170). Another excellent book is Dr. Rudolf Tischner's *Telepathy and Clairvoyance*, which has been translated into English by W. D. Hutchinson.

It will be observed that I have refrained from discussing books like Dr. Geley's *Ectoplasm and Clairvoyance* and Schrenck Notzing's *Phenomena of Materialisation*. My chief excuse must be that *physical* phenomena are not my province, and that I would prefer to leave such matters to those with more experience than myself.

I have also made no mention of important statistical investigations in telepathy and clairvoyance by such writers as J. E. Coover and Miss Ina Jephson. These studies have been inconclusive, though not by any means negative, and the beginner at any rate had best not concern himself with inconclusive investigations : they would damp his ardour. For the same reason, I do not advise him to read my own long statistical investigation of experimental telepathy. Such matters for the non-mathematical make very hard reading. I should add that the recent experiments in card-guessing, for which Dr. J. B. Rhine claims such phenomenal success, are at present being repeated by both Dr. R. H. Thouless and myself. Up to date the results have been very disappointing.

LIST OF BOOKS

A—Spiritualism

1. *Raymond.* Revised. By Sir Oliver Lodge.
2. *New Evidence in Psychical Research*: *a Record of Investigation with Specially Selected Examples of Recent S.P.R. Results.* By J. Arthur Hill. London, 1911.
3. *Psychical Investigations*; *Some Personally Observed Proofs of Survival.* By J. Arthur Hill. London, 1917.
4. *Life After Death*; *Problems in the Future Life and Its Nature.* By J. H. Hyslop. London, 1919.
5. *Contact with the Other World.* By J. H. Hyslop. London, 1919.
6. *From India to the Planet Mars.* By Theodore Flournoy. London and Geneva, 1900.
7. *Spirits and Mediums.* By Theodore Flournoy. Geneva and Paris, 1911.
8. *Mrs Piper and the Society for Psychical Research.* By M. Sage. Translated from the French by Noralie Robertson. London, 1903.
9. *A Report on Communications Received Through Mrs. Blanche Cooper.* S.P.R. *Proceedings.* Part XCVI. December, 1925. By S. G. Soal.
10. *Modern Spiritualism*: *A History and Criticism.* By Frank Podmore. London, 1902.
11. *On a Series of Sittings with Mrs. Osborne Leonard.* By Lady Troubridge and Miss Radcliffe-Hall. S.P.R. *Proceedings*, Vol. XXX, Part 78. 1919.
12. *The Bridge.* By Nea Walker. London, 1927.
13. *My Life in Two Worlds.* By Gladys Osborne Leonard. London, 1931

B—Automatic Writing

1. *The Case of Patience Worth.* By Dr. Walter Franklin Prince. Boston Society for Psychical Research, 1927.
2. *The Return of Oscar Wilde.* Scripts through Mr. V. (S. G. Soal) and Mrs. Travers Smith. *The Occult Review*, August, 1923; September, 1923.
3. *A New Message from Oscar Wilde.* By the Brother of Mr. V. (Mr. C. W. Soal). *Occult Review*, November, 1923.
4. *The Oscar Wilde Script*: *A Critique.* By the Brother of Mr. V. With reproductions of handwriting. *Psychic Science*, Vol. II., No. 4, January, 1924.
5. *Some Automatic Scripts Purporting to be Inspired by Margaret Veley, Poet and Novelist* (1843-1887). Part I. by W. H. Salter. Part II. by Mr. V. (S. G. Soal). S.P.R. *Proceedings*, Vol. XXXVIII., Part 119, 1928.
6. *The Evidence for Communication from the Dead*; *Telepathy, Clairvoyance*; *Automatic Writing of Mrs. Verrall, Mrs. Holland, and Mrs. Piper.* By Anne Hude. London, 1913.

C—Philosophical and General Treatises on Psychical Research

1. *Introduction à la Metapsychique Humaine.* By René Sudre. Paris, 1926. (No translation.)
2. *Thirty Years of Psychical Research*: *A Treatise on Metapsychics.* By Charles Richet. Translated by Stanley de Brath. London, 1923.
3. *Human Personality and Its Survival of Bodily Death.* By Frederick W. Myers. London, 1903.

4. *Supernormal Faculties in Man.* By M. Osty. Translated by Stanley de Brath. London.
5. *The Mind and Its Place in Nature.* By C. D. Broad. London, 1925.
6. *The Enchanted Boundary.* By Dr. Franklin Walter Prince. Boston, 1930.
7. *The Psychic in the House.* By Dr. Franklin Walter Prince. Boston, 1926.
8. *The Dissociation of a Personality: A Biographical Study in Abnormal Psychology.* By Dr. Morton Prince. New York, 1906.
9. *The Survival of Man: A Study in Unrecognised Human Faculty.* By Sir Oliver Lodge. London, 1909.
10. *Problems of Belief.* By F. C. S. Schiller. Hodder and Stoughton's Library of Philosophy and Religion. London.
11. *The Doris Case of Multiple Personality.* By Walter Franklin Prince *Proceedings* of the American Society for Psychical Research. Vol IX (1915) and Vol. X. (1916).
12. *Leaves from a Psychist's Case-Book.* By Harry Price. London, 1933.
13. *A Survey of the Occult.* (By various Authors). Arthur Barker, Ltd. London, 1935.

D—Telepathy and Clairvoyance

1. *Phantasms of the Living.* By Edmund Gurney, Frank Podmore, and F. W. H. Myers. 2 vols. London, 1886.
2. *Mental Radio: Does It Work, and How?* By Upton Sinclair. London, 1932.
3. *Telepathy and Clairvoyance.* By Rudolf Tischner. Translated by W. D. Hutchinson.
4. *La Télépathie.* By René Warcollier. Paris.
5. *Past Events Seership: A Study in Psychometry.* By Gustav Pagenstecher, M.D. Edited by W. F. Prince. (American Society for Psychical Research. Vol. XVI., Part 1, 1922.)
6. *Le Subconscient Normal.* By Abramowski. Paris, Alcan, 1918.
7. *Extra-Sensory Perception.* By J. B. Rhine. Boston, 1934.
8. *The Divining Rod: An Experimental and Psychological Investigation.* By Theodore Besterman and Sir W. F. Barrett. London, 1926.
9. *Report on Cases of Apparent Precognition.* By H. F. Saltmarsh. S.P.R. *Proceedings.* Part 134.
10. *An Experiment wuth Time.* By J. W. Dunne. A. C. Black, Ltd., 1927.

The above list does not aim at being exhaustive in any way. It represents merely what I would suggest as a first course of reading, and it omits entirely all works on supposed physical phenomena. The reader, however, must not suppose that the writer thinks there is no good evidence for such phenomena; in the case of four mediums at least—Eusapia Palladino, Willy Schneider, Rudi Schneider, and Stella C.—he thinks the evidence is very respectable, but his own

researches have been concerned almost entirely with mental phenomena, and it is on these that he feels he is most capable of advising. It will also be noted that several works of recent years that have had enormous sales are not even mentioned. The reason is that the writer, though fully acquainted with such works, considers them to be unreliable, or at least superficial, and, from the point of view of the serious inquirer, of little value.

THE LAW RELATING TO MEDIUMSHIP

By Ernest W. Oaten
Chairman, Parliamentary Committee of the Spiritualists' National Union

"IT is not right to look with scorn upon the whole theory and practice of Spiritualism. We are told that it is a religion. There is no credit in being tolerant about one's own religion. Toleration only begins when you are tolerant about someone else's religion."

These words were spoken by the Lord Chief Justice in summing up a case in the King's Bench Division—a case which arose out of certain allegations which had been made concerning our Parliamentary Fund. They form a fitting introduction to a review of the legal status of Spiritualism, and constitute some measure of proof that our fight against the Vagrancy Act has not been entirely unfruitful.

The Spiritualists of this country labour under material disabilities which are hindering investigation and restricting the religious freedom of the King's subjects. Under the Witchcraft Act, 1735, and the Vagrancy Act of 1824, mediums are liable to prosecution, and are frequently prosecuted and convicted. Section 4 of the Witchcraft Act, 1735, lays it down :

> Be it further enacted by the authority aforesaid, that if any person shall, from and after the 24th day of June, "pretend to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration," or undertake to tell fortunes . . . every person so offending, being thereof lawfully convicted on indictment or information in that part of

> Great Britain called England, or on indictment or libel in that part of Great Britain called Scotland, shall for every such offence suffer imprisonment by the space of one whole year without bail or mainprize, and once in every quarter of the said year in some market town of the proper county on the market day there stand openly on the pillory by the space of one hour, and also shall (if the Court by which such judgment shall be given shall think fit) be obliged to give sureties for his or her good behaviour in such sum, and for such time, as the said Court shall judge proper, etc.

The Witchcraft Act virtually claims that there are no spirits, there is only pretence, and that anyone claiming to hold communication with spirits is in the very nature of the case, pretending. The very title of the Witchcraft Act is its own refutation, and in practice it has been superseded by the Vagrancy Act. The Act which is generally brought into operation is the Vagrancy Act of 1824, and the decision in Monck v. Hilton, 1877, has very largely influenced the administration of this Act ever since. May I quote Section 4 of the Vagrancy Act, 1824 :

> Every person pretending or professing to tell fortunes, or using any subtle craft means or device by palmistry or otherwise to deceive and impose on any of His Majesty's subjects . . . shall be deemed a rogue and vagabond within the true intent and meaning of this Act.

In Monck v. Hilton, the charge was not fortune-telling, but " using any subtle craft, means or device, by palmistry or otherwise." Monck was convicted, because the Justices on the Bench said that there was no need to prove an attempt to deceive.

Since Spiritualism and Psychical Research in this country date from 1850, an Act of 1824 could not possibly have contemplated the psychical activities

against which the Act is so frequently used. It is obvious from the very title, "the Vagrancy Act," that it was intended to apply (in times far different from these) to the vagrant gipsy who went from door to door (very often back doors) imposing upon the ignorant classes, servants and suchlike, and often instilling into them superstitious fears. These were times when the education of the masses was an unknown thing, and when pretenders who claimed strange powers struck terror into the hearts of the credulous. We are living in different times. To apply the term Vagrant and Vagabond to an individual who has a permanent residence, and is often the owner of the house in which he lives, is an anomaly which surely speaks for itself. It is obvious that such Acts were never intended to apply either to those who serve a *bona fide* and legally registered religious body, or to those who serve a scientific body comprising a large number of learned professors, whose investigations are conducted along purely scientific lines.

The Vagrancy Act is an extremely difficult Act to administer. The writer has interviewed quite a number of Chief Constables, individually, and led a deputation which waited upon the Chief Constables' Association some years ago at the Hotel Waldorf, and a number of Chief Constables have admitted in conversation that the Act is an antiquated one, is out of date, is difficult to administer, and should be simplified and better defined.

Those are the admissions of the authorities themselves. Again, the Act is intended to protect the public, but we would stress the fact that the Act is

never put into operation save by the police, and then only through *agents provocateur*. A careful reading of the Act suggests that the police take action on the complaint of the common informer, but it should be noted that there has never, to our knowledge, been a case in which any member of the general public has gone into Court and said that he was either injured, deceived, or cheated. We have no evidence that there have ever been *bona fide* complaints by the general public, although we have heard statements to that effect. No witnesses have ever been put into the box other than *agents provocateur* employed by the police. Without such *agents provocateur*, presumably at the instigation of unnamed persons in the background, we are certain the authorities would have no case. Sittings are often held in private, and no one is present but the police agent and the medium. There is generally a total denial by the medium of the evidence given by the police agent, and since there are only two persons present, corroboration is virtually an impossibility, save in so far as one sitting may offer corroboration of a previous one. There is, generally, a total denial by the medium of the evidence given, but the evidence of the paid police agent is always taken, usually without corroboration.

It goes without saying that a new movement, which is building up a religious organisation, has excited—I do not want to be offensive—but shall I say the antagonism, even the enmity of certain other churches. It is no secret that a " Papal Bull " has been issued by the Roman Catholic Church against its practice, and we have every reason to believe that

when complaints have been received by the police, such complaints have often emanated from one particular Church, which has been able thus to oppress others, while itself remaining unseen. We submit, most respectfully, that any Act which lends itself to exploitation by one religious community for the persecution of another is an unfair Act, which needs drastic revision. Under the Act practically every form of mediumship has been declared illegal by the Courts, and the tendency is for the power of restriction to increase. In the famous Cantlon Case, the secretary of a *bona fide* and legally registered organisation was prosecuted as accessory, so that the police are not only attacking the mediums, but even the Societies who employ them. Thus a new weapon was forged by which the officers of any Spiritualist Association, acting in perfectly good faith, are equally liable to prosecution with the medium. The Press of the whole country took note of this case, and was strong in its condemnation of the use of the police for these purposes.

Several magistrates have openly protested upon the Bench against having to put into operation an Act which they consider unfair, while several have remarked that such prosecutions were both childish and trivial. When in 1896 the first appeal of any citizen convicted under these Acts in Scotland was brought before the Scottish High Court of Justiciary in Edinburgh, Lord Young, in delivering judgment, said that he had never heard or supposed that professed fortune-telling by astrology or palmistry or seership was an act of roguery or vagabondry. It was

conceivable that such professional fortune-tellers might commit acts of roguery or vagabondry, but if so, these acts ought to be stated and proved. So emphatic was his Lordship in his judgment that he said, "I am informed that this is the first case that has occurred during the twenty-five years since the Vagrancy Act was made applicable to Scotland, and I express the hope that it will be the last attempted."

The law has been applied in such an uncertain and changeable manner that gradually every defence has been whittled away.

Mr. Justice Sankey, in the Rex v. Davies case in 1917, held that an intention to deceive and impose on His Majesty's subjects was an essential ingredient in any offence under the Vagrancy Act. He pointed out that this essential to criminality in fortune-telling had already been decided in the historic cases of Regina v. Entwistle, 1899, and Penny v. Hanson. It had previously been held in Monck v. Hilton that there was no need to prove intent to deceive; the very claim to communicate with spirits was in itself evidence of such intent. Then there was the case of a Mrs. Bloodworth, who was haled before Mr. Ralph Bankes at Battersea for professing to tell fortunes. Mr. Bankes, in giving judgment, said, "I absolutely think that the defendant believes she has the power of foretelling. Startling though the decision may be to some, I shall dismiss the case." At Brighton, Mrs. Taylor Woodall, a clairvoyant and medium engaged by a Spiritualist Church, was conducting a week's mission. During her spare time she gave clairvoyant readings in the church hall to persons desiring them. Her

consultants dropped half a crown in the plate, and handed it over to the pastor of the church, Mr. J. J. Goodwin, for the benefit of the church funds. It was not taken by Mrs. Woodall. Two women, the wife and sister of a Brighton detective, solicited readings; they came, in fact, in widow's weeds, and pretended to be in very serious trouble, and subsequently the medium was prosecuted, and these two women gave evidence. There were two different seances, and the medium totally denied the whole of the statements.

After retiring for half an hour, the Magistrates found both guilty, the medium and Mr. Goodwin, and fined them each 40s., with 20s. costs, with the alternative of nine days' imprisonment. Mrs. Woodall at once paid her fine and costs, but Mr. Goodwin declined to do so on principle, and elected to go to prison for nine days. He expected to be conducted to the cells, but he was told that he could go. The Court had not sufficient faith in its own judgment to carry out its sentence: as an alternative they seized his goods. Mr. Justice Channell, in the case of Regina v. Entwistle, said, "I think that in order that there may be a conviction under this Statute in respect of fortune-telling, it is necessary that the thing should be done in order to deceive," and this position was taken up by Mr. Justice Sankey in Rex v. Davies. Mr. Justice Lawrence, in another case in 1921, says, "I cannot reverse the decision on the claim that the intention to deceive was not necessarily to be proved. The act of fortune-telling is an offence in itself." The fact is, that the law has been vacillating and oscillating like a pendulum from side to side over a number of years,

and I submit that it is time the matter was settled by law, and not by the decisions of the Courts.

As in Biblical times there were priests and prophets, so we claim that our mediums are the prophets of the modern church, and without them the spiritual voice is silenced. The very phenomena of the Old and New Testaments, upon which the religion of this country is based, is of exactly the same nature as that of modern psychical phenomena. Yet while we are trained to believe that such phenomena are sacred when located in the past, they become illegal when indulged in in the present. There is scarcely a phase of mediumship, whether clairvoyance, psychometry, prophecy, healing, writing, or spirit messages of any description, which has not been held to be illegal, with the result that every medium who practises is liable to prosecution, however honest, however conscientious, or however genuine. I would like to say that the Spiritualists have already presented a petition to Parliament, which was signed by 40,000 signatories, praying for relief from these disabilities. That, I think, was received in February, 1928.

These are some of the legal disabilities under which we suffer as a result of the fact that mediumship is continuously held to be illegal by the Courts of this country, but dependent upon these decisions there are several civil disabilities. In Scotland, where we have a number of Spiritualist Churches, the Registrar-General for Scotland has deprived the Spiritualists of the right, which they previously exercised unchallenged in common with other religious bodies, of performing marriages through and by their recognised officials

and pastors. A Glasgow Registrar, to whom application was made before the performance of an intended marriage, said that if performed by a Spiritualist pastor the marriage could not be registered, and in reply to a question in Parliament, we were merely told that we could seek redress by a test action in Court. We submit that to ask a young couple entering upon life to contract the marriage tie, and then go into Court for a declaration that such marriage was legal, is to risk their whole moral reputation, as in the period between their marriage and the findings of the Court they are virtually living in adultery. Surely, the legal authorities know that no young couple could be expected to face such an impossible position, and I submit most respectfully that a Parliamentary reply of that kind is both callous and inconsiderate.

Again, as the result of the case *in re* Hummultenberg Beattie and the London Spiritualist Alliance (1923, Chapter 237), it has been held that a gift by will for the purpose of training mediums is not a valid charitable gift, because mediumship is illegal. As a result of this case the Spiritualists are held to be unable to receive legacies bequeathed them when one of the objects of the gift is the training of mediums, and the Charity Commissioners have refused to recognise as a charity a Spiritualistic body which has been established for thirty years, and which has received money, because the training of mediums has been stated in its Trust Deed as one of the objects of that body. One of the consequences of such a position is that many charitably disposed Spiritualists will not make such bequests for fear of their bequests being nullified. Our

legal advisers are still in a position of uncertainty as to whether we as a body have the power to hold churches, which have been bought, built, and paid for by Spiritualists, upon religious and charitable trusts. The present position is that it is by no means certain that a religious body, consisting of 600 churches, has the right to own its own property as trust property held by trustees for religious and charitable purposes. Cases have arisen in which the right of interment of Spiritualists in a churchyard under the Burials Act of 1880 has been disputed, and in one case at Sheffield we had to take the body of one of our old and faithful workers, deposit it in the grave, and walk away without either a committal service or a word of prayer. Had our representatives insisted upon forcing the issue, there would have occurred a breach of the peace, and they, therefore (wrongly, in my opinion) sacrificed their moral rights, rather than create a scene at a funeral, and disturb the public peace. We must insist that such treatment is intolerable. Such civil disabilities press heavily upon us, but my point is, that they all depend upon the major factor, that in law mediumship is illegal.

In New Zealand, the Government have passed an Act of Parliament incorporating the Spiritualist Church of New Zealand, and entitling it to hold its properties, and to deal with them on the same lines as other religious bodies. In April, 1929, the Canadian National Association of Spiritualists were granted a charter which enables them to work out the full development of mediumship under their own constitution. In New York, the law under which fortune-

telling persons have hitherto been prosecuted, which was very largely a copy of the English law, was amended, and provides that after September 1st, 1929, such sections shall not apply to the incorporated ecclesiastical Spiritualist Associations, nor to their duly licensed teachers and ministers, all of whom are mediums, provided they are acting in good faith and without personal fees. In New South Wales, Australia, legislation has recently (1935) placed Spiritualism on the same legal basis as all other religious bodies.

If necessary, the Spiritualists would be prepared to set up some method of control or registration of *bona fide* mediums. The whole history of the last 80 years shows that Spiritualists have been persistent and alert to denounce charlatanism wherever it is found. It would not be an exaggeration to say that, apart from police prosecutions, 80 per cent. of mediums who have been denounced or exposed have been denounced or exposed by Spiritualists, but we submit that the amount of charlatanry, cheating or fraud, is no greater amongst mediums than will be found in any other department of life.

As a means, however, of overcoming the disabilities, we beg to suggest the following amendment to Section 4 of the Witchcraft Act of 1735, and Section 4 of the Vagrancy Act of 1824:

> Provided always that there shall be expressly excluded from the provision of this section all persons who may, now or hereafter, be *bona fide* engaged in the science of Spiritualism or Psychic Research, or any similar scientific investigation, or in any religious practice or service in connection with Spiritualism or Psychic Research, or any similar scientific investigation, and no proceedings shall be instituted, carried on, or maintained against any person

acting or engaged in any such science or scientific investigation as aforesaid, or in any such religious practice or service as aforesaid, whether acting as a Spiritualist medium or otherwise, in the absence of proof of a deliberate intention on the part of such person to deceive and impose upon any of His Majesty's subjects.

That is the remedy we propose, and justice demands that it be granted. Otherwise all claim to religious freedom in this country is a mere pretence.

THE SCIENCE OF PSYCHIC HEALING

By Frank T. Blake
Resident Minister, Bournemouth Spiritualist Church

THE whole case for psychic healing rests upon the fact that the human body is a machine, depending upon something outside itself for its energy and action. It is not self-supporting, neither can it recreate its used parts without the assistance of the natural condition to which it belongs and from which it was derived. Its birth, growth, and well-being are not self-created but dependent, in the first place, upon its physical parentage, and later upon its ability to attract, absorb, and make use of the energy imparted to it from all the elements of nature and her natural products.

It has required all the chemistry of nature to give birth to and maintain a human body. The whole cosmos has been put under contribution to fashion the bodies we use. Our bodies contain in their complexity all the known elements and many that are only suspected by us. The heavens above, including the planets, stars and other bodies contained therein, together with all that is found in our own planet and that which exists in the intervening spaces, contribute to the fashioning and sustaining of these bodies of ours. In the presence and person of a human body the whole world meets, and all its elements, spiritual, mental and natural, are focussed. If it were possible for us to see, in its entirety, a human body in action,

we should witness the most wonderful spectacle in physical life.

The physical atoms of the human body are not compressed into an inseparable mass, as they appear to be. They are widely separated, relatively speaking, held together in their present form by an invisible something commonly called ether. The atoms themselves are not solid ; they too are composed of minute particles of matter, each of which is separated from the rest by this same ether. Ether is something that is in a constant state of vibration—never still. Thus, if it were possible to see a human body—as some of our spirit friends claim to see it—we should be looking at a form in which infinitely small atoms of matter were floating in a vibrating mass of ether, and from which there were constant radiations—called the aura—and into which there was a constant stream of rays entering at all points. When in health there is a perfect balance between the incoming and outgoing radiations, and the minute particles of matter are held in a perfectly rhythmic movement.

The physical body, however, is not an independent organism ; it is built upon another and finer structure —*i.e.*, the astral or etheric body. For the purpose of this article I will call it the etheric body. The continuing life of the physical body is dependent upon its retention of the etheric body ; its withdrawal brings death to its denser companion. Many authorities claim that the etheric body is the instrument through which energy is imparted to the physical body, and in which the seat of consciousness is established. This etheric body, in its form and appearance, is an exact

counterpart of its physical companion, except that its " substance " is infinitely more ethereal, its atoms being more widely distributed, thus rendering it invisible to normal vision, though its mass is equal to that of its physical counterpart. It is computed that the weight of this etheric double is about $2\frac{1}{4}$ ounces for an adult person. During the life of the physical body the etheric body is in constant attention, and performs the function of transmuting the cosmic rays into physical action. It is the dynamo from whence comes the energy that is transformed in the physical body into conscious action.

The importance of the etheric body cannot be over-estimated when considering the science of healing. It is the medium through which the invisible properties of the cosmos are transmuted into physical effects. In a sense, it is the generating station in and through which cosmic radiations are focussed and localised and directed to a definite purpose. Without this service the physical body could not come into or remain in existence. To keep the balance of transmission and outgoing radiations between the etheric and physical bodies is to maintain health. Ill-health, from whatever cause, disturbs this balance. What is known as the weakness of old age, or senile decay, is due to the growing inability of the physical body to maintain the balance between itself and its companion body.

The contact between the physical and etheric bodies is maintained at two points, the one immediately at the base of the brain, the other at the solar plexus. The former maintains the function of the physical brain and determines conscious action ; the

latter attends to the automatic functioning of the physical organs in their response to the directive control of the brain.

Behind, or, if you prefer it, superimposed, is what we know as the Mind, the seat in which consciousness dwells. We cannot define Mind. All we know is that it is the creative factor behind—or responsible for—all effects. That it is something far greater than we yet know, far more important and powerful than we can at present appreciate, cannot be disputed. To assume for one moment that man has completely appreciated what Mind is, and of what it is capable, is to deny both the purpose of physical experience and the usefulness of immortality. There is also to be considered the growing conviction that it is impossible to localise Mind completely. All we are now able to do is to watch and note the effects of Mind in the use of its instruments. Mind is not physical in itself, though it may be limited for a period to a physical instrument for its expression. I shall endeavour to show that Mind is the prime factor in all cases of mental and psychical healing.

Healing by the laying-on of hands has been practised throughout human history ; it was probably the first method known to man for the curing of ailments. How it originated it would be difficult to say ; it may have been discovered by some primitive mother who, in an attempt to comfort her sick child, passed her hand caressingly over the sick body and found that she soothed the child into a refreshing sleep. That it is still in practice among primitive people is certain ; that it is now being adopted by civilised

people is also certain. There is a difference, however, between the primitive practice of uncivilised people and that found among the civilised people of to-day. The former is closely connected with magic, while in the latter case a serious attempt is being made to discover, and use intelligently, the law which governs both the practice and the result obtained.

Some people are born with healing powers, and some may become healers under spirit influence. The gift is not given to all. Those who are natural healers radiate a generous flow of magnetism which has a soothing and, when developed, healing effect upon the sick. These natural healers appear to a clairvoyant very much as a fire in the grate appears when by reason of its heat it is vibrating the air immediately before it. The air around a natural healer can be observed distinctly by the clairvoyant to be in violent motion. This is caused by the intensity and strength of the radiation sent forth from the body of the healer.

Many people having this power, but unaware of its presence, create a fairly wide field of magnetic vibration, which is wasted only too often through lack of knowledge. Under direction, these magnetic vibrations may be used consciously by the mind to confer a blessing upon the sick. Training alone will permit of the benefits that can be bestowed by those so richly blessed. The training necessary is one of self-culture ; it involves concentration, the cultivation of will-power, and persistence in practice. Healing, to be undertaken successfully, must be engaged in with seriousness ; to be casual or indifferent is to render

the treatment non-effective. It is advisable for the novice to study anatomy and to become acquainted with the nervous system of the human body, and so learn how to use the magnetic passes to produce a natural reaction in the body of the patient.

Others may become healers through spirit agency. These are evidently selected by the spirit people because they offer a channel through which our discarnate companions may work. Just what constitutes this fitness is difficult, if not impossible, to say. One thing is certain, however: the entranced or inspired healer is also a natural healer, though probably unable to manifest the power by himself. It must not be forgotten that occasionally one capable of using the power normally is also used under spirit direction, also that sometimes those who begin their healing practice under spirit guidance later become independent, or apparently so, of spirit help. Although it is not perhaps so vitally necessary, as in the case of the above-mentioned normal healer, it is certainly an advantage if the spirit-directed healer is trained in anatomy and the positions and functions of the nervous system. The more intelligent the instrument, the greater will be the *rapport* between his unseen co-operator and himself.

No treatment of any kind should be given indiscriminately; the human body is the most delicate of all physical instruments known to science. True, it is often subjected to most brutal use, nevertheless it is the most complex and delicate piece of machinery of which we have knowledge. It is therefore vitally necessary that magnetic and psychic power in regard

to healing should be used only under competent direction. In the case of a normal healer, the training should include diagnosis. This can be obtained by a persistent effort on the part of the healer, either by clairvoyance or, and this is more general, by the sensitiveness of the healer's body when trained to obtain *rapport* with that of the patient. In the first instance, the clairvoyance will disclose the disturbed area of the patient's body, which will be recognised because of the training received through the study of anatomy and the nervous system. In the second instance, the same study will allow the healer to recognise the symptoms produced in his own body and to know the part affected. If the healer cannot of himself determine the nature of the complaint from which the patient is suffering, he should seek the help of someone who could advise him. In no circumstance, unless it is a very minor ailment, should he give treatment without first knowing from what the patient is suffering.

In the case of entranced or inspired healers, every precaution should be taken to assure that the unseen agent knows what he is doing and why. If this guarantee is not forthcoming, then the partnership should cease at once.

Our present experience shows that all healers, whether normal, entranced or inspired, are not able to treat any and all patients successfully. Patients react more to some healers than to others. This difference may be due to several causes, and has nothing whatever to do with antipathy or sympathy. It is really a matter of physical, mental and psychical

attunement. It is observed also that some healers are successful in treating certain complaints while failing in others. Experience alone will allow a healer to know in what he should specialise—few, very few indeed, are able to undertake with any degree of success all cases presented to them. The quality and strength of the magnetism given off by healers varies so greatly that, unless care is taken in the selection of a healer, a patient may be seriously affected by receiving a magnetism which effects too violent a reaction. This applies particularly to patients suffering from nervous disorders. Should continued distress follow treatments, the healer should cease treating the patient the moment he is aware of the fact.

All healers, whether normal or under influence, attract to themselves power from without. A clairvoyant watching a healer at work may observe rays of colour which descend upon the body of the healer and pass out through the hands. The aura of the healer appears to be extended, and sometimes envelops the body of the patient completely.

In such cases a cure is generally certain. At other times it may be observed that the aura of the healer is turned back upon itself as the healer approaches the patient. When this condition is noticed a change of healer should be made. When the healer is assisted by a spirit helper the auras of both are blended. The clairvoyant may often see the spirit companion making the passes with the healer, and at other times placing his or her hands upon the healer, thus adding to the healer's power. When the healer is entranced the invisible operator appears to control all the move-

ments of the healer actively, and to overshadow the healer's body completely. Again, it is observed sometimes that the healer is under a kind of flood-light which envelops the aura and the body while treatments are being given. This flood-light often envelops the patient also.

Except in cases of emergency, treatments should not be given in public. A healer, whether remaining normal or under influence, is a particularly and peculiarly sensitive instrument when at work. It is essential, therefore, that a healer should be free, as far as possible, from all foreign disturbances. The fact that there are onlookers is neither conducive to concentration nor to that quiet that is so great a factor in the success of healing treatment. Moreover, publicity tends to make the patient self-conscious, and does not conduce to the calm serenity and restfulness necessary if the patient is to reap full benefit from the treatment received. Added to which the patient always resents, consciously or unconsciously, a public exhibition. Cleanliness must be observed also. Treatments, when given in our institutions, should take place in a room specially provided, which should be airy and warm and free from unnecessary furniture and draperies, or in a screened part of the church or hall. To protect both healer and patient, the healer should wear a white overall during treatments, and wash the hands well before passing from one patient to another. When the healer has finished treatments the hands should be cleansed thoroughly. To neglect these precautions is to run grave risks.

Though it may be true that miraculous cures have

been effected, the art of healing known to the modern Spiritualist is based upon a scientific study of the nature of the human body, its aura, and the powers of the human mind. It would probably be true to say that except in cases of nervous disorders we have no instantaneous cures on record. With these cases I am not concerned, as it is equally possible for such cures to occur with or without the service of a Spiritualist.

The healing practised by the magnetic healer is founded upon the fact that the human body lives in a psychic envelope, upon which it is dependent and through which it receives the vital forces ensuring its health. Disease, of whatever nature or character, interferes with the harmonious relationship between the body and its psychic envelope, and interrupts the flow of the magnetic currents upon which the body's health depends. The purpose of magnetic treatment is to adjust the disturbed relationship and thus allow nature to effect her own cure. There is no curative property in the passes made by the magnetiser; they are means for readjustment only, and as such, except in minor cases or under exceptional circumstances, are cumulative in their effect.

In practice, psychic healing is possible by those coming under the following headings:

(*a*) The entranced medium or the normal clairvoyant able to diagnose, give magnetic or manipulative treatment, suggest diet, exercises, and other remedies, and take complete charge of the case.

(*b*) The trance medium or normal clairvoyant able to diagnose only, but capable of giving the necessary instruction to the magnetiser.

(*c*) The magnetiser who is able to work under the instruction of (*a*) and (*b*).

Hence, no healer unable to diagnose should give treatments except under the efficient guidance of (*a*) or (*b*).

Where a woman healer fails with a female patient a man healer will often succeed, and *vice versa*; this change of the sex magnetism has proved useful in cases of nervous debility and functional weakness. Should such a change fail to produce the desired effect, simultaneous treatment by a man and a woman, who should link the left hands for the purpose, will often prove effective. In such twin treatments care should be taken to select those whose magnetism blends, or the patient may be very seriously adversely affected. In all cases of nervous debility and functional weakness that are not due to the presence of an active disease or a structural fault, our first treatment is to cleanse the aura by making long upward passes over the whole length of the body, the magnetiser frequently bathing his hands in cold water during the passes: this not only cleanses his hands of the stale magnetism drawn from the patient's body, but increases the flow of his own. This process is important. After the cleansing, the patient is ready to receive a charge of new magnetism, which is given by passes made down the whole length of the spine. The number of treatments required is decided by the reaction obtained. It frequently happens that a change of magnetism will hasten complete recovery.

In the space at my disposal I have only been able to give an introduction to a great subject. I hope I

have written sufficient, however, to show that there is not only a true case, but also the need of the serious study of psychic healing by qualified students, so that its value may be added to that of the more orthodox methods now in practice.

PART FOUR

WHO'S WHO, CALENDAR and DIARY

WHO'S WHO

of

SPIRITUALISM AND PSYCHIC RESEARCH

The Publishers will be most happy to make any changes in this Who's Who and to add any biographical data which may from time to time be sent in—either in respect of entirely fresh names or as additions to names already included.

The Publishers, however, reserve the right to edit the material supplied. This has been found to be necessary, in fairness to the majority of the entrants, either to stop self-advertisement or to preserve valuable space. In not a few cases editing has been resorted to in the interests of Spiritualism and Psychical Research.

Where appointments and offices are mentioned, it does not necessarily indicate that such offices and appointments are being held at the present time. It is impossible to keep pace with the rotations in office of organisations where yearly election is the rule.

The Publishers will be grateful for any corrections, fresh data, criticism, and advice in regard to the Who's Who. They ask only that correspondents should write *now* and not defer their help until a few days before the next year's printing order is placed.

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TAYLOR, C. R., 8, Gainsborough Pl., Barrow-in-Furness, Lancs. Sec., N.S.Ch., Harley St., Barrow-in-Furness.

TAYLOR, E. J., 81, George St., Barry, Glam. Subscribing Mem., S.N.U. Sec. and Trustee, N.S.Ch., Buttrills Rd. One of the founders of first Church in Barry, January, 1897; and Sec. and Pres., 7 years. Sec. of present Church 13 years; Pres., 2, years. Healer.

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CALENDAR 1936

JANUARY							FEBRUARY							MARCH							APRIL						
S.		5	12	19	26	...	S.		2	9	16	23	...	S.	1	8	15	22	29	...	S.		5	12	19	26	...
M.		6	13	20	27	...	M.		3	10	17	24	...	M.	2	9	16	23	30	...	M.		6	13	20	27	...
T.		7	14	21	28	...	T.		4	11	18	25	...	T.	3	10	17	24	31	...	T.		7	14	21	28	...
W.	1	8	15	22	29	...	W.		5	12	19	26	...	W.	4	11	18	25	...	...	W.	1	8	15	22	29	...
T.	2	9	16	23	30	...	T.		6	13	20	27	...	T.	5	12	19	26	...	...	T.	2	9	16	23	30	...
F.	3	10	17	24	31	...	F.		7	14	21	28	...	F.	6	13	20	27	...	...	F.	3	10	17	24	...	...
S.	4	11	18	25	...	...	S.	1	8	15	22	29	...	S.	7	14	21	28	...	...	S.	4	11	18	25	...	...

MAY							JUNE							JULY							AUGUST						
S.		3	10	17	24	31	S.		7	14	21	28	...	S.		5	12	19	26	...	S.		2	9	16	23	30
M.		4	11	18	25	...	M.	1	8	15	22	29	...	M.		6	13	20	27	...	M.		3	10	17	24	31
T.		5	12	19	26	...	T.	2	9	16	23	30	...	T.		7	14	21	28	...	T.		4	11	18	25	...
W.		6	13	20	27	...	W.	3	10	17	24	...	...	W.	1	8	15	22	29	...	W.		5	12	19	26	...
T.		7	14	21	28	...	T.	4	11	18	25	...	...	T.	2	9	16	23	30	...	T.		6	13	20	27	...
F.	1	8	15	22	29	...	F.	5	12	19	26	...	...	F.	3	10	17	24	31	...	F.		7	14	21	28	...
S.	2	9	16	23	30	...	S.	6	13	20	27	...	...	S.	4	11	18	25	...	...	S.	1	8	15	22	29	...

SEPTEMBER							OCTOBER							NOVEMBER							DECEMBER						
S.		6	13	20	27	...	S.		4	11	18	25	...	S.	1	8	15	22	29	...	S.		6	13	20	27	...
M.		7	14	21	28	...	M.		5	12	19	26	...	M.	2	9	16	23	30	...	M.		7	14	21	28	...
T.	1	8	15	22	29	...	T.		6	13	20	27	...	T.	3	10	17	24	...	...	T.	1	8	15	22	29	...
W.	2	9	16	23	30	...	W.		7	14	21	28	...	W.	4	11	18	25	...	...	W.	2	9	16	23	30	...
T.	3	10	17	24	...	...	T.	1	8	15	22	29	...	T.	5	12	19	26	...	...	T.	3	10	17	24	31	...
F.	4	11	18	25	...	...	F.	2	9	16	23	30	...	F.	6	13	20	27	...	...	F.	4	11	18	25	...	...
S.	5	12	19	26	...	...	S.	3	10	17	24	31	...	S.	7	14	21	28	...	...	S.	5	12	19	26	...	...

CALENDAR 1937

JANUARY							FEBRUARY							MARCH							APRIL						
S.		3	10	17	24	31	S.		7	14	21	28	...	S.		7	14	21	28	...	S.		4	11	18	25	...
M.		4	11	18	25	...	M.	1	8	15	22	...	...	M.	1	8	15	22	29	...	M.		5	12	19	26	...
T.		5	12	19	26	...	T.	2	9	16	23	...	...	T.	2	9	16	23	30	...	T.		6	13	20	27	...
W.		6	13	20	27	...	W.	3	10	17	24	...	...	W.	3	10	17	24	31	...	W.		7	14	21	28	...
T.		7	14	21	28	...	T.	4	11	18	25	...	...	T.	4	11	18	25	...	...	T.	1	8	15	22	29	...
F.	1	8	15	22	29	...	F.	5	12	19	26	...	...	F.	5	12	19	26	...	...	F.	2	9	16	23	30	...
S.	2	9	16	23	30	...	S.	6	13	20	27	...	...	S.	6	13	20	27	...	...	S.	3	10	17	24	...	...

MAY							JUNE							JULY							AUGUST						
S.		2	9	16	23	30	S.		6	13	20	27	...	S.		4	11	18	25	...	S.	1	8	15	22	29	...
M.		3	10	17	24	31	M.		7	14	21	28	...	M.		5	12	19	26	...	M.	2	9	16	23	30	...
T.		4	11	18	25	...	T.	1	8	15	22	29	...	T.		6	13	20	27	...	T.	3	10	17	24	31	...
W.		5	12	19	26	...	W.	2	9	16	23	30	...	W.		7	14	21	28	...	W.	4	11	18	25	...	...
T.		6	13	20	27	...	T.	3	10	17	24	...	...	T.	1	8	15	22	29	...	T.	5	12	19	26	...	...
F.		7	14	21	28	...	F.	4	11	18	25	...	...	F.	2	9	16	23	30	...	F.	6	13	20	27	...	...
S.	1	8	15	22	29	...	S.	5	12	19	26	...	...	S.	3	10	17	24	31	...	S.	7	14	21	28	...	...

SEPTEMBER							OCTOBER							NOVEMBER							DECEMBER						
S.		5	12	19	26	...	S.		3	10	17	24	31	S.		7	14	21	28	...	S.		5	12	19	26	...
M.		6	13	20	27	...	M.		4	11	18	25	...	M.	1	8	15	22	29	...	M.		6	13	20	27	...
T.		7	14	21	28	...	T.		5	12	19	26	...	T.	2	9	16	23	30	...	T.		7	14	21	28	...
W.	1	8	15	22	29	...	W.		6	13	20	27	...	W.	3	10	17	24	...	...	W.	1	8	15	22	29	...
T.	2	9	16	23	30	...	T.		7	14	21	28	...	T.	4	11	18	25	...	...	T.	2	9	16	23	30	...
F.	3	10	17	24	...	...	F.	1	8	15	22	29	...	F.	5	12	19	26	...	...	F.	3	10	17	24	31	...
S.	4	11	18	25	...	...	S.	2	9	16	23	30	...	S.	6	13	20	27	...	...	S.	4	11	18	25	...	...

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JANUARY, 1936

1 WEDNESDAY	17 FRIDAY
2 THURSDAY	18 SATURDAY
3 FRIDAY	19 **SUNDAY**
4 SATURDAY	20 MONDAY
5 **SUNDAY**	21 TUESDAY
6 MONDAY	22 WEDNESDAY
7 TUESDAY	23 THURSDAY
8 WEDNESDAY	24 FRIDAY
9 THURSDAY	25 SATURDAY
10 FRIDAY	26 **SUNDAY**
11 SATURDAY	27 MONDAY
12 **SUNDAY**	28 TUESDAY
13 MONDAY	29 WEDNESDAY
14 TUESDAY	30 THURSDAY
15 WEDNESDAY	31 FRIDAY
16 THURSDAY	

FEBRUARY, 1936

1 SATURDAY	17 MONDAY
2 **SUNDAY**	18 TUESDAY
3 MONDAY	19 WEDNESDAY
4 TUESDAY	20 THURSDAY
5 WEDNESDAY	21 FRIDAY
6 THURSDAY	22 SATURDAY
7 FRIDAY	23 **SUNDAY**
8 SATURDAY	24 MONDAY
9 **SUNDAY**	25 TUESDAY
10 MONDAY	26 WEDNESDAY
11 TUESDAY	27 THURSDAY
12 WEDNESDAY	28 FRIDAY
13 THURSDAY	29 SATURDAY
14 FRIDAY	
15 SATURDAY	
16 **SUNDAY**	

MARCH, 1936

1 **SUNDAY**	17 TUESDAY
2 MONDAY	18 WEDNESDAY
3 TUESDAY	19 THURSDAY
4 WEDNESDAY	20 FRIDAY
5 THURSDAY	21 SATURDAY
6 FRIDAY	22 **SUNDAY**
7 SATURDAY	23 MONDAY
8 **SUNDAY**	24 TUESDAY
9 MONDAY	25 WEDNESDAY
10 TUESDAY	26 THURSDAY
11 WEDNESDAY	27 FRIDAY
12 THURSDAY	28 SATURDAY
13 FRIDAY	29 **SUNDAY**
14 SATURDAY	30 MONDAY
15 **SUNDAY**	31 TUESDAY
16 MONDAY	

APRIL, 1936

1 WEDNESDAY	17 FRIDAY
2 THURSDAY	18 SATURDAY
3 FRIDAY	19 **SUNDAY**
4 SATURDAY	20 MONDAY
5 **SUNDAY**	21 TUESDAY
6 MONDAY	22 WEDNESDAY
7 TUESDAY	23 THURSDAY
8 WEDNESDAY	24 FRIDAY
9 THURSDAY	25 SATURDAY
10 FRIDAY	26 **SUNDAY**
11 SATURDAY	27 MONDAY
12 **SUNDAY**	28 TUESDAY
13 MONDAY	29 WEDNESDAY
14 TUESDAY	30 THURSDAY
15 WEDNESDAY	
16 THURSDAY	

MAY, 1936

1 FRIDAY	17 **SUNDAY**
2 SATURDAY	18 MONDAY
3 **SUNDAY**	19 TUESDAY
4 MONDAY	20 WEDNESDAY
5 TUESDAY	21 THURSDAY
6 WEDNESDAY	22 FRIDAY
7 THURSDAY	23 SATURDAY
8 FRIDAY	24 **SUNDAY**
9 SATURDAY	25 MONDAY
10 **SUNDAY**	26 TUESDAY
11 MONDAY	27 WEDNESDAY
12 TUESDAY	28 THURSDAY
13 WEDNESDAY	29 FRIDAY
14 THURSDAY	30 SATURDAY
15 FRIDAY	31 **SUNDAY**
16 SATURDAY	

JUNE, 1936

1 MONDAY	17 WEDNESDAY
2 TUESDAY	18 THURSDAY
3 WEDNESDAY	19 FRIDAY
4 THURSDAY	20 SATURDAY
5 FRIDAY	21 **SUNDAY**
6 SATURDAY	22 MONDAY
7 **SUNDAY**	23 TUESDAY
8 MONDAY	24 WEDNESDAY
9 TUESDAY	25 THURSDAY
10 WEDNESDAY	26 FRIDAY
11 THURSDAY	27 SATURDAY
12 FRIDAY	28 **SUNDAY**
13 SATURDAY	29 MONDAY
14 **SUNDAY**	30 TUESDAY
15 MONDAY	
16 TUESDAY	

JULY, 1936

1 WEDNESDAY	17 FRIDAY
2 THURSDAY	18 SATURDAY
3 FRIDAY	19 **SUNDAY**
4 SATURDAY	20 MONDAY
5 **SUNDAY**	21 TUESDAY
6 MONDAY	22 WEDNESDAY
7 TUESDAY	23 THURSDAY
8 WEDNESDAY	24 FRIDAY
9 THURSDAY	25 SATURDAY
10 FRIDAY	26 **SUNDAY**
11 SATURDAY	27 MONDAY
12 **SUNDAY**	28 TUESDAY
13 MONDAY	29 WEDNESDAY
14 TUESDAY	30 THURSDAY
15 WEDNESDAY	31 FRIDAY
16 THURSDAY	

AUGUST, 1936

1 SATURDAY	17 MONDAY
2 **SUNDAY**	18 TUESDAY
3 MONDAY	19 WEDNESDAY
4 TUESDAY	20 THURSDAY
5 WEDNESDAY	21 FRIDAY
6 THURSDAY	22 SATURDAY
7 FRIDAY	23 **SUNDAY**
8 SATURDAY	24 MONDAY
9 **SUNDAY**	25 TUESDAY
10 MONDAY	26 WEDNESDAY
11 TUESDAY	27 THURSDAY
12 WEDNESDAY	28 FRIDAY
13 THURSDAY	29 SATURDAY
14 FRIDAY	30 **SUNDAY**
15 SATURDAY	31 MONDAY
16 **SUNDAY**	

SEPTEMBER, 1936

1 TUESDAY	17 THURSDAY
2 WEDNESDAY	18 FRIDAY
3 THURSDAY	19 SATURDAY
4 FRIDAY	20 **SUNDAY**
5 SATURDAY	21 MONDAY
6 **SUNDAY**	22 TUESDAY
7 MONDAY	23 WEDNESDAY
8 TUESDAY	24 THURSDAY
9 WEDNESDAY	25 FRIDAY
10 THURSDAY	26 SATURDAY
11 FRIDAY	27 **SUNDAY**
12 SATURDAY	28 MONDAY
13 **SUNDAY**	29 TUESDAY
14 MONDAY	30 WEDNESDAY
15 TUESDAY	
16 WEDNESDAY	

DECEMBER, 1936

1 TUESDAY	17 THURSDAY
2 WEDNESDAY	18 FRIDAY
3 THURSDAY	19 SATURDAY
4 FRIDAY	20 **SUNDAY**
5 SATURDAY	21 MONDAY
6 **SUNDAY**	22 TUESDAY
7 MONDAY	23 WEDNESDAY
8 TUESDAY	24 THURSDAY
9 WEDNESDAY	25 FRIDAY
10 THURSDAY	26 SATURDAY
11 FRIDAY	27 **SUNDAY**
12 SATURDAY	28 MONDAY
13 **SUNDAY**	29 TUESDAY
14 MONDAY	30 WEDNESDAY
15 TUESDAY	31 THURSDAY
16 WEDNESDAY	

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