

# The Two Worlds

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WEIRD "SPIRIT" PAINTINGS  
(See page 383)

The Weekly Journal of **SPIRITUALISM**  
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## NO UNITED MOVEMENT

### NO IMMEDIATE FUSION FOR CHURCHES AND LYCEUMS

The 46th Annual Conference of the British Spiritualists' Lyceum Union was held on Saturday and Sunday, June 8-9, at Southampton. The President, Mr. James Slimin, read the following Presidential address:

At the outset let me say that I approach the task before me, the delivery of the Presidential Address to the Forty-Sixth Annual Conference of the B.S.L.U., with a seriousness that I am making no attempt to disguise.

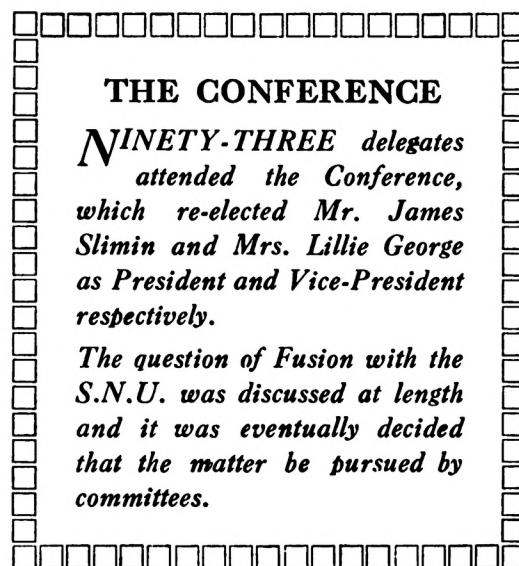
There are times when one can look back on an uneventful period, and look forward to a season of continued placidity with confidence. I cannot pretend to be in such a position to-day.

It may be that, in my anxiety for the Union's welfare, I am taking an exaggerated view of the seriousness of the present situation, but I cannot help thinking that we face together to-day a position in the Union's affairs that is, to say the least, critical. Yet, though I feel impelled to sound so sombre a note, I am not at all pessimistic, nor even unduly anxious. I merely recognise the especially urgent need for sober judgment and calmly-made decisions during this Conference, and urge each one of you to endeavour to recognise that urgent need along with me.

I will ask you, then, to follow in review the trend of events since last Conference.

At that time we had (apparently) left behind us a period of storm and stress. Unfortunate circumstances, unforeseen and unavoidable, had left us financially crippled and uncertain as to executive stability. Our Union could be compared to nothing more illustrative than a ship battered and buffeted by the storms that had raged round her. Officers and crew, tired and weary, longed for a season of progress on calmer seas and under sunnier skies. To

some, that season seemed to be just ahead, and I venture to say we began our year with great hope and little misgiving. What was not recognised by all, is a well-known sailor's axiom: that the ship is still in grave danger if its crew give way to weariness and lie down to rest before the damage done by the storm is repaired.



To lay simile and illustration aside, let me say that our actual position at last Conference was that we were beginning a period of reconstruction which only the wholehearted and united efforts of all Lyceumists could bring to a satisfactory fulfilment. I am proud of the response that has been made in the time of need. Financially, we have unquestionably

improved, and in other ways there were early signs that we were heading for a time of increased prosperity and progress.

To-day, however, we are faced with an entirely new aspect of the situation. Recent developments have turned our consideration to a position which must be faced, as it involves the possibility of an entire change in the policy and activities of our Union.

In his Presidential address last year, your President touched on the question of "Fusion," but, seemingly, pressure of other, and for the time being, more important matters, crowded out the consideration of the subject and the question was left in abeyance. Your M.C. explored the position at their meeting in October, and their decisive opinion was that the time was not opportune for the introduction of so far-reaching a proposal.

Meanwhile, unknown to your Management Committee, other influences were at work.

The result was that your M.C. were approached by the Council of the S.N.U. to take action for the consideration of measures for the forming of one National Organisation to cover all the activities of the Spiritualist Movement. The letter in which the approach was made, however, clearly indicated that the S.N.U. Council had been led to take this step because of reports they had received which showed that the Lyceum Movement was not in a healthy condition. It also indicated the rapid approach of a crisis in the affairs of the Lyceum Union that might compel them to act independently, so as to safeguard and advance the interests of the Youth of the Movement.

As I write this I am aware that before it is  
(Continued on page 377)

# PERSONAL EXPERIENCES

## The Adventures of an American Spiritualist

By ARTHUR J. WILLS

THE following varied experiences are of interest, and give food for reflection:

In 1894 my family was caught in bank failures in St. John's, Newfoundland—one bank taking 13 years to pay five cents on the dollar. In the spring of 1897, when I was living at Asheville, N.C., my wife and I were visiting some friends, when the suggestion was made to try the Ouija board, to see what could be obtained. I must say here, that a few days previously I had received a letter from my father in England, stating that there was no likelihood of the banks paying any dividend that year.

Among other messages, the board spelled my name, and said: "You will hear about money in five days." I asked: "From the N.F. bank?" Reply: "Yes." This was so contradictory to my father's letter recently received that it was laughed at.

The convictions of all true Spiritualists are based on personal experience. Our contributor describes some cases drawn at random from a psychic log-book.

On the seventh day after this message, I got another letter from my father saying that a dividend of one-eighth of one cent. had just been declared by the bank.

### A Dream Experience

In the spring of 1895 we were in St. John's, and my sister, who had been visiting in England, was expected to return, her steamer being due to arrive on a certain day. For several days previously it had been very stormy locally, and we were anxious about her. From the attic of our house, we could look eastward through the narrow entrance to the harbour, between the hills on each side, and see the approaching vessels several miles outside. On the morning when her steamer was due, my father told us at breakfast-time of an odd dream he had had the night before. He seemed to be in the attic watching for the arrival of my sister's ship, when he saw it entering the harbour drawn by immense white horses, and with all the upper rigging gone, at which we were amused.

At noon that day my father was looking out of the attic window, and suddenly called to us to come up and see his dream coming true. We saw a steamship entering the narrow entrance to the harbour, without any upper rigging and plunging in the rough sea; it threw aside great masses of white foam, readily suggesting white horses drawing the ship. But, on her arrival, we found that this was not my sister's ship (which arrived four hours later), but another coming from Halifax, N.S., which is several hundred miles south of St. John's, and to the rear or west. It had to make a great circle around Cape Race to sweep into the easterly lane of traffic and the outer harbour. On my sister's ship nothing unusual had

occurred, but the one from Halifax had run into heavy gales, and the captain was forced to have all the upper rigging sent down, to reduce dangerous rolling motion. This was impossible for anyone to know, except those on the ship. There was no radio in those days. We did not know anyone on the first ship. It would seem that my father's mind reaching out anxiously to my sister, on her ship approaching from the eastward, intercepted a message sent out by some anxious person or persons on the other ship in the opposite direction, and far to the south.

### Community Telepathy

Three weeks before the bank failures referred to, my mother, and two sisters dreamed that the banks had failed, and so vivid was the dream of one sister (the one who later went to England, as above noted) that she further

### Speaking with Tongues. (Zenoglossy.)

Four years ago I was sitting in a seance, with an illiterate medium of German extraction, who spoke imperfect English. Suddenly a voice began to talk in a sing-song, clickety-clack language. Some sitter humorously remarked: "That must be a chink" (American slang for Chinese). Another sitter promptly replied: "No, it is a Choctaw Indian giving me a message; I understand him perfectly—I was born and brought up with Indians on a Choctaw Indian reservation." As showing how little the medium knew of the matter, when she came out of the trance, and was told of the occurrence, she asked if it was something good to eat, confusing the Choctaw with chocolate, not knowing anything of Choctaw Indians.

### Telepathy Again

On another occasion, Thursday, this same medium, in trance, began to choke and strangle and showed so much distress that we closed the circle at once. As she came out of trance, she said: "Mrs. X has just died." I looked at my watch. It was 9-10 p.m. A week later, Thursday, I met this medium, and inquired about her friend, Mrs. X, who had been ill some time, and she answered: "Mrs. X died last Thursday." I asked if she knew the time. She replied: "Ten minutes after 9 p.m." No one else happened to note the time at the seance.

### More Telepathy

In 1896, while I was in England, a group of friends proposed trying the Ouija board. Some persons present did not touch it. One in particular, Mr. A., was loud in ridiculing "that silly stuff," calling it rubbish. The only thing we could get was "Mr. A. is a fool." No matter how we varied the sitters and changed for various onlookers, we only got that message.

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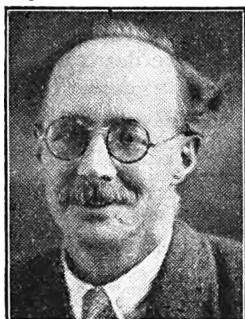
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**ARTHUR H. STOCKWELL,**  
29 LUDGATE HILL, LONDON, E.C. 4.

# ABSENT HEALING FACTS

Who Generates the Power?: How it is Harnessed : Healing a Dog: Value of Prayer

By W. H. EVANS



W. H. Evans.

THE leading article of May 24th, on "Absent Healing" interested me very much. As my work is the organising and conducting of "Devotional Healing Groups," at The London Spiritualist Alliance, I naturally feel attracted to any statements bearing upon this matter. I often wonder what is the technique of Absent Healing. We may know some of the factors, but we do not know all of them.

It is, I think, certain that the people who form the groups do not generate the power, they merely act as distributors of it. In Absent Healing it is not the power resident in the group or the leader of it, but the ability of either to focuss and direct it, that makes for success. This may, as it seems to be in my own case, a natural endowment, or it may be cultivated. One essential to success is that the absent healer should have complete confidence in the reality of the power to heal.

## Sensing The Power

When conducting a group I am always conscious of the power; I feel its rise and fall in the pauses between the calling of the names of those who are receiving treatment. This pulse varies with the responsiveness of the patients: with some it is strong, with others weak and fluttering. I judge, though I have not yet checked this, that where it is strong the patient is either very receptive, or actively co-operating with the group; where it is weak the patient is unresponsive or not co-operating. Some people have what I call a closely-fitting aura—one that does not expand and flow outwards to receive the healing power. Some people's auras are so tight that nothing can penetrate them. Anyone who practises psychometry will know what I mean. Some people are constitutionally unable to give, and consequently cannot receive. There must be a two-fold flow.

## The Power Within

I can generally tell these people by their letters, they are unable to still their mind. When they sit to receive absent treatment, they are full of questions as to how it is possible to be healed in this way. As Mr. Oaten so ably said, the power to heal is within. If the patient allows his thought to block the way, it cannot operate. *Faith is the ability to so still the objective mind that the soul can act unimpeded.* It is the objective mind which limits and prevents the full operation of the healing force.

Those who respond tell me some interesting experiences. One speaks of the healing force being felt as of actual heat applied to the

base of the spine; another says they feel as if leaning against a support, and speak of feeling their wrists clasped in the grasp of a spirit hand; others, and these are many, tell of the quiet restfulness and sense of power upholding them. This, of course, is a condition of mind eminently fitted to receive the healing power.

It is usual with a certain type of mind to put everything down to suggestion. What is suggestion? No one really knows; it is a name by which we cover up our ignorance of a mysterious process. When one finds that animals respond to absent treatment, it is stretching the hypothesis too far. I have one group which meets specially to give absent treatment to animals. I formed this as a result of an experience in responding to an appeal to pray for a sick dog. This appeal reached me one afternoon. I decided to call the dog's name at the end of the list that evening. I did so, and the next day wrote and told the owner what I had done. She replied that that evening the dog had had several hours' sleep, the first for some time. We continued our efforts, and the dog is now well. The owner, in writing to me, said it can hardly be put down to coincidence that the dog took a turn for the better every evening that its name was called in the group. This experience decided me to form a group for animals, and we now conduct one every Wednesday afternoon. Judging from the letters received, they respond splendidly to this form of treatment.

## Six Months' Record

All this is very interesting, and shows that we are only beginning to realise something of the invisible forces ever surging around us. If we provide an appropriate centre for focusing and directing this power, we can do an immense amount of good. We keep a record of every case and a statistic book in which we record the results of our efforts. That such work is needed is evident by the manner in which it grows. In the first six months during which this work has been carried on we have received more than 300 applications for help. They have come from all over the world. As we have not made use of the usual means of publicity, it is an amazing result. In this work I feel that if prayer can heal the sick, it can also bring to us the patients who need healing.

One of the blessings of this work is the help it can give to those who are on the verge of passing over. In one case a friend has returned, and said that through the work of the group, he was prepared for the change, and helped by our prayers.

## Helping the Deceased

Sometimes we are asked to put on our list the name of one who has passed over, so that the higher powers may be able to help him through the "land of mist." In cases of obsession and of haunted houses, our group is very effective, and this part of our work is one of the most successful.

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One should not regard this means as a cure-all, or as in any way supplanting medical treatment; it is supplementary, and the healer can work in complete harmony with the medical profession. After all the aim is the same—the restoration to health of those who are sick.

One other point: can people be helped when in distressed circumstances? They can. One aspect of our work is to pray for those in need, and we have had some striking results. That it is possible to set in operation forces which will help people in difficult periods is very heartening. There is, however, a law operative throughout. One of the things to discover is, what lesson is to be learned from any form of suffering? Upon the answer to that depends the success of any form of healing, whether it be of bodies or circumstances.

And now someone will say, what about the failures. Yes, every healer has his failures, but one should not concentrate upon the negative, but the positive results. A failure is a lesson to be learned. We may not always know what it is; but it does help to keep one from becoming unduly egotistical. If we get 70 per cent. of improvements, it is encouraging, and we feel that by and by we shall bring in more from the odd 30 per cent. who have not yet responded. It is a great privilege, and but for the heartfelt co-operation of the unseen, and their wise advice and guidance, we could not do this work.

I shall be pleased to answer any inquiries addressed to me: L.S.A., 16, Queensberry Place, London, S.W. 7. Please enclose stamp for reply.

# SCIENCE GONE ASTRAY

Sir E. Ray Lanchester's Ignorance and Prejudice:  
A Lesson for Present-day Scientists

By W. J. FARMER

UP to a recent date materialistic philosophy was the prevalent conception held by men who prided themselves on being scientific. Sir E. Ray Lanchester appears to have been a typical representative of this school, but as I will show, his prejudices against everything that he could not handle materially, prevented him from having an open mind willing to inquire into even the apparently impossible.

Had he been really scientific, he could not, so far as telepathy goes, have regarded the first essential of science—viz., personal investigation; he would not have made statements that only make him appear as a very ignorant man to those who know the facts. I will take the trouble of quoting him at some length, as a warning to those lop-sided scientists who still persist in talking about what they have never studied. They are exactly in the same boat as this prejudiced man who so despises Mr. Archer because he is "not an expert in psychology," etc. Well, we know that Mr. Archer was right, and that this proud scientist was wrong.

### The Scientist Scoffs

This is what he says: "Some years ago, I wrote in the *Daily Telegraph* in reference to the notion entertained by some people that human beings can communicate with one another by a mysterious process which they call 'telepathy,' as follows: 'The hypothesis that any animal, including man, is affected sensorially through any channel excepting the known sense-organs, is one the truth of which no proof has ever been given in any case. No such proof has been given in the supposed instances of communication between human beings at a distance from one another.' This statement attracted the attention of Mr. William Archer, who did not agree with me, and wrote a remarkable article in the *Daily News* on the subject. Mr. Archer is a versatile writer, and it is interesting to know how the pretensions to and beliefs in "thought transference" are judged by one who has the exceptional opportunities which he has, for addressing the public on a matter of serious concern; moreover, there is need for considering the matter again to-day—since those who believe in telepathy are still numerous although no attempts to demonstrate its existence by decisive evidence have been successful. The existence of the belief in telepathy is in fact explained—as is the belief in ghosts, spirit-rapping and other such fancies—by common and well-known causes.

"The chief is ignorance of the necessity for carefully testing human testimony or evidence before accepting it. This, accompanied by co-incidence, faulty observation and memory, victimisation by fraud, mental disease resulting in illusion and hallucination, accounts for the persistence of these irrational and injurious fancies.

"It is, of course, understood that Mr.

Archer (as is obvious from his article) has no special knowledge of past and present belief in thought-reading, clairvoyance, and second sight, referred to as supposed 'communications of mind with mind, otherwise than by means of the organs of sense,' nor does he come to the matter in hand as an expert in psychology, nor as a physiologist, nor as having the experience of a medical man. It is therefore not possible to discuss his statements and opinions on this matter as having any special weight."

### Utter Arrogance

Note the utter arrogance of this last sentence. Now it has certainly been abundantly proved that mind does communicate with mind without the use of the external organs of sense, and it was proved before 1922, when Sir Ray Lanchester wrote so ignorantly.

We have still with us prejudiced materialists who cannot disabuse their minds of the old worship of matter, and of chance action accounting for all the phenomena of life. They cannot see that mind or consciousness is something that must be reckoned with, and explained, and that it is the only reality, because were mind absent, the existence of matter would be unperceived, and be as if it never were there.

If mind be the highest thing in the universe, manipulating matter to its own purposes, is it likely that it cannot secure the persistence of individuality, even after the death of the matter that the mind had manipulated. The fact that

mind has built up material bodies for its own purposes, is a thing that would be incredible to Sir Ray Lanchester, if it were not an accomplished fact. Surely it is easy to conceive of a finer etheric body that can continue after death. What is the nature of that mind which out of the dust creates flowers and birds and men? If it has once, out of mere dust produced these astounding marvels, who can limit its further process of even making man survive death? May it not be even an easier thing to do? Have some of our scientists lost the sense of wonder and imagination?

### Not Rational Thought

I am utterly sick of hearing materialists allege that they are rationalists, and yet regard a universe as rational that could produce human-beings to live and suffer, to love each other, and then ruthlessly destroy them after such a finite life of frustrated hopes and affections, far better, indeed, that the whole universe should be shattered to bits than that it should continue to produce people capable of mental suffering for a too-often tortured life, and then calmly snuff them out after a purposeless creation of them.

Materialism is not of the slightest comfort to the man in trouble; he does not care for grand talk about the continuance of the race and of living for posterity, etc., because he feels that far better there were no posterity than that a race of transient beings should be born into trouble as the sparks fly upwards. The philosophy of Spiritualism alone can help us or give us hope and courage in the battle of earthly life, and even with that hope life is far too often rather bitter to many.

Materialistic philosophy is utterly worthless as an aid to stricken men and women; it is not worth propagating; it is devoid of all inspiration in this world, a cold and lifeless and deadening doctrine. We need a future life of compensation to justify this life.

ARTHUR FINDLAY'S

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# LYCEUMS FACE A CRITICAL POSITION

## “Are We Still Ahead of the Times?”

(Continued from front page.)

read to you, full consideration of the matter may have been given by Conference, and some decision made. Nevertheless, even at the risk of repeating what has already been said, or even voicing an opinion at variance with those already expressed, I feel I cannot shirk the responsibility of laying before you the attitude and opinion of myself and your Management Committee.

Briefly, then; and I trust that in striving after brevity, I may not produce distortion, inside information clearly indicated a re-adjustment of affairs, a re-awakening of interest and enthusiasm, both of which held great promise of a future of renewed vigour and progress. On the other hand, outside reports spoke of a state of unhealthiness, almost hinted at decadence, and suggested the need of our work being undertaken by, or with, others presumably more fitted for the task. In such an atmosphere the amicable consideration of “Fusion” could not hope to survive, and I submit that the only possible answer your M.C. could give was a reiteration of their previous decision: that the time was not opportune for its consideration.

### Why Fusion was Rejected

What has developed from that reply you have already heard, and, though here again I must risk the repetition of that with which you are already acquainted, I can only state with all sincerity at my command that never in the history of our Movement has any matter been given more serious and earnest thought by its Executive Members. Your Management Committee and Trustees have met and, in collaboration, have calmly and dispassionately voiced their opinion.

If I may venture to summarise my message to Conference on this vital subject, it is:

Co-operation and collaboration between the two Unions in all that affects the well-being and progress of Spiritualism? Yes, with all our hearts and minds.

### Co-ordination in executive working?

Yes, provided a scheme can be devised wherein the special work of each section will be recognised and adequately catered for.

### Declining Membership

Fusion which contains even an element of the danger of absorption, or the curtailment or restriction of the enthusiasm or liberty of the Spirit of youth?

No. We are a Youth Movement, and, as such, we must stand no matter what may transpire.

I am confining my remarks to-day to two main topics. One I have already dealt with. The other I now approach in just as deep sincerity and, may I say, just as great a diffidence.

We have all been perturbed for some years over the decline in our membership and what appears to be, in some districts, a growing apathy towards our system.

Various reasons, some of them excuses, have been advanced as the causes of our troubles in these directions, and doubtless all of them have an element of right in their advancement.

Yet there must be, somewhere, one main cause which, if resultantly dealt with and overcome, will lead us to the point where all the minor difficulties can be swept away. May I advance a few ideas for your consideration?

We claim to be; nay, let me say we are, an educational organisation. I need not then apologise for quoting one who is acclaimed by many as the Father of Modern Education. One who, like our own Alfred Kitson, believed that the Child is a human being to be loved; Pestalozzi, who said: “If what you teach the Child does not make his face bright, you are either teaching him the wrong thing, or teaching him the right thing in the wrong way.”

Does what we are teaching in our Lyceums brighten the faces of the children? Does our teaching bring into the eyes of our young people the light of joyous ardour which shows that they find life fuller and brighter and better because of what they have learned from us?

Personally, I have no hesitation in affirming the “rightness” of our teaching, but what about the method?

### Are We Still Progressive?

Fifty years ago Alfred Kitson gave us a progressive system. Its teachings were right. Its method was good because it was ahead of its day. The teachings are still right, but how about the method? Are we still ahead of our times, or are we even keeping pace with them?

Modern education has advanced with such rapid strides that it has left not only the aged but the middle-aged people of our day gazing amazedly in its wake. The pedantic instructional methods of 40 years ago have entirely disappeared, and in their place we have developed a new relationship between teacher and pupil which recognises the opportunity to acquire knowledge as being more important than the mere imparting of facts.

I admit that in our Lyceums we have had the idea and ideal of these things before us for some time, but one cannot help wondering whether we put our ideas and ideals into action, or merely pay lip-service to them.

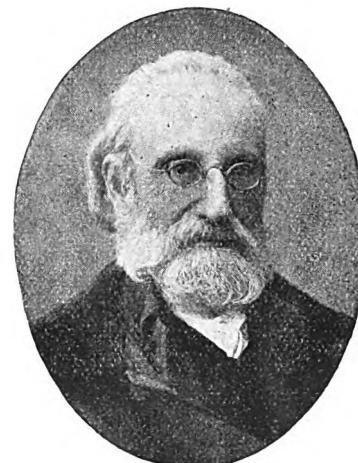
### Methods Considered

The question seems to be: “Are we clinging to the old method of trying to teach youth just what *we* think it should know, say, of Spiritualism and all it implies, instead of providing opportunities for youth to find a fuller and better Spiritualism than we have ever known?”

We must “make the faces of the children bright.” Then we must study more the needs and desires of our Children, and, for this appears to me the great necessity, our young men and women.

In some districts I know, and I am pleased to know it, you are putting into practice the idea I am trying to suggest, but that is not enough. Our desire is not for a Movement with bright spots here and there, but for a brighter Movement. Youth will always respond to brightness, beauty, movement and action. More than that, youth is always seeking these things, and you will retain youth where these things are to be found.

Let me conclude, then, with a practical



ANDREW JACKSON DAVIS  
(Founder of the Lyceums)

suggestion. You are to be asked during this week-end to lay down a rule that your Education Committee should consist of Educationalists. Why not consider the establishment of another, additional, if you wish, Education Committee whose work would be, not the mapping out of courses of study and the setting of examination papers, but the collection and correlation of data that could be introduced into our Movement with a view to the improvement of our Educational methods. Not what we should teach, but *how*.

Whether you consider such a course wise or necessary, rests with you, but of this I am sure: if from our gathering here there can be promoted a real desire in each one of us to search diligently for the main cause underlying our lack of numerical progress, we shall have accomplished something worth while.

I have refrained from offering any comment on matters contained in the various reports and recommendations in the Agenda. Those are for your consideration and decision.

### A Plan Outlined

Here are a few facts and figures, however, that may help and guide you in your consideration of our future policy and activities. Again, I am striving after brevity.

1. An increase of five members per Lyceum in Affiliation would restore our numerical strength.

2. If Lyceums were formed in 50 per cent. of the National Spiritualist Churches where at present there is no Lyceum functioning, the Affiliation Fees received would give us a cash surplus on our year's workings.

3. In London we have 1,072 Lyceumists; Manchester, 599; Sheffield, 217. Apart from these, there is not a large city or town in the United Kingdom with 200 Lyceumists. An interesting study in statistics and percentages for anyone who cares to undertake it.

4. If each District Council in turn would undertake to entertain the M.C. on the Rota system of meetings, a minimum saving of £20 per year could be affected, apart from the benefit of Propaganda Meetings.

Before I close I wish to pay tribute to my colleagues of the M.C. for the willing and wholehearted service they have rendered to the Union during a difficult and somewhat trying year. If the spirit of goodfellowship and willing service they have shown can permeate our Union in the days that lie ahead, then our future cannot be anything but a bright and happy one.

## S.N.U. NEWS.

Edited By FRANK HARRIS

*The Oldest Church?*

THE series of sketches of the prominent National Spiritualist Churches in the country has raised the point as to which is the oldest. I think the honour falls to Sowerby Bridge, which was founded in 1869, and has been in occupation of its present meeting place since June, 1874.

It seems pretty certain that one, Edward Wood was the pioneer of Spiritualism in Sowerby Bridge, and meetings were held in his house. After two years here, his landlord gave him notice to quit, and the members then met at Mr. Robinson's, at Causeway Head. Here the Movement grew so rapidly that it was deemed necessary to build a Church of their own, and after much deliberation and many meetings, the building they now occupy was built and opened on the first Sunday in June, 1874.

## A "Pious" Hope

I am told that many times during the building operations, Spiritualists heard the wish expressed by the pious townsfolk that they wished the building would fall down, but the Church has gone on steadily through all the years, and is to-day a thriving body. Sowerby Bridge National Church also has the distinction of being the first Church to enter into Joint Trust with the Union for the safeguarding of its building for Spiritualism.

It is interesting also to observe that the grandson of one of the founders of the Church, Mr. Fred Sutcliffe, is the secretary of the Church and the conductor of the Lyceum.

## The S.N.U. Annual Report

The Annual Report is being circulated to all affiliated Churches and members this week. Several items of special interest are worthy of attention. In dealing with Trust properties, several cases came to light in which Trusts other than Union Joint Trusts have been wrongly administered, and in two cases, the Union has been able to bring pressure to bear which has resulted in the property of the Church being returned to its members, and a new Joint Trust being set up to safeguard it for all time.

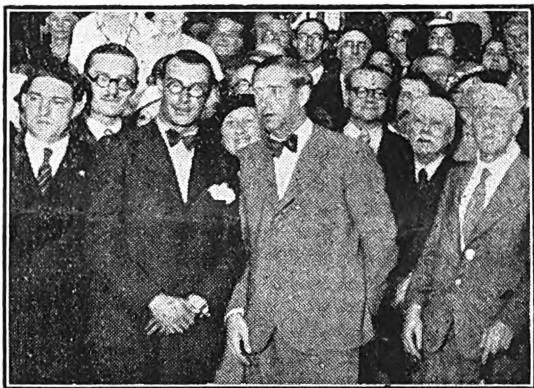
The Building Fund Pool continues its career of service to the Churches. During 1934 four new advances were made, bringing the total to 23, and the amount of the outstanding advances totals £4,680. The Committee, however, have still to emphasise that the Pool cannot function properly unless there is a continuous flow of new deposits and loans. Churches with unused balances are urged to deposit any excess funds in the Pool, thereby helping themselves and helping other Churches at the same time. Numerous instances can be quoted where Churches are losing money by leaving surplus funds in current accounts at their banks, when they might be drawing a greater rate of interest from the Pool, and at the same time be qualifying the Church for an advance at some future date to purchase or build its own premises.

The Council are also gratified to note the growth in the number of insurances placed through the agency of the Union. A large

number of inquiries have been dealt with during the year in regard to the liability of Church Trustees for accidents occurring on Church premises, and a growing volume of business has resulted. In addition to Third Party Liability insurances, a number of Church Fire, Workman's Compensation, and other policies have been applied.

## Senor Companys

Those British Spiritualists who attended the International Spiritualist Congress at Barcelona will regret to learn that Senor Luis Companys, then President of the Catalan Government, who received the delegates at the official reception, and who was arrested during the revolution which broke out just after the Congress, has been sentenced to 30 years imprisonment for his part in the revolution.



Senor Companys receiving our Delegation.

Following on this sentence, the Home Minister announced that the Spanish Government would no longer tolerate criticism of their policy such as had been indulged in by its opponents. It is a good thing for Spiritualists that the Home Secretary has not the power in Great Britain to make a similar order, otherwise many of us would be enjoying His Majesty's hospitality for the things we have said in respect of the attitude of the law to Spiritualism, particularly in regard to the misuse that is being made of the Witchcraft and Vagrancy Acts.

## Fund of Benevolence

The Hon. Financial Secretary, Miss M. L. Stair, 4, Ravenstone Gardens, Sutton Mill, Crosshills, near Keighley, Yorkshire, reports the following income for May—viz.,

|  | £ s. d.  |
|--|----------|
| A. H. P. . . . .   | 55 0 0   |
| Meols . . . . .  | 0 5 0    |
| T. Morgan (Pontypool) . . . . .  | 0 5 0    |
| Mrs. Entwistle (Effort at Hadfield) . . . . .                          | 1 3 0    |
| Cheltenham Church Healing Services (Mrs. Birch) . . . . .              | 1 6 3    |
| S. W. Lane and Cheshire Group, Good Friday, Warrington . . . . .       | 1 6 3    |
| The Psychic Science Conference at the Royal Hotel, Llanberis . . . . . | 12 10 0  |
| Total . . . . .  | £71 15 6 |

The Committee tender grateful thanks to all subscribers during May, a further month's income is now assured.

Very reluctantly the Committee have had to reduce some of the grants to enable them to carry on until the Annual Appeal in October,

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"The Problem of Transfiguration."

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(Eight Sitters only. Seats must be booked.)

FRIDAY, June 14th, at 5 p.m.,  
Mrs. BRITTAINE.

MONDAY, June 17th, at 3 p.m.,  
Miss GEDDES.

FRIDAY, June 21st, at 5 p.m.,  
Miss JACQUELINE.

WRITE FOR SYLLABUS.

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FRIDAY, June 14th, at 3-30 p.m.,  
At Home. Mr. Robert King.  
Subject, "The Occult Development and Normal Life."

FRIDAY, June 21st, at 3-30 p.m.,  
Mrs. Taylor  
will give a "Talk" on "Have Spirits Shadows?"  
Followed by Discussion.

TUESDAY, June 18th, at 8 p.m.,  
Mr. Harry Boddington.  
Talk on "The Kilner Screens," with Demonstrations.  
Members, 1s. Associates and Visitors, 1s. 6d.

WEDNESDAY, June 12th, at 3 p.m.,  
Miss Canon.  
Circle for Psychometry. (Limited to Eight.)  
Members, 3s. Associates and Visitors, 4s.)

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For further particulars write for Syllabus.

## WIMBLEDON SPIRITUALIST CHURCH

(Accepting the Leadership of Jesus Christ.)  
136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

Sunday, June 16th, at 11,  
Mr. CHAS. WALL.  
Address and Clairvoyance.

At 6-30, Dr. W. J. VANSTONE.

Wednesday, June 19th, at 7-30,  
Mr. C. Glover Botham.

HEALING (No Charge). Monday, 10 to 12 noon.  
Tuesday, 10 to 12 noon; 2 to 5 and 7 to 8 p.m.  
Wednesday, 3 to 6 p.m.

Thursday, 2 to 5 p.m. and 7 to 8 p.m.  
Sunday, 8 to 9 p.m.

## ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, June 16th, at 11,  
Mrs. HILLIER SMITH.  
At 6-45, Mrs. IDA GLEN (of Hull).  
Monday, at 3, Women's Guild, Mrs. A. Mansell.  
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Sundays at 3. Mondays at 3. Tuesdays at 7-30.  
Open Circles, Mondays and Saturdays, at 8,  
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Saturday, at 8, Whist Drive. 1s. inc. Refreshments.  
Lyceum each Sunday at 3.

## THE "CHRISTIAN HERALD'S" BLUFF

### A Challenge to Its Editor

By A Special Correspondent

THE *Christian Herald* still continues its articles attacking Spiritualism. We believe it is untrue, however, that the Editor of *Punch* is annoyed at the serious competition thus afforded.

The *Christian Herald* complains that it has been threatened with a serious boycott in consequence of the articles. We do not like either the system, or the word "boycott." It too often implies narrow-mindedness. But when wilful and deliberate mis-statements are made, rather than differences in matters of opinion, we can understand readers growing impatient.

#### "Advanced Spiritualists"

Concerning the writer of these articles, the Editor of the *Christian Herald* says :

Our correspondent is not an irresponsible fanatic, but a gentleman who at one time moved in the most advanced Spiritualist circles, and who became convinced that it is of the devil.

Now, the fact is, that whatever circles this writer has moved in, he does not seem to understand the common practices of the average Spiritualist. His articles show that he guesses what takes place in a Spiritualist circle, rather than speaks from experience. When he attempts to describe a seance or the *modus operandi* of the seance room, he is invariably wrong.

He says, for instance :

For spirit photographs where no trickery is being practised, there must be before the camera a form more or less material before it can appear on the sensitized plate.

Now that is a definite statement, but every student of psychic photography knows that this question has been thoroughly discussed by all the psychic experts, and in a large percentage of cases, it is a certainty that no material form is built up in front of the camera, nor reflected through the lens.

#### Ignorance and Credulity

There is no intelligent Spiritualist who has devoted a dozen hours to the investigation of psychic photography who is not aware of the varied theories which are put forward to explain how these things are produced by spirits.

The fact is, many psychic extras are obtained without a camera at all, and without the use of a lens, in which case it is obvious there can be no building up. The writer, however, of these articles is unaware of the common theories regarding these phenomena. He seems to be equally ignorant upon every other phase of psychic phenomena. The fact appears to be that he has got the whole of his information from books, and has not even taken the trouble to read these thoroughly and carefully.

Again we have the statement that :

A very large number of mental cases in the asylums are due to meddling with Spiritualism, I can quote cases, all the cases within my knowledge.

The *Two Worlds* challenges the writer to give us the names and particulars of a dozen. We challenged Father Bernard Vaughan to produce,

## NEW DEVELOPMENTS IN PSYCHIC RESEARCH

### Snake as an Apport

INTERESTING developments are reported in the activities of the International Institute for Psychical Research.

Lajos Pap, the Budapest apport medium, has been giving sittings since May 7, twice weekly, at the Institute. At this date it is too early to report on the results. On May 10th, however, a dead snake 28 inches long was received. It was found to be a *Natrix tessellata* (Laur.), a species not found in the British Isles, being indigenous to Central Europe.

Other apports received were a quantity of rose leaves, showers of gravel, and two legal documents lost five years ago from the archives of the Orphan Board of Budapest. Conditions are gradually being tightened. At a special meeting on Friday, July 5, at 8 p.m. the Research Officer will give an account of the sittings.

Dr. Hereward Carrington, Director of the American Psychical Institute and Laboratory, has submitted to the Institute a study of historical poltergeist. He analyses the principal features of poltergeist disturbances, and gives a summary with references, of over 300 cases. The Research Officer has added a chapter on "The Saragossa Ghost." The paper will be published at 2s. 6d., as *Bulletin* No. 1 of the Institute, during June.

A motion picture projector has been added to the equipment of the Institute. "We can now show both lantern slides and films on our own premises," the Society reports. "We have a film of Mr. Victor Dane's demonstration of swallowing eight feet of muslin, followed by regurgitation. This film was taken in white light, the object being to secure data for comparison with genuine ectoplasmic manifestations. We have also two infra-red films of Mrs. Bullock's transfigurations. These will be shown on July 5th, after the account of the Lajos Pap experiments."

(Continued from previous column)

a dozen names and addresses, and although he tried hard, he failed to find them. The writer for the *Christian Herald* would be equally hopeless. We invite him to come down from wild generalities to actual standards of evidence, and let us know the facts, instead of which he gives us bare assertions.

#### Our Challenge

We have circularized all the leading asylums in Great Britain asking for particulars of any cases which have been driven to the asylum through the study of Spiritualism. In the whole of the replies received, there is not a single case. Since the asylums cannot give us particulars, will the writer in the *Christian Herald* give us the facts? Otherwise, we shall know how much reliance to place upon his word.

Is it not time this writer's bluff was called? We believe he is not the authority he claims to be. The "Christian Herald" has but one course open to it in the cause of honest journalism. Who is the ignoramus who is posing as an authority? Let us have his credentials. A hand which strikes in the dark is definitely unchristian.

## QUESTIONABLE PUBLICITY

*The Two Worlds* is advised by Mr. Frank Hawken, Secretary of the Spiritualists' Central Council of London, that at the last meeting of the Council a resolution was passed disassociating its members from the method of propaganda adopted in putting forward the "Moon Trail" addresses. The grounds for this resolution are that such methods of publicity "are not in the best interests of Spiritualism."

The Council is composed of representatives of the Spiritualists' National Union, the British College of Psychic Science, the Spiritualist Community, the W. T. Stead Borderland Library, Marylebone Spiritualist Association, the London Spiritualist Alliance, and the Survival League.

## GATESHEAD'S NEW CHURCH

The foundation stone of the National Consecration Spiritualist Church, Gateshead, was laid last week.

The Church is being built in Gladstone Terrace, and takes the place of a room in the Co-operative Hall, Whitehall Road, which the 50 members now use. The Church, exclusive of fittings, is to cost £980.

The stone was laid by Mrs. Alice Thompson, one of the pioneers of the Movement in Gateshead.

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FRIDAY - - June 14, 1935

**MEDICAL FADS AND  
HEALTH**

OUR readers will be familiar with the publicity we recently gave to a proposed Parliamentary Bill, the effect of which would be to prevent a sick person receiving treatment from any one but a qualified doctor, and even prevent the sale of patent medicines.

Now, no one presumes that the medical faculty is a perfect machine for the work it is intended to do, but a strong indictment of the fads of the medical faculty was recently made by Dr. Broom, at the annual meeting of the Transvaal Branch of the British Medical Association, in Johannesburg, when he spoke on "Fashions in Medicine."

Dr. R. Broom, F.R.S., took his medical degree in Glasgow, but has been in South Africa for 36 years. He was a professor of zoology at Stellenbosch University, and district surgeon at Douglas, Kimberley. In 1913, the Royal Society invited him to deliver the Croonian lecture at the London Congress. He was elected as a Fellow of the Royal Society in 1920, and was President of the South African Association for the advancement of science in 1933.

Dr. Broom said that the student who is trained at a medical college practices medicine according to the fashion of his university. Years ago bleeding was the treatment for every ailment. To-day bleeding is not in fashion. Yet he was able to cite a number of cases where he had bled pneumonia patients, and saved their lives. Bleeding for everything is stupid, he said, but no bleeding at all is just as stupid.

He alluded to Christian Scientists and others who practice faith healing; they alluded to these people as faddists, but their fads seem to be as successful as medical fads. If a person dies, he claimed the death certificate discloses the disease which the doctor diagnosed; but if post mortems were held, you would often find that the patient died from something entirely different. From post mortems held in Baltimore, said Dr. Broom, statistics have been collected, which show the percentage of wrong diagnoses. It was so high that he hesitated to disclose the figure.

He compared figures in South Africa of the loss of mothers in childbirth, with those of Russia and the primitive peoples, and he

regarded those figures as a scandal. If he had a free hand he could reduce the deaths by 60 per cent. in 12 months. If such women were not attended by doctors at all, and were allowed to pass through their difficulties on the veldt, like sheep, the mortality would be lower than it is at the moment.

Dr. Broom said that "to-day in one's youth the doctors removed your tonsils, as you grew older they removed your appendix, and when you reached old age, the dentist removed your teeth." And it was probably true that both the tonsils and the appendix were put there for a purpose which medical men were not wise enough to understand. The fashions he severely criticised were the removal of tonsils and of the appendixes, which were very largely medical fads. There was reason to believe that children who had their tonsils removed were more subject to disease than children who retained them. In the case of the appendix, if the trouble is taken early, there is no need for an operation at all, and there is no doubt that if the patient is left alone, a large percentage would get better. The chances of such a patient dying would be no greater than when an operation is performed.

Dr. Broom said he had only mentioned some of the fashions in medicine, there were many others. "Medical practitioners were capable of doing an enormous amount of good, but not by merely following fashions. The faculty is removing organs the functions of which it does not even understand."

The address excited tremendous interest, and during the discussion one doctor said there were people performing operations to-day who should never be allowed to do so. The poor old native, he said, is used as an experimenting ground by a lot of these men, especially in the country districts.

The address points out to us the necessity of maintaining that freedom of choice which is our present heritage.

No one desires to prevent any one having a doctor, who can be benefited thereby; but no medical council has a moral right to prevent people of mature judgment undergoing any form of treatment which they are convinced is in their interest.

**MRS. MCKENZIE'S DISCLAIMER**

Before Mrs. Barbara McKenzie prints a "correction" in *The Two Worlds* of what appeared in *Psychic News* (surely a very strange practice), she should get her facts right.

Seeing, however, that she has referred to the matter of the College dinner in your journal, all the facts should be stated.

When the British College of Psychic Science was telephoned, the day before the dinner, to ask whether one of our reporters could be present, or, if they preferred it, whether they would send him a report of the speeches, which they always record verbatim, he was informed that Mrs. McKenzie would have to be consulted, and that he would be advised on the following day.

The next day, there was a telephone message from the College to say that no report of the speeches could be sent, the proceedings were private and the Press was being excluded. There was no suggestion even made of sending a short report.

This is quite a different version from the one that Mrs. McKenzie gave in your last week's issue.

My protest was made in the interests of psychic journalism, against the idea that its Press representatives should be excluded from a public function that interested our Movement.

Is Mrs. McKenzie implying that I am not telling the truth? All these facts had been communicated to her before she wrote her letter to *The Two Worlds*.

MAURICE BARBANELL.

**OUR READERS' VIEWS****HAS SPIRITUALISM A  
PHILOSOPHY?**

Has Spiritualism a philosophy? I would say that Spiritualism has, but that Spiritualists have not, for the simple reason that the philosophy of Spiritualism has not yet been written. The question was recently raised as to what a philosophy is. Amongst other definitions, my dictionary gives: "the general principles governing the phenomena of any department of knowledge."

Although there is, therefore, a philosophy to each department of knowledge, the case with regard to Spiritualism is rather more difficult. Seen in its proper light, the philosophy of Spiritualism is the main parent stem of which the philosophies of all other departments are the ramifications. Although the other departments of knowledge are not yet aware of this fact, any other conclusion is impossible. The other departments began their investigations at the extremities—visible and measurable phenomena, and are working inwards where they will find, eventually and to their great surprise, the truths discovered by Spiritualists. These truths, when assembled by Spiritualists into their philosophy, will lead outwards to the extremities presided over by "the other departments." The viewpoints may not coincide. Many of them will not, unless "the other departments" have reviewed their philosophy in the light of "Spirit."

Many people have a mistaken idea of what Spiritualism is. They think Spiritualism is, principally, the investigation of psychic phenomena; or it is merely a theological species of the genus "religion"; to others, it is solely the demonstration of the survival, beyond the grave, of personality.

Spiritualism is far more than this. It is the story of the workings of spirit; of the descent of spirit from the Divine to the natural; of its sojourn in matter, of its ascent again to the Divine courts. The foundations of the philosophy must rest on four points, and each point can be no more than a conception. The first two points are our conception of God and of substance. The third is the method and purpose of Creation. Lastly, there are man's presence and purpose in the universe. The beauty of Spiritualism is that it gives us facts enabling us to build up conceptions of greater probability than has hitherto been possible.

The literature of Spiritualism has provided us with a wonderful fund of knowledge which enables us to read the Bible with insight, to think of Christ's life, miracles and death with appreciative understanding, to scrutinize science with the critical faculty of inspiration, to see how much orthodox religion has missed.

What a pity, for example, that orthodoxy, through the centuries, has not known Mrs. de Morgan's inspired passage on "The Word," as translated from the Hebrew "debar." What a loss to science that it does not realise the implications attendant upon the discovery of ectoplasm. What a stumbling block to the cause of peace that man has no conception of his purpose on earth.

And only Spiritualism can bring the light. That is our task.

Pontypridd.

TUDOR A. MORGAN.

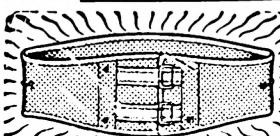
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# TOPICS OF THE WEEK

The "Christian Herald" has been inundated with letters from Spiritualist readers, who are disgusted with its comic opera on Spiritualism.

An indication of the reception of this series is given by the following letter, which was sent to the Editor of the *Herald*, and which is typical of many we have been advised of.

I have been a reader of the *Christian Herald* for some considerable time, but having read the articles on Spiritualism, I have decided to give it up as not worthy of support. I have never read such absurd and childish criticisms. Surely, the writer of the articles must be beside himself, and definitely has not yet conceived the most elementary rudiments of the philosophy of the Spiritualism. It is regrettable that the *Christian Herald* should get mixed up with such vain babblings.

I. V. JONES.

Dr. Cannon writes us to say that he has heard a rumour that he is seriously ill. He would like it to be known that he has never felt better than at present. He is in excellent health and enjoying a holiday. He is busy with research work inquiring into the development of mediumistic powers by hypnotic and other methods, and is "very well, thank you!"

That Witchcraft Act It is not often that the Witchcraft Act of 1735 is put into operation to-day. There have been so many cases in the High Courts in which judicial findings have extended the scope of the Vagrancy Act, so that practically the provisions of the Witchcraft Act have been incorporated in the latter. But last week Mr. and Mrs. McGee were charged at Carlisle under this ancient Act. It was alleged that Mrs. McGee told fortunes with the aid of a pack of cards. The prisoners were found not guilty, and discharged. There seems to us neither sense nor reason in using this antiquated Act. Any offences which are committed are quite capable of being dealt with by modern Acts of Parliament, but we suppose this Act was merely brought into operation in order to strike terror into the hearts of the accused. We congratulate the magistrates in refusing to be stampeded.

Does the Parson Believe? Dr. Craig Dunlop, addressing the Carlisle Rotary Club, said that out of nine ministers he had questioned on the question of survival after death, quite a number had no belief whatever in human survival. His experience squares with ours. From time to time a number of ministers we have talked with have confessed to us *privately* that they have no belief whatever in life after death. When asked what they are doing in the pulpit, they simply reply: "Oh, well the teachings of the Church help to keep people decent, moral, and honest; but I have no belief in life beyond this at all." It does not strike them that morality and honesty and truthfulness are ethical qualities which could and would exist with or without a religion. If they regard the Church as the originator or

even the pillar of morality and honesty we feel they are living in a false paradise. There were honest men before Christianity was born, there were truthful men and moral men before religion existed in any substantial form, and as a leading bishop said recently, there are many atheists who are quite as moral and conscientious as some Christians. Religion is based upon something else—if there is no life beyond this, religion has no meaning.

No Telegraphic Address The Editor of the *Literary Guide* tells us that a friend has sent him a copy of *The Two Worlds*, with a view to comforting him. He claims

he is not likely to be comforted as a result of reading "the weird outpourings of this extraordinary journal," and he gives a most wonderful reason for his opinion. His father, the late Charles Watts, promised him that if there were any possibility of communicating after death, the first person he would get in touch with was his son. Some years later he learned that Vice Admiral Usborne Moore (who was a personal friend of Mr. Watts) had had frequent conversations with his father, and the fact that his father had communicated with Usborne Moore before he communicated with his son, was evidence of the baselessness of Spiritualistic phenomena. Well, we would just like to tell Mr. Watts that two years ago this month we sent a telegram to a friend. That telegram has never arrived; it was never delivered. Hence, we refuse to believe that there is such a thing as telegraphy. How silly, and how very unliterary for a writer in the *Literary Guide*! Mr. Watts junr. does not appear to be on the (spirit) telephone exchange.

The Broido Case Some months ago we drew attention to a South African case in which Dr. Broido was prosecuted for criminal neglect. The doctor left a swab behind after an abdominal operation, as a consequence of which his patient died. We commented upon the fact, because every effort appeared to have been made to throw the onus of blame on to the nursing sister, who had called the attention of the doctor to the fact that a swab was missing. After a long adjournment, Mr. Justice Solomon gave judgment recently at the Transvaal Criminal Assizes. The doctor was acquitted, the judge holding that a mistake had been made, but it did not amount to criminal negligence. Little would have been heard of the case but for the effort to blame the nurse who had three times called the attention of the doctor to the fact that a swab was missing. Doctors, like other men, are liable to err, but when an auxiliary servant is asked to bear the blame for a doctor's error some reflection is thrown upon the moral standards of the medical faculty.

**HOLMDAKOPIN**  
The Holiday Adventure  
for Spiritualists. . . . .

See Back Page.

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# SPIRITUALISM IN THE ISLE OF WIGHT

## Spiritualist Activity at Cowes, Ryde and Ventnor

By A Special Correspondent

THE Isle of Wight is known as the Garden of England. Cowes is noted for yachting events attended by the King and Queen. The late Queen Victoria liked the Isle. Alfred Lord Tennyson resided at Freshwater during the latter part of his life and poetically expressed his praise of the Isle. The Rev. Stanton Moses used to stay with Tennyson discussing Spiritualism. Tennyson was a member of the Society for Psychical Research. Mr. J. B. Priestley has a home on the Isle. Sandown and Shanklin are noted spots, and attract many visitors.

There are Spiritualist Churches at Ryde, Cowes, and Ventnor. As far as I could learn, there are no other meeting places on the Isle. There are occasional circles at Newport. The people tend to be rather orthodox and conservative in thought and one finds a somewhat different atmosphere.

### At Cowes

This Church is a neat little building, and improvements have been made lately including a fine new oak rostrum dedicated by Mrs. Helen Hughes. The Church has a seating capacity of 150, and was dedicated by Miss Estelle Stead.

The interior is plain and dignified, and one gets a reverent impression. I believe the building was formerly a Methodist Church. An earnest body of workers like Mr. and Mrs. Bostock, Mrs. Harding, Mr. and Mrs. Cotgrove and others, do their best to maintain a high standard. Occasionally speakers visit this Church and Ryde, as missionaries of the Southern District Council to which they are affiliated. Mrs. Duncan, the famous materialising medium has demonstrated here and at Ryde.

### Cause at Ryde

There are two Churches at Ryde—one in Newport Street, and the other in the Belvedere Hall. The Newport Street Church has been recently re-organized in constitution, and a new business committee formed. The Church was a Christian Spiritualist body though attached to the Union, and was founded in 1929, as an offspring of the Spiritualist Church in Belvedere Hall. The word "Christian" has now been deleted. The building they have is very good, with a seating capacity of about 250.

I believe it was formerly a Church belonging to an Evangelical body. It is now owned by the Spiritualists, as they are buying it through the S.N.U. Building Fund. The Church has a library and a developing class. Mrs. A. Perkins, their secretary, is an earnest and keen worker and along with Miss MacLean and willing helpers, are doing their bit. There is a Lyceum of about 23 members.

The Belvedere Hall is the parent Church on the island, and was working and fighting hard some 15 years ago to establish the truth of Spiritualism in what their secretary describes as "a very orthodox and conservative" little town. The Church was founded by Mrs. D. Perkins, as a result of a bereavement and

a wonderful vision which proved to her that death does not end all. This story is very interesting. Starting with a little band of 10 people, they braved persecution and opposition from existing orthodox Churches, and in 1923 became affiliated to the S.N.U. One can admire the courageous spirit of these early pioneers in such an atmosphere. It was no easy task and one must appreciate their keen and sacrificial spirit.

Mrs. Perkins, along with a band of good workers, is still keeping the flag flying, adding to membership, and the Church is sound financially. The seating accommodation is approximately 100, and they have a nice little building. The committee is negotiating for the taking over of the whole block of land on which the building stands, thus trebling their accommodation.

After the founding of the Belvedere Hall, some of their members who resided in Cowes, and who came to Ryde, felt they would like to have a Church in Cowes. And so these members originally belonging to Belvedere Hall established with their help a Church in Cowes. Thus the Ryde Spiritualist Church at Belvedere Hall is the parent and pioneer body of Spiritualists.

### Ventnor Activity

Meetings were started at Ventnor about the same time as the Belvedere Hall, and were, I believe, initiated by Mr. and Mrs. Saul. I believe Sunday services are held in the Co-operative Hall, and they report that they are jogging along and show a slight financial increase. Mr. Jowett ably keeps the flag flying.

R. McC.

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## Weird "Spirit" Paintings

Famous Artist's  
Psychic Paintings

Likely to Cause a Sensation

MR. WILLIAM LONGSTAFF, the famous artist, has just completed three pictures that should cause as much commotion in the art world as Epstein's statues.

He painted them for a group of London Spiritualists after attending a number of seances, and it is claimed that the shades of long-forgotten masters guided his brush.

## Definitely Psychic

I saw them yesterday, writes a *Daily Express* representative. They are definitely psychic—much more so than his "Menin Gate," or "Vimy Ridge."

Longstaff told me he was inspired as never before in his life when he painted them.

He claims that he was the "medium" for the spirits of many great artists who have passed.

Here is his story:

"I was approached by a group of London Spiritualists early this year. I attended a number of seances. At one I was addressed by the late Sir A. Conan Doyle—through a medium, of course. He criticised some of my previous works in a manner that startled me.

## "Could Not Stop"

"I remember once, not long before he died, Sir Arthur told me I was very 'psychic'—and I laughed at him. Those sances, however, made a great impression on me. Once I started work on each picture I could not stop until I had it all down on canvas.

When finished I took them along to the Spiritualists, and asked them what they thought they represented. Their reply coincided with the idea I had when I painted them.

The pictures are given an uncanny appearance by the colourings that have been used. Perhaps the most "ghostly" of the three is "Bondage"—a procession of grotesque forms is seen arising out of the darkness into the light of a full moon. The light from the moon is not clear and brilliant, although unclouded, but has been tempered to the capacity of the undeveloped forms grovelling on the ground.

Towering above the figures are two massive pillars of rock, and there is a third far-off and vague.

Into this picture Longstaff has put a vivid conception of "the other world." There is a sense of eeriness about it that makes one shiver instinctively.

## BRISTOL OUTING

ON Monday, June 3rd, the Ladies' Guild of The Bristol United National Spiritualist Church went to London for their annual Outing. On arrival at Paddington, they were met by motor-coaches, and taken on a sightseeing tour morning and afternoon. To conclude the day's pleasure, the party went to The Palladium, arriving back at Bristol in the early hours of the morning, tired, but happy. Every moment thoroughly enjoyed.

THACKERAY, the author and novelist, said: "It is all very well for you who have probably never seen any spiritual manifestations, to talk as you do. Those who departed love you still, and you love them; they are not really gone."

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## MR. MYERS AT PORTSMOUTH

By J. G. McFARLANE

PORTSMOUTH TEMPLE had a recent visit from Mr. John Myers, and because of the controversy that raged around his former visit, he agreed very willingly to co-operate with the Temple to ensure absolute satisfaction in the experiments.

With Mr. Snook (a member of the Temple) and myself, he attended at Thompson's, in Elm Grove, where two packets of plates and one packet of gas-light paper were purchased, these being handed to, and retained, by Mr. Snook, who subsequently loaded 10 of the plates from packet number one, handing the remaining two with the paper to me, and these were then sealed, and remained in my possession until the public experiment at night.

The loaded plates were used in Myers' own camera, being placed therein by Mr. Snook, who also took the photographs, and later developed them. On each of these plates "extras" (one, two, and in some cases, three) were clearly discernible; but, unfortunately, in no case is a definite recognition established.

While Mr. Snook was developing this batch, at Myers' suggestion, the second packet of plates was handed to another member and friend who had been invited into the darkroom to witness the developing process. It was later stated that there was some difficulty in this packet being opened, and Myers therefore assisted, and himself loaded the plates with the aid of a second red lamp, which he has since stated was being used that day for the first time.

The same process for taking the pictures was followed, but, on developing, it was discovered that eight of the nine plates had fogged, and re-sittings were offered and given. It is suggested that the reason for this fogging was the unsuitability of the lamp used.

Only three of the specially-purchased plates were now left, and, to save time, the others required were selected from unopened packets which Myers had brought with him, in case of emergency. These, when developed, showed extras on each, and in two cases recognitions are claimed.

## TRANSITION OF MRS. NURSE

BY the passing of Mrs. Lizzie Nurse which took place at Marland Hospital, Rochdale, on Wednesday, June 5th, the Spiritualist Movement, and particularly the Lyceums, lose the physical presence of a stalwart worker.

Mrs. Nurse has been a worker in the Rochdale Society, and upon many platforms throughout the country, for upwards of 30 years. She was a forceful and horny speaker and an evidential clairvoyante. To her, Spiritualism was essentially a religious Movement, and its

The two plates used for the public test at night were handed direct to the President of the Church, Captain W. G. Lawrence, R.N., who, in turn, handed them to Mr. Snook in full view of the congregation. It should be observed that from start to finish these plates had not in any way been contacted by Myers.

The two exposures were made, and the plates immediately developed, Myers remaining meanwhile in the Church, and continuing his lantern lecture. Within half an hour the results were shown upon the screen; on one five extras being seen, and on the other, four.

- One face on the latter plate has been recognised as Mr. Croxford, a one-time member of the Church.

The gas-light papers were handed to members of the congregation by Miss Mayes, who offered, when a volunteer was called for, to distribute them, which she did by selecting one from each row, whom she asked to write their name on the paper and return it to her. As each was signed, it was handed back to her, placed in an envelope, and the whole batch of 17 were then taken to the dark room, and developed by Mr. Snook and Miss Mayes.

Upon returning each paper was found to be impressed with either a face or some design which Myers, before seeing them (and from the other end of the Church) was able to reasonably describe, claiming that his "guides" had shown them to him clairvoyantly.

It must be understood that he had no contact with these papers at any moment during the afternoon or evening.

One is able, therefore, to declare that extras were positively obtained under apparently proved conditions on 12 plates and the gas-light papers.

Neither the Church officers nor Mr. Myers wish, under the circumstances disclosed, to consider the second batch of plates or those used for the re-sittings as taken under test conditions, but it has to be admitted that on two of those thus considered, recognisable extras are fully accepted.

principles animated the whole of her life and character.

Her home was for many years a place of lodging and refreshment for all the chief workers in the Movement. She has occupied most of the offices in the Rochdale Society. Her father and mother were interested before her, and she leaves a husband and son to carry on the good work.

Mrs. Nurse was an ardent Lyceumist, and served for some years on the management committee of the British Spiritualists' Lyceum Union.

IN psycho-analytical circles the phenomenon of "release" by subconscious drawing is well known, writes Jan Gordon in the *Sunday Observer*. But the examples now being exhibited in a gallery of Mayfair are surely as curious and as inexplicable as any yet on record.

The facts seem fairly straightforward. Miss Mary Willis, a middle-aged London woman, who never in her life had an artistic impulse or the temptation to enter an art gallery, lost her dog. The distress caused was great, but one day Miss Willis in a climax of despair felt an irresistible impulse to put her fingers into some pots of house-painter's colours that happened to be at hand.

## "Reminiscent of Bernhardt"

With these she began to decorate a wall in one of her rooms. At first the results were unintelligible smudges, but in time a most amazing technique developed. Today Miss Willis, who has an air somewhat reminiscent of Sarah Bernhardt, paints in this manner large canvases six feet by eight, some broadly suggested, others crowded with intricate detail.

These pictures betray some of the weaknesses of the amateur, particularly in the drawing, but they are generally quite coherent in colour, while the ability to handle the mere material of paint on so large a scale and yet execute such tiny detail with such apparently clumsy instruments is, from a technical aspect alone, a phenomenon quite staggering.

Miss Willis says that while at work she is almost unconscious of what she is producing, and only works when the "power" compels her to do so, and only puts in what the "power" dictates to her. She builds up weird surrealistic visions of strange post-Blakeian territories, sometimes using quite ultra-modern technical dodges.

## A Premonition?

On one occasion she painted a grim picture of a dark recumbent figure over which hovered a pale shape half chair, half altar canopy, from above a face looked down, while on the other side was a descending bird. This she finished in one sitting, but could not understand the significance. The next day she heard that her brother had died.

Some time later she had another more fortunate impulse, and painted in a tall conventionalised lily, with which, apparently, the "power" was satisfied. This figure, with a dozen others of these quite extraordinary canvases, may be examined at the Chesterfield Salon, 27b, Charles Street, W. 1.

## MARYLEBONE ASSOCIATION'S MOVE

TO commemorate its Sixty-Fourth anniversary, the Marylebone Spiritualist Association will engage the Royal Albert Hall for a mass meeting.

Alterations and repairs at the Queen's Hall during July will necessitate the Association vacating these premises for its Sunday services, which will then be temporarily transferred to the Aeolian Hall.

In five year periods the membership had risen from:—

|               |      |      |      |       |
|---------------|------|------|------|-------|
| 1915          | 1920 | 1925 | 1930 | 1935  |
| Members ..    | 70   | 280  | 450  | 1,127 |
| Associates .. | 30   | 66   | —    | 1,190 |
|               |      |      |      | 2,292 |

# LEAVE THE CHURCH TO ITSELF!

## Spiritualists Should Get on With Their Work

By THOMAS BROWN

"The Two Worlds" has opened its columns freely to discussion on the relationship between Spiritualism and the Churches. Here is a further statement of the "no-compromise" attitude—an attitude which was denounced by previous contributors.

**O**N the philosophical side, Mr. Ronald McCorquodale is making notable attempts at useful expositions, and I find his contributions to the Spiritualist Press always of particular interest. His article in *The Two Worlds* of April 19th, entitled: "We Challenge the Church," is a thought-provoking one, and worthy of more extended treatment. There can be few propositions more urgently in need of stressing than his statement that:

The eschatological teaching of the Church is extremely vague and unsatisfying, and needs revision . . . The doctrine of hell is virtually abolished, and many other doctrines are falling into disfavour. But what has the Church to offer in constructive teaching? He speaks about "An eschatology which, in its crudest form, is so totally discredited that it has become the butt of street-corner rationalists and music-hall comedians."

Even the most fossilised of theologians cannot fail to note this open derision of his antiquated notions.

Mr. Corquodale quotes Vale Owen as stating that: "A fact must be capable of demonstration. As it is claimed that there is a life beyond the grave, the layman asks for proof. It is no proof to point to the authority of the Church or the Bible." He quotes also the *ipse dixit* of such a theological back-number as Dr. Inge, who can only talk about "the blessed hope of immortality," and has no use for Spiritualism.

### Cease Trying to Conciliate

My own more immediate purpose, however, in reference to Mr. McCorquodale's article is to do a little plain talking relative to the attitude of the Spiritualist Movement towards "The Church." After many years of observation and endurance of the contradictions, fallacies, falsehoods, and sheer humbug of our orthodox theologians, one becomes convinced that it is now quite time for the Spiritualist Movement to cease trying to conciliate, and to justify itself to, an institution that is manifestly in the last stage of senility and decrepitude as regards both science and philosophy.

For the most part, in seeking to win the favour of case-hardened superstition-mongers, Spiritualists merely succeed in encouraging those gentry to vent their spleen, and to denounce with bitter and venomous hostility all and sundry who dare to disturb their smug self-complacency, and challenge their age-long proprietary claim to vested interests. It is now high time to call a halt to this particular sort of futility.

In this respect, it is refreshing to witness the manly and honest vigour of Mr. Arthur Findlay in his attitude to "The Church." Here we have a man who faces up to facts and is not afraid to meet priests and parsons at the gate, and tell them exactly what he thinks of their intolerable piffle in the light of reason, history, experience, science and common sense.

With reference to his candid criticism of the Church, Arthur Findlay says:

Some say that the best way to spread the truths of Spiritualism is not by attacking the Church or exposing the errors and mistakes of the priesthood. These timid critics believe that I shall offend the Church and the clergy, and that if I offend them I shall keep back the spread of the new knowledge. How can the exposure of error keep back truth and knowledge? To-day the great majority of the clergy are against the truths of Spiritualism; I cannot make them more against them than they are.

In this attitude one feels that Findlay is absolutely right. To attempt to dislodge priests and parsons from their citadels of superstition is about equivalent to inducing publicans, brewers, and distillers to advocate teetotalism, or bookies to denounce betting. In this respect, Findlay's critics forget that they are up against the stone wall of vested interests, and the age-long evil of priestly domination.

### The Church Challenged

In view of the fact that selfish, cowardly and superstitious priests have opposed every true reform down the ages, it is truly inspiring to read the scathing exposure of their horrid history. He says: "For every cathedral built, there was a dungeon. The clang of the fetters filled the air along with the music of the choir, and the hand that lit the taper on the alter, lit the faggot at the stake. For every cross there was a sword, for every blessing a curse, and the cries of the damned mingled with the hallelujahs of the saved." That is the sort of "challenge" one likes to see thrown down to "The Church." And it is not a question whether it is too severe, but whether it is true. If true—and who can deny it?—then that is precisely the stuff to hand out to posturing priests and parsons who would still maintain their deadly stranglehold on the minds of the masses of the people. The best defence is attack.

Surely, in the light of all the facts, it is time for the Spiritualist Movement to abandon the idea of placing itself under the patronage of an institution, so many of whose official priests are simply shameless in their manifest contradictions in respect of facts, history, experience, and the laws of the universe. At this stage of knowledge there is no time to waste in considering the susceptibilities of truculent bullies and deliberate self-interested twisters. Let the Spiritualist Movement get on with its own work of stating the known and demonstrated facts and proclaiming its own truths, instead of trying to conciliate incorrigible theological hucksters. Let them be treated with the contempt and the rigorous exposure they so richly deserve!

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| THE MIGHT OF MIND.                         | By Lily Allan                                     | 1         | 6   |
| ONE LIFE. ONE LAW. ONE LOVE.               | By Lily Allan                                     | 1         | 6   |
| THE PARTING OF THE WAYS.                   | By "Anthony"                                      | 2         | 0   |
| THE MINISTRY OF SILENT HELPERS.            | By One of Them                                    | 1         | 6   |
| THE LIFE OF POWER AND DOMINION.            | By the Author of "The Ministry of Silent Helpers" | 1         | 6   |
| THOUGHTS ARE THINGS.                       | By W. W. Atkinson                                 | 1         | 6   |
| THE MASTERY OF DESTINY.                    | By James Allen                                    | 3         | 0   |
| MAN : KING OF MIND, BODY AND CIRCUMSTANCE. | By James Allen                                    | 1         | 6   |
| OUT FROM THE HEART.                        | By James Allen                                    | 1         | 6   |

Please Note.—The carriage on each Volume is 2d. extra. Some of the above Titles are limited, and we advise our readers to purchase them early, in order to save disappointment.

"THE TWO WORLDS" BOOKSHOP, 18, Corporation Street, MANCHESTER 4.

# Church and Society Announcements

## The Britten Memorial.

HOLLINS CHAMBERS, 64a, BRIDGE STREET, MANCHESTER 3.

Phone: BLA 6840

### The Spiritualist Library and Investigation Centre for the North.

Healing Services, MONDAYS, at 7-45. WEDNESDAYS, at 3,  
Silver Collection.

Group Seances (Limited to 10 Sitters).

TUESDAY, June 18th at 7-30, Mr. Roy Morgan.

WEDNESDAY, June 19th, at 7-30, Miss Peterson.

THURSDAY, June 20th, at 3 and 7-30, Mr. A. Whyman (Hanley.)

FRIDAY, June 21st, at 3, Mrs. Susie Hughes, Cert. S.N.U.

TUESDAY, June 25th, at 7-30, Mr. Ronald McCorquodale.

Special Engagement of Mrs. Ronald McCorquodale (Clairvoyant and Psychometrist), from Tuesday, June 25th to Saturday, June 29th.  
Please Book Early for the Group Seances and Private Sittings.

#### LECTURES.

FRIDAY, June 14th. No Lecture.

FRIDAY, June 21st, at 7-45, Mrs. Susie Hughes, Cert. S.N.U.

"Is Spiritualism Dangerous?"

Private Sittings by arrangement. Particulars of Membership and Monthly List of Activities supplied free on receipt of postcard.

JOHN JACKSON, Secretary.

## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

(3 minutes from Angel Tube Station.)

SATURDAY, June 15th at 8, Psychometry.

SUNDAY, June 16th, at 11-15, Service and Clairvoyance, Miss G. C. BUTCHER. At 3, Clairvoyance, Mr. PATRICK O'BRIAN. At 7, Address and Clairvoyance, Miss GOLDSMITH.

TUESDAY, June 18th at 8, Open Circle.

THURSDAY, June 20th, at 8, Clairvoyance. Miss G. C. Butcher.

SATURDAY, June 22nd, at 8, Psychometry, Mr. R. R. Thornton.

## Manchester Central Spiritualist Church, 5, The Parsonage, Blackfriars Street.

SATURDAY, June 15th, Open Circle, Public.

SUNDAY, June 16th, at 11 and 3. Open Circles, at 6-30, Mr. G. F. BERRY.

MONDAY, at 8, Clairvoyance, Mrs. N. Wilby.

TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.

THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.

SATURDAY, June 22nd, at 8, Open Public Circle.

SUNDAY, June 23rd, Mrs. CROWTHER.

## NORTHERN

Salford Central Spiritualist Church  
St. Philip's Place, Chapel Street.  
Sunday, June 16th, at 2, Lyceum.  
At 3-15, Open Circle.  
At 6-30 and 8, Mrs. J. CROMPTON.  
Monday, at 8, Mr. Mycock.  
Tuesday, at 8, Circle.  
Wednesday, at 8, Miss Ashworth.  
Thursday, at 8, Members.  
Saturday, at 7-30, Social. 18.  
Sunday, June 23rd,  
Mrs. JACKSON.

Longsight National Spiritualist Society,  
Shepley Street, Longsight.

Sunday, June 16th,  
At 2-30, Lyceum.

At 6-30 and 8, Mrs. HILL.  
Monday, at 8, Open Circle and Healing.  
Tuesday, at 8, Mrs. M. Briggs.  
Thursday, at 8, Service.  
Saturday, at 8, Open Circle.  
Sunday, June 23rd,  
Lyceum Anniversary Sessions.

Stockport Progressive National Spiritualist Church,  
Over 37, Mottram Street.

Saturday, June 15th, Closed.  
Sunday, June 16th, at 3, 6-30 and 8,

Mrs. SHELMERDINE.  
Monday, June 17th,  
At 3 and 8, Mrs. Baker.

Tuesday, June 18th, at 8,  
Open Healing and Developing Circle.  
Wednesday, June 19th,  
At 8, Mrs. Sherran.

Liverpool Spiritualists' National Church,  
14, Daulby Street.

Sunday, June 16th, at 3, and 6-30,  
Mr. McCORQUODALE.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.  
Wednesday, at 3 and 8, Clairvoyance.  
Every Sunday, at 8-15, Clairvoyance.  
Sunday, June 23rd, at 3 and 6-30,  
Mr. F. HEPWORTH, Dipl., D.N.U.  
Group and Private Seances arranged  
on application.

## GOLDERS GREEN SPIRITUALIST SOCIETY

THE BROADWALK HALL, 146, Golders Green Road, N.W. 11 (opposite St. Michael's Church).

SUNDAY, June 16th, at 6-30, Mr. F. A. GROCOTT, Address. Mrs. HELEN SPIERS, Clairvoyance.

TUESDAY, June 18th, at 3-15. Mrs. Kingstone, Psychometry. At 8, Mrs. E. Clements, Clairvoyance.

THURSDAY, June 20th at 8, Mrs. Dorothy C. Williams, Trance Address.

FRIDAY, June 21st, Healing Free. Apply Church Officers.

SUNDAY, June 23rd, at 6-30, Mr. J. HAROLD CARPENTER, Address. Mrs. CHALLIS, Clairvoyance.

## LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. Phone: Chancery 7678. President, J. BUCHAN FORD, Esq., M.A., LL.B.

SUNDAY, June 16th, at 7, Miss ANNE GEDDES.

MONDAY, at 7-30, Group Sitting.

WEDNESDAY, at 7-45, Address and Clairvoyance.

THURSDAY at 3, till 6-30, Free Healing.

Mr. Keith interviews daily, 2 till 6. Circles, TUESDAY at 7, FRIDAY, at 3.

## THE BRITISH MAGNETIC HEALERS ASSOCIATION

21, MANOR STREET, Ardwick, Manchester.

### THE ANNUAL PIC-NIC

will take place in the delightful surroundings of Saddleworth on SATURDAY, June 22, 1935. Tea at The Uppermill National Spiritualist Church, at 4-30 p.m. Public Healing Meeting at 7 p.m. All friends cordially invited. Manchester friends please meet at the Piccadilly Bus Station at 2 p.m.

F. W. BACON, Hon. Sec.

## CLAPHAM SPIRITUALIST CHURCH.

(Affiliated to the Spiritualists' National Union, Ltd.)

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).

SUNDAY, June 16th at 11, Open Circle. At 3, Lyceum. At 7; Address. President, Mrs. CHAMPION. Clairvoyance, Mr. A. FLACK.  
MONDAY, June 17th, at 3, Psychometry. At 8, Healing Instruction. At 8-30, Healing Treatment, Free.  
WEDNESDAY, June 19th, at 8, Developing Class.  
FRIDAY, June 21st, at 8, Usual Services.  
SUNDAY, June 23rd, at 7, Mr. F. M. BOLTON.  
TUESDAY, June 25th, at 8, Mrs. G. Elliott.  
FRIDAY, June 28th, at 8, Mrs. Rundle.  
SATURDAY, June 29th, at 7-30, Whist Drive. Tickets, 6d.

### Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street

Sunday, June 16th, at 2-45, Lyceum.  
At 6-30 and 8, Mr. and Mrs. SHERRAN.  
Tuesday, June 18th, at 8-15, Mrs. Cooke.  
Thursday, at 8-15, Mrs. Shelderdine.  
Saturday, June 22nd, at 8-15, Open Circle, Mrs. Gibson.  
Sunday, June 23rd, Mr. L. GEE.

### Moston Spiritualist Church and Lyceum,

Church Lane, Moston.

Sunday, June 16th, at 10-30, Lyceum.  
At 3, and 6-30, Mrs. BATES.  
Monday, at 8, Open Circle.  
Wednesday, at 2-45, Psychometry.  
At 8, Mr. Grayson.  
Sunday, June 23rd, Mr. BACON.

### Manchester Society of Spiritualists

38, Maskell Street.  
Sunday, June 16th, at 10-30, Lyceum.  
At 3, Open Circle.  
At 6-30, and 8, Mr. A. ROTHWELL.  
Monday, at 8, Service.  
Tuesday, at 8, Whist Drive. 6d. each.  
Wednesday, at 8, Service.  
Thursday, at 8, Members' Class.  
Friday, at 8, Healing Service.  
Sunday, June 23rd, Service.

### Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.  
Sunday, June 16th, at 1-45, Lyceum.  
At 3-15, 6-30, and 8, Lyceum, Open Session.  
Monday, at 3 and 8, Mrs. L. E. Booth.  
Tuesday, at 8-15, Whist Drive. 1s. each.  
Wednesday, at 8, Mrs. Wild.  
Thursday, at 8, Private Circle.  
Sunday, June 23rd, Mrs. SMETHURST.

### Blackpool National Spiritualist Church and Lyceum.

Albert Road.  
Sunday Services—  
Lyceum at 9-30. Public Circle, at 11. Services at 3, 6-30, and 8.  
Sunday, June 16th, Mrs. J. GREENWOOD, J.P.  
Sunday, June 23rd, Miss S. A. SUNDERLAND, C.Exp. and D.

### Southport National Spiritualist Church, Hawkeshead Street (between Queen's Road and Manchester Road.)

Sundays, at 10-30 Lyceum.  
Other Services at 3, 6-30 and 8.  
Mondays, at 3, and 7-30.  
Wednesdays, at 3 and 7-30.  
Sunday, June 16th, Mrs. WHITLEY.  
Sunday, June 23rd, Mr. CHAMBERLAIN.

## LONDON

### Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.  
Sunday, June 16th, At 11, Mr. G. HARRIS.  
At 7, Mr. BERT CAMPER.  
Wednesday, June 19th, at 8, Mrs. J. Colquhoun, Psychometry.  
Sunday, June 23rd, At 11, Miss L. CORRIE.  
At 7, Mr. F. W. NUTHALL.

### Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent, High Road, Wood Green.  
Sunday, June 16th, At 7, Mr. GLOVER BOTHAM.  
Sunday, June 23rd, At 7, Mr. MILLS-TANNER.

### Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Sunday, June 16th, at 11-15, Service. At 3, Lyceum.  
At 7, Mrs. PODMORE.  
Monday, at 7-30, Ladies' Public Circle (Gentlemen invited).  
Wednesday, at 2-30, Whist Drive. Prizes. Admission, 6d.  
Wednesday, 7 to 9, Public Healing.  
Thursday, at 8-15, Open Circle.  
Sunday, June 23rd, Mrs. MAUNDER, Flower Service.

### Battersea Spiritualist Church

(Affiliated Spiritualist National Union), Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11.  
Sunday, June 16th, at 11 and 6-30, Mrs. E. CLEMENTS, Dipl. S.N.U.

Address and Clairvoyance.

Every Sunday, at 3-15, Lyceum.

Monday, June 17th, at 2-30,

Medicine Man's Healing Band attends to give Treatment and Advice.

At 8, Church Healing and Diagnosis by Wing Group.

Wednesday, at 3, Mrs. F. Wright, Psychometry.

Thursday, at 8, Mrs. E. Neville,

Clairvoyance.

Sunday, June 23rd, At 11 and 6-30, Miss J. PROUD.

### Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.  
Sunday, June 16th, at 6-30, Mrs. F. LANE.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. Nellie Harrington

### Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road (off Wellesley Road, in rear of Gunnersbury Station).

Sunday, June 16th, at 11, Lyceum.

At 7, Service.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Mr. Dearnley Sergeant.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

KELVEDON ROAD, FULHAM (3 minutes from Parson's Green Station). Buses 96 and 14.

SUNDAY, June 16th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mrs. BALMER.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance, by Mr. S. Isted.

SUNDAY, June 23rd, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. GORDON SHARPE.

### Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W. 18  
Sunday, June 16th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance. Mr. A. G. ROTH.

Monday, at 2-30, Psychometry.

Miss R. Goldsmith.

At 8, Healing.

Wednesday, at 8, Clairvoyance.

Mr. W. H. Redmond.

Saturday, at 7-30, Psychometry.

Mrs. H. Maunders.

Christ's Church of the Spirit. 309, Upper Richmond Road, Putney. S.W. 15.

PUT. 3129. (Buses 30 and 37 pass Door.)

Sunday, June 16th,

At 7, Mrs. A. TUFFNELL. Address and Clairvoyance.

Thursday, at 3, Psychometry, and

At 8, Address and Clairvoyance.

Mrs. Metcalfe.

Friday, at 7-30, Spiritual Healing.

Saturday, June 22nd, Garden Party.

Auric Readings by "The Professor." Medium, Mrs. G. Ray Richmond.

Private Readings, Mrs. Wm. Edwards.

Admission 6d. (including Refreshments).

Sunday, June 23rd,

Mrs. STELLA HUGHES.

Clapham Christian Spiritualist Centre. New Morris Hall, 79, Bedford Road, Clapham, S.W.

(Near Acre Lane, Clapham N. Under-ground Station.)

Sunday, June 16th,

At 7, Mrs. EVA DONALDSON. Address and Clairvoyance.

Tuesday, at 3, Psychometry.

Mrs. M. Hearn.

At 8, Healing Circle.

Thursday, at 8,

Mrs. Hayward Henderson Psychometry.

Sunday, June 23rd,

Mrs. JANET SCOTT.

President and Medium:

Mrs. DONALDSON

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church).

Sunday, June 16th,

At 6-45, Mrs. GOLDS.

Monday, at 7-30,

Mrs. Ladley.

Tuesday, at 8, Healing Circle.

Wednesday, at 3 and 8, Mrs. Maunder.

Lyceum at 3 every Sunday.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Brooke Road, Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 159.

Trams—43, 47, 49, 75, 83.

Sunday, June 16th,

At 3, Lyceum.

At 7, Mr. E. PEARSON.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. Edey.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday at 8, Members' Developing Circle.

Sunday, June 23rd.

Mr. THOMAS WYATT.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W.

Sunday, June 16th,

At 11-15, Mrs. F. PETHURST.

At 6-30, Mr. T. W. ELLA.

Wednesday, at 8,

Mrs. H. V. Prior.

Saturday, at 7-30, Whist Drive.

Sunday, June 23rd,

Mr. P. SCHOLEY.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, June 16th,

At 7, Mrs. MORRIS.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. Mary Lilley.

Saturday, at 8, Mrs. M. Blackwell.

Sunday, June 23rd,

Miss E. CANNON.

Kenton Spiritualist Church, Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, June 16th, at 6-30,

Mr. R. DIMSDALE STOCKER.

Address.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8,

Mrs. Edwards, Clairvoyance.

Sunday, June 23rd,

Mrs. CANNOCK.

## GRAND FÊTE AND GARDEN PARTY

In aid of The London Headquarters' Fund, London District Council, S.N.U.  
At "PERRY MOUNT," 39 MAYOW ROAD, FOREST HILL, S.E.3. (By kind permission of Mrs. WESLEY ADAMS).

ON SATURDAY, 22ND JUNE, 1935.

OPENING at 3 p.m. by Mrs. BARBARA MCKENZIE, Hon Principal British College of Psychic Science.

A number of prominent mediums have consented to give their services.

Stalls, Music, Games, Competitions, and other attractions. GRAND CONCERT at night.

HON. SECRETARY : Miss W. SARFAS, 261, Wanstead Park Road, Ilford, Essex.

### Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street (opposite "Bell" Bus Stop).

Sunday, June 16th,

At 7, Mrs. G. RAY RICHMOND.

At 3, Spiritual Healing.

Sunday, June 23rd,

Mr. A. NICKELS.

### Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, June 16th,

At 7, Mrs. NEVILLE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cummings.

Thursday, at 8, Mr. F. Nuthall.

Friday, Healing, Mr. Rean.

Sunday, June 23rd,

Mrs. G. ELLIOTT.

### Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, June 16th,

At 7, Mr. HORACE LEAF.

Address and Clairvoyance.

Wednesday, June 19th,

At 8, Mr. B. Rodin.

Address and Clairvoyance.

Thursday, June 20th,

At 3, Ladies' Meeting.

Mrs. Redfern.

Address and Clairvoyance.

Sunday, June 23rd,

At 7, Mrs. HOLLOWAY.

Address and Clairvoyance.

### Huntington Spiritualist Church,

Lindsay Hall.

The Mall, Notting Hill Gate.

Sunday, June 16th,

At 6-30, Mrs. M. LINES.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall (entrance West Mall),

Mrs. M. Lines, Psychometry.

Thursday, at 3,

Mr. Gordon Sharp.

Psychometry.

Tuesday, at 7-45,

Healing in Small Hall.

### Little Ilford Christian Spiritualists' Church,

Third Avenue, Manor Park, E. 12.

Sunday, June 16th,

At 7, Mr. C. NEAL.

Address and Clairvoyance.

Monday, June 17th,

At 3, Mr. Bert Camper.

Wednesday, June 19th, at 8,

Mrs. T. W. Ella and Mrs. Meldon.

Address and Clairvoyance.

Sunday, June 23rd,

At 7, Mrs. CHESTERMAN.

### Palmerston Christian Spiritualist Temple,

Maryland Road, Stratford, E. 15.

Sunday, June 16th,

At 11, Forward Movement.

At 6-30, Mr. E. F. MORRIS.

Wednesday, June 19th,

At 2-45, Mrs. Prince.

Thursday, June 20th,

At 8, Mrs. Prince.

Sunday, June 23rd,

At 6-30, Mr. A. BREWSTER.

Occult Research Society.

Stembridge Road Halls, Anerley

Sunday, June 16th,

At 11, Sunday School.

At 3-30, and 6-30,

Mr. DEARNLEY SERGENT.

Sunday, June 23rd,

At 11 and 6-30,

Mr. G. SWIFT.

## THE TWO WORLDS

### Watford Christian Spiritualist Mission.

77a, Queens Road, Watford, Herts. (Tube cheap Day Return Ticket from London, 2s.)

President and Medium - Leslie Flint.

Sunday June 16th, at 7,

Trance Address and Clairvoyance.

Monday, June 17th,

At 8, Public Direct Voice Seance. All are Welcome. Silver Collection,

owing to tremendous success of above, and many unable to obtain seats recently, we have decided to issue a few tickets for reserved seats by arrangement. Obtainable from the Secretary.

Friday, June 21st, at 8,

Transfiguration Seance. All Welcome.

Private Voice Seance.

Friday, June 28th,

Write to the Secretary.

Mrs. E. MUNDIN, 46, Doggatts Way, St. Albans, Herts.

### Westbourne Park Psychic Centre,

155, Cornwall Road, Westbourne Park, London, W.

(Lower Door Entrance.)

President: Mr. H. Francis.

Mondays, Tuesdays and Fridays, at 3 and 7. Public Meetings for Psychometry, Clairvoyance and Clairaudience.

Visitors 2s.

(Private Interviews by appointment.)

Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 52, No. 7 'bus to door.

(Met. Station—Ladbroke Grove).

### Wigmore Psychic Centre,

Grotian Hall (Studio No. 3), Wigmore Street, London, W. 1.

Telephone: Wellbeck 7382.

Principal: HORACE LEAF, F.R.G.S.

Every Tuesday, at 8,

Public Developing Class.

Every Wednesday, at 3,

Psychometry.

Every Friday, at 3 and 8,

Clairvoyance (Trance).

Particulars from Hon. Secretary, Miss Claudia Guillot.

## SOUTHERN

### Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.

Sunday, June 16th, at 3-30 and 6-30,

Mrs. COOKE.

Sunday, June 23rd,

Mrs. LONG.

### Brighton National Spiritualist Church and Sussex Psychic Bureau,

Mighell (Mile) Street.

Sunday, June 16th,

At 11-15 and 7,

Mr. H. J. EVERETT, and

Mrs. SPACKMAN.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, June 23rd, at 11-15 and 7,

Mrs. RUTH DARBY.

Group Seances:

Tuesdays, at 3, and Saturdays, at 7-30,

Thursdays, at 3, Transfiguration.

Miss A. L. Scoggins.

Advice on Health and Healing

by Appointment.

### Bournemouth Spiritualist Mission

(Spiritualist National Church), Charminster Road (opp. Richmond Wood Road), Bournemouth.

Sundays, at 11 and 6-30,

Address and Clairvoyance.

Tuesday, at 7-30, and Thursday, at 3,

Clairvoyance and Spirit Messages.

Thursday, at 7-30,

Address and Clairvoyance.

Local Clairvoyante, Mrs. W. G. Hayter

**Sutton Spiritualist Church,**  
St. Barnabas Road, Sutton.  
Sunday, June 16th,  
At 6-30, Mr. W. H. EVANS.  
Address and Clairvoyance.  
Sunday, June 23rd,  
Mr. ELLA.

**National Spiritualist Church,**  
16, Bath Road, Bournemouth.  
Resident Minister: Mr. F. T. Blake.  
Sunday Services, at 11 and 6-30,  
Tuesday, at 8, Phenomena.  
Thursday, at 3, Phenomena.  
At 8, Educative Lecture and  
Discussion.  
Friday, at 6, Healing. Guild attends to  
give Treatment to Sufferers.

**Ramsgate National Spiritualist  
Church,**  
Chatham Street, Ramsgate.  
Saturday, June 15th,  
At 7, Mrs. Nutland.  
Sunday, June 16th, at 3, and 6-30,  
Mrs. NUTLAND.  
Address and Clairvoyance.  
Sunday, June 23rd,  
Mrs. HILLIER SMITH.

**Richmond Psychic Centre,**  
163, Kew Road, Richmond, Surrey.  
Phone: Richmond 0212.  
Monday, June 17th,  
At 3, Mrs. Clegg.  
Descriptions and Messages.  
Tuesday, at 8, Mrs. Beth Barnes.  
Admission Free. Silver Collection.  
Wednesday, at 3,  
Mrs. Dolores Smith.

Psychometry and Messages.  
Thursday, at 3, Mrs. Ada F. Atkinson,  
Developing Class.  
Friday, at 8,  
Miss E. Herbert, Psychometry.  
Admission Free. Silver Collection.  
**Crusaders Progressive Fellowship.**  
73, St. Aubyns, Hove, Sussex.  
Saturday, June 15th,  
At 7-45, Psychometry.  
Sunday, June 16th, at 3-15, Circle.  
At 6-45, Service and Clair-  
voyance.

**Mr. THOMAS.**  
At Oddfellows Hall, Queen's Road,  
Brighton (near Central Station).  
Tuesday, at 3, Group Clairvoyance.  
Thursday, at 3, Public Circle.  
Short Address and Clairvoyance.  
Mrs. S. G. Heath.  
**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.  
Sunday, June 16th, at 11 and 6-30,  
Service.  
Thursday, at 8,  
Service.  
Sunday, June 23rd,  
Service.

**Richmond Spiritualist Church**  
(The Free Church),  
Ormond Road, Richmond, Surrey.  
Sunday, June 16th, at 7,  
Mr. F. LEE, Address.  
Wednesday, at 7-30,  
**Mr. Dearnley Sergeant.**  
Sunday, June 23rd,  
**Dr. W. J. VANSTONE.**  
Healing Services every Wednesday, at 3.

**Worthing Spiritualist Church,**  
Grafton Road.  
Sunday, June 16th, at 11, and 6-30,  
Mrs. GIFFORD.  
Thursday, at 6-30,  
**Mr. Gerald de Beaurepaire.**  
Sunday, June 23rd,  
Mrs. REDFERN.

## CHANGE OF ADDRESS

Miss JACQUELINE, 58, Queen's Gate Terrace,  
S.W. 7. (Western 5881). Available for Private  
Sittings, Lectures, Demonstrations, Propaganda  
Meetings, Group Psychometry, Tuesdays, 7-30 p.m.  
Classes in Psychic Development, Insomnia, and  
Obsession especially treated. By appointment  
only.

**MEDIUMS** please note Change of Address.—  
Mr. W. Goodwin, (now) 7, Sydall Street (late  
10, Cross Street), Hyde.

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