

# The Two Worlds

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## SPIRITUALIST CONFERENCE

NEWCASTLE INVADED BY SPIRITUALISTS FROM ALL PARTS OF THE COUNTRY

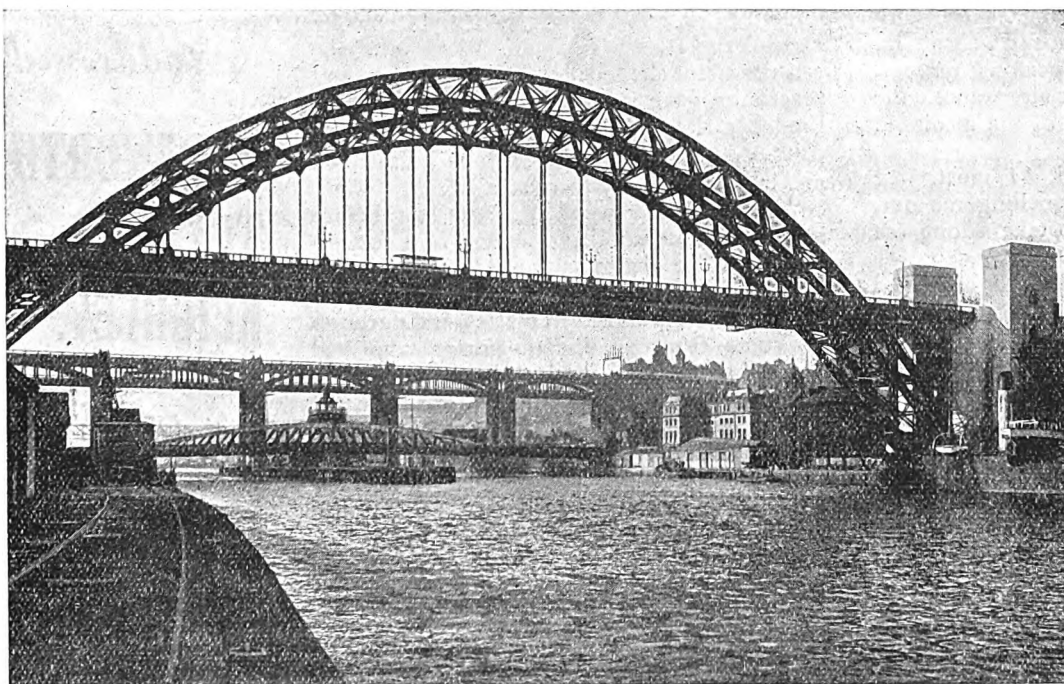
*The Twenty-Third Annual General Meeting of the Spiritualists' National Union opens at Heaton and Byker, Newcastle on Saturday. The chair will be taken at 11 a.m., by the President, Mr. J. B. M'Indoe.*

THE venue of the Annual General Meeting this year is rich in Spiritualist history and achievement. The Northern District Council comprises over 80 Churches scattered over an area which includes Northumberland, Durham and the Teeside part of Yorkshire.

Readers of *The Two Worlds* will be aware that through the good offices of the veteran secretary of the Darlington Psychic Church, David Richmond introduced Spiritualism in Darlington in 1853. The British Association and Progressive Spiritualism had its rise in Darlington in 1866.

Darlington is proud of its revered pioneers: David Richmond, who brought Modern Spiritualism to Great Britain in 1853, and of James Dixon, the first National President of the first National Spiritualist Church in Great Britain. He passed over in 1903, aged 83 years.

The Arcade Church in the heart of Newcastle was formed in 1873. The well-known materialisation mediums, Mrs. Mellon, and



Tyne Bridge—A typically Newcastle-on-Tyne Scene.

Andrew Reid.

Miss Kate Wood, were attached to this Church, in addition, the late Mr. and Mrs. Kersey, to whom the present generation are so greatly indebted for their whole-hearted support and financial assistance.

The secretary of this Church, Mr. William Moore, was appointed in 1898, and has held the position for 37 years, thereby this is a record. In spite of so many years' service Mr. Moore is still quite young, and not the veteran he ought to be—and his business acumen, clear vision, desire to serve, enriches Spiritualism.

The Church in which the Annual General Meeting will be held—the Heaton and Byker Church—is easy to reach from Newcastle. This Church, too, is old in years. For many, many years the local Spiritualists laboured to have Church premises of their own. They made the great effort—in those early years after the war—when the price of building materials was at its height.

Every stick and bit of mortar used in this building is consecrated by service and sacrifice. Here is a Church whose object and endeavour is to be a generating station of that spiritual dynamic that quickens men and women into richer, fuller life.

For the past 10 years it has been very difficult, indeed, for some of our Churches to keep going. There are districts where industry has absolutely ceased, and a far better word than "distressed" is "derelict," for some districts in this area. Still, the work has gone on—and the Churches have struggled forward; and, although still faced with dangers, without and within, there can be no question that the Northern District Council is rich in history, achievement, personnel, and our people know what they want.

P. HAMMIL BALDWINSON.

# SPEAKING WITH TONGUES

## Pentecost Revived in Modern Times

By GEORGE T. BROWN

**R**ECENTLY in nearly all the Churches, the subject dealt with was the Pentecost. I wonder what were the explanations given, and if, in any cases, they dealt with the possibility of it happening to-day?

I am tempted to give an experience of my own. It happened more than 20 years ago. I was booked to speak at the Amherst Road, Hackney, Society, and the subject I took was "What Think Ye of God?" At the close of my address I invited my audience to ask questions.

Quite a number of questions were asked, but the most persistent questioner was the lady who had presided at the harmonium. At the close of the meeting I asked her if she was a Spiritualist, and, to my surprise, she said: "No; I am a Roman Catholic."

### Curiosity Aroused

This is the story she told me: "I am," she said, "a linguist by profession, and was acting as an interpreter at a large hotel in one of the Canadian cities. I had been there for three years, and I had just signed an agreement to remain another three years. I was walking out with my boy friend one evening, when we saw an announcement on the door of a meeting-place that a medium was giving clairvoyance and messages. From pure curiosity we went in."

"There were about 30 persons present. After nearly an hour of clairvoyance, the chairman said to the control of the medium: 'We must close now.'

"'No,' said the control, 'I must give another message.' And, signalling me out, he asked me if I expected to take a long sea voyage soon."

"'Certainly not,' I replied, 'I am fixed here for the next three years.'

"'You are not; in a very short time you will receive a message which will cause you to take a long sea voyage, and, at the end of the voyage you will be disappointed.'

"We left the meeting, and my friend and I both agreed that to believe what we called the rubbish we had heard, as some of the people seemed to do, only proved what a lot of fools there were in the world."

### The Sequel

"I forgot all about the meeting; but three days after I received a telegram from my mother, in London, telling me, if I wished to see my father alive, I must come home at once."

"I took a ship, and arrived in London about eight o'clock one morning, but, by the time I had left the ship and reached my home at Hackney, it was past 10 o'clock, and my father had passed away an hour earlier."

"It was not till after the funeral, whilst talking with my mother and sister, I suddenly remembered the message I had received."

"'Are there any Spiritualists in Hackney?' I asked, and my sister knew of the Society in Amherst Road. I found they met on a Sunday and on Tuesday evenings. On the following Tuesday I went to the meeting, and a working-woman was the medium. I sat there listening to several messages, when suddenly the medium commenced speaking in French."

"After a minute or two the chairman said: 'I am like St. Paul; I would rather hear one word I understand, than a hundred I don't: let some one come who can speak English.' Impulsively, I said, 'I can understand—it's a message for me.'

"The medium then finished the message, and I told the chairman that it was from a friend I knew in Paris, when I was studying there. She told me she had passed from the body, but was not dead, but happy in the spirit world, and she was glad I was interesting myself in the subject of spirit return."

"After I had translated the message, the chairman asked me if I had any experience of Spiritualism; and I told him it was the second meeting I had ever attended."

"'Well,' he said, 'you are fortunate in getting this evidence.'

### Spanish, too

"The meeting went on, the medium giving several messages in English, when she suddenly began speaking in Spanish. The chairman looked at me, and I nodded to let him know I understood. After the medium had finished, he said 'that was a different language.' 'Yes,' I replied, 'it was Spanish, and was given by a girl friend I knew in Spain. I had heard she was dead, but she tells me she is not dead, and practically gave me the same message as my French girl friend.'

"'Well,' said the chairman as he thanked me, 'you are doubly fortunate.'

"The meeting went on, and just before it closed, came another message in a foreign tongue. The chairman looked to me, and I nodded. 'That was a different language,' he said. 'Yes, it is an Indian dialect, and purports to come from an Indian porter who had worked at the hotel at which I was interpreter, and who had taught me the Indian language. I knew he had died after last fall; but he tells me he is not dead, and to continue my interest in Spiritualism.'

"'Well,' said the chairman, 'it does not fall to the lot of many people to get such striking proof so early in their investigation. And yet you tell me you are not a Spiritualist.'

### Interviewed the Priest!

"I was worried about it, and went to see the Catholic priest. When he heard my story, he said it was very wonderful, but he advised me to have nothing more to do with it. If it had happened five years before, it might have influenced me; but I had travelled a lot, and seen the world, and I wanted to know, so I sought out this medium whom you know is quite an uneducated person, and does not talk English correctly, and asked if she would permit me to join her circle. I know seven or eight different languages, and I have heard from the medium messages in all the languages I know, and in some I do not know."

"And yet," I said, "you are not a Spiritualist?"

"Well," she said, "I suppose I am becoming one."

## SOMETIME in the near future

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# OUR SILVER JUBILEE SURVEY

## Spiritualist Conferences During King George's Reign

By GEORGE F. BERRY

*"It may be asserted with truth that there were giants in those days. The discussion of domestic affairs is the work of lesser men. The blazing of a new trail, the battle against fierce and entrenched opposition is for the large souled visionary and the pioneer"*

**T**HERE have been many reminders during the past six months that the year 1935 celebrates the 25th year of the King's reign. Many and varied surveys of events occurring during these years have appeared in the public press and elsewhere reviving memories in the spheres of politics, science, sport, and social services of many kinds.

These recitals suggest that Spiritualists might be equally interested in a similar survey over the activities of our National Union. In casting about for a suitable topic, I chose the series of National Consultative Conferences as offering an interesting contrast between the exposition of the ideals of our Movement, which characterised the Conference Essays of the earlier years, compared with our present-day pre-occupation with problems of Church and Union organisation.

### Changed Procedure

With the exception of last year, when Mr. Ernest Vickers, B.Sc., addressed the Conference at Blackpool on "The Experiences of a Physical Medium," we have to go back to 1923 to find a Consultative Conference Paper accepted for publication by the Union.

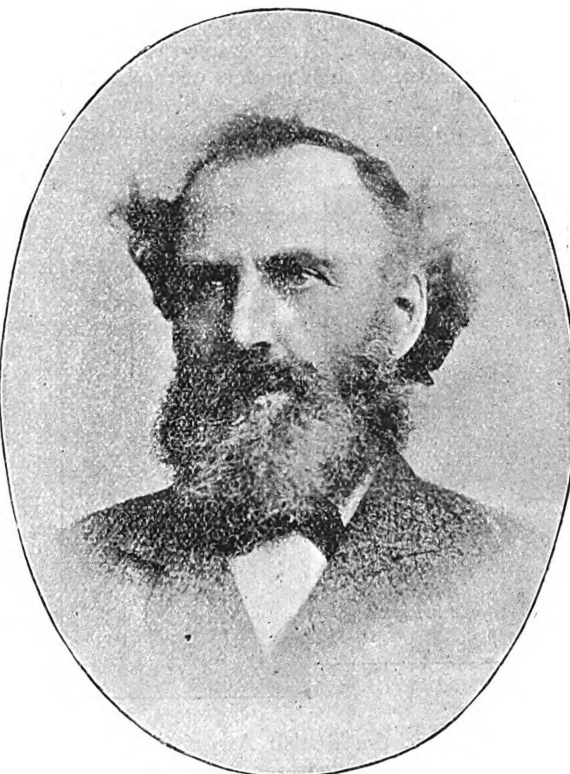
Yet, between the year 1910 and 1933 no fewer than ten Conference Papers were included in the Union's publications. In fact, the last nine or ten years may be described as the period of the open discussion, without a leading essayist.

### International Congresses

Twice during the period under survey the Consultative Conference has been suspended in consequence of arrangements made to hold an International Spiritualist Congress in conjunction with the Union's Annual General Meeting. The first of these occasions was in 1912, when we met at Liverpool. There stands out in my memory the wonderfully interesting paper by the South African representative, Mr. C. H. Bull, Durban, detailing his investigations among the Zulus and the native evidences for a future life.

Another interesting paper was read for the authoress, Mrs. Cora L. V. Tappan-Richmond, the famous American Spiritualist Pastor, on "An All-Inclusive Spiritualism."

The Conference was memorable for the presence of a German naval officer, Herr Brinkman, of Dusseldorf. He had been present at the Union's Annual General Meeting the previous year, and at the propaganda meeting on the Sunday evening, at Newcastle Town Hall, he spoke on "Spiritualism and Mediumship in Germany." A few years later, in the period of the great war, this



WILLIAM T. STEAD  
Memories of previous Conferences recall many famous names.

gallant gentleman was captain of a German U-boat helping to torpedo British ships.

There are Spiritualists on the north-east coast who can tell of unexpected visits of this German Spiritualist to areas along the Tyne and the coast, and under conditions that in the light of his subsequent naval activities strongly suggest that Herr Brinkman had more sinister motives than paying courtesy visits to British Spiritualist Conferences.

### The London Congress

The second occasion when an International Spiritualist Congress interfered with the usual Consultative Conference was in 1922, the meetings being held in the Caxton and Queen's Halls, London. It is worth recalling that if not the first, it must be almost the first effort made by any association in the post-war years to bridge the gulf created by that catastrophe, and to build again the foundations of international brotherhood.

M. Berversluis, Holland, put forward a proposal for the formation of a new International Spiritualist Federation. A provisional committee was set up under the chairmanship of the Union's President, G. F. Berry. This committee arranged a Conference at Leige

the following year, out of which sprang the present International Spiritualist Federation.

Among the outstanding personalities of this 1922 Conference was Dr. George Warne, the President of the American National Association of Spiritualists. He was the principal speaker and his eloquent address on "Does Spiritualism Contain the Elements of a World Religion?" seemed to set the seal on the aims and objects of the new International Federation.

### Brotherhood on the Other Side

Another speaker who impressed me greatly was the Belgian representative, the Chevalier Clement de St. Marcq, of Brussels. He stressed the ever-present demonstration of an actual brotherhood of man witnessed in the co-operation of the controls and guides with their mediums, where no barriers of creed or race obtruded. One other visitor endeared herself to our British Spiritualists, Mrs. Bertha Creer, the coloured American medium. Following the conference, Mrs. Creer accepted many invitations to address Spiritualist Churches in this country.

Sir Arthur Conan Doyle, returning from his first American propaganda tour, hoped to be with us at this Conference, but was delayed at the mouth of the Mersey, and sent us from the ship a wireless message which was read to the assembled delegates at the Queen's Hall. A note of sadness crept into our proceedings with the news that our General Secretary, Mr. R. H. Yates, was seriously ill, and had tendered his resignation.

### A New Development

An interruption of a less pleasant nature of the regular procession of the Consultative Conferences occurred in 1925, at Bristol. For several years previously the number of notices of motion on the agenda of the Union's Annual General Meeting was unduly large, and threatened to compel the Annual General Meeting to close with unfinished business. The delegates protested that the business of the Annual General Meeting should have precedence over the Consultative Conference. Feeling ran so high that in the previous year at Birmingham very few delegates attended the Consultative Conference to hear Mr. Ernest Hunt, of London, deliver his paper on "The Quality of Our Mental Life." At this Bristol Annual General Meeting, a resolution was carried to abandon the Consultative Conference and instructing the Council to try the experiment of an Easter Consultative Conference for 1926.

As I write, I have before me the notices of motion for the Annual General Meetings of 1924 and 1925. In view of the discussion that

# WHEN LYCEUM FUSION WAS EAGERLY DEBATED

*A Burning Question in 1924-25*

*(Continued from previous page)*

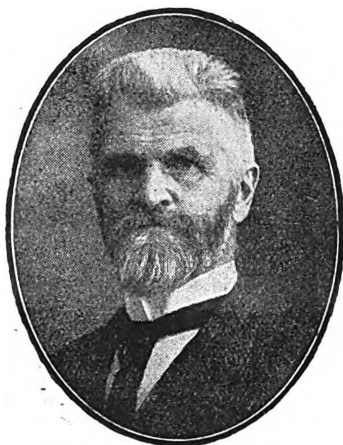
will take place at this year's Annual General Meeting—on a motion to amalgamate the activities of the S.N.U. and the B.S.L.U. in one organisation—it is interesting to recall that this self-same problem was the burning question of these two years. Then the discussion closed on the note that the time for fusion was not opportune. What changes in the situation the lapse of 10 years has made, remains to be disclosed.

The experimental Easter Consultative Conference of 1926 was held at Liverpool. A

entrenched opposition is for the large-souled visionary and the pioneer.

**Sir Wm. Barrett and W. T. Stead**

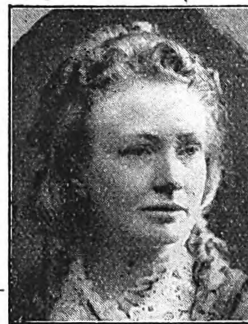
Appropriately enough, the essayist for the 1910 Conference was Sir—then Professor—F. W. Barrett, a giant, indeed, and his presence was a notable triumph for our Union and the Cause of Spiritualism. Not only was the professor one of the foremost scientists of the day, he was one of the founders of the Society for Psychical Research launched in 1882. Seven years before that, in 1876, he had read



M. BEVERSLUIS.



Ernest Vickers and—



Cora L. V. Tappen-Richmond

two days' Conference was arranged. The Piction Hall was engaged for the Saturday evening, and Mr. Ernest Hunt gave an interesting address on "The Subconscious Mind and Its Relation to Spiritualism." Advertised as a public lecture, the attendance was encouraging. Two sessions were held on the Sunday in the Daulby Hall. Mr. E. W. Oaten addressed the delegates on "What Provision Should be Made by S.N.U. Churches to Meet the Requirements of the Genuine Inquirer?" and I myself gave an address on the topic: "Will the Amendment of the Witchcraft and Vagrancy Acts Secure the Recognition of Spiritualism as a Religion?"

Officially, only 40 delegates attended from neighbouring towns. Although those present thoroughly enjoyed the Conference, the poor attendance was taken as proof that the Churches and members were not prepared to support two Conferences in one year.

## More Philosophy at Earlier Meetings

These interruptions make a useful dividing line between the earlier and the later series of Consultative Conferences. There was more philosophy, idealism and scientific interest displayed in the first series, and an almost overwhelming concentration of domestic problems in the second series. It may be asserted with truth, if rather rhetorically, that there were giants in the earlier days. The discussion of domestic affairs, though important enough, is naturally, the work of lesser men. The blazing of a new trail, the battle against fierce and

a paper before the British Association "On the Results of Investigations with a Hypnotic Subject." On this occasion he addressed an enthusiastic audience in the Corn Exchange, Leicester. His subject was "Telephthy and a Sixth Sense."

In the same hall at the evening propaganda meeting Professor Barrett was on the platform, and the chief speaker was that great veteran social reformer and ardent Spiritualist, Mr. William T. Stead.

## Conference at Newcastle

The next year, 1911, the Consultative Conference, as already indicated, was held at Newcastle-on-Tyne. The principal essayist was the grand pioneer of woman's freedom, Mrs. Despard, the sister of General French. It stands to the credit of our Spiritualist Movement that from the first, women have worked on equal terms with men as propagandists, mediums, and organisers. They have more than held their own in the great task of bringing "Glad tidings of great joy" to a humanity groping in darkness and sorrow to know what lies behind the curtain of death.

With true prophetic insight, Mrs. Despard chose for her address: "The Spiritual Ideal of Womanhood." If the new freedom which such pioneers as Mrs. Despard has made the common heritage of women, is to be of real good to the upward march of humanity, then it is of supreme importance that women should know how to use their great gift.

The second essayist on this occasion was Mr. Percy Street, of Reading, who took as the subject of his address: "The Rationale of Growth."

Passing over 1912, the Consultative Conference next met at the Midland Institute, Birmingham. Again, two essayists were present, both of them members of the Union. The principal speaker was the president, Mr. Geo. Taylor Gwinn. Mr. Gwinn spoke on "Man and His Possibilities." The address was well received, and later became one of the Union's pamphlets. The second essayist was the well-known Yorkshire medium, Mrs. Batie, who spoke on "Spiritualism." Mrs. Batie is still with us, but has long since retired from the public platform.

## The Shadow of War

At the date of the next Conference, July, 1914, the shadow of war was appearing on the political horizon "as a small black cloud no bigger than a man's hand." We met in the Co-operative Hall, Downing Street, Manchester. It is probable that this hall holds a record for the number of large Spiritualist propaganda meetings and Conferences held there during half a century. The essayist was Mr. W. A. Price Heywood, of Southport. His address was enthusiastically received, and became one of the Union's publications. He took for his subject: "The Place of Spiritualism in Modern Thought."

The next few years, as most of us remember only too well, were dominated by the tragedies of world war.

**NEXT WEEK: The War Years—and After.** How the S.N.U. comforted a nation and helped to restore confidence in the face of survival.

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# A UNITED MOVEMENT?

## What Will the Conference Decide?

Among the major issues which the Conference will face is the relationship between the Churches and Lyceums. Below the question is surveyed from several standpoints.

By J. M. STEWART

Hon. Treasurer: Spiritualists' National Union.



J. M. Stewart

I am prepared to give an affirmative answer to the two questions raised by Mr. H. Boddington's article, as I believe that fusion will make for better organisation, and less expenditure.

The B.S.L.U. is simply doing the work which the S.N.U. should do, and just as the Lyceum is an integral part of the normal activities of a Church, so the B.S.L.U. should be grafted into the S.N.U. I see no reason why this should not be accomplished without injury to the Lyceum section. It is a matter of organisation, and all that the S.N.U. Council is inviting is the willing co-operation of the B.S.L.U. in bringing this about.

### Financial Strain

I think it is a financial strain on the Churches to keep both Unions going, and it seems reasonable to expect that fusion would ease the burden; but, even if it failed, I should still urge it as the existing arrangement of two unions for one movement seems to me to be fundamentally wrong. Instead of getting closer together, the breach has been widened by the policy of the B.S.L.U. in refusing to affiliate any Lyceum having the word "Christian" in its title, when no such embargo exists on the S.N.U. side, and the B.S.L.U. decision to take Lyceum property in trust, which cuts across the Phillimore judgment.

Fusion has been for years regarded by both sides as an "ideal," but there is always opposition when any attempt is made to bring it about. I have never seen any detailed case made against fusion, but the various attempts which have been made to bring it about have only resulted in the present policy of inter-relations.

### A Matter for the Conference

The inter-relations agreement provides for the two rules which Mr. H. Boddington contends will solve the problem, but, although it has been in existence for several years, the trouble, as I have indicated, is more acute than ever, and seems to indicate that nothing short of fusion will satisfactorily meet the case.

The notice of motion tabled for the Annual General Meeting at Newcastle on July 6, reflects the determination of the S.N.U. Council to bring matters to a head.

It is for the Conference to decide the matter, and I am sure that it can be trusted to apply the fullest knowledge and sympathy when Lyceum matters are weighed in the balance.

By J. S. THOMAS

President, Walthamstow Lyceum Church.

Mr. Boddington, in his article on Churches and Lyceums, mentions that the Walthamstow Lyceum walked away with some of the Church's property, and formed an opposition society in the near neighbourhood, and the finest society in East London has ever since refused to commence another Lyceum.

As secretary to the Lyceum at that time, I must dispute that statement. The Lyceum was locked out by the Church, and the Lyceum's property and finances were confiscated for the same principle that Mr. Boddington suggests: "That the Church elect the officers of the Lyceum." The Walthamstow Lyceum never ceased to exist, though the said Church did commence another Lyceum. But the B.S.L.U. decided

to recognise the old Lyceum, seeing that the Church was not justified in its action. The new Lyceum eventually faded out. However, I do agree with Mr. Boddington, that under the present conflicting conditions it is impossible to expect harmony between the two. I do believe that fusion would certainly dissipate the feeling that exists between Church and Lyceum. At present this is not possible. The B.S.L.U. would not, with its present constitution, agree to the Churches electing or ratifying Lyceum officers; that is one of their definite rules. Mr. Boddington says "Harmony prevails so long as officers of the Church are conductors or leaders of the Lyceum." I have found that this in itself has been the cause of most of the trouble. On both committees there seems a tendency to take sides and more Church business is discussed on Lyceum committee, or vice versa than should be. It's quite true that officers on both sides do not see eye to eye with each other, and the Lyceum feels that the Church is prejudiced against them, if all their requests are not granted or agreed to.

But what are we going to do? In most cases the Church is formed first, and from it springs the Lyceum. The Lyceum officers must of necessity come in the first place, from the Church. Then the Church treasurer becomes Lyceum secretary, or the secretary becomes conductor. It isn't long before friction comes about simply because of these dual offices, and one finds it hard to serve two masters.

Speaking generally, fusion doesn't seem at all possible at present. I feel there will be a complete breakaway. Then maybe we shall both be able to get our house in order, and look to the future when fusion will be possible through an altered constitution on both sides.

### SOURCE OF THE TROUBLE

Mr. Boddington says "No member ought to be allowed to join any Lyceum if the Church Committee object. No officer ought to occupy any position, if they cannot work harmoniously with the Church Committee."

That would seem to imply that a Church committee cannot err—which, of course, they do; and that they are not likely to be influenced by a violent prejudice or bias of one of their members, when in many cases they most certainly are.

I make the following statement, not with any idea of introducing personalities, but in order to substantiate my argument: I have known Church committees object to the only people they had capable of conducting the Lyceum, and they have gone so far as to close their Lyceums before they would accept those officers.

Two types of people are attracted to Spiritualism. First of all we have a class of people attracted by a philosophical and religious appeal; and secondly, a class whose interest is solely in the phenomena. Now I assert that far too many of this phenomena-seeking class have become elected to office in our Churches, and sit on our Church committees, and what time they have to worry about the Lyceum and about instruction for children in the rudiments of Spiritualism, when, far too many of these people have children who attend orthodox Sunday schools, whilst they themselves are in office, or sit on our Church committees.

Small wonder, then, that there should be a clash between these two classes, when we have adult Lyceumists interested in their work and the propagation of Spiritualism from a religious and philosophical point of view.

Accrington.

WALTER TAYLOR.

### ROBBING THE CHILDREN'S MONEY-BOX

In these days of economy and rationalisation, it does seem like robbing the children's money-box to maintain the British Lyceum Union, when the work could be done so much better by the Spiritualists' National Union.

Salford.

M.F.F.

## ESSAY ON "NO MORE TEARS"

The Prize Contribution

The Francis Mott Company, publishers of "No More Tears," recently organised a competition for the best essay on that work.

The prize has been won by Miss G. Outdrum, c/o Mrs. G. B. Mein, Inverlyon, Huthwaite Road, Sutton-in-Ashfield, and the adjudication was made by a committee consisting of the authoress, the publisher, and the Editor of a famous magazine.

We print below the winning contribution.

Apart from the intensely comforting aspect that this book, *No More Tears*, brings to those in sorrow, it cannot be denied that to those who have never viewed the passing thence from this world into another, other than through the eyes of orthodox teaching, it conveys a very real and solid assurance of the closeness of the two worlds, and the activity of the so-called dead.

There is a definite ring of certainty about this book which causes the non-Spiritualist to pause and reflect very earnestly about so vital a matter as to where are the dead.

*No More Tears* is bound to appeal to those whose mind is in this state of uncertainty, inasmuch as it has a reliable remedy for all sorrow. Knowledge is not merely a belief, but an assured belief, which, however, is so often conveyed in such scientific language that it becomes impossible for the uninitiated mind to grasp.

But here we have a simple and practical account, told with infinite pathos, of a re-union between a mother and a son whom the world calls "dead." It is impossible to over-estimate the comfort to be derived from this stirring little volume. It is a book one keeps wanting to turn to, and one lays it down with a sense of deep satisfaction and gratitude. As literature, it ranks with the best, and stands out as a little cameo.

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This page is addressed to the librarians of Spiritualist Churches, and to Spiritualists individually.

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# HOME CIRCLES JOINED TOGETHER

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By W. A. CAMP

**W**HEN two of "The Link" Home Circles met a few weeks back in a tiny room at East Ham, Spiritualism took yet another step forward.

Since its inauguration four years ago, the "Link" has had as its object the development of psychic phenomena in hundreds of homes. It has never lost sight of the fact that, in practically every case, the finest types of mediumship have sprung from the home circle.

So "The Link" has done all in its power to encourage its circles and to speed up the full development of mediumship in each little group. Experienced visiting officers have given up hours of leisure to sit with backward circles, to observe the procedure, note what was wrong, offer suggestions and keep enthusiasm alive. Its circles have sat patiently week after week and year after year. They have been enabled to exchange experiences, theories and advice. They have taken part in pioneer work which has made possible a broadcast of the direct voice to audiences of some hundreds of people, and, more recently, a demonstration of this type of phenomenon in light.

### A New Development

So far, so good. But all this time "The Link" has watched for the occurrence which would mark the start of its real work. It has eagerly waited for the time when a medium developed in one of its own home circles could go to another circle, and there, without the slightest possible chance of mistake, open up communication with the hitherto-unheard guides of the latter circle.

That this can most certainly be looked to in the near future was clearly demonstrated when a circle from Highams Park visited an East Ham circle. It was to be just a little social gathering, followed by a seance. The visitors had been quite successful in recent months, and spirit voices had spoken on a number of occasions independent of the trumpet. The East Ham circle had developed a good trance medium, but had had no signs of other phenomena.

It was a completely dark sitting. All the sitters linked hands (with the exception of the writer, who operated the gramophone). A short prayer followed, and then, in response to the request of one of the visitors, some faint rappings were heard. Some music and singing followed, and the rappings grew in strength, spreading gradually to all parts of the room. The visiting circle's medium was then quickly entranced, but the trance medium of the East Ham circle seemed to be causing her controlling guide some trouble—obviously she was too interested in the rappings to be as passive as usual.

### The Direct Voice

Suddenly, a voice spoke over our heads, loudly, clearly and without preliminaries: "We suggest that if you *hum* you will then

help the soul who is trying to get to you." This advice was followed, and in a short time the guide who usually speaks to the East Ham circle was heard speaking through the trance medium and greeting the visitors, whom she thanked for their co-operation.

Then a woman spoke in direct voice (again the trumpet was not used). She did not announce her name, but commenced to address "her dear boy . . . My memory fails me here . . . it has gone here you understand . . . I have not accomplished properly, but there will be other opportunities. I have spoken to you through a clairvoyant and a clairaudient."

No one was sure to whom the communicator was talking. "This woman has broken in," explained the guide who had previously spoken in the independent voice. "As far as we can make out from her, she has been over here 30 years, and wants her son Harry." This was correct, and the son addressed her. He told us that the reference to the previous two "contacts" through a clairvoyant (Mrs. Brittain) and a clairaudient (Mrs. Spiers) were correct, and that through them his mother made the same definite statement that she had passed over 30 years ago, whereas it was actually 35.

### Instructions to Sitters

Still without using the trumpet, but speaking in a powerful voice, well over the heads of the sitters, and changing direction quickly, the guide said: "We crave just 10 minutes. Carry on your circle in your usual way." The sitters asked if that meant that they were to unlink and play gramophone records (the usual procedure of the East Ham circle), and three loud raps were given. Everyone unlinked hands. Immediately the bead inside the trumpet was heard rattling, and the trumpet was thrown out of the circle. Speaking through the trance medium, the East Ham circle guide advised that in future the circle should link hands throughout each sitting. "Will the guides of the Highams Park circle link-up with our circle's guides after this sitting?" asked a sitter. "It has already happened," replied the guide. "Power will be forthcoming from them at future sittings."

"Well, the ten minutes *is* up, isn't it?" interrupted the other guide, in direct voice. Actually, nine minutes had elapsed. Evidently the guides had been observing the effect of the change back to the normal procedure of the East Ham circle, and were not satisfied. "We advise that the circle here substitutes for the mechanical music singing. You see, most of the people who come to you here are unfamiliar with 'canned' music. It is foreign to them. The human voice makes a *human* contact—we like to hear it."

No famous names had been used, and no startling evidence had been given. But who can say that this might not prove to be one of the most significant meetings of friends—on this and on the other side of life—which have occurred?

### OUR READERS' VIEWS

## THE FACTS OF SPIRIT LIFE

Was it not Max O'Rell who said that the English were a wonderful people: they could pronounce *Monsieur* in seven different ways, all of them wrong?

Mediums are, I think, still more wonderful. To the questions: Do animals survive? Can spirits see us? Are there houses in the spirit world? etc., they will give such a variety of answers that no wonder inquirers are distracted and confused.

Is it not time that a commission was set up, the terms of reference being to ascertain what are the *facts* of the spirit world?

Manchester.

A.E.

### WHAT IS A THOUGHT-FORM?

We have minute descriptions given us of spirits who sometimes come back dressed in the clothing which they wore 20, 30, and even more years ago.

What is shown to the clairvoyant who meticulously describes such clothing? We are glibly told that the spirit "remembers his clothes and projects a thought-form," which is apprehended by the medium.

Does this seem feasible? I suggest that your readers try the experiment now, and see what an image they make of themselves.

Can man, by thinking, project his own likeness, and with a wealth of detail concerning his apparel some 30 or more years back?

Pendleton.

R. HENRY.

### EXPLOITING MEDIUMSHIP

A contributor raises the question: "Is Spiritualism being exploited?"

There was once a time when we could say that there was no money in mediumship. Our pioneer mediums had a hard life of it. Nearly all of them died penniless, and their lives were full of service to their fellows.

What can one say to condemn strongly enough the fabulous fees paid to a few mediums to-day? I believe it is nothing for some mediums to earn £50 in a week. Of course the labourer is worthy of his hire; but is it not playing into the hands of our opponents to allow such radical exploitation of mediumship?

I don't blame the mediums any more than I blame the people who make this sort of thing possible.

Birmingham.

J. J. PARKER.

### IS THE LYCEUM UP TO DATE?

Mr. Harry Boddington is gravely concerned regarding fusion between the S.N.U. and the Lyceum Union.

Speaking as independent party, I think there is nothing to be gained by such fusion, unless the Lyceums embark on a policy of revision. It is ridiculous to claim that the Lyceums are in touch with the times. They were once in front of the times, but they have failed to keep step.

Surely the time has come when the whole system should be revised, in the light of advances made not only by the Spiritualist Movement, but the amazing developments in methods of child education.

London, S.W.

ARTHUR LAMONT.

### GET READY FOR THE ELECTION

The newspapers are full of "foreshadowings of the future," regarding the next General Election.

Speculation is rife. Some say it will come this autumn; others say early next year, and so on.

What I want to know is—since it is apparent that an Election *is* in the offing—are the Spiritualists going to take advantage of it? Our machinery ought to be ready in case of early necessity. The S.N.U. should issue suggestions and instructions forthwith for canvassing, etc., in connection with our fight for legal recognition. Don't leave it until it is too late.

Walthamstow.

(Mrs.) H. WHITESIDE.

\* \* Reader's Views are welcomed, but as space is limited, will correspondents note that preference must be given to those letters which are brief and to the point? Write to "The Two Worlds," and share your view-points with others.

# MINISTERS' EVIDENCE

## Frank Avowal of the Value of Spiritualism

*In the following article Roy Brandon reviews the memorable meeting held at the Grosvenor Hall on June 24th, and briefly reported in "The Two Worlds" last week.*

**E**NTHUSIASM and optimism reigned supreme at the Grosvenor Hall, London, last week, when members of the clergy fraternised with Spiritualists for the purpose, as Mrs. St. Clair Stobart in her opening address explained, "Of working together in the common cause of truth."

The meeting was so well attended that many people were turned away. The majority of those present had come, perhaps, not for this once to hear Mr. Ernest Hunt and Miss Estelle Stead—able exponents both, of the Spiritualist cause, who could be relied upon to define Spiritualism's attitude in relation to the Church—but to listen to the views of the parsons themselves.

### Mrs. Roberts' Clairvoyance

If there was any cause for regret, it was that the body of the hall was not filled with clergymen, instead of Spiritualists, to hear the remarkable demonstration of clairvoyance given by Mrs. Estelle Roberts.

Practical proof is of more value than mere words, and Mrs. Roberts gave proof in plenty of the survival of human personality.

The medium confined her attention to the clergymen on the platform. The first parson she addressed informed her that the evidence she had given him was the most satisfactory he had ever received.

Another clergyman, the Rev. H. W. Browning, of Nunhead, also acknowledged that all the details given him were correct. In this instance, the medium described the parson's "dead" son, Jimmy, who sent messages to his mother, his "big" brother and "little" sister.

This boy spoke of a birthday in March, stated that he had "granny" with him, and then said that he had not forgotten about the anniversary in August.

Other details followed, including a reference to "the old man who used to come in and out of the vicarage," which appeared to be particularly evidential.

"This man used to turn Jimmy out, and he did not like it," said the medium.

"Quite true," replied the parson.

The boy then went on to speak of the flowers which his mother placed near his photograph, and volunteered the information that his father had moved from the old vicarage.

Addressing the Rev. T. B. Clarke, Rector of Loddington, near Kettering, Mrs. Roberts described a guide who was contacting this parson for healing. The guide gave evidence of his presence by referring to an incident of three nights before, when the Rev. Clarke was speaking to a woman suffering with throat trouble.

So impressed was the parson with the evidence he had received, that at this stage he interrupted the medium to inform the audience of the details connected with this incident.

This parson's comment, that he wished to be a healer, was received with loud applause.

The speakers dealt with the four principles

agreed upon at the round-table conference a few weeks back.

### Venerable A. F. Sharp's Address

The venerable A. F. Sharp, taking the first principle, said that St. Paul spoke of a spirit body and a natural body, and that he stated clearly that the dead in Christ would be raised. Even the idea of purgatory—that God would purge man for the higher Heaven—was an idea that embraced survival.

In the old days it was thought that death meant a long sleep, and that the physical body would be resurrected. Psychic science had practically banished the idea of a physical body living in the spirit world. It sounded so impossible!

In His interview with Moses and Elias, Christ showed that they had survived, and He gave His final proof of continuity of life when He Himself materialised in the presence of His disciples.

Mr. Ernest Hunt, dealing with the second principle, said that survival had been proved over and over again.

"We are not beating about the bush," he said. "We definitely assert that we are satisfied that we have had communications with those passed on from the physical sphere. We believe that the fact of survival is not essentially a religious fact, but a fact of nature."

He went on to say that the spirit world had knocked at the door of our intelligence. He was glad to know that the clergy were opening that door for the intelligence to flow through, so that they would be able to tackle sceptics like H. G. Wells, and others, who had openly ridiculed spirit communication.

### Churchianity v. Christianity

The Rev. G. Maurice Elliott, having paid a glowing tribute to Mrs. St. Clair Stobart, vigorously denounced the creeds and dogmas of the Church.

The trouble was that churchianity had tried to strangle Christianity. The Church had brought ridicule upon itself.

"The halos round the apostles in stained-glass windows make them unreal," he declared.

Explaining that Biblical records teem with evidence of communications between this world and the next, and that those communications were helpful to the people concerned, the Rev. Elliott went on to assert:

"Those mentioned in the Bible had that help. They did not live by faith alone. I challenge anyone to find any leading character in the Old or New Testament who lived by faith alone."

This parson's address was received with prolonged applause.

Miss Estelle Stead, speaking quietly, but eloquently, took as her subject the fourth principle, that dealing with prayer and meditation. Her words left a deep impression on all.

This meeting can be said to have been a great success, and in providing a common platform for Spiritualists and clergymen to air their views, Mrs. Stobart is to be sincerely congratulated.

ROY BRANDON.

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## THE SCIENTIFIC APPROACH TO MODERN SPIRITUALISM

# Can the Church Absorb Spiritualism?

A new argument against  
absorption, based on  
scientific data.

by

EDGAR W. FOSTER

**W**HATEVER one's views may be on the desirability or otherwise of the absorption of Spiritualistic philosophy by the Churches, it does seem that the converse, namely, the incursion of orthodox religious beliefs into Modern Spiritualism, is likely to retard progression along scientific lines.

We are, in fact, liable to get a revival of the old sectarianism *plus* a smattering of Spiritualism as an addendum.

A more general insight into recent developments of scientific progress, as for instance, the structure of the physical universe, would do much to clear up any suggestion of superstition and adherence to preconceived theological ideas. It is surprising to find that numbers of educated people still live in a geocentric universe.

## A New Outlook

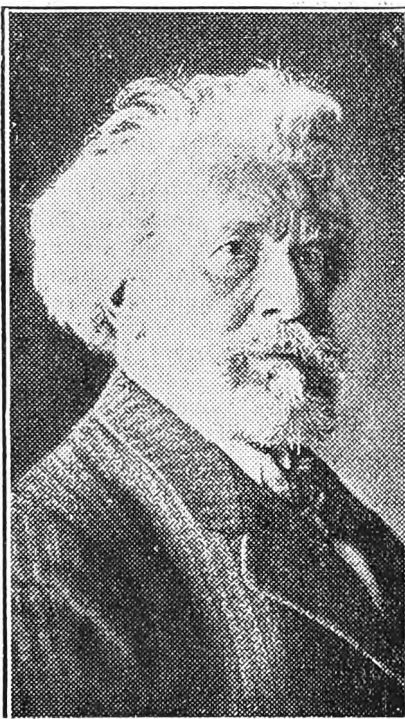
Our whole conception of modern Cosmogony has changed during the last decade, largely owing to the researches of such scientists as Prof. Einstein, Minkowski, etc., and the rise of the special and general theories of relativity.

The philosophical deductions from these theories have been made known to the public, largely through the writings of such men as Sir Arthur Eddington and Sir James Jeans. From them we learn, among other things, that our universe is finite and expanding. Observations of the far distant spiral nebulae show a prodigious velocity of recession. Even the existence of an ether is called into question. Roughly, one-half of the physicists of the present day believe in the idea of an "ether." The other half imagine a world of four dimensions, in which time is regarded as the fourth dimension, the whole universe being resolved into what is known as a four-dimensional space-time continuum.

## How it Affects Spiritualism

I have neither the space nor the time (no pun intended) at my disposal to go deeply into the implications of the dynamics of an expanding universe or the theory of wave mechanics; suffice it to say that the Einsteinian theory can be proved up to the hilt mathematically; so much so that Jeans considers the Divine Mind to be that of a pure mathematician, and what is more important still, that the basic principle underlying the physical universe is thought. This conclusion, coming as it does from one of the most eminent scientists of to-day, is encouraging to students of Psychic Research.

What has all this contemporary scientific cosmological research to do with Modern



**CAMILLE FLAMMARION**  
recorded psychic phenomena with the same  
accuracy as he applied to astronomy.

Spiritualism? Just this: It indicates the lines along which progress in the interpretation of psychic phenomena should be made *Quid quid notet notandum*—when found, make a note of it. Psychic phenomena, seance-room phenomena, if you like, are no more or no less out of the run of individual experience than for example, an eclipse of the sun, an occultation of a star by the moon. Flammarion, about whom we have been hearing so much lately, recorded his observations of psychic phenomena in just the same way as he made records of his astronomical observations and for exactly the same reason—namely, to arrive at a working hypothesis whereby a philosophical concept might be built up.

We have been accustomed to think in terms of the law of causation (*i.e.*, cause and effect)

whereas, if we think more in terms of determinism (another by-product of Einsteinian philosophy), which says that events are planned out, and it is only we who discover them by the way, we shall find it even easier to account for psychic phenomena. They are there, and some of us just discover, record, and interpret them to the best of our knowledge. Somebody knocks on the door of my room. Perfectly natural. A discarnate entity speaks to me through a medium. Again, perfectly natural, but I don't make a religion of either in itself.

But when my mind is attuned to the vibrations of the higher spirits, or to the mind that controls *all* phenomena, and I feel a progressive spiritualisation of my entire being, then, and only then, can I truly be said to be on the threshold of the unseen. Thus, the mind of man evolves through reason, encountering observed phenomena, formulating hypotheses to explain these phenomena, building up a system of philosophy, right up to his own spiritualisation. This is surely ordered progression towards, shall we say, the angelisation of humanity though not in the preconceived Christian idea of angelology.

## Incompatible Beliefs

This means, of necessity, the elimination of all elements tending to hinder this spiritual emergence, among which, I am afraid, are most of the cherished beliefs of Christianity as interpreted by orthodoxy to-day. Such superstitions as virgin births, the vicarious atonement, the idea of a theocratic personage on the one hand, and an elaborately-worked-out system of demonology on the other, with their attendant theories of the wicked condemned to everlasting torment, and the more fortunate joining the ranks of amateur musicians on high. All dogmatic assertions, in fact, which are unable to bear the searchlight of modern scientific investigation. "There is nothing new under the sun." All progress, all scientific research, all the processes of evolution, have existed from the beginning.

It is only by the elimination of outworn systems of thought that the truth emerges in a sublime radiance, and I submit that the cause of Spiritualism has nothing to lose, but everything to gain by cleansing itself of outworn creeds, superstition and dogma. That it will ultimately do so, I am certain, because under the influence of the higher intelligences working through the spiritualised media incarnate on this planet, there will emerge one pervading love-force which will dominate the mind of man, and the fuller realisation of the fact that the things that are unseen are eternal.

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## The Two Worlds

THE LEADING SPIRITUALIST WEEKLY.

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FRIDAY - - July 5, 1935

## THE ANNUAL CONFERENCE

THE Annual Conference of the Spiritualists' National Union takes place this weekend at Newcastle, and we hope and believe that a useful and active weekend will be spent.

Unfortunately, and we use the word advisedly, we are living in times when some measure of organisation, or codification, is necessary, if ideals are to be realised and worthy objects to be achieved. Life becomes more complex with each succeeding generation, and it is probably true that the members of the human race are more dependent upon one another to-day than at any time in human history.

All men have similar ideals, but if those ideals are to be realised, effort is essential. Now, isolated effort in these days is of very little avail. It is useless for 20 men to pull upon a rope, if they all pull at different times. In order to get a move on, it is necessary that certain rules shall be observed to unify effort. That is the case for organisation.

Now organisation can only be attained by sacrificing some measure of one's individual freedom to a common end. We well remember when the S.N.U. came into being. There was a growing necessity for some measure of uniformity if our efforts were to affect the religious life and opinions of the nation, but there was a large minority of Spiritualists in those days who claimed that organisation meant crystallisation and death, since it negated personal freedom.

Throughout the whole of the life of the Union every endeavour has been made to retain in the hands of individual Spiritualists and Churches the largest measure of freedom consistent with a united aim.

There has been a tendency in past Conferences to spend a lot of time on considering matters of mere organisation. We assert that organisation is only essential if work is to be done; if the work is not done, then organisation is sheer waste, and the success therefore of any organisation depends upon the amount of work accomplished. We would like to see more time at Conferences devoted to considerations of what Spiritualism stands for, both scientifically and philosophically (not with a view to establishing dogmas, but with a view

to extending knowledge), and less time to the mere routine of what is called business.

Probably, the most discussed and misunderstood department of Spiritualism is mediumship. What are its essentials? What are the best methods of its development? What are the best forms of its presentation? These are problems to which a good deal of time could be profitably devoted when representatives of Spiritualism from all over the country meet together.

The tremendous growth of Spiritualism during the last 35 years, representing the life of the Union, has been phenomenal. In 1900 it was a subject unheard of by the majority of people, and to be a Spiritualist in those days was to be looked upon as some queer sort of animal who had just emerged from an unknown ark. To-day there is no branch of society in which a discussion of Spiritualism is not eagerly listened to and heartily welcomed.

There is a growing tendency to sectionalise Spiritualism: to establish certain brands, and for the adherents of each section to look upon their particular section as Spiritualism while everyone else is suspect. The world is one, the peoples of the world are one, but the time has not yet come when the majority of people are ready to recognise the truth.

Spiritualism cannot be shut up in watertight compartments. It must be a universal Movement, or it will not accomplish the object for which it was founded.

The organisation is growing, growing steadily, and growing strongly. That it has not blotted out individual opinion or individual freedom, is evident from the differences in its ranks, and while some of these may be deplored, yet, we believe it is far wiser to have some measure of liberty than too rigid a discipline.

In past days the danger of the Movement was persecution. The danger to-day is popularity. Spiritualism and psychic phenomena are becoming the vogue. During the days when we were small and weak, the Movement was guided by the spirits of the spirit world. To-day it has become popular, and it is being guided, we fear, far too much by the commercial spirit. The Union, the Movement, the Churches, the mediums must live and pay their way. To do so is only a measure of common honesty. There are, however, evident signs that as a result of the popular demand, Spiritualism and mediumship tends to become exploited for commercial purposes, and for purposes of personal vainglory. That is what happened to Christendom in the centuries gone by, and it lost both its inspiration and its touch with the spirit world. The same thing can happen again, though, in these days of the printing press, the present generation will always leave its records behind it.

Oh, yes, popularity can be far more dangerous than persecution. There is a growing tendency to give the public what it wants, independent of ethical or spiritual considerations: to feed the wonder-seeker with wonders, to satisfy the curiosity of the curious, and to pander to the weaknesses of the vain.

It is the province of Spiritualism to do the work of the spirit world, and we hope that during this weekend that motive will be kept prominently in view and the business of the Conference conducted to that end.

## The President Welcomes the Delegates through "The Two Worlds"

OUR Annual Conference is once more at hand. This week we meet at Newcastle, where the reports on the Union's work in 1934 will have our first consideration.

These indicate a general improvement in our position which, though not so marked as we would like, is at least an indication of Progress.

How this progress may be accelerated is, in brief, the topic for discussion at our Consultative Conference, which will afford an opportunity for voicing fresh ideas, or elaborating old ones concerning the policy which the Union should pursue. This especially is a matter to which the delegates might give consideration prior to the meeting.

As usual a cordial invitation is extended to any Church members or friends who can conveniently do so, to attend any of the meetings.

May I voice my cordial thanks to the members for their renewed expression of confidence, in retaining me in the chair for another term?

J. B. M'INDOE,

President, Spiritualists' National Union.

June 29, 1935.

## TRUE SKIN CURE

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Thank You.



# TOPICS OF THE WEEK

## Science and The Unseen

Speaking at the Britten Memorial on Friday evening last Mr. Ronald McCorquodale made interesting reference to the change in the scientific outlook of to-day as compared with last century. The mechanistic theory of the universe had broken down, he said. Our leading physicists had dissociated themselves from the materialistic habit of thought. Science is now heading towards a non-mechanical reality—to a universe of thought and intelligence, added the speaker, and leading scientists express a philosophy similar to Berkley. Science is leading us to acknowledge the reality of the unseen. Einstein's theory is a bold attempt in that direction—an effort at expounding all material phenomena in terms of the physical properties of space.

## Spiritualism in Line with Science

Mr. McCorquodale said there was nothing intrinsically impossible about our views as Spiritualists in the light of the modern scientific conception of life, and the universe. The view that psychical phenomena renders regarding the ultimate nature of man and the universe, so far from being unscientific, was really in harmony with the most advanced conclusions of science and the modern conception of matter and the ether. Sir William Barrett had pointed out that it was really in harmony with all we know (apart from psychical evidence) to entertain a belief in an unseen universe—an etheric order of existence in which life and mind may function apart from matter. Sir Oliver Lodge also showed this in his great work, *My Philosophy*, and it may be said that the picture of the universe given to us by Eddington and Jeans leaves room for those things for the reality of which Spiritualism pre-eminently stands. Mr. McCorquodale ended by saying: "The future of Psychical Research and Spiritualism in its best sense is surely bright, for at no time since the subject has been seriously studied has the scientific, philosophical, and psychological atmosphere been so favourable."

## Seances for the Pioneers

Up and down the country seances are held at intervals for the benefit of those who have worked steadfastly for the spirit world, and have now come to the evening of life. One such took place at Halifax lately, and, as a result of the generosity of the medium and sitters, some seven or eight pounds was raised in recognition of the services of Mr. J. J. Vango. The medium, Mr. Trevor Davies, was able to demonstrate his powers at their best, the phenomena of levitation and action at a distance being especially noteworthy. The direct voice, too, was well to the fore, and the sitters were cheered by the unmistakable voice of Mr. Aaron Wilkinson, another pioneer. Excellent evidence was provided by several communicators. We have no doubt that the company was blessed for its remembrance of the pioneers, and we wish that similar circles, in memory of the old workers, could be held more frequently, and the proceeds sent to the individuals direct, or through the Fund of Benevolence.

## More Mystery Drawings

Miss Florence Wilson, a music teacher in Glasgow, has recently been impelled, she does not know how or why, to make drawings in her spare time between lessons. These drawings, which are mostly abstract designs, are carried out with freedom of line and certainty of hand, and have been done, she tells us, with no training except the most elementary. It has been suggested that they are psychic. Some of her work was shown last week. Commenting on the drawings, *The Bulletin* said:

These pen-and-ink drawings, whether done "under control" or not, show a wonderful aptitude for filling a space with a close-packed design, often made up of forms that suggest conventionalised shell shapes, or, less frequently, containing a suggestion of peacock feathers and eyes. Every inch of space is filled, and is surrounded usually by a border that might be designed from some memory of rolling waves.

Sometimes Miss Wilson draws the outline of a woman's face, with stylised hair, marvellous in convolutions, making an effective design, but on the whole her themes are limited. In fact, most of these designs might be said to be variations on two or three themes.

Miss Wilson has unusual gifts as a designer. She has now to discover to what she should best apply them.

## Where is the Evidence?

Someone has sent us a copy of *The Word* which contains a number of messages stated to be received from the spirit world. It is a little eight-page paper, and contains definite messages from Christ, Mary the Mother, The Angel of Light, Lazarus, Luke the Apostle, and the Apostle Peter. The messages are quite conventional and pietistic. The type of language is the same, however, with each message, and there is not a scrap of evidence that the messages come from anything but the subconscious minds or imagination of the sitters. We do not for a moment impute the good faith of the publishers, but we do suggest that if this type of message is admitted, then anyone can just sit down and write messages from any historic character, independent of whether it conforms with the supposed author's style, tradition, or anything else. There is nothing in the messages which an ordinary intelligent person could not write, and if Spiritualism had to rest upon such slender claims, we should be very sorry.

## Next Week

### The Best Report of the National Conference

There will be a great demand for next week's Second Conference Number of *The Two Worlds*. ORDER your copy now! 2d. weekly from any Spiritualist Church, or from your Newsagent.

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Clairvoyante: Mrs. HELEN HUGHES.

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Monday, July 8th,  
At 3, Psychometry, Mrs. Hirst.  
At 7-30, Clairvoyance, Mrs. Helen Spiers.  
Tuesday, July 9th,  
At 7-30, Clairvoyance, Mrs. Kingstone.  
Wednesday, July 10th,  
At 7-30, Psychometry, Mrs. Stella Hughes.  
Thursday, July 11th,  
At 3-30, Clairvoyance, Mr. Thomas Wyatt.

**MEETING FOR DEMONSTRATION OF TRANSFIGURATION.**  
Thursday, July 11th, at 8 ... Mrs. BULLOCK.  
**GROUP SEANCES.**  
(Limited to Eight Sitters.)

Tuesday, July 9th, at 3 ... Mrs. Stella Hughes.  
At 7-45 ... Mrs. Helen Spiers.  
Thursday, July 11th, at 7-45 ... Mrs. Livingstone.  
Friday, July 12th, at 3 ... Mr. Edmund Spencer.  
At 7-45 ... Mrs. Graddon Thomas.

**SEANCE FOR TRANSFIGURATION**  
(Limited to 30 Sitters.)  
Friday, July 12th, at 7-30 ... Mrs. BULLOCK.

Private Sittings can be arranged through the Secretary with the following Mediums: Mrs. Barkel, Mrs. Cannon, Mrs. Grace Cooke, Mrs. Hirst, Mrs. Stella Hughes, Mrs. F. Kingstone, Mrs. Livingstone, Mrs. Morrel, Mrs. Helen Spiers, Miss Lily Thomas and Mr. Thomas Wyatt.

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At 6-30, Mr. GEORGE LETHAM.

Wednesday, July 10th, at 7-30,  
Mrs. Helen Spiers.  
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Friday, July 12th, at 8,  
Mr. Robert King.  
Lecture. Subject: "The Occult Development and Normal Life."  
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At 6-30, Mr. R. DIMSDALE-STOCKER.  
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Sunday, July 14th, at 11,  
Mr. PERCY SCHOLEY.  
Clairvoyance, Mrs. Helen Spiers.  
At 6-30, Mr. H. A. LEWIS JEFFERSON.  
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## SEQUEL TO A SPIRIT MESSAGE

### A Strange Chain of Coincidences

By BATESON J. RILEY

I HAVE often wondered what is the explanation of the following incident. Some years ago, two friends of mine—a man named F. Dougall, and another C. J. James—attended a home gathering, where a Mrs. Dougall was experimenting in automatic writing. A message came through in a humorous vein from a man who wished to be known as "Bottles." He had been engaged at a hotel a considerable number of years ago. He said a relation of his lived at a certain place known as "The Dock," and named Dougall, James and myself as three whom he would like to go and see this relation. If we went, he would go with us, he said. It was very doubtful whether we would be granted an interview, but we ought to make the effort.

On making the journey to "The Dock," we could not get any response to our knocking, so we had a walk round the village, and decided to try to get some refreshment at a wayside inn, which was closed, being Sunday. In response to our knock, a lady came to the door, and asked us to come back in an hour's time.

As we strolled around, James voiced his scepticism of the whole affair; but Dougall said: "Have faith." A barge was sailing along the water, and, as it approached we were surprised to note that it was named *Faith*.

#### "Four of You"

When we returned to the wayside inn, the landlady welcomed us but asked: "Where is the other gentleman?"

"What other gentleman?" I replied.

"There were four of you when you called before," she said, and refused to accept our statement that there were but three. On entering the room, we found the table laid for four!

After tea we visited "The Dock," and found that the person we had been asked to visit lived there, but for some reason unknown to us, we were not granted an interview. We were simply told an interview was impossible.

On our return journey we boarded a 'bus, which was full. Dougall pushed himself inside, but James and I stood on the steps. The conductor came from inside the 'bus, and I said to him: "Three tickets to terminus—one of them for the gentleman inside."

"It's alright," said he, "the gent inside has got four tickets."

"But there are only three of us," I said.

As he sought the fare of other passengers, and moved away, he called out: "Anyhow, he's got four."

On reaching our destination, I said to Dougall: "How many tickets did you get?" "Three," he replied, as he held them up for us to see.

It looked as though our communicator had, indeed, given proof that he was accompanying us on our quest.

## FRENCH MEDIUM VISITS ENGLAND

### Interview With Parisian Visitor



Madame Ambulant

This is Madame Ambulant's first visits to this country, and both of these ladies have come to England with the express purpose of studying Church organisation and method, and are visiting various centres with that purpose in mind.

#### Accomplished Linguist

Madame Strati, whose husband is the President and founder of The Societe des Philadelphes, is the Editress of that society's monthly magazine, *Clarie's Nouvelles*, an excellent publication containing both an English and French section of reading matter. A very gifted lady with excellent mediumistic powers. She is also an accomplished linguist.

Mme. Simone Ambulant, her protégée on this journey, is on her first visit to London, and does not speak our language. A charming little personality of slight stature, she is immensely impressed with that which she has already seen.

She has already graciously accorded me a sitting at which she very accurately described some of my relatives, and named them, and I am confident that in this sensitive our French friends have a valuable asset.

#### On English Lines

I understand from these ladies that they have experienced some little difficulties in visiting certain societies. I do sincerely hope that every facility will be accorded them from now onward, in view of the fact that there is a real "welcome on the mat" at their society in Paris to any British Spiritualists either passing through or stopping in Paris.

In conclusion, let me add that The Societe des Philadelphes, 4 Rue Belloni, Paris, is modelled as nearly as can be on English lines, and therefore it behoves us to extend a very cordial hand of fellowship to them, and especially these two ladies on their visit to us, in order that they may take back with them nothing but the happiest memories of their visit to us.

DAVID BEDBROOK.

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In addition to supplying the book free, each person who writes at once will also receive a copy of Prof. Knowles' Self-Analysis Chart, as well as a comprehensive character delineation. Simply copy the following verse in your own handwriting:

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Also send your full name and address plainly printed (state whether Mr., Mrs., or Miss), and address your letter to: PSYCHOLOGY FOUNDATION, S.A. (Dept. F-528), Rue de Londres, 18, Brussels, Belgium. If you wish, you may enclose 4d. (stamps of your own country) to pay postage, etc. Be sure to put sufficient postage on your letter. Postage to Belgium is 2½d.

Note: Psychology Foundation is an old-established publishing house that has made many friends through the distribution of useful books and pamphlets on mental and psychological subjects. More than 40 University Professors have contributed to its literature and all of its publications for which a charge is made are sold under a guarantee of entire satisfaction or money refunded.

#### THE MYSTERIOUS MYSTIC

*Mystical Psychology* (Fowler. 3s.) prove to be one of those disappointing books that promise much, but give little. We are always prepared to allow the mystic to dream, but when the dream turns out to be a nightmare we feel that we are being asked to swallow the gnat and the camel as well.

There are times when a little knowledge is a dangerous thing. Alas, I am afraid this writer's knowledge of mysticism and psychology proves too inadequate to present a case that appeals to our understanding. J.W.



# THUMBPRINT DISPUTE

Crandon Mediumship may be Genuine but Identity of Thumbprints is Beyond Dispute

By Miss MAY C. WALKER,  
who has just returned from America.

**A**N enthusiastic gathering took place on the evening of May 28, at the Lexington Gallery, New York, kindly lent for the occasion by Mrs. Dunlap Hopkins, an old member of the A.S.P.R., at which Mrs. Eileen Garrett was advertised to speak—the proceeds from admission to go to Mr. Bond, as an expression of admiration for his courage in his recent action in publishing the resume of Dr. Harold Cummins's article on the "Walter" thumbprints (recently appearing in the *Proceedings* of the British S.P.R.) in the *Journal* of the American S.P.R., for which action he was dismissed from his post as Editor.

Many members of this society, and of the American Institute for Psychical Research were present, and some interesting speeches were made by Mrs. Garrett (who is fast becoming as brilliant a speaker as she is a medium), by Mr. Arthur Goadby, Miss Gertrude Tubby, Major R. T. M. Scott, Dr. Hereward Carrington, and by Mr. Bond himself, who received an ovation. Although invited by the chairman to say a few words myself, I did not feel—as a non-voting and foreign member of the A.S.P.R., that I had the same right to speak—much as I should have liked to pay tribute to Mr. Bond's courageous action which I shared with the rest.

## Still Convinced of Genuineness

I have known Mr. Bond since 1927, and have the highest regard for his work, and have often sympathised with his difficult position. It was owing to his efforts that I was invited to further sittings with Margery in 1927, from which I had been shut out after my first unfavourable impressions in 1926.

Together we issued a report on the three successive seances in which we took part: and by that report—which declared our belief in the supernormal nature of the phenomena we witnessed in good red light—I still stand, and I believe that Mr. Bond does the same. It is not therefore from any animus against the mediumship itself that our attitude to the thumbprint affair has to be different. The latter is not so much a question of fraud—though, unfortunately, people could draw that conclusion from it—as one of identity.

The question involved was whether the prints were those of "Walter"—as maintained by the Margery Group and the Trustees of the A.S.P.R., or those of a living man—her dentist—as claimed by Mr. Dudley, by Dr. Cummins, Dr. Prince, and others.

## Material Already Available

As Mr. Dingwall put it in a letter to *Light* last year: "the material is already there." No further sittings need to take place.

When I made my suggestion for further sittings, I had not read the last Bulletin of the Boston S.P.R., nor had I realised how irrefutable was the evidence for identity. I took it for granted that a responsible society could not accuse Mr. Dudley or anyone else of substituting or tampering with waxes without real evidence.

Had the waxes since examined in England, and found to be identical with the earlier waxes—and therefore with those of a living man, and those also in the possession of Mr. Button and Mr. Pierson (which they have refused to have examined, and to which Mr. Dudley had no access)—proved to be identical instead with the new "Walter" prints which Mr. Thorogood in the *Proceedings* maintained to be the true "Walter" norm, it would be an entirely different situation.

## Thumbprints Identical

This must be realised not only by the medium, but by the whole group; and it will be interesting to see how they reconcile with their view the disagreeable fact that just the reverse is the case, and that the English waxes are also identical with those of Margery's dentist.

It will be too late now to claim that for the first time in history two fingerprints can be identical, or that Margery's subconscious has in some way retained the impression of her dentist's thumb.

If they claim that Dr. Cummins—the expert they themselves selected in the first place—is not competent of deciding there are many other American police experts who have corroborated his findings.

We are promised a reply to Dr. Cummins' article "in no undue haste"—let us hope this does not mean the two years they allowed to elapse before dealing with Mr. Dudley's discovery, when a few weeks would have been sufficient.

## Fresh Prints Not Necessary

It was never necessary to make fresh thumbprints. This only confused the issue. "Walter" cannot change his thumbprints at will from one year to another; and this time it can hardly be suggested that Dr. Schiller, Lord Charles Hope, Dr. Woolley, Mrs. Baggallay and others have been guilty of altering their waxes.

In justice to Mr. Dudley, to whom an apology is long overdue, and to Mr. Bond, who has been dismissed for only doing his duty in the cause of science and truth, the A.S.P.R. and the public should be informed on what grounds the Trustees base their continued belief in the errors of their research officer, and their justification for calling the reaction of voting members and the editor of the journal to Dr. Cummins's article a conspiracy.

## PUBLICITY METHODS

A paragraph appeared in *The Two Worlds*, reporting the fact that the Spiritualist Central Council passed a resolution disassociating its members from the method of publicity used in the "Moon Trail" trance lectures.

I have reasons for believing that this resolution was not passed unanimously, yet the public is hoodwinked into believing that all this grand array of London's Spiritualism is solid in opposing my publicity methods.

As we have repeatedly sought for representation on the Central Council, and have been refused, why should the Council ever have assumed that we ever wanted to associate ourselves with the "Moon Trail" publicity. London, N. 4. HORACE S. HAMBLING.

## THE LYCEUM CONTROVERSY

Mr. Boddington says that the B.S.L.U. is the only systemised form of education in the Spiritualist Movement, and that the S.N.U. has not a better to take its place, and yet he advocates the control of Lyceums by the Churches, who have not had the benefit of that education, and probably have not the interest.

Does he really suggest that the average Church member is able to control the Lyceum, or that they want to? Also, it matters not how educated a person may be, and able to teach young children, if the Church members object to him—or her—the Lyceum, although desiring him, are denied the benefit that person can give them.

He says his ambition is to see Lyceumists control all Churches, yet he is casting all the blame for the deadlock on the B.S.L.U. This is hardly reasonable to me. As Church members do not attend the Lyceum, why should they control a thing in which they do not take an active interest?

He says Hackney Lyceum walked away with Church property. This is not so, and mis-statements will not do good in a case like this, where deep feeling and honest convictions are concerned.

London, E. 5.

G. COOTE.

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# SPIRITUALISM & THE MYSTIC WAY

## The Mediumship of the Delphic Priestesses

**A**DDRESSING the Glasgow Association of Spiritualists in Holland Street, on the evening of Sunday, June 16th, Mr. Charles Richard Cammell, the author, whose subject was "The Mystic Way," said that the motive of every school of mystic philosophy was the same—namely, to grasp the ultimate truth, and to attain to direct spiritual intercourse with the Highest.

He traced this universal aspiration of the mystic mind to the childhood of the human race, when man, he believed, was in closer contact with the spirit-world than he is to-day. The memory of those remote days had been preserved in legend or allegory by every race in every clime. It was the Golden Age, and Garden of Eden, the Earthly Paradise.

### Ancient Mediums

The heritage of primeval wisdom had been jealously guarded by the priests of Egypt and by the hierarchs of every other ancient religion. It was in the philosophy of Pythagoras that the truths hidden in the Mysteries were first revealed.

Referring to the legend that Pythagoras had received his doctrines from the Delphic priestess, Mr. Cammell asserted that the priestesses who were the mouthpieces of the ancient oracles were what are called to-day trance-mediums, controlled by spirit-entities

far removed from the earth-plane. Mysticism, he continued, was intimately associated with Pantheism, because the mystic, seeking to grasp the Divine Essence, must first approach it in its visible form, Nature, and was thereby led to the conclusion of Omnipresence of God.

Mr. Cammell declared that the study of Mysticism was a key which unlocked much that was occult in the New Testament. In the light of such study, the personality of Christ was transfigured. He dealt with the Ideal philosophy of Plato, and the transcendental doctrines of Philo, and of Plotinus, in whose teachings Mysticism attained its ultimate and supreme development, and passed thence to the Neo-Platonic poetry of the Persian Sufis.

### The Mystic Faith

The lecture concluded with an exposition of the Mystic faith as the only religion which transcends creed as well as race, and which comprises full realisation of the universal brotherhood of man, and of man's kinship with the animal world. War with his fellow-men and cruelty to animals for any purpose whatever were unthinkable to anyone who had comprehended the first element of mystic truth.

## OCCULTISM REVIEWED

In a recent issue Mr. James Norbury gave a somewhat humorous and caustic commentary upon a book dealing with "Occultism Against Spiritualism."

The point at issue appeared to be the statement of the author that opinions founded upon personal experience were valueless except to the person concerned. Evidently the author had stated that the premises contained in his book were based upon his own individual research and experience.

For the purpose of entertaining his readers, Mr. Norbury proceeded to place the author in the same category as the man who believed he was Mussolini, living in Italy, wielding the power and authority of that statesman, when, in reality, he was a plumber from Pimlico suffering from hallucinations.

Mr. Norbury undoubtedly excels himself when he goes on to dogmatise on his own beliefs, based upon his experiences gained by sitting in seances with mediums. He tells us that he is convinced there is a "spirit world," because in those seances he has talked with those who have passed on. What Mr. Norbury fails to tell us is why his own experience differs from the author in question, or prove why Mr. Norbury should not be included in the same category as the plumber from Pimlico, and the author with whom he disagrees.

I do not in any way differ from Mr. Norbury's beliefs, but, in view of the fact that "great minds" tell us that we are as yet only on the fringe of a vast field of knowledge, there appears to be some need for caution and tolerance on all sides.

Any cause or argument based upon ridicule and contempt of the other side, creates its own enemy. In any case, I have always believed that one of the first things a Spiritualist has to master is the control of his own thoughts, because any thought of an unkind or intolerant nature was self-injurious. Spiritualism has fought for many long years, and is still fighting for recognition and freedom from prejudiced opposition. Then why not let others do the same?

J. L. Graham.

Note.—May we point out that the book in question was sent for review. I was invited to give my honest opinion of it. That I have done.—J. N.



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# EDWARD IRVING'S INVESTIGATIONS

## Psychic Powers of Mary Campbell

AT a crowded meeting at the Edinburgh Psychic College, last Friday, the Rev. Douglas Frazer-Hurst, of Belfast, spoke of Edward Irving and the "Gift of Tongues."

After a description of Irving and his personality and the remarkable impression he created in London, the speaker described his visits to Edinburgh, when Irving chose the extraordinary hour of 6 o'clock in the morning for his lectures during the General Assembly period. In the chilly dawn of those spring mornings Irving drew crowds of both ministers and laymen, who filled the area of George Street before the doors of St. Andrew's Church were opened. Inoffensive clergymen up from quiet country manse fought fiercely for a place near the doors, and even the stately Dr. Chalmers admitted that he tried to force his way into the Church, but all in vain.

The lecturer proceeded to describe the remarkable episodes of his later life, beginning with his investigations of the psychic powers of Mary Campbell, whose sister, Isabella Campbell, had lived such a devout and holy life, that the spot where she used to pray was regarded by the simple Presbyterian country folk with the veneration that attaches to a Catholic shrine.

When she passed away, a double portion of her spirit seemed to descend to her sister, Mary. The episodes beginning with her suddenly lifting herself up from a sick bed and pouring forth a flood of ecstatic speech in an unknown tongue, and her subsequent sudden return to health at the command of an inspired or possessed neighbour to "arise and walk," were described. Irving heard of these strange happenings from many sources, and the unprecedented scenes in his Church in London followed. These were a prodigy such as London had never witnessed or was likely to again witness, and the sober citadel of Scottish Presbyterianism was the last place where it might have been expected to break forth.

His own belief, said the lecturer, was that the utterances, which Irving believed to be in line with the "gift of tongues" incidents recorded in Scripture, were the result of unrealised or latent mediumship. There were thousands of people who possessed psychic endowment unknown to themselves, and given favouring conditions of emotional fervour, strong suggestion, and contact with many people in a like state of emotional tension, a psychic release took place. The door was off the latch, and some wandering spirit might strive to utter himself or herself.

Hence the strange convulsions, the trembling of the body, the closed eyes, the gnashing of the teeth, and the inarticulate sounds. It was the throes of undeveloped mediumship. At times a message of real value and beauty might be transmitted, but at other times only a strange jargon of words. Paul tried to lay down rules to regulate this strange gift—"Try the spirits whether they be of God, and hearken to that which is good."

A demonstration of clairvoyance and clairaudience, lasting close on three-quarters of an hour, was afterwards given by Miss Edith Potts, Gateshead.

## THE CAUSE IN CANADA

EXPERIENCES during a tour conducted in Canada are outlined by Mr. James Skelton, in the course of a letter to *The Two Worlds*.

Mr. Skelton, formerly of Belfast, is General Secretary of the Spiritualists' National Union of Canada, and has several years' experience of propaganda work in that country.

He has just completed a further tour of the Western Provinces, and reports that progress is being made slowly, although the Movement is suffering as the result of exploitation.

Mr. Skelton received a good "press" during his latest tour, several newspapers publishing long reports of his addresses.

Mr. Skelton spent some time in Winnipeg investigating conditions, but found that few of the "Churches" there were authentic. Sincere Spiritualists are, however, making good headway.

Mrs. Louise N. O. Connor, Hon. Secretary of the Central National Psychic Church, in Vancouver, writes to *The Two Worlds* to report activities in British Columbia.

She states that the British Columbia Spiritualist Association has seven Churches in affiliation, and public interest is growing.

Very successful meetings were held recently, when Mrs. Ada Gerrard visited the Vancouver Psychic Church, where she spoke on the mediumistic powers of Jesus. She also addressed meetings promoted by the First Spiritualist Church of Bellingham, U.S.A., the First Spiritualist Church of New Westminster, B.C., the Vancouver S.P.R., the Spiritual Science Church of Vancouver, and the Spiritual Science Church at Victoria.

Canadian Day will be celebrated at Lily Dale Camp on August 5th, and the seventh annual convention of the S.N.U. of Canada will take place at Toronto on August 31.

## WANTED ON TOUR

EDINBURGH Association reports exceptional clairvoyance at meetings addressed recently by Mr. Roy Morgan of Manchester. "We wish we could have him on tour in Scotland," reports Mrs. Jean Boyack, the hon. secretary.

## London Headquarters' Fund

THE London District Council S.N.U. held a Garden Fete on Saturday, June 22, by the kind courtesy of Mrs. Wesley Adams, who lent the beautiful garden at Forest Hill for the occasion, in aid of the London Headquarters' Fund. Mr. J. M. Stewart (President) presided at the opening ceremony, and Mrs. Wesley Adams extended a very warm welcome to those assembled.

The opening was most appropriately performed by Mrs. Barbara McKenzie, and both she and Mrs. Wesley Adams were presented with bouquets of carnations by Miss Margaret Stewart and Miss Janet Turner. Mr. James Fernley rendered a beautiful solo. "Bless this house," and music was provided by the St. Cecilian Trio. Many visitors came long distances—Mr. and Mrs. A. G. Newton from Southampton and others from Portsmouth and Ramsgate. As a result, there will be a substantial sum of money raised towards the projected London Headquarters' Fund.

## SOUTH SHIELDS ANNIVERSARY

THE Fowler Street, South Shields, Church "Silver Tree" Anniversary Services were held from June 15 to 19. An "At Home" on the Saturday was very kindly contributed to by many gifted artists.

The "Silver Tree" revealed good donations on its branches towards the Church funds, and the Spiritual contribution was given by Mr. Crabbe, Gateshead; Mrs. Bray, Hebburn, an ardent and well-known worker in the north; Mr. Hunter Selkirk, Craghead; Mrs. Oliver, Durham; Mr. Morrison, Birtley; Mrs. Whitehead, Hetton; Mrs. McAllister, Gateshead. Solos were rendered by several artists.

Mr. Jos. Ridley, host, and Mrs. M. Rice (Harton), hostess gave a hearty welcome in opening out the services. Miss Jean Pentland presented the hostess with a bunch of pink roses.

All services were well attended, and the Church has benefited both spiritually and financially.

Thanks are due to all kind friends who helped in the successful effort.

## PSYCHOMETRY PROOF

"A.E.S." writing in the *Bournemouth Weekly Post*, describes an evidential experience of psychometry.

The witch doctor plays an important part in the life of native Africa, he says. Some years ago there was a murder trial in the Northern Transvaal, in which a witch doctor was charged and hanged for the murder of a native.

The divining bones of this soothsayer, being no further use to him, came into my possession, and I treasured them as an unusual curio, and brought them to England.

Connected with one of the Spiritualist Churches in Bournemouth is a man who has built up quite a reputation as a psychometrist.

I took the bag of bones to the Church, placed them upon the table in front of the psychometrist. Without knowing what the bag contained, the medium put the bag aside, saying there was some influence which disturbed him very much and upset his tranquility.

After dealing with the other articles to be psychometrised, the medium poured the bones on to the table, and handling them, he described the man to whom they had belonged, and although he had never been to Africa he described native village life, uttered some of their words even, and reconstructed the whole crime as revealed in the police court evidence.

There were many people in the Church, and several who were near the psychometrist experienced a weird creepy feeling as the medium described the native village under the starlit African sky, and the methods by which the witch doctor disposed of what he considered a rival.

Can anyone explain this great gift which some people possess? There is such a lot of charlatanism in the name of psychic phenomena, that one is all the more impressed when one sees a convincing proof of the existence of this rare gift of being able to "read sermons in stones."

*The Two Worlds* is able to reveal that the medium in question was Mr. Frank T. Blake.

## SPECIAL LATE NEWS

### S. N. U. AWARDED £1500

Libel action arising from "International Psychic Gazette's" criticisms of administration of S.N.U. Parliamentary Fund heard on Tuesday.

RESULT. Verdict for Spiritualist National Union, £1500 and costs.

## Passing of Kettering Spiritualist

THE transition of Mrs. Catherine Metcalfe took place at Kettering, on June 18. A large company of Spiritualists attended the graveside service on June 21. Mr. and Mrs. Metcalfe had celebrated their golden wedding two years ago, and Mrs. Metcalfe only survived her husband's passing by two weeks. Thus, they were speedily united on "the other side."

Mrs. Metcalfe had been associated with the Spiritualist Movement for over 30 years, and was well known locally as a medium. For a number of years she was the secretary of the Kettering National Spiritualist Church, and four years ago, when locking up the building, she fell down the Church stairs, and fractured her shoulder. She continued her work for a time, but she never fully recovered from the fall, and was paralysed for the last two years of her life. She will be remembered for her great love of the Movement, and for her great service and sympathy.

The services at the home of both Mr. and Mrs. Metcalfe were conducted by the younger son, Mr. Harvey Metcalfe.

Among the many floral tributes was one from the Crown Street (Kettering) Spiritualist Church, inscribed: "Now the labourer's task is o'er: Safe home at last."

## TELEPATHY EXPERIMENTS

MR. GEORGE F. BERRY, Manchester, recently gave an address at a meeting of the Edinburgh Psychic College, on experiments in telepathy.

Dealing with the experiments carried out by the Society for Psychical Research, through the wireless, in 1928, he said these were spread over 60 weeks, and brought in about 27,000 answers, many of which were very accurate, while others were not so accurate.

Referring to Professor Henry Drummond's *Descent of Man*, in which was traced the evolution of language, the lecturer said telepathy was an extension of language. He proceeded to describe experiments which he had made. In one of these he arranged with a person with mediumistic powers to attempt to get into touch at a fixed time, each at a distance sitting down and thinking of the other. He had the sensation of being in communion with his friend, while the latter reported that he had seen the lecturer, clairvoyantly, standing in the room. He had always been able, on a platform, if the discussion had been "hot," to pick out who were to put further questions, and to know what the questions would be. A demonstration of clairvoyance was given by Miss Edith Potts, Gateshead. Dr. Barker presided.

THE Ladies' Guild, attached to the Wolverhampton (Drummond Street) Spiritualist Church held their annual outing on June 20th, when an enjoyable day was spent at Rhyl.

# PHYSICAL MEDIUMSHIP REVIVED

## Young South Wales Medium's Great Success

By MARJORIE BELL

**H**OW many flowers *are* born to blush unseen, and waste their sweetness on the desert air?"

During my annual Whitsun visit to South Wales this question rose in my mind.

In 1933 I first visited one of the large Churches in this area. On the occasion of my next visit, the secretary told me that my recounting to him the phenomena obtained in my own home circle had prompted him to form a circle of his own, the result being the discovery and development of a fine physical medium, Mr. G. M——. This circle's success was the cause of the formation of two others, each of which now possesses a physical medium of its own.

Variety and strength characterise the phenomena obtained through the mediumship of G. M——.

### Levitation Without Contact

It is significant to note that *before* the light is extinguished, this medium likes all sitters, himself included, to hold their hands well above the table, which then rises to a considerable height, *without contact of any kind, and with sitters and medium in full view.* This alone is worth witnessing, and enough to set scientists thinking, as it confounds all known laws of gravity.

At our last sitting, upon lights being extinguished, serging commenced. Very soon the xylophone commenced to play. This instrument, with others, had been placed in the cabinet which is away from medium and sitters, all of whom were packed closely round the table. The xylophone travelled in the air, touching ceiling and heads of sitters frequently. At our request, it played while all sitters remained silent, and time and tune were noted to be accurate. This musical interlude was followed by one on the dulcimer.

### Materialised Hands

Next came materialised hands, remarkable for their strength and size. Again, it is significant to note that the medium was controlled on either side, and his head, bowed on the table, was held by myself, so that he could not move without my being aware of it. The illuminated trumpet floated gracefully in the air, keeping time with the singing, and occasionally touching sitters deftly on different parts of their faces.

Tricks, beloved by many physical phenomena guides, were not wanting. Perhaps out of courtesy, my being one of the visitors, I was singled out for quite a great deal of attention. So much so, that at the end of the sitting I was seen to have an extra chair, which had been levitated and floated from sitter to sitter, placed carefully between my back and the back of my original chair; my hair clip had gone, and my hair disarranged over my face. Over the hair my father-in-law's glasses had been placed, and my hat removed and given to another sitter. On my knees lay the xylophone.

It is interesting to recall that on my expressing the desire to push the hair out of my eyes, in case I missed seeing anything, a hand came at once—unerringly—to the left eye, and carefully pushed back the hair from under the lens of the glasses.

One hand was decidedly cool and firm, another warm and exquisitely soft. One was so large that it covered my head down as far as my ears. Fingers and palm were felt distinctly.

Space will not permit of my describing in detail the two fine seances with this medium, but sufficient has been said to show that he is worth watching.

### Full Forms Possible

To go back to the first incident described, the levitation, without contact, of the table, I questioned the advisability of always doing this. Certainly, it does much good, especially in front of strangers visiting the circle for the first time, as it proves beyond doubt that here is genuine mediumship; but on the other hand, one sees that it is a great strain on the medium at the very beginning of the seance, and doubtless curtails results later. Indeed, without it, I firmly believe full materialisations would have been seen. These have been obtained in the past. Still, we cannot have everything!

Soon we hope to bring this young fellow to London for sympathetic research work; but before doing so we hope to take down to Wales the now well-known infra-red photographer, Mr. Leon Isaacs, to get photographs of the phenomena obtained through G. M——'s mediumship, and also through that of Mr. R——, who is getting materialisations and other fine ectoplasmic phenomena in good red light. Another feature of her mediumship is the ringing of hand-bells in a Church in which no bell is.

Although we did not have a sitting with this lady, owing to lack of time and her indisposition, her Church officials vouch for her. She sits in a circle consisting of 22 Church members.

### Welsh Talent

The third medium, a young lady, possesses unusual powers—rays of light are transmitted from her body, extending for quite a distance.

Here, then, we see that a little enthusiasm shown by the writer, who is keenly interested in all home circles, was sufficient to set things going in this valley, and now there are three fine mediums previously unknown.

This brings us to our first question. How many mediums *are* there in these Welsh valleys, only awaiting discovery and development?

May we urge all speakers and demonstrators visiting these areas to encourage the formation of home circles, so that latent talent may be brought to light and used in the propagation of Spiritualism and the study of Psychical Research?

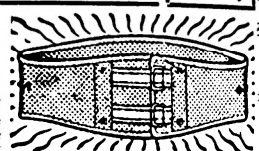
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# Church and Society Announcements

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Group Seances (Limited to 10 Sitters).

Seats must be booked.

TUESDAY, July 9th, at 7-30, Miss Peterson.

THURSDAY, July 11th, at 3 and 7-30. Mrs. Susie Hughes, Cert. S.N.U.

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

JOHN JACKSON, Secretary

Special Engagement of Mrs. Helen Hughes (the well-known Clairvoyante and Clairaudient), from Friday, July 19th to Thursday, July 25th. Please book early for the Group Seances and Private Sittings.

### LECTURES.

FRIDAY, July 5th, at 7-45. Discussion on "Autumn and Winter Programme."

FRIDAY, July 12th, at 7-45. Usual Lecture.

## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

(3 minutes from Angel Tube Station.)

SATURDAY, July 6th, at 8, Psychometry.

SUNDAY, July 7th, at 11-15 and 7, Address and Clairvoyance.

Mr. R. R. THORNTON. (After Circle.)

TUESDAY, July 9th, at 8, Psychometry.

THURSDAY, July 11th, at 8, Clairvoyance.

FRIDAY, July 12th, at 7-30, Healing Free.

SATURDAY, July 13th, at 8, Miss D. FISHER.

Silver Collection at all Meetings.

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

SATURDAY, July 6th, at 8, Open Public Circle.

SUNDAY, July 7, at 11 and 3, Open Circle, at 6-30, Miss N. C. CAIN.

MONDAY, at 8, Clairvoyance.

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

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

SATURDAY, July 13th, at 8, Open Public Circle.

SUNDAY, July 14th, at 6-30, Mrs. M. CANNON.

## NORTHERN

Salford Central Spiritualist Church

St. Philip's Place, Chapel Street.

Sunday, July 7th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mr. ATKINSON.

Monday, at 8, Miss Bromley.

Tuesday, at 8, Circle.

Wednesday, at 8, Miss Sandiford.

Thursday, at 8, Members.

Saturday, at 7-30, Social. 18.

Sunday, July 14th,

Mrs. L. A. ROBERTS.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, July 7th,

At 2-30, Lyceum.

At 6-30, and 8, Mrs. MARCROFT.

Monday, at 8, Open Circle and Healing.

Mrs. Bowker.

Tuesday, at 8, Mrs. Shaw.

Thursday, at 8, Mr. Entwistle.

Saturday, at 8, Open Circle.

Sunday, July 14th, Mrs. HOLT.

Stockport Progressive National Spiritualist Church,

Over 37, Mottram Street.

Saturday, July 6th,

At 8, Mr. Le Clere.

Sunday, July 7th,

At 3, 6-30 and 8, Mrs. ROBERTS.

Monday, July 8th,

At 3 and 8, Miss Sandiford.

Tuesday, July 9th,

At 8, Open Healing and Developing Circle.

Wednesday, July 10th,

At 8, Mrs. Lowther.

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, July 7th, at 3, Open Circle.

At 6-30, Rev. J. W. KIRK.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, July 14th, at 3, and 6-30,

Mrs. E. CHRISTIE.

Group and Private Seances arranged on application.

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.

(Three minutes from Madame Tussauds.)

SUNDAY, July 7th, at 7, An Informal Talk and Demonstration of Clairvoyance, by Mr. C. GLOVER BOTHAM.

WEDNESDAY, July 10th, at 8. Mr. Stanley R. Forbes.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, July 7th, at 6-30, Mr. NANDOR FODOR Address. Mr. DAVID BEDBROOK, Clairvoyance.

TUESDAY, July 9th, at 3-15, Mrs. E. Clements, Psychometry. At 8, Mr. George Daisley, Clairvoyance.

THURSDAY, July 11th, at 8, Mrs. Nutland, Clairvoyance.

FRIDAY, July 12th, Healing Free. Apply Church officers.

SUNDAY, July 14th, at 6-30, Mr. MAURICE BARBANELL Address. Mrs. Evelyn Thomas, Clairvoyance.

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, July 7th, at 7, Address and Clairvoyance by Miss JACQUELINE.

TUESDAY, at 7, Open Circle (Limited), Mr. Keith.

WEDNESDAY, at 7-45, Address and Psychometry, Miss Rose Jackson.

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

FRIDAY, at 3, Open Circle. Mr. Keith.

Mr. Keith attends from 2 till 6 daily for Private Interviews.

SATURDAY, JULY 13,

## MASS LYCEUM DEMONSTRATION at HYDE

HIS WORSHIP THE MAYOR WILL GRACE US WITH HIS PRESENCE.

PROCESSION, 3-0 p.m. from the CHURCH, GEORGE STREET, HYDE, to NELSON STREET RECREATION GROUND.

LYCEUM SESSION, 3-30 p.m. If Wet, Session in the Town Hall.

PROPAGANDA SERVICE 7-30 p.m., GEORGE STREET CHURCH, HYDE.

Speakers—J. SLIMIN, Esq., A.N.S.C., President of B.S.L.U. ERNEST W. OATEN, Esq., S.N.U., I.S.F.

J. TAYLOR, Esq., A.N.S.C., Area Rep. of B.S.L.U.

A HEARTY WELCOME TO ALL. TEAS can be arranged by early notice to Sec., R. A. L. Markham,

302, Mossley Road, Ashton-under-Lyne.

**CLAPHAM SPIRITUALIST CHURCH.**

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

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

SUNDAY, July 7th, at 11, Open Circle. At 3, Lyceum. At 7, Mrs.

MARY CROWTHER, Address and Clairvoyance.

MONDAY, at 3, Psychometry. At 8, Healing Treatment.

TUESDAY, at 8, Mrs. Minnie Lines.

WEDNESDAY, at 8, Developing Circle.

FRIDAY, at 8, Usual Services.

SUNDAY, July 14th, Mr. BANCROFT.

TUESDAY, July 23rd, Mr. Norman Ferguson.

**CHURCH AND LYCEUM OUTING TO LITTLEHAMPTON.**

Adults, 10s. Children 7s. After July 27th, 10s. 6d. and 7s. 6d.

Join us August Bank Holiday.

**FULHAM NATIONAL SPIRITUALIST CHURCH.**

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

SUNDAY, July 7th, at 11-30, Open Circle, at 3, Lyceum Session.

At 7, Service. Address and Clairvoyance by Mr. Norman Ferguson.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service, Address and Clairvoyance, by Mrs. E. Brown.

SUNDAY, July 14th, at 11-30, Open Circle, At 3, Lyceum Session.

At 7, Service. Address and Clairvoyance, By Mr. STEABEN.

**Collyhurst National Spiritualist Church,**

Collyhurst Street, Manchester.

Sunday, July 7th, at 1-45, Lyceum.

At 3-15, 6-30, and 8,

Service.

Monday, at 3 and 8, Service.

Tuesday, at 8-15, Whist Drive. 1s. each.

Wednesday, at 8, Service.

Thursday, at 8, Private Circle.

Sunday, July 14th,

Service.

**Moss Side National Spiritualist Church and Lyceum.**

Above 64a, Gt. Western Street

Sunday, July 7th, at 2-45, Lyceum.

At 6-30, Lyceum Open Session.

At 8-15, Miss RICHARDSON.

Tuesday, at 8-15

Open Circle, Mrs. Benson.

Thursday, at 8-15, Miss Whalley.

Saturday, at 8-15

Open Circle.

Sunday, July 14th,

Mrs. JOHNSON (Bolton).

**Manchester Society of Spiritualists**

38, Maskell Street.

Sunday, July 7th,

At 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Mr. R. HANNAH

Monday, at 8, Service.

Tuesday, at 8, Whist Drive. 6d. each.

Wednesday, at 8, Service.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Circle.

Sunday, July 14th,

Service.

**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, July 7th, Mr. R. MAXFIELD.

Sunday, July 14th,

Prof. W. G. HIBBINS, B.Sc.

**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, July 7th, Mrs. JEFFRIES.

Sunday, July 14th,

Mrs. A. A. BALL, D.N.U.

**LONDON****Bowes Park and Palmer's Green Spiritualist Church.**

Shaftesbury Hall, Bowes Park.

Sunday, July 7th,

At 11, Miss ROSE WARD.

At 7, Mr. STANLEY ISTD.

Wednesday, July 10th,

Mr. John T. Graham.

Sunday, July 14th

At 11, Mrs. M. E. LILLY.

At 7, Miss LILIAN GEORGE.

**Battersea and Wandsworth Christian Spiritualist Church.**

111, The Grove, Wandsworth, S.W.18

Sunday, July 7th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance.

SIGNORA ETHEL PUSTERLA.

Monday, at 2-30, Psychometry,

Miss Joan Proud.

At 8, Healing.

Wednesday, at 8, Clairvoyance,

Mrs. Kevan.

Friday, at 7-30, Lecture.

Mr. Simister.

Saturday, at 7-30,

Psychometry, Mr. W. Sage.

**Bounds Green Christian Spiritualist Church,**

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, July 7th,

At 7, Mr. ERNEST MEADS.

Sunday, July 14th,

Mr. G. de BEAUREPAIRE.

**Battersea Spiritualist Church**

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, June 7th,

At 11, Mrs. G. ELLIOTT.

At 6-30, Miss M. BARBER.

Address and Clairvoyance.

Lyceum at 3-15.

Mondays, 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,

Miss E. Canon, Psychometry.

Thursday, at 8,

Mrs. Stella Hughes, Clairvoyance.

Sunday Next,

At 11 and 6-30, Miss V. THORNDICK.

**Brixton Spiritual Brotherhood Church,**

Stockwell Park Road, Brixton.

Sunday, July 7th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. SIER.

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, July 14th,

Mr. T. W. ELLA.

**Cricklewood Christian Spiritualist Society,**

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, July 7th, at 6-30,

Miss THORNDICK.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss Joan Proud.

**Chiswick Christian Spiritualist Church**

Harvard Towers, 56, Harvard Road

(off Wellesley Road, in rear of

Gunnersbury Station).

Sunday, July 7th, at 11, Lyceum.

At 7, Mr. WELCH.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Mr. BURTENSHAW

**Croydon National Spiritualist Church**

Bedford Park, near West Croydon

Railway Station

Sunday, July 7th,

At 6-30, Dr. ALEXANDER IRVINE,

of Hollywood (Speaker).

Mrs. Edith Clements, Clairvoyante.

Wednesday, at 7-45, Mrs. Hardwick.

Saturday, July 13th, at 7-45,

Special Visit of Mrs. Gilbert, of Derby.

The wonderful Painting Medium.

Admission, 6d. each.

Sunday, July 14th,

Mrs. GILBERT DERBY.

**Forest Hill Christian Spiritualist Church,**

Beadnell Road, Off Stanstead Road.

Sunday, July 7th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7,

Mr. GERALD BEAUREPAIRE.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. Raynor.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Circle.

Sunday, July 14th,

At 3 and 7, Lyceum Annual.

**Central London Spiritualist Church,**

33, Hatton Garden, E.C. 1.

Fridays, at 7-30. Sundays, at 7,

Friday, July 5th,

Mr. S. Isted.

Sunday, July 7th,

Mr. C. BURTENSHAW.

Friday, July 12th,

Mrs. Redfern.

Sunday, July 14th,

Mrs. E. BROWN.

**Christ's Church of the Spirit.**

309, Upper Richmond Road, Putney.

S.W. 15.

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

Sunday, July 7th,

At 7 and 11, Communion Service.

Mrs. G. RAY RICHMOND.

Address and Clairvoyance.

Thursday, at 3, Psychometry,

At 8, Address and Clairvoyance.

Mrs. Evelyn Thomas.

Friday, at 7-30, Spiritual Healing.

Sunday, July 14th,

Mrs. FILLMORE.

For Seats, Developing Circles apply:

Hon. Sec.: Monday, 7-30, Healers;

Tuesday, 3, Ladies only: 7-30, General.

Wednesdays, 7-30, Direct Voice.

**Clapham Christian Spiritualist Centre.**

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, July 7th,

At 7, Mr. GEORGE SHEARMAN.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. E. Donaldson.

President and Medium:

Mrs. DONALDSON

Sunday, July 14th,

Mrs. WM. EDWARDS

**Ealing Spiritualist Church,**

8, Baker's Lane, Broadway, W.

Sunday, July 7th,

At 11-15, Mrs. HOLT.

At 6-30, Mrs. S. PODMORE.

Wednesday, at 8,

Miss Lily Thomas.

Saturday, at 7-30, Whist Drive.

Sunday, July 14th,

Mr. WHITMARSH, and

Mrs. CAYTON.

**Kenton Spiritualist Church,**

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, July 7th,

At 6-30, Miss ALICE WHITE, Address.

Mrs. Woodward, Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Mrs. Helen Hughes,

Clairvoyance.

Sunday, July 14th,

Mr. HAROLD CARPENTER

**Hackney Progressive Lyceum Church**

4, Sanford Terrace, Brooke Road,

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549

Trams—43, 45, 49, 75, 83.

Sunday, July 7th,

At 3, Lyceum.

At 7, Mrs. LILIAN PHILLIPS.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, July 14th,

Mrs. METCALF.

**Independent Spiritualist Church,**

113, Clapham High Street, S.W. 4

(Corner Carpenter's Place.)

Sunday, July 7th,

Mrs. GREANT.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. Tina Tims.

Saturday, at 8, Mr. Pearson.

Sunday, July 14th,

Mrs. J. E. SCOTT.

**Hounslow Spiritualist Mission,**

Corner of Douglas Road, Hanworth Rd

(opp. Congregational Church).

Sunday, July 7th,

At 6-45, Mrs. LEONARD.

Monday, at 7-30,

Mrs. Cayton.

Wednesday, at 3 and 8, Mrs. V. H. Prior.

Lyceum at 3 every Sunday.

**Ilford Psychical Research Society,**

Clements Road, Ilford.

Sunday, July 7th,

At 7, Dr. VANSTONE.

Address and Questions.

Wednesday, July 10th,

At 8, Half-Yearly Meeting.

Thursday, July 11th,

At 3, Ladies' Meeting.

To be arranged.

Sunday, July 14th,

At 7, Mrs. CANNOCK.

Address and Clairvoyance.



**OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.**

14, HAND COURT, HIGH HOLBORN, W.C. 1.

Subs., 2/6 yearly.

2d. per week per volume.

MONDAY, July 1st, at 3 and 7, Mrs. Prince. TUESDAY, July 2nd, at 3, Mrs. Gibbins.

MONDAY, July 8th, at 3 and 7, Mrs. Mote. TUESDAY, July 9th, at 3, Miss Proud.

EVERY TUESDAY at 7, Mrs. Bowe. WEDNESDAYS, at 3 and 7, Mrs. Betts.

THURSDAYS, at 3 and 7, Mrs. Mote. FRIDAYS, at 3 and 7. Also SATURDAYS, at 7, Miss B. Hearnis. Hours, 1-7.

Closed Sundays.

ETHELL A. KNOTT.

**Hendon Spiritualist Fellowship.**  
The Liberal Room, 65, Brent Street  
(opposite "Bell" Bus Stop).Sunday, July 7th,  
At 7, Mrs. C. YOUNG.  
At 8-30, Spiritual Healing.  
Sunday, July 14th,  
Service.**Hackney Spiritualist Church,**  
1, Sutton Place, Urswick Rd., Hackney.  
(Founded 1896.)  
(Entrance Back of House.)Sunday, July 7th,  
Mrs. SCOTT.  
Monday, at 8, Open Service.  
Tuesday, at 8, Healing, Mr. Cummings.Thursday, Miss Barber.  
Friday, at 7-30, Healing, Mr. Rean.  
Sunday Next, Miss J. PROUD.**Kensington Spiritualist Church,**  
Lindsay Hall.The Mall, Notting Hill Gate.  
Sunday, July 7th,  
At 6-30, Mrs. ANNIE JOHNSON.  
Address and Clairvoyance.  
Monday, at 7-45, in Small Hall  
(entrance West Mall),  
Miss Joan Proud, Psychometry.  
Thursday, at 3,  
Mrs. V. Palmer, Psychometry.  
Tuesday, at 7-45,  
Healing in Small Hall.**Palmerston Christian Spiritualist  
Temple,**

Maryland Road, Stratford, E. 15.

Sunday, July 7th,  
At 11, Forward Movement.  
At 6-30, Mrs. ROBERTSON.  
Wednesday, July 10th,  
At 2-45, Mrs. Soones.  
Thursday, July 11th,  
At 8, Mrs. Meyers.  
Sunday, July 14th,  
At 6-30, Mr. R. DOWLEY.**Occult Research Society.**  
Stambridge Road Halls, AnerleySunday, July 7th,  
At 11, Sunday School.  
At 3-30 and 6-30, Mrs. WOODGATE.Special Monday Meetings at 8.  
Demonstrators:  
Mrs. Godden.Mr. P. S. Mills-Tanner.  
Mr. A. E. Pearson.Sunday, July 14th,  
At 3-30, Mrs. KEVAN.  
At 6-30, Dr. VANSTONE.**Virtual Help and Healing Centre,**  
91, Church Road, Richmond, S.W.Phone: Richmond 0993.  
Sunday, July 7th, at 7,  
Miss FRED A. WINN.  
Address and Clairvoyance.Monday, at 3, Mrs. Winifred Richards.  
Psychometry.Wednesday, at 8, Miss Hands.  
Clairvoyance.Thursday, at 7-45, Healing Circle.  
Friday, at 8, Mr. W. Redmond,  
Psychometry.**Little Ilford Christian Spiritualists'  
Church,**

Third Avenue, Manor Park, E. 12.

Sunday, July 7th,  
At 7, Mr. MARISINI.  
Address and Clairvoyance.Monday, July 8th,  
At 3, Mrs. Pearson.Wednesday, July 10th,  
At 8, Mrs. Edith Hines.

Address and Clairvoyance.

Sunday, July 14th,  
At 7, Mrs. CALWAY.

Address and Clairvoyance.

**Kingston Spiritualist Church,**  
Villiers Road.Sunday, July 7th,  
At 11 and 6-30, Mrs. THOMPSON  
(Worthing)  
Address and Clairvoyance.  
At 3, Lyceum Anniversary.  
Tuesday, at 7-45,  
Spiritual Healing Centre.  
Wednesday, at 7-30,  
At 7-30, Miss THORNDICK.  
Address and Clairvoyance.  
Sunday, July 14th,  
Mr. ELLA. Mr. LEAF.**Manor Park Spiritualist Church,**  
Strone Road, Shrewsbury Road,  
Forest Gate, E. 12.Sunday, July 7th,  
At 11, Healing Service.  
At 3, Progressive Lyceum.  
At 6-30,  
Mr. R. BARRACLOUGH.  
Collection for Dr. Barnado's.  
Thursday, at 3, Ladies' Meeting.  
Mrs. H. V. Prior.  
At 8, Mrs. H. V. Prior.  
Address and Clairvoyance.  
Sunday, July 14th,  
Mr. E. F. HAMMOND, Address.  
Mrs. M. Marmoy, Clairvoyance.**South London Spiritualist Mission,**  
Lausanne Hall, Lausanne Road,  
Peckham, S.E. 15.Sunday, July 7th,  
At 11-30, Open Circle.  
At 3, Lyceum Session.  
At 7, Mr. Phillpot.  
Address and Clairvoyance.  
Tuesday, at 7-30, Healing Circle.  
At 8, Members' Developing Circle.  
Thursday, July 11th,  
At 8-15, Mr. Harold Sharp.  
Address and Clairvoyance.  
Sunday, July 14th,  
At 7, Mrs. NUTLAND.**South-West London Psychic Centre**  
5, Spencer Park, Wandsworth  
Common, S. W.

Tel. Victoria 9113.

**Sittings for Psychic Photography**  
with John Myers  
by Appointment.Tuesday, July 9th.  
Service.Mr. John Myers is open to take  
Propaganda Meetings. Services Free.**Southall Spiritualist Church,**  
Hortus Road, Southall.  
Sunday, July 7th,  
At 7, Mrs. DONALDSON.  
Tuesday, at 2-30, Ladies' Guild.  
Wednesday, 7-30 to 9, Healing Circle.Thursday, at 8,  
Short Service. Clairvoyance.  
Sunday, July 14th,  
Mrs. REDFERN.**Shepherd's Bush Spiritualist Society.**  
73, Becklow Road, Askew Road, W.Sunday, July 7th,  
At 11-15, Open Circle.  
At 6-30, Mr. LEONARD.  
Address and Clairvoyance.  
Thursday, at 8,  
Mrs. Betts, Psychometry.

Every Wednesday, at 7-30, Free Healing.

**Watford Psychical Research Society**  
77a, Queens Road, Watford, Herts.entrance through shop  
President and Medium - Leslie Flint.Sunday, July 7th,  
At 7, Address and Clairvoyance.Monday, July 8th,  
PUBLIC DIRECT VOICE SEANCE.

All welcome. No fees. Silver Collection.

Friday, July 12th, at 8,  
PRIVATE

DIRECT VOICE SEANCE.

Tickets obtainable from Secretary.

Mrs. E. Mundin, 46, Doggetts' Way,  
St. Albans, Herts.

St. Albans, Herts.

**Streatham Spiritualist Church,**  
Tudor Hall, Pinfold Road(Back of Public Library).  
Sunday, July 7th,  
At 11, Circle.

At 6-30, Mr. MORRIS. After Circle.

Wednesday, July 10th,  
At 3, Miss Miller.

At 8, H. T. Hough.

Sunday, July 14th,  
Mrs. RICHARDS.

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Mrs. RICHARDS.

The Fellowship of the  
Golden Triangle.**Spiritual Healing Centre.**  
21, Sinclair Gardens, West Kensington,

Shepherd's Bush, W. 14.

Resident Healer, Diana.

Phone: Shepherd's Bush 5310.

President: Mrs. SHEDDEN.

Hon. Sec. Mrs. R. FORTT.

Sunday Service every week at 6-30.

Address and Clairvoyance.

Tuesday Afternoons, at 3,

Lectures on various subjects of interest.

At 5, Intercession for the Sick.

Wednesday Afternoon, at 3,

Paper Psychometry.

Thursdays, at 8, Healing Circle.

Fridays at 8, Open Circle.

Miss A. Thomas.

Instruction Classes for Healers, and

General Development. Apply to Sec.

Control Spirit Paintings, depicting the

life of a Soul through the Ages.

Daily Thoughts, 1s. 6d. Life Science 1s.

Inspired Writings given by the Guides.

**SOUTHERN****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.

**Eastbourne National Spiritualist  
Society.**  
Dickens Fellowship Hall.

Sunday, July 7th, at 3-30, and 6-30,

Mrs. A. GOLDS.

Sunday, July 14th,

Mrs. LOMAS.

**Brighton National Spiritualist  
Church and Sussex Psychic Bureau,**  
Mighell (Mile) Street.

Sunday, July 7th,

At 11-15 and 7,

Service.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, July 14th, at 11-15 and 7,

Service.

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

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Mrs. W. G. Hayter

Mrs. W. G. Hayter

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Mrs. W. G. Hayter

Mrs. W. G. Hayter

**Richmond Psychic Centre,**  
163, Kew Road, Richmond, Surrey.  
Phone: Richmond 0212.

*Monday, July 8th,*  
At 3, Mrs. LILY GOLDSWORTHY.  
Psychometry and Messages.

*Tuesday, at 8,*  
Mr. Isted.

Clairvoyance and Messages.  
Admission Free. Silver Collection.

*Wednesday, at 3,*  
Miss E. Herbert.

Psychometry and Messages.

*Thursday, at 3, Mrs. Ada F. Atkinson,*  
Developing Class.

*Friday, at 8,*  
Mrs. H. V. Prior.

Descriptions and Messages.

Admission Free. Silver Collection.

**Richmond Spiritualist Church**  
(The Free Church),

Ormond Road, Richmond, Surrey,  
*Sunday, July 7th,*

At 7, Mr. C. S. COLLIER SMITH.  
Address and Clairvoyance.

*Wednesday, at 7-30,*  
Mr. Glover Botham.

Address and Clairvoyance.

*Sunday, July 14th,*  
Mrs. F. KINGSTONE.

Healing Service every *Wednesday, at 3.*

**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.

*Sunday, July 7th, at 11 and 6-30,*  
Mrs. Tims.

*Thursday, at 8,*  
Mr. H. Wright.

*Sunday, July 14th,*  
Mr. HAROLD SHARP.

**Crusaders Progressive Fellowship.**  
73, St. Aubyns, Hove, Sussex.

*Saturday, July 6th,*  
At 7-45, Psychometry.

Mr. W. Redmond.

*Sunday, July 7th,*  
At 6-45, Service, Address and Clairvoyance.

Mr. W. REDMOND, of Croydon.  
Also At Oddfellows Hall, Queen's Rd., Brighton (near Central Station).

*Tuesday, at 3, Group Clairvoyance.*  
*Thursday, at 3, Public Circle.*  
Short Address and Clairvoyance.

Mrs. S. G. Heath.

**Worthing Spiritualist Church,**  
Grafton Road.

*Sunday, July 7th, at 11, and 6-30,*  
Mrs. FILLMORE.

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