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OUR WORK IN THE WAR YEARS

(See page 463)

The Two Worlds

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A TRANCE MEDIUM'S TRIUMPH

MRS. MEURIG MORRIS BROADCASTS IN AFRICA

UNPRECEDENTED enthusiasm marks the tour of Mrs. Meurig Morris, who visits South Africa as our ambassador to the Spiritualists in that great country. Her tour is meeting with exceptional success.

The Two Worlds learns that immediately the City of Exeter berthed at Cape Town on June 21, Mrs. Morris and her party were besieged by representatives of the Press. Cape Town is the starting-point of a complete tour of the larger South African towns—a tour which embraces some 25,000 miles of travel from London.

When Mrs. Morris reached her hotel she was met by a representative of the African Broadcasting Company with a welcome to their shores, and a request that she would broadcast a greeting and a message representative of her mission to the South African public.

Mrs. Morris agreed to do this, and at 8 o'clock in the evening of Monday, June 24, she visited the Broadcasting Studio and gave a stirring "call to arms" which must have delighted many, and given an even greater number something to think about.

It should be noted as an indication of the broadmindedness of the African Broadcasting Company, that they did not censor one word of the talk of a Spiritualist medium, though it was the first in its history. Yet, in England, due to the powerful opposition of opposing religious bodies, Mrs. Morris and other well-known Spiritualists have been denied access to the microphone.

On Tuesday, June 25, the first of two public meetings arranged for Cape Town was held in the City Hall, which is a stately edifice, holding about two thousand people. Although reserved seats cost 5s. and 3s., the hall was packed by a fascinated audience.

Spiritualism in Cape Town is not in too favourable a condition of development, and

"anti-ism" and scepticism are rampant. The Press has taken small heed of it. Mrs. Morris's visit created little advance comment in its

orthodox pages. Mrs. Morris is therefore to be congratulated on the wonderful change her initial meetings worked.

Mr. Laurence Cowen made a great impression on his new public. The Press have interviewed him extensively, and devoted much space to what they describe as his "amazing" career, and his qualities as a public speaker.

General Sir P. Holland-Pryor, who presides at these meetings, has also been cordially welcomed, being well known in South Africa, where he was on Lord Roberts' staff during the Boer war.

The following extracts are from the *Cape Times*, the leading local newspaper and they show how an English trance medium was received overseas :

A small, slim young woman, in a voluminous gown of amethyst velvet, walked nervously on to the stage of the Cape Town City Hall last night to play the leading role in one of the strangest meetings ever held in the city.

She was Mrs. Meurig Morris, claimed to be one of the leading trance mediums of the world.

Beside her, and presiding over an audience which packed the hall, was a distinguished soldier, Major-General Sir Pomeroy Holland-Pryor, and Mr. Laurence Cowen, author and dramatist.

An atmosphere of unusual tension was apparent at the outset. The huge crowd sat in perfect silence, and without the usual restlessness of such a gathering.

There were thrills in plenty.

The medium delivered an invocation in a weak voice, which was inaudible a short distance from the stage.

The singing of the hymn, "The World Hath Felt a Quickening Breath," rose in swelling harmony, only to falter as the small figure of Mrs. Morris swayed in her chair. Her face, almost bloodless, was upturned, and her hands groped uncertainly at the arm-rests of the chair.

Then came the lines in the hymn : "Across the waveless crystal sea, the notes triumphant ring . . ."

The medium rose suddenly in a trance. She gripped the velvet gown near her neck in a masculine gesture. Her nervousness dropped from her, and she threw back her head.

The hymn ended. Mrs. Morris remained standing. There was a few moments' silence. Every eye was fixed on the slim figure on the stage. Then she started

(Continued overleaf)



MRS. MEURIG MORRIS

THIS WEEK
SPIRITUALISM:
A JUBILEE SURVEY
AND MANY FINE ARTICLES

QUEEN ELIZABETH

Claim That She Has Communicated in America

By FRANK SPEAIGHT
The Celebrated Dickensian Recitalist

OME time ago I wrote from America regarding the remarkable mediumship of Mrs. Helen Wells, of New York: I explained how each day for one hour she listened in to her spiritual guides, and, as they spoke to her, clairvoyantly, she dictated to her secretary, who transcribed direct on to a typewriter.

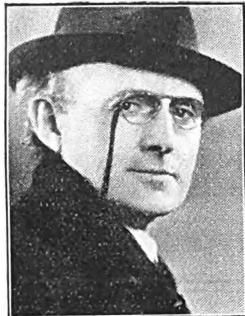
One of the most fascinating series are those in which well-known and historical personages have communicated, and the communication from Queen Elizabeth* is certainly intriguing.

Evelyn Butler, Mrs. Wells' brother, who passed on many years ago, in this case was the conductor. Following are quotations from the verbatim report:

Evelyn Butler suddenly declared: "Here comes a dame who looks to me as if she belonged to the fifteenth century. As Appollonius has brought her in, she is of some value. She seems weary, as though the journey to earth was new and tiresome. She has a long, pointed waist, and a ruff around her neck, and a quilted petticoat, and at sections of the pattern there gleam jewels. Her face is not beautiful, it is seamed with lines. Appollonius approaches.

Woman (voice sounded far off, and of a high soprano tone): "I come as a suppliant for favours. I, who once wore the proud smile of a despot. If there is any on this earth-

* Elizabeth, Queen of England, 1533-1603.



Frank Speaight

plane to-day who suffers from any evil deeds, through the evil I caused his ancestors, and from which he still suffers, I kneel at his feet and beg for forgiveness. I was drunk with ambition's wine, surrounded by liars who praised my every deed. Cleverly handled by deep politicians, I became the unknowing mouthpiece of their evil machinations. Much that I did was through my own evil pride. In much I was unconscious of its ultimate outworkings. I am making the penitent's pilgrimage of earth, and I am asking in all sincerity for forgiveness for the evil. Can't thou hear me, O woman soul?"

Helen Wells: "Yes."

Woman: "I am Elizabeth, sister to the Bloody Mary, and once Queen of England. Oh, the horrors we allowed in the name of religion. How my ministers blinded me to the truth, and I persecuted those upon whom they wished to wreak vengeance, under the delusion I was serving the God of Love." (Here she sobbed; I could plainly hear her sobs.—H. W.)

"I have learned to forgive those who injured me; wilt thou of earth forgive me?" (I tried to say comforting words, she interrupted me with "Oh, thou dreamest not the horrors of the Inquisition. Oh, woe is me . . . woe is me.")—H. W.)

Evelyn Butler: "Appollonius is comforting her, and she is led away. They tell me she would not repent for many, many years. Now she is deep in the morass of realisation of her own evil. She will come out of it all right. We wanted her to feel the sweetness of the air of truth as it affects human life to-day, so Appollonius brought her here."

MRS. MEURIG MORRIS'S TOUR OF TRIUMPH

(Continued from previous page)

to speak, and instead of the uncertain soprano voice her tones were an octave deeper.

For close on an hour she spoke in effortless and faultless style, using all the mannerism of trained speakers, throwing her voice into all corners of the hall.

She traced the beginning of life. She spoke as a biologist gazing through his microscope at the movements of the lowest of the living species. She compared the stages of development and the degrees of consciousness, coming at last to intelligent humanity grappling eternally with the "whys" of existence.

Audience Gripped

As this perfect voice flowed on, without hesitation, compelling in its decisive tones, the audience craned forward as if held in the grip of its eloquence.

The medium spoke of the three states—physical, etheric and spiritual—which, she said, were one, yet divided by the state of the mind.

She pictured for the audience a body from which the vital spark of life had gone.

"Something has gone out of it, and the physical body returns to the earth," she said. "But the 'self' of that body, the soul, has gone, but to another state of existence."

"Now is this state unnatural. Many find it impossible to contemplate a second life when the physical body goes. But the body of man is made up of millions of little lives which go with him to build up a replica of the physical body."

"The etheric body is linked very closely with the

physical body, and after a time the etheric body also disintegrates.

"When this so-called death takes place and the real man moves upwards, the silver cord which is linked to the top of his head is severed and he is free of his physical body."

"It is possible for those with extended vision to see this severing of the cord at the time the soul moves upwards."

She dealt with the power of the mind, which, she said, could surmount every obstacle and communicate at last with the host of invisible witnesses watching upon those in the physical state.

When All Men Are Mediums

She prophesied that the time would come when man, attuned by evolution to a greater understanding of things at present but dimly sensed, would be his own medium and communicate at will with discarnate entities.

Her amazing sermon came to an end with a fine oratorical flourish.

Mrs. Morris' hands slipped down, her body sagged into the chair, and her head fell wearily on the backrest of the chair.

As the deep voice stopped an audible sigh went up from the audience as though the spell-bound people were taking their first real breath since the medium began.

The closing hymn rang loudly through the hall.

"Hold thou thy light before my closing eyes. . . . In life, in death, O Lord, abide with me."

MEDIUM'S STRIKING DEMONSTRATION

Address and Clairvoyance

Last week-end was the occasion of the first visit of Miss Taylor Wagstaffe, Derby, to the Church at Baker Street, Doncaster. In spite of the hot weather she held a most attentive audience enthralled.

Her guide gave a most instructive address, throwing a new light on many hitherto questionable points, taking as the base of his subject the fact that the belief in survival after death does not constitute Spiritualism, merely survivalism. At the same time, in living language, yet plain for the meanest intelligence, he gave us an ideal to which we might aspire—clean thinking, rightly directed, concentration, loving tolerance towards our fellow-beings, all contributing their share to world peace.

This guide possesses a sound knowledge of human nature. His occasional references to activities in spirit life made one long for a lecture by him on that subject. His medium, despite her indifferent health and infirmity, has a most invigorating personality for platform work.

Although near the back of the Church I could feel the force of magnetism from her. Her cheery humour, combined with such accurate clairvoyance, makes this team of workers, guides, and medium a refreshing tonic to any Society.

EXPERIENCES WITH MEDIUMS

by

J. Arthur Hill



Notwithstanding the fact that the author began as a disbeliever, the evidence contained in this book finally drove him to belief in survival and the possibility of actual communication. All the sittings were reported verbatim and the whole investigation conducted in a thoroughly scientific manner. Harold Nicholson, the eminent book critic, writing in the "Daily Telegraph," says: "Those who believe in the survival of personality after death will derive much comfort from this sane and unpretentious volume." John o'London's Weekly said: "Some remarkable psychic experiences which seem to justify the belief in human survival and occasional communication."

Large Cr. 8vo.

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THE WAR YEARS—AND AFTER

Our contributor continues here the story of Spiritualism during the Jubilee period and describes the great comfort and consolation our Movement brought to many homes which had been visited by death during the Great War.

TRAVELLING facilities were restricted, and in consequence, few delegates were able to attend the Annual General Meetings of the Union or the Consultative Conference. They were *pro forma* only. But the horrors and terrors of war proved to be a doorway through which the Spiritualist Movement marched to its greatest triumphs. As the terrible death-roll mounted higher and higher, interest in "Our Message" increased in intensity.

The National Council quickly seized the opportunity thus presented to it, and organised great public propaganda meetings and demonstrations of mediumship. We had no difficulty in filling the largest halls in whatever towns were selected. It meant a great forward movement for all our Churches everywhere. In addition to these efforts, it was but natural that the occasions of the Annual General Meetings and the Consultative Conferences should be utilised for further carrying our consolation and proofs of life beyond death to the townsfolk where our conferences were arranged.

Bombing Raids

In 1915 we met in Hull, arriving a day or so following one of the earliest bombing raids of the German zeppelins. On the Saturday night the delegates shared with the townspeople the apprehensions of another threatened raid, remaining up till the "All Clear" signal was given. At this stage of the bombing raids the authorities favoured the view that safety lay in leaving one's house and seeking the more comparative safety of fields and open spaces adjacent to the threatened towns. An unforgettable memory is the sound of warning knocks on house doors, and the sight of men, women, and children, hurriedly leaving their houses and trooping in thousands out of the town to the doubtful shelter of open spaces to spend unknown hours in torrential squalls of rain.

Mr. E. W. Oaten filled the office of President during these trying years, and was the Essayist at Hull. His subject, "Some Problems of the After-Life," was full of interest to a congregation thirsty for knowledge on this all-important problem.

Miss Scatcherd's Work

Glasgow was the venue for the Consultative Conference in 1916. For the third time in the 25 years of our survey the Essayist was a woman, Miss Felicia R. Scatcherd, and a right-worthy successor to Mrs. Despard of the 1911 Conference. Miss Scatcherd had been associated with W. T. Stead in founding the Julia Bureau, and had shown an interest in Psychical Research from her early years. She was a widely travelled woman, and her interests were truly cosmopolitan. In the several International Spiritualist Congresses her invaluable aid was freely at the service of British Spiritualists as interpreter. Her address, later issued by the Union in pamphlet



Miss FELICIA SCATCHERD
the third woman essayist at S.N.U. Conferences.

form, was "Spiritualism, the Basic Factor in Religion, Science and Philosophy."

In 1917 the Conference was for the second time held in Daulby Hall, Liverpool. The Essayist, the present writer, was then in the early days of his association with the National Council. Two years previously in 1915, Mr. E. A. Keeling and myself were elected as the Elective Auditors of the Union. The following year I took my place for the first time as a National Councillor. On this occasion it was my privilege and honour to be chosen to

By George F. Berry

give the Consultative Conference address. My subject was "Psychic Phenomena as the Herald of a New Religion." It became one of the Union's publications.

—and Dr. Ellis T. Powell

The years 1918 and 1919 are unique in that the chosen Essayist was the same person both years. It says much for the great impression created by Dr. Ellis T. Powell, LL.B., B.Sc., on the Conference of 1918 that he should have been unanimously chosen to be the Essayist for the following year. Partly the reason lies in the fact that Dr. Powell had proved himself such a doughty champion of our claim for protection for our mediums, and for equality of religious freedom for our Churches and members. He had taken a prominent part in a number of mass meetings organised by the S.N.U. Parliamentary Committee, and wrote a valuable pamphlet, "Psychic Science and Barbaric Legislation," which was published by the S.N.U. and used largely by them in their campaign at General Elections, etc.

The 1918 Conference was held at Sheffield, and Dr. Powell's address provided another pamphlet for the Union, "The Place of Psychical Research in Social Reconstruction." This year is memorable for the great Mass Meeting in the Sheffield Empire Theatre on the Sunday evening, the speaker being Sir Arthur Conan Doyle. It was Sir Arthur's

first appearance at an annual Conference of the Union. The 1919 Conference was held in the Mechanic's Hall, Nottingham, when Dr. Powell took for his Conference address "A Survey of Spiritualism."

Domestic Matters

The next two years saw the Union absorbed in the task of changing its old constitution for the present one, whereby District Councils were constituted as integral parts of the Union and as the legal representatives of the Union in their areas.

The Conference met at Reading in 1920, and the Essayist was Mr. Stanley de Brath, better known to our members as the author of *Psychic Philosophy*, the most important of the Union's publications. He is now the able editor of the *Quarterly Journal* of the British Psychic College, and the author of a number of books on Spiritualism. His address on "Some Practical Aspects of Spiritualism" was enthusiastically received, and later published by the Union as a pamphlet.

The Speakers' Fellowships

Domestic matters again dominated the Consultative Conference the following year, at Nottingham, the meetings being held in the Mechanics Hall. The topic for discussion was "The Principles and Constitution of a Platform Workers' Fellowship." As in the previous year, the President, Mr. E. A. Keeling, opened the discussion, and most ably guided the Conference through some troublesome shoals and rapids. The need for a more educated platform service was freely admitted. The application of a suitable remedy was not so easy to discover, the protagonists ranging from the advocacy of training colleges on the model of orthodox denominations to the self-sufficiency of spirit control. In the end a set of Principles upon which a Platform Workers' Fellowship should function was accepted. Judged by the small number of fellowships which have come into existence subsequently, the discussion seems to have been abortive. Yet the need of a more cultured and educated platform service remains as acute as ever.

In 1921 the Conference was held at Halifax. For the second time, the writer, elected to the Presidential chair the previous year, was the chosen Essayist. My paper was an exposition of the Seven Principles of Spiritualism, and published later under the title, "The Seven Pointed Star." In this year another memorable mass meeting was held in the Victoria Hall, Halifax, on the Sunday evening, addressed by Sir Arthur Conan Doyle, who had returned from his tour of Australia and New Zealand.

In 1923 we met in the Rectory Hall, Gateshead-on-Tyne. The Essayist was Mr. W. G. Hibbins, B.Sc., of Sheffield University, and the subject of his address was "The Educational Value of Spiritualism," and was included in the Union's publications.

(Continued on next page)

THE EIGHTH PRINCIPLE

Vigorous Debates at S.N.U. Conferences

The Place of Jesus

We come now to the closing stages of our survey, to the period of intense pre-occupation with domestic and organisation problems. The chief of these was introduced by Sir Arthur Conan Doyle at the 1927 Consultative Conference, held in the rooms of the Art Workers' Guild, Queens Square, London. Sir Arthur earnestly desired the acceptance by the Union of an added Principle to the already well-known Seven Principles of Spiritualism. The new Principle was intended to commit the Union to the acceptance of Jesus as the Leader of our Movement.

The importance of this proposal to the wider Spiritualist Movement outside our Union led to invitations being sent to all the leading London Spiritualist Associations asking them to send representatives. The following accepted and sent delegates: The Marylebone Spiritualist Association; The Spiritualist Community; and The British College of Psychic Science.

Mr. E. W. Oaten opened the discussion emphasising the point of view for which the Union had consistently stood almost from its foundation. Sir Arthur spoke for his motion, outlining the advantages which, in his view, would accrue to the whole Movement of Spiritualism if agreement could be reached upon this important question. A very animated discussion followed, but the proposal was not carried. The discussion attracted wide publicity in the Press.

A New Situation

Following the Conference the National Council referred the matter to a special sub-committee, who gave very careful consideration to the questions and implications involved, and submitted a report which was presented to the Annual General Meeting the following year, and accepted. This report with other matter, has been printed as a leaflet under the title, "The attitude of the S.N.U. to the proposed Eighth Principle and to Christian Spiritualist Churches." It remains the policy of the Union and has been distributed widely.

The non-acceptance of the new Eighth Principle created a situation in Spiritualist circles outside the Union leading to an emphasis of the Spiritual Leadership of Jesus, and at least one rival organisation has been able to exploit the situation to its advantage, as witnessed by its phenomenal growth in the intervening years.

Nor can the question be considered settled within our own ranks, for we find it cropping up again and again under one or other aspects. For instance, in 1930 the business of the Annual Meeting being unexpectedly concluded on the Saturday evening, an impromptu debate was arranged for the Sunday morning on the subject, "The Relation of the S.N.U. Churches to Christian Spiritualism." Again, at Glasgow in 1932, the Consultative Conference concerned itself with this problem.

Attitude to Christian Spiritualists

Mr. M'Indoe opened the discussion on "The Attitude of the S.N.U. Towards Christian Spiritualist Churches." Once more

the matter assumed great importance at the Annual Conference of 1934, this time centring round the problem whether the National Council should be permitted to exercise its discretion as formerly, or whether certain restrictions should be applied to Christian Spiritualist Churches applying for affiliation. The matter was referred to a Postal Ballot of the Churches and members, and echoes of the resulting vote were heard in the 1935 Annual General Meeting.

Following the London Conference in 1927, we met the next year at Barry, South Wales, and under a spell of comparative quietness, the writer had the honour for the third time of presenting a paper to the Consultative Conference on the subject, "Modern Thought in Science, Philosophy and Religion." In 1929 the Conference was held at Salford Town Hall.

The Affairs of the Union

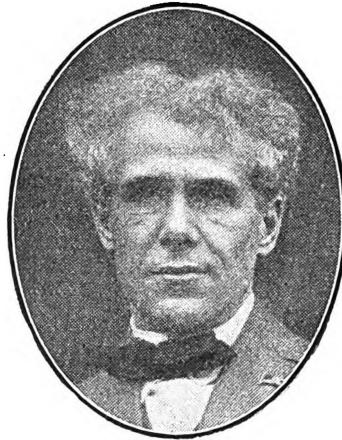
Domestic matters of an intimate nature occupied the attention of the Consultative Conference. The subject for discussion was "The Future of the Union: (a) Our Financial Stability; (b) The Better Co-ordination of the National Council, the District Council, and the Churches; (c) The Influence of Spiritualism on National Life." The President, Mr. E. A. Keeling, opened the discussion.

By way of a change, the Consultative Conference of 1931 was housed in the sunny south, in The Guild Hall, Portsmouth. For the third time in succession, the National Council in its wisdom resolved on an open discussion, and again chose Mr. E. A. Keeling to lead the debate by an opening speech. The topic for discussion, "The Spiritualist Church and Its Organisation," was an extension of the very similar problem discussed in 1929. It is a paradox that in the very years when the numbers of avowed Spiritualists are variously estimated between one and several million, the stationary membership of our affiliated Churches could compel the Union to occupy itself persistently with efforts to remedy defects and find possible improvements in Church organisation. No one will deny the importance of finding and applying a real remedy. We can, therefore, recollect with interest a further discussion at the 1935 Consultative Conference, when Mr. M. Barbanel reopened the matter by a talk on "What is Wrong with Organised Spiritualism?"

In 1933 and 1934 there was a short return to the older practice of inviting a noted Spiritualist to contribute a paper to the Consultative Conference. They are so near us in time that we may content ourselves with but a passing reference. In 1933 we met at Baker Street Church, Doncaster.

The Essayist was Councillor Ernest Marklew of Grimsby. His presence filled the Church, and his address, "Spiritualism and Social Reform," inspired a spirited discussion. Our new General Secretary, Mr. F. T. Harris, made his debut as a Spiritualist speaker on this occasion.

To wind up our survey, we permit one further reference to the exceedingly able paper contributed by Mr. Ernest Vickers, B.Sc., to



Councillor
ERNEST
MARKLEW
another of
the
Jubilee
Essayists.

last year's Consultative Conference in the Albert Road Church, Blackpool. The paper revived the very best traditions of the earlier Conferences in the keen, penetrating and scientific exposition of his subject, "The Experiences of a Physical Medium." The enthusiasm which the paper evoked suggests a concluding thought. One way out of our troubles in Union and Church organisation and service may lie in the reflection that to the great cry of starved souls seeking for true spiritual sustenance our platform workers have offered, not, indeed, "stones for bread," but milk, the food for infant minds, instead of providing strong food for strong inquiring minds.

FOR THE QUIET HOUR

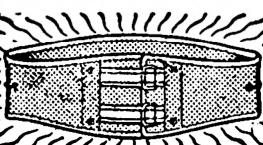
All who are familiar with the writings of the late Frederick Haines will want to possess a copy of *I've Found a Friend* by O. B. Gabriel (The Pure Thought Press. 4s. 6d.). The author has evidently passed through an experience which has so enriched his inner life that he has felt a need to pass on the joy he has found to others. He tells us in an admirable manner what living in the conscious presence of the unseen can mean.

In simple and sincere sentences, he invites his readers to share that experience. It is a bedside book, a volume whose pages can be casually turned over in an odd half-hour, with the assurance that the time will not have been wasted. I heartily recommend it, and am convinced that a serious consideration of its message will provide all with the spiritual food that is so essential to the deepening of our true lives.

J. N.

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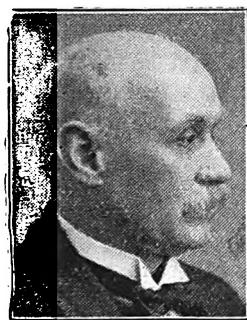
THE ELECTROLOGICAL INSTITUTE
(Dept. 222), 58, LUDGATE HILL, LONDON, E.C.4.

AT THE GRAVE OF A PIONEER

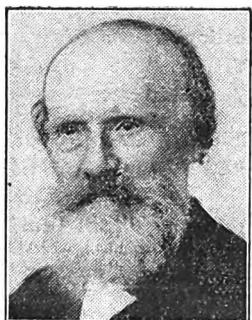
Tributes at Darlington

A COMMEMORATION service to Mr. David Richmond and Mr. Joseph Dixon, two pioneers of Spiritualism, was held at the West Cemetery, Darlington, on Monday, July 8. Spiritualists from Derby, Walsall, Manchester, Birmingham, Keighley, York, Darlington, and Horden attended.

Mr. J. B. M'Indoe, President of the Spiritualists' National Union, opened the service at David Richmond's graveside. He said that the headstone, which had fallen into disrepair, had been renovated and now constituted a material monument commemorating Richmond's work. People from all over the country had taken part in the effort to restore and perpetuate the headstone to Richmond, who, with Joseph Dixon, had laid the foundations of a mighty edifice of truth.



W. G. Michell
who arranged the memorial.



David Richmond,
our first pioneer

Richmond's Great Work

"I can assure you," he said, "that forty years ago it was not easy to be a Spiritualist."

Mr. E. W. Oaten gave a resume of David Richmond's life and work. Richmond, he said, was born in Darlington just over a century ago and became a weaver. He went abroad to new countries and there showed the pioneer spirit. In America, where he spent a number of years, Richmond got in touch with Andrew Jackson, the Fox sisters, and other early pioneers. In 1853 Richmond returned to Darlington and got a few people together. He started a little circle, and himself developed the powers of mediumship. He saw spirit forms and heard spirit voices, and was the first in modern England to do so.

The congregation then moved to the grave of Joseph Dixon, where Mr. Oaten said: "Richmond was the first Spiritualist medium in Great Britain, and having founded the Darlington Society, Joseph Dixon became its first president and held this office for many years. His headstone was erected by Mark Fooks, a journalist, of Darlington, who held Dixon in high esteem."

The headstone on Joseph Dixon's grave had also been renovated and relettered. Two great-nieces of David Richmond, Mrs. E. Vollans and Mrs. Mackenzie, both of Darlington, were present at the ceremony. A service was later held at the Psychological Hall, Darlington, when a photograph of David Richmond was unveiled.

ACTIVITIES ON NORTH-EAST COAST

Brilliant Address and Clairvoyance at Shields

IN connection with the visit of the National Conference to the North-East Coast a large and successful service was held in the Miners' Hall, South Shields, on Sunday, July 7. The speaker, Mr. Ernest Oaten, conveyed the greetings of the National Council to the Fowler Street and other Churches which had been loyal through many years. He recalled that it was twenty-four years ago since he joined the National Council. At that time there were thirty Churches in the Northern area, whereas to-day there were one hundred and thirteen.

He alluded to the fact that little rooms were being opened in nearly every street. He had recently had complaints of the funds of such one-man rooms being stolen, and others even invested in Irish sweepstake tickets by people who were responsible to no one. He urged all investigators to connect themselves with properly constituted societies.

His address was a great inspiration, and a solace and comfort to those asking for spiritual light, and his South Shields friends wish him God speed in his work.

The Apollo Quartette (one of the most popular combinations in the district) rendered two selections, and were heartily applauded.

Miss Potts' Clairvoyance

Clairvoyance was given by Miss Edith Potts, of Gateshead, which proved the survival of man. Miss Potts was at her best, giving some twenty-four descriptions in forty-five minutes, which contained some eighteen full names. Practically every description was recognised by the individual to whom it was given. Following is a selection:

Pointing to a gentleman, she said: "You are doing healing, sir, and there is an Indian Chief whom you know, who says 'Get on with the healing.' There is also with you an elderly lady related to you, who is short and full in the body."

A lengthy description was given of the old lady, who was dressed in old-fashioned clothes, and who gave the name of Ann Scallar. With the same gentleman she described a man about forty-five, who was killed in a pit or quarry—"at any rate, stone fell on him." He said his name was Ralph Brown. Judging by his talk he was a Scotsman, and he called the individual to whom he was described as Tom.

Her First Meeting

Pointing to another person, she said: "There is an elderly lady with you; rather small, grey hair, seventy to seventy-two years of age. Says she is Mrs. Patterson. She has never been in a Church like this before. She has brought John, her husband, with her. She tells me your name is Maggie, and urges me to tell you to take care of yourself as your health is not too good. There is a lady named Mary in the body who is at present very ill, but do not be down-hearted as she will get better. Mrs. Patterson tells me that this is the first time you have ever been to a Spiritualist meeting."

Miss Potts said: "I want to speak to Ethel, who is sitting just there. Your brother comes to you and your grandmother 'Saint' is

here; she asks me to give her love to Renee and father. You have taken up Spiritualist work, and I am to tell you to go forward; you will meet success."

Pointing to another lady, she said: "There is a lady by you by the name of Mrs. Edgar, who tells me she is your mother. She says that her and dad are united, and they have your cousin Anne with them. Grandma Edgar is there, too. She has never been away from you, and wants to assure you that she is happy. There is also Mary Harrison, who is not a relative, but whom you knew. She passed away in hospital."

Then there is George Craven; he had a very quick passing as a result of a motor accident. He was killed. He is asking about someone whose initial is L. He says he is trying to get in touch with his people, but they are not Spiritualists. He died as a result of a head-on collision in a motor. He wants you to get in touch with his people and tell them, 'I had no pain and did not suffer'."

Altogether descriptions were given to twenty-five people in forty-five minutes, and all were definitely recognised.

AT NORTH SHIELDS.

The service at North Shields National Spiritualist Church was addressed by Mr. R. Boddington, whose subject was "The World's Need." Peace was the main theme—not only peace from war, armaments, etc., but economic, industrial, and spiritual peace.

Mrs. McAllister gave splendid clairvoyance, in which was included full names and personal messages.

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S.N.U. NEWS.

Edited By FRANK HARRIS

Newcastle—and Afterwards

THE annual general meeting of the Union is over for another year, and the last few days have given all of us who were present an opportunity of surveying what was done in a calmer atmosphere than was possible whilst the events were proceeding. The coming months will give us the opportunity to put into effect the proposals put forward.

The interim reports revealed that the Union has now over five hundred Churches within its ranks, and that a further thirty-four subscribing members have been added to the roll. Four new joint trusts have been formed in the half-year, and five fresh advances have been made from the Building Fund Pool for the purpose of purchasing permanent homes for the propagation of Spiritualism. It is interesting to observe that the latest of these, the Hindley National Spiritualist Church, which is situated at Romford Place, Hindley, near Wigan, is to be opened on Saturday, July 20.

General Election Plans

In view of the strong probability that there will be a General Election in the spring of 1936, the report of the Council urged that every District Council should take immediate steps to set up a Parliamentary Sub-Committee to work in active conjunction with the National Committee, and this, together with the appeal voiced in the presidential address of Mr. M'Indoe, presages a lively time for some of the candidates at the General Election.

Spiritualists are determined to press for adequate relief from the operations of the Witchcraft and Vagrancy Acts, under which they have suffered so long.

The report also dealt with the tentative plans for the International Spiritualist Congress, which is to be held in Glasgow in 1937, and the proposals, which will be considered by the Executive of the International Spiritualist Federation in September, should result in not only a speeding-up of the business of the Congress, but a clearer understanding of the papers which will be given at the Congress.

The Exponents' Committee's recommendation that the Diploma of the Union should be awarded to the following speakers and demonstrator was confirmed by the National Council. Mr. E. F. Hammond and Mr. R. W. Marks receive the Class A (Normal Speaker) Diploma, and Mr. A. T. Taylor the Class C (Demonstrator) Diploma.

The Council also accepted the Committee's recommendation to recall two diplomas for use in contravention of the regulations.

The report concluded with a note of thanks to *The Two Worlds* for the use, week by week, of the "Bulletin" page, and urged the Churches to supply the General Secretary with material upon which to base the page.

The preparations for the annual meeting were greatly hampered by a great deal of time having to be devoted to the "Lewis" libel action, the result of which justified the attention given to it.

The financial statement of the Treasurer

indicated to the Conference that the Union is soundly established.

B.B.C. Recognition

The news that the British Broadcasting Corporation has at last issued instructions that humorous reference to religion, including Spiritualism, is banned will be welcome news to all of us.

There is little doubt that the protests made in our press have had a lot to do with this action, but it remains for the Broadcasting Corporation to accord to Spiritualism the same treatment they give to other religious denominations. Once more we have made a request to Sir John Reith to allow the transmission of a Spiritualist Sunday service, and have promised the co-operation of the Union in any way which will facilitate the making of such arrangements.

David Richmond

Readers of this page will remember that through the good offices of Mr. W. G. Mitchell, the Secretary of the Darlington Psychological Society, a fund was raised to put the grave of David Richmond, in Darlington Cemetery, in order, and to maintain it in good condition. The documents relating to the upkeep of the grave in perpetuity have been handed over to Mr. M'Indoe for safe custody by the Union.

Fund of Benevolence

In spite of generous donations from an anonymous friend, the income of the Fund of Benevolence is so small that withdrawals have had to be made from the reserve fund to enable grants to be made until money comes in from the customary annual appeal. Greatly as the Committee regret the necessity, they have had to reduce the grants made to some of the recipients, and an earnest appeal is made for immediate support so that further cuts will be avoided.

The summary for the June quarter is as follows:—

	£ s. d.
Lancashire District	2 17 11 from 3 Churches.
London District	8 18 0 " 5 "
Northern District	1 18 10 " 4 "
Southern District	7 15 0 " 2 "
South Wales	1 10 0 " 1 Church.

These sums, together with £73 11s. 9d., received from fourteen individual subscribers, make up the quarter's total income of £96 11s. 6d. The following figures show the income and expenditure up to the end of June:—

Income.	£ s. d.
Balance at end of March quarter	168 11 3
Collections, March 30	0 14 0
April	13 2 2
May	71 15 6
June	11 13 10
	<hr/> £265 16 9
Expenditure.	£ s. d.
Grants in April	75 10 0
" May	72 5 0
" June	66 15 0
Postages, etc.	2 1 0
Balance at June 28	49 5 9
	<hr/> £265 16 9

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REPLY to the BISHOP

What His Indictment Means to Spiritualists

By M. A. ST. CLAIR STOBART
(who helped to convene the recent Round Table Conference)

SPIRITUALISTS may truly say: "Thank God for our enemies!" Seasoned Spiritualists are apt to grow a little weary of reiterating the same old platitudes—of flogging what should be by now a dead horse. But every now and then our energies are revived by fulminations such as that recently promulgated by the Bishop of London, and we then realise the colossal work still before us, in trying to dissipate the crass ignorance of our opponents. Such ignorance concerning a future life, on the part of one whose mission is the care of souls, is as remarkable as though an astronomer royal should still be teaching us that the sun moves round the earth.

"Responsible For His Welfare"

In his latest Diocesan Leaflet—which should further our Cause better than volumes of appreciation—the Bishop, who is my Bishop, for I am in his Diocese, and am therefore specially responsible for his welfare, says: "Spiritualism cannot be ignored." Some of his best friends, one or two of his leading clergy, and Sir Oliver Lodge (we could name a few others) believe it, but he feels that this attempt to communicate through mediums, with those in the other world, is (a) all wrong, (b) is very dangerous, (c) is dishonouring to the dead, and is a waste of time for the living.

But (a) if it is all wrong, then it was all wrong for Abraham, Moses, Joshua, David, Samuel, Elijah, Elisha, etc., etc., and for Paul, and for Jesus Himself to communicate, as the Bible tells us they did, with the spirit world. (b) we admit that there are dangers connected with communication, but there are dangers connected with the use, by the ignorant, of electricity, and, yet, rightly handled, electricity gives light in darkness. There are dangers in flying, in motoring, in walking in the streets, but we do not therefore stay at home. (c) The phrase "dishonouring to the dead," is meaningless, as if you admit the possibility of communing with spirits, good or evil, there are no dead. And since it is the so-called dead who come to us and who do not come except of their own free will—they are not at our beck and call—it is difficult to see where the dishonour comes in.

Spiritualism's Background

The Bishop says that "Many people think that all this is a new revelation, but this calling up of the spirits of the dead, as we know from the story of Saul and the spirit of Samuel, is at least as old as the time when they lived, and again and again this attempt to do so has been condemned in the Bible."

But all well-informed Spiritualists know that, far from Spiritualism being a new revelation, it has been practised in every age and in every country from the beginning of man's sojourn on this earth. And, with regard to the hackneyed illustration of Saul, Samuel, and the woman of Endor, may I remind the Bishop that Saul's punishment, first his dethronement, and then his death in battle, foretold to him

by the prophet Samuel, who is called "the prophet of the Lord," and who surely would not have manifested to Saul had it been wicked so to do—Saul's punishment was meted out to him because, forsooth, he had, on a former occasion *disobeyed* the commands of his spirit-guide who had told him to massacre the Amalekites, and to spare neither woman, child, infant or suckling.

No Condemnation of Mediumship

Every anti-Spiritualist makes use *ad nauseam* of the injunction given by Moses' spirit-guide to the Children of Israel, when in Deuteronomy, he warns them against consulting witches, wizards, and necromancers. And, like every other anti-Spiritualist, the Bishop of London ignores the reason which the spirit-guide gives for telling them to keep clear of indiscriminate mediums, in a land and at a time when evil practices were rife. The reason given is one which all responsible leaders of Spiritualism appreciate to-day. In Deuteronomy Chapter xviii, Verse 15, it is written "The Lord thy God will raise up unto thee a prophet (or medium) from the midst of thee, of they brethren, *like unto me; unto him shall ye hearken.*" Is it not clear that there was no condemnation of mediumship as such; the prohibition was against seeking promiscuous and unauthorized mediums in unauthorised channels, in a land and at a time when Spiritualist malpractices and black magic were rife.

Those of us Spiritualists who are to-day seeking and welcoming the co-operation of the clergy, are doing so for the same reason that prompted the spirit-guide of Moses to adjure the people to avoid indiscriminate mediumship. We desire that the people—those who are uneducated and untrained in the science of communicating with another plane of life—should be provided with a spiritual, rather than with a merely psychic avenue of approach. And in my humble opinion, the Bishop of London takes upon himself a grave responsibility in attempting to close the Spiritual avenue through the Churches, and thus compel the people to flounder as best they can, amongst the snares and pitfalls of a fascinating experience.

Absolutely Illogical

We all reverence and respect the Bishop of London—my Bishop—for many qualities, but we are frankly amazed at the illogicality of his closing paragraph. For he has up till then warned us against the dangers of communication with spirits, and of getting into contact "with unpleasant spirits who can do you nothing but harm." He thus admits the reality of spirit communication, and yet in his last paragraph he informs us that the explanation is telepathy. "I believe, myself," he says, "that the mediums, consciously or unconsciously, are reading the thoughts of those who come to them, much as the thought-reader, Mr. Capper, could read the thoughts of those who came to him, and that this is the explanation of the revelations which appear to come



Mrs. M. A. ST. CLAIR STOBART

from the other world and which deceive many."

But, surely, if after all, there is no spirit communication, and the explanation is telepathy, where lies the danger of communicating with evil spirits? The Bishop can't have it both ways. He can't both deny spirit communication and at the same time condemn it as dangerous. Even a Bishop can't be allowed to do that. It would be interesting to know which of the two alternatives the Bishop will ultimately favour.

A Tonic to Spiritualists

But this Diocesan Leaflet should act as a stimulating tonic to us Spiritualists, reminding us of the ignorance we still have to combat. For it is ignorance—sometimes wilful ignorance—that stands in the way of a general acknowledgement that man survives the grave—not as a concession to faith, or virtue, but by a law of nature, and that he has been mercifully endowed with the means of proving this important truth by a capacity—a God-given capacity for communicating with those who in their own persons, can vouch for the fact that they *have survived*.

And I reiterate my belief that this knowledge will not become universal until we lay people have the co-operation of the clergy, who through their Churches, can speak with an authority backed by education and training in spiritual matters. So I greatly regret that the Bishop of London wishes to relegate the most sacred, the most difficult, the most important task of missionising the world on the subject of survival and the spirit-life, to us lay folk, who are for the most part but poorly equipped for the task.

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FRIDAY - - July 19, 1935

MEDIUMSHIP—THE FOUNDATION

A CORRESPONDENT recently wrote us, asking: "Is communication with the spirit world ever possible without a medium? If so, under what circumstances?" The reply to the question is "No," and yet it is not a complete reply. In order that the difference between any two people may be bridged there must be a something which is common to both. Understandable speech is impossible without a common language. Oil and water only mix in the presence of an alkali, which has something common in both. And as far as has been discovered to-day the psychic force of the human being is the one thing which the people of this world possess in common with those of the next. It is the one element which seems to bridge the gulf between the two worlds. Even mental mediumship depends quite as much upon psychic force as psychic faculty. We fear the use of the "faculty" would be limited purely to this mundane plane were it not for the "force."

Efforts have been made to construct various forms of apparatus which should be capable of being acted on directly from the spirit world, hitherto without success. Mr. Wilson's attempt to perfect an instrument (which he called the Dynamistograph) appeared at one time to have within it the elements of success, but later experiments gave rise to the suspicion that the instrument would only work when he was in its vicinity, or had recently been in its vicinity; giving rise to the possibility that without a psychic force, which he possessed, the operators could not contact the machine. It may yet be possible to find a physical combination which will be capable of being operated direct from the spirit world, but we have very grave doubts as to our being able to dispense with the psychic emanations of man, by which it would seem the spirit people are enabled to manifest upon physical planes.

Mediumship is essential, then, to the bridging of the gulf between the two worlds, and the human organism is the only instrument yet discovered which gives the necessary force for

its operation. Just as the human brain is the best instrument yet evolved for the registration and expression of thought.

If communication without a medium is an impossibility, it does not necessarily follow that every individual who desires to investigate must therefore rush to a medium. The fact is that in all probability *every* individual possesses psychic force *in some degree*. We believe that psychic force is the natural concomitant of a spirit or etheric body, and since we expect everyone who passes from this world to find himself possessed of an etheric body (human survival being a common heritage), it naturally follows that everyone has that body, and that it generates force of a type peculiar to the individual himself. Just as in some individuals the vital forces of the physical body are strong and robust, while others are weak and unhealthy, so it is true, we believe, that there are variations in the strength and nature of the psychic force in each individual. However small it may be, it forms some nexus with the spirit world. But mediumship is most in evidence where the psychic body is robust and vigorous.

We are thus brought up against the possibility that every individual possesses the potentiality of mediumship in strong or weak degree, and those whom we know as mediums are merely those who possess it in the larger degree, or who have developed it to its maximum. This being so, it is quite possible that fifty per cent. at least of the people could convince themselves of the facts of Spiritualism by the development of *their own mediumship in their own homes*, without the need of visiting anyone else. And though the phenomena produced in such circumstances may be less striking than those produced through our best mediums, yet the fact of having the whole of the investigation within our control and knowledge gives greater conviction than when we have to face the possibility of deception or misinterpretation on the part of others.

The point we stand for, and have always stood for, is that the spirit world is the common heritage of all men subsequent to death, and may be the common heritage of all men, for purposes of communication, here and now. The crying need of the moment is for a larger supply of mediums of greater development. Given such a supply, we could swamp the critics. But the fact is that for every hundred people who are prepared to visit a medium, there are not five who will devote twelve months to patient investigation at home, yet the latter would inevitably produce better results and deeper conviction than the former. We believe the time will come when every home will have its own medium within the family circle, and when in the harmonious conditions which should exist in a true home, better results will be obtainable than have ever been recorded in human history.

To get such results there is a price to pay, and that price is not represented in guineas. It represents the effort to harmonise the relationships in the home, and to discipline body and mind in order to make true co-operation with the spirit world a possibility. We believe that when this is done we shall get a spiritual humanity. We shall get a humanity so in touch with the spirit world that war and discord, and crime and vice, would be a virtual impossibility owing to the continual

reminders which men would receive from their friends and monitors behind the veil, and the repulsiveness which they would set up in sensitive souls.

A conviction of Spiritualism which is the result of the scientific analysis of phenomena at seances is, at its maximum, only a half-way house to Spiritualism. The conviction which is born of the personal and individual consciousness of the presence of the spirit world in one's life, which gives one the sense of perpetual guardianship, perpetual companionship, and a perpetual stimulus from behind the veil, is that which can make life a fuller thing, and a better thing, than has ever been known before.

When all is said and done, there will come a time for all of us when physical eyes will close on scenes terrestrial. We shall step out of earth's clay into the fulness of an eternal morning, and the efficiency of our lives will then depend upon our ability to use the faculties and powers which at present reside within our psychical selves; then that psychical body, with all its qualities and incrustations, will be the only thing we shall take with us. Memory, character, desire, and ambition will all be preserved therein, and we shall only live in so far as we can use that which we have stored. It seems to us logical and reasonable that man should devote the spare moments of earth to unfolding the faculties and powers which will become his normal heritage in the great beyond. The psychic body is the seat of the soul life, and mediumship is due to its activities made manifest upon a physical plane.

"FORTUNE-TELLING IN DISGUISE"

Mr. Frank Harris, commenting on the relationship between Spiritualism and fortune-telling, says, "It is a shame that such malpractices cannot be curtailed."

I respectfully suggest that they can and must be curtailed, and that there exists to-day more fortune-telling than Spiritualism within the body of the S.N.U. itself.

It is not a difficult matter for a so-called Church to become affiliated, and once that feat is accomplished the Committee may, and do, adopt whatever form of service they please. Phenomena rather than philosophy is the order. "Prayer, hymns and addresses" do indeed add "to the pretence of religion."

Within my own little circle of friends I should have no difficulty whatever in naming a dozen who have been members of S.N.U. Churches but resigned in disgust.

Surreptitious visitation to some of the Churches would reveal the truth of my statements. A clean-out would do much to bring back those discouraged ones, would add prestige and standing, and provide a weapon in our hands to secure legal recognition. Apart from the Seven Principles, the S.N.U. must declare a policy, put on a bold front, and control those Churches within its jurisdiction.

Lincoln.

FRANK W. MITCHELL.

NEXT WEEK'S

The Philosophy of Spiritualism

By Rev. C. DRAYTON THOMAS.

"TWO WORLDS"

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TOPICS OF THE WEEK

Mr. John Lewis The distasteful libel action between the Spiritualists' National Union and Mr. John Lewis is over, and we regret to hear that Mr. Lewis himself is seriously ill, suffering with heart trouble. His condition excites our sympathy. The law case was a regrettable one, and was only forced upon the Union because Mr. Lewis would not publish a retraction of his statements, and the character of the Union had to be vindicated. We hope, and believe, that the case will now be allowed to drop, and that acrimony and ill-feeling will die a natural death. The philosophy of Spiritualism teaches us that misunderstandings must arise in the natural cause of life. There are some memories which can be relegated to the past, and we hope that this case is one of them. We certainly wish Mr. Lewis a complete and early recovery from his illness.

The Mind of a Magistrate The Stipendiary Magistrate of Manchester recently said, "There are some magistrates who dislike motors and anything connected with them. That dislike does not disqualify them from sitting on the Bench; even when they express strong views on the subject. I think that a person who allows his predilections or dislikes to effect his judgment is not a suitable person for the Bench." It was in the Manchester Courts some time ago (though not before the Stipendiary Magistrate) that a similar state of things took place with a medium. The medium was not allowed to call witnesses for her defence, although they were in Court, and the testimony on which she was convicted was completely uncorroborated. A police witness made her statement, and the accused was not allowed to call evidence. Spiritualists suffer from the fact that the predilections of magistrates often bias their judgment. The Manchester Stipendiary Magistrate might think it wise to drop a hint to the amateurs who fill the benches in his own city.

Those "Original" Sermons One of our critics sends us an old tract published half a century ago by the *Christian Herald*. The material would no doubt be familiar to the Rev. Ewart's little flock at Earls Barton, who would recall a striking identity between their worthy minister's recent sermons attacking Spiritualism and the little tract in question. Mr. James Leigh, one of the speakers who put the Spiritualist viewpoint in that controversy, wrote a letter to the local paper, in which he quoted, in deadly parallel, the minister's so-called "original" vituperation alongside that of this ancient tract. "The torn and bleeding victims of Spiritualism" and other high-sounding phrases thus lost all semblance of spontaneity. But in spite of such flagrant filching of an ancient document, and the vicar's claim to be writing from "personal experience," the local journal is strangely silent; and we suppose that the Earls Barton parishioners will continue to admire the "originality" of their parson.

"Religious" Riots

It is distressing to read that the riots in Belfast were inspired mainly by "religious feelings." And yet not only in Ireland, but throughout the Christian world, there has been ever-recurring trouble arising out of the differences of Protestants and Roman Catholics. The Spiritualist, who is blessed with a vision which does not mistake the letter of religion for religion in itself, cannot but feel appalled at such travesty of worship. After all, does it much matter whether a man is a Protestant, a Catholic, or a Mormon? Surely all these things are but labels? Surely, in the eyes of God, a man's virtue is determined not by the religion he professes, but by the character he evolves? Such outbreaks as the recent rioting in Belfast constitute a shame to religion, and those who profess to be the spiritual mentors of these people can hardly be praised for their handiwork. Whatever may be the weakness of a free and undisciplined Spiritualist outlook, its gospel is sufficiently liberal to allow of no quarrel over text, no hair-splitting over theological points, no ruin and murder in the name of the Prince of Peace.

Spiritualist Healing

Apropos our reference to the *Christian Herald's* wild allegations concerning Spiritualism and lunacy, one correspondent writes:

I note that you refer to the statement made in the *Christian Herald* of the old story of how Spiritualism is supposed to be driving people into asylums.

Some years ago a gentleman came to me for advice about his brother who was in a mental home. I was able to give him the address of a healer, who took on the case, and eventually the patient made a complete recovery. Fortunately the public take more notice of cures by Spiritualists and others than the dogmatic assertions of those who are ignorant of the subject.

I often wonder, however, how religious bodies can ignore the spiritual gifts described by St. Paul, when a little honest investigation would prove to them that the exercise of these gifts had in thousands of cases served the Master in healing and in many difficulties where people in trouble had sought advice.

Felixstowe.

ARTHUR BARKER.

Our Press

One of our contemporaries, the *World's Press News*, has a good deal to say on the wisdom of maintaining the freedom of the press. And we agree with it. The fact is however, there is no free press. Even Editors nowadays dare not run their own newspapers. Policy is dictated according to the whims of millionaire proprietors, whose lives of luxury and ease are sufficiently divorced from general experience as to place them out of touch with the normal tenor of life. Recently the Marylebone Association wisely decided to extend its publicity. Accordingly, the Queen's Hall meeting was advertised in several of the national newspapers. One newspaper—the *Daily Mail*—accepted the advertisement, submitted a proof, and then decided to hold up the announcement. Why? Editorial policy. Meanwhile, the *Daily Mail* struts around as an impartial newspaper, serving its readers without fear or prejudice. The meeting in question would have been addressed by a trance medium. Perhaps the memory of that other trance address which was finally debated before the House of Lords was too much, even for the *Daily Mail* to swallow.

MARYLEBONE

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Public Worship, Sundays, at 7 p.m.

Sunday, July 21st, 1935.
Speaker: Mr. H. ERNEST HUNT.
Clairvoyante: Mrs. HELEN SPIERS.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, July 22nd,
At 3, Psychometry, Miss Lily Thomas.
At 7-30, Clairvoyance, Mrs. Helen Spiers.

Tuesday, July 23rd,
At 7-30, Clairvoyance, Mrs. Stella Hughes.
Wednesday, July 24th,
At 7-30, Clairvoyance, Mrs. Livingstone.

Thursday, July 25th,
At 3-30, Clairvoyance, Mr. Thomas Wyatt.
Friday, July 26th,
At 7-30, Clairvoyance, Mrs. Graden Thomas.

TRANCE LECTURES.

Thursday, July 25th, at 8 Mrs. Grace Cooke.
Address by "White Eagle," followed by questions.
Subject: "Karma, the Law of Cause and Effect."

GROUP SEANCES.

(Limited to Eight Sitters.)

Tuesday, July 23rd, at 3 Mrs. Graden Thomas.
Tuesday, July 23rd, at 7-45 Mrs. Helen Spiers.
Thursday, July 25th, at 7-45 Mrs. Stella Hughes.
Friday, July 26th, at 3 Mrs. Helen Spiers.
At 7-45 Miss Lily Thomas.

Private Sittings can be arranged through the Secretary with the following Mediums: Mrs. Barkel, Mrs. Cannock, 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 11, Mr. W. H. EVANS.
At 6-30, Mr. HORACE LEAF.

Wednesday, July 24th,
At 7-30, Mr. George Daisley.
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Sunday, July 21st,
At 11, Mr. JOHN G. FINDLAY.
Clairvoyance by Mr. Thomas Wyatt.

At 6-30, Dr. H. P. SHASTRI.
Clairvoyance by Mrs. Stella Hughes.

Sunday, July 28th,
At 11, Mr. ERNEST HUNT.
Clairvoyance by Miss Lily Thomas.
At 6-30, Mr. G. H. LETHEM.
Clairvoyance by Miss Helen Spiers.

Open Meetings:
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AMERICAN S.P.R. CRISIS

Trustees Reveal a New By-Law

THE latest development in the dispute amongst members of the American S.P.R., regarding the Margery mediumship, is that legal action is threatened.

Two meetings of members of the Society who have become dissatisfied with the administration of affairs have passed resolutions calling upon the Trustees to reinstate Mr. Bligh Bond, and to acknowledge that Mr. E. E. Dudley—another dismissed official—is justified in his claim that the "Walter" thumb-prints are identical with those of a living man.

Several influentially signed requests have been made to the Trustees to call a meeting of the Society, but the dissatisfied members learned with regret that the constitution had been altered by the Trustees, without any fore-warning, making it necessary for a majority of voting members to sign such a request.

Legal Action Next Step?

This was interpreted as a trick to prevent free discussion of the case, and so the disgruntled voting members held meetings of their own, at which the above resolutions were passed unanimously. There was widespread feeling that the Society had departed from the standards of impartial investigation laid down and maintained by Drs. Hodgson, Hyslop, and Prince.

The Two Worlds learns that since the Trustees

of the Society will not convene the meetings requested, legal action is being considered to force the issue.

It is alleged by one group that no less than 50,000 dollars have been spent by the Society on the "Margery" mediumship alone. Any member of the Society who has made donations to the funds is entitled to request an investigation of any expenditure not in accordance with the objects specified in the Charter of the Society, and this is the course that is now under consideration.

There is a growing body of opinion in American psychic circles that the officers of the American S.P.R. are doing Margery, the Society and themselves a grave injustice by continuing to ignore the evidence of Dr. Harold Cummins and other independent thumb-print experts as to the identity of the "Walter" prints with those of a living man.

Lack of Confidence

The position is that the Society simply denies this identity and advances allegations reflecting on the integrity of Mr. Dudley.

In the present situation, however, it is impossible any longer to ignore the clear-cut evidence of so many independent experts, and the Society ought, we think, to face up to the position and take its members and supporters into its confidence.

SPIRITUALISM'S HEADWAY

There was a good attendance at the Carnforth Spiritualist Church on Sunday, when the special speaker was the well-known medium, Mrs. Dan. Griffiths (late of Barrow-in-Furness, now of Heysham).

She recounted the progress in revelation along the ages through the co-operation of man with the divine. During the last decade increasing light had come into the world through Spiritualism. Men and women of learning and high scientific attainments had studied, proved, and accepted the fundamentals of Spiritualism, and the world was better for it. Dogma and mysterious theology were at a discount in these days. Light was indeed overcoming darkness and truth was prevailing.

Councillor J. Gerrard, who presided, said that the Spiritualist Church was not in any sense political, but he urged all present to press the candidates at the next Parliamentary elections to give their views on the move that is being made to secure legal recognition of their Movement, so that its position may be at least equal to that of any other Free Church.

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- Your Newsagent will deliver it to your home—price 2d. weekly.
- Or you can obtain it by post from the office—2s. 9d. per quarter; 5s. 5d. per half-year; 10s. 10d. per year.

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PSYCHIC RESEARCH: A NEW ERA

Mr. BLIGH BOND AND MEDIUMS

By Our Own Correspondent.

SPEAKING at a recent unofficial meeting of the members of the American S.P.R., Mr. F. Bligh Bond dealt with the "new era" in Psychic Research. One of his main points was that mediums must now be regarded by scientists as human beings worthy of respect, and not as instruments of the laboratory.

Mr. Bond said that the work of the original Psychic Research Societies was necessarily one of record, like the work of the naturalist in collecting specimens for subsequent analysis and classification. At the time that these Societies were first formed public opinion on psychic matters was not educated to any real appreciation of the nature and significance of the phenomena, nor was their very existence recognised by the exponents of science.

There was on the one hand a determined scepticism and an attitude of contempt; whilst on the other there was the general public who were the prey of all manner of credulous and ignorant notions, and strong religious prejudice.

Hence the S.P.R. of London and its daughter Societies had the work of laying a foundation only, and their platform could not admit the acceptance of psychical phenomena as facts in nature; only the existence of a sufficient *a priori* ground for their observation and for research. The work of these Societies was thus restrained to a great extent by the need to maintain a conservative attitude, and this too often became a negative one. The controversial element also hampered their work to a great extent, and resulted in much unproductive sacrifice of time. The treatment of mediums under the old regime was unsatisfactory, as whenever systematised by scientific control it was based upon suspicion of fraud, and the methods of observation and control were often such as to preclude the development of the very phenomena desired.

New Attitude to Mediums

The new era in Psychical Research, said Mr. Bond, would be marked by an altogether changed attitude to the medium and method of approach to the study. It would be based upon a positive instead of a merely speculative platform, and this positive foundation of work would be the admission of the reality of many imponderable forces at work in connection with the human *psyche*, and capable of affecting not only the psychic constitution of others but also objects in the physical world.

This platform had become possible, since now for the first time we had a public that was educated to a fair appreciation of the nature of the forces at work in the psychical constitution of man and nature. The extraordinary variety and extent of the manifestation of these forces as psychical phenomena was now understood and something also of the laws governing the interaction of mind (or soul) and matter, and the dual aspect of energy as the link between.

A positive standpoint could now be taken on the question, first, of telepathy, next on phantasms of the living or dead, then on the question of the faculties of supernormal cognition and of the dynamic forces extruded by the human personality. On this new foundation the work of research could now go forward as a recognised science, with a constructive programme for the future.

Mr. Bond made a strong point of the necessity of clearing the whole ground of research from the vice of the mere

phenomena-hunting, and its attendant sensationalism, which fails to pursue the true ends of science in discovering the laws underlying the phenomena and making a constructive philosophy of these. The search for new and strange phenomena has disfigured and distorted the scientific ideal which was in the minds of the earlier investigators. This vicious tendency to the study of phenomena for their own sake led to a degeneration of the whole quest, and the mischief has been painfully visible in our own American Society, where, for about six years, work had been officially confined to the production—at great cost—of a mass of unproved phenomenal material, and not one single item of new scientific value had been positively attained.

Certain persons who chose to consider themselves as qualified Psychical Researchers had no better conception of the meaning of "research" than to suppose that it began and ended with the production of phenomena. These people confused the nature of a scientific report with an elaborate argument in defence of the supernormal nature of a given mediumship.

"The work of Psychical Research from now onwards must be free from any propaganda in favour of any medium's work," said Mr. Bond. "It must aim more and more to perfect a philosophy and a science of the soul, and whilst based always upon undeniable fact and evidence must hold the door open to those higher spiritual elements which alone could give Psychical Research its ultimate warrant as a truly educative and civilising influence."

PORTSMOUTH AND SOUTHSEA

PORTSMOUTH TEMPLE was greatly benefited recently by having the privilege of holiday services from Mr. Robert Harris, Dipl. S.N.U., and his wife, Mrs. Bertha Harris, Dipl. S.N.U.

The many and varied attractions of Southsea and Portsmouth are drawing an increasing number of visitors continually and these pass on the news to their friends who soon seek the city's delight.

SPIRITUALISMS' WORK

WRITING in a Glasgow journal, Mr. P. McLaughlin thus deals with a correspondent: "Personally, I can proclaim myself quite openly to-day as Spiritualist; 30 years ago I was very often told I was graduating for Gartnavel, it being the most popular institute of its kind at that time.

"Spiritualism is a religion, a science, and a philosophy. It is a religion as demonstrated by the beautiful, inspired writings of Andrew Jackson Davis, Hudson Tuttle, and many others since their time. Spiritualism is a science, offering repeatable facts, occurring time and time again under well-defined and observable conditions. Over a period of 90 years this has been evidenced. Its predictions of nearly all the inventions of modern times have never required retracting, or its dogmas changed, whereas the teachings of Christianity and its 200 odd sects have to conform to the advance of science.

"Spiritualism asks the agnostic to take nothing on trust, but merely pleads for an honest examination of certain facts, leaving him to decide from his deduction of those facts."



S.N.U. PERSONALITIES IN NEWCASTLE.

Included in this group are Miss Stair, Messrs. Jones, Boddington, Blake, Barbanell, Keeling, Berry, Brewer, M'Indoe, Rawlinson, Stewart, Findlay, Harris, Oaten, and Slimin.

DARLINGTON TRANSITION

ON Sunday, July 7, Miss S. A. Airey, of Darlington, passed into spirit life after a lengthy period of weakness.

Miss Airey had been connected with Spiritualism for upwards of forty years, was one of a family who supported Spiritualism through trying times. She was eighty-three years of age.

A large company attended the interment service, conducted at the North Cemetery on Tuesday, the 9th instant, which was impressively conducted by Mr. Ernest W. Oaten.

Miss Airey will be remembered by many old Spiritualists for her faithful work for the Movement she loved.

MOST IMPORTANT SUBJECT

"**W**HY Spiritualism is the most important work in the world" was the subject of a lecture given by Mr. Frank T. Blake, at the Central Ballroom, Reading, on Wednesday, last week.

Mr. Blake was speaking at a meeting which had been arranged by the newly-formed Reading Psychic College (formerly the Society for Psychical Investigation).

Mr. Blake observed that whereas the world in general looked upon Spiritualists as queer and uncanny, actually, they were the most natural people on the earth. A Spiritualist was really aware of his powers and used them to the utmost of his ability. Spiritualism broadened a man's horizon and let him see beyond the narrow confines of this earth. It revealed a man to himself as he really was, not just as he was presented to be from the purely physical aspect.

The fact that man was more than mere flesh became apparent when one considered that, though it was always possible to know just where the body was, it was impossible to localise the mind. Although the mind was always conscious of the present, it was also conscious of the past and of the future. The mind could travel in worlds where the body had never been. It had a liberty of its own that few realised and that few had learned to use.

IN MERTHYR

ON Monday last week Mr. H. Boddington visited Salem Hall, Merthyr, under the auspices of the Georgetown National Spiritualist Society.

Mr. Raffles, of Barry, reminded his audience of the religious side of the Movement, and claimed that their philosophy was well in advance of most movements.

Mr. George Harris, Cardiff, said that Merthyr was the birthplace of Modern Spiritualism in Wales. He spoke of his own experiences of Spiritualism, and claimed that the Bible and all sacred books confirm the Spiritualist contention and position.

Mr. I. H. Davies also spoke of his introduction to Spiritualism through the late Mr. Thomas Jones ("Cymro Bach"), of Merthyr.

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MAYOR'S REMARKS AT SPIRITUALIST SERVICE

Lyceum Demonstration at Hyde

THE Lyceums of North-East Cheshire held a field day on Saturday, July 13. Assembling at the Hyde Spiritualist Church a procession was formed and, headed by the Borough Band, marched through the main streets, with banners flying, to the Nelson Street Park, where they were met by the Mayor and Mayoress.

A full Lyceum Session was held, conducted by Mrs. Edwards, President of the Lyceum Council. Some five hundred Lyceumists took part in the marching and calisthenics; their ages ranging from three to eighty-six years.

Mr. J. Slimin (President, B.S.L.U.) expressed thanks to the Mayor and Mayoress, and spoke of the benefits of Lyceum training.

The Mayor, in reply, congratulated them upon this public expression of their faith. He himself was a Churchman, but he could not approve of the recent expressions of the Bishop of London. It savoured of intolerance.

He (the Mayor) has reason to know of the beneficial effects of Spiritualism. He had known men saved from Atheism by its claims, and he wished Spiritualism every success.

The Lady Mayoress claimed that as an educationalist she was not unfamiliar with Lyceum work, and she was glad to be there.

The Mayor was presented with a *Lyceum Manual*, and the Mayoress with a copy of Kitson's *Outlines of Spiritualism*.

Mr. J. Slimin and Mr. E. W. Oaten then offered brief addresses, and the loudspeaker equipment acted perfectly.

After marching back to the Church tea was served to some three hundred people, and this was followed by a public meeting, when addresses were given by Mesdames Edwards and George and Messrs. Slimin, Oaten, and Taylor. Solos and duets by Messrs. Dilkes and Oliver were splendidly rendered.

"INTERNATIONAL PSYCHIC GAZETTE"

Owing to the illness of Mr. John Lewis, Editor of the *International Psychic Gazette*, he finds it will be impossible for him to publish the August issue.

Mr. Lewis has been very ill for the last eighteen months, and just recently had several severe heart attacks.

Will friends wishing to write him kindly address their letters to Mr. John Lewis, c/o Langaney—Morrise, Yport, France, S.I.

TO PROVE A NEW PHENOMENON

Suggestions for Flower Seances

ALLUDING to the difficulty in getting reliable evidence for the supernormal production of flowers—a difficulty indicated by *The Two Worlds* last week—a correspondent makes some interesting suggestions as to the holding of a "test seance" for this phenomenon.

Arguing that for an entirely original and remarkable phenomenon such as this, its reality should not be accepted until Spiritualists are quite sure of their ground, the writer outlines the following hints which should be considered by those investigating this mediumship.

"If results are secured under these conditions there should be no room for scepticism and doubt," says the writer. "It is important, however, that these conditions should, in the interests of truth, be rigorously imposed. What is the use of holding seances and imposing no satisfactory conditions, and then afterwards being beset by grave suspicions?"

Suggestions for Searchers.

1. Do not, either of you, leave the room under any pretext.

2. Remove all chairs save armless one, and place this where all the medium's actions can be plainly seen.

3. Remove all discarded clothes immediately they are discarded.

4. Concentrate on *discarded* apparel—not those donned.

5. If a case is brought by the medium, ask for it on the medium's entry. Remove garments to be donned, and towel, yourself.

6. Supply medium with your own towel, and ask for medium's before medium begins to undress.

7. As medium claims not to transmute food, do not allow medium to retire to cloak-room unless actually accompanied. Allegations are advanced that substitution frequently takes place at this stage.

8. Refuse to look at any photograph, paper or article which medium may proffer while preparing for seance.

9. Never take your eyes away from medium. Do not let your innate modesty or "faith" in medium allow you to deviate one iota from this: it is your duty to yourself and to the medium, and, above all, to the spirit world.

10. Do not be beguiled into giving any information about sitters which may be subsequently used during clairvoyance.

11. If successful results are obtained under these conditions you may call it a "test." If not, conclusions must be considered negative.

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FRIDAY, July 19th, at 3, Mrs. Helen Hughes.

MONDAY, July 22nd, at 3, Mrs. Helen Hughes.

TUESDAY, July 23rd, at 7-30, Mrs. Helen Hughes.

WEDNESDAY, July 24th, at 7-30, Mrs. Helen Hughes.

THURSDAY, July 25th, at 7-30, Mrs. Helen Hughes.

TUESDAY, July 30th, at 7-30, Mr. F. B. Ritchie.

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

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 19th, at 7-45, Mrs. Helen Hughes, "A few Psychic Experiences."

FRIDAY, July 26th, at 7-45, Mr. J. M. Greenwood, "Astral Projection."

JOHN JACKSON, Secretary.

Church and Society Announcements

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SUNDAY, July 20th, at 8, Psychometry by Mr. R. R. Thornton.
 SUNDAY, July 21st, at 7, Address and Clairvoyance, Mrs. DUNN.
 After Circle.
 TUESDAY, July 23rd, at 8, Psychometry by Miss G. C. Butcher.

(3 minutes from Angel Tube Station.)

THURSDAY, July 28th, at 8, Clairvoyance, by Mr. R. R. Thornton.
 FRIDAY, July 26th, at 7-30, Healing (Free).
 SATURDAY, July 27th, at 8, Psychometry,

Silver Collection at all Meetings.

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

SATURDAY, July 20, at 8, Open Public Circle.
 SUNDAY, July 21st, at 11 and 3, Open Circle, at 6-30, Mrs. HELEN HUGHES.
 MONDAY, at 8, Clairvoyance, Mrs. Dumville.
 TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.
 THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.
 SATURDAY, July 27th, at 8, Open Public Circle.
 SUNDAY, July 28th, at 6-30, Mrs. C. PHILLIPS.

Miles Platting Spiritualist Church,
 S.N.U.
 Coglan Street, Lodge Street, Queen's Road.

Sunday, July 21st,
 At 3, 6-30, and 8, Mr. PIERCE.
 Monday, at 3 and 8,
 Miss Brownhill.
 Wednesday and Saturday, at 8,
 Public Circles.
 Thursday, at 3 and 8,
 Mrs. Donaldson.
 Sunday, July 28th,
 Mrs. SHEPHERD.

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SUNDAY, July 21st, at 7, Mr. B. FRANCIS, F.B., P.S., will lecture on "The Association of Spiritualism with Phrenology," followed by a Demonstration of Psychic Gifts, by Mrs. DOLORES SMITH.
 WEDNESDAY, July 24, at 8, Short talk and Clairvoyance by Mrs. E. M. Neville.

Liverpool Spiritualists' National Church,

14, Daulby Street.
 Sunday, July 21st,
 At 3 and 6-30, Mrs. N. BATES.
 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 28th,

Mr. R. W. MARKS, G.N.S.C.
 Group and Private Seances arranged on application.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, July 21st, at 6-30, Mr. HANNEN SWAFFER, Address. Mrs. B. Hirst, Clairvoyance.
 TUESDAY, July 23rd, at 3-15, Mr. R. Cockersell, Clairvoyance. Mrs. Cannock, Clairvoyance.
 THURSDAY, July 25th, at 8, Mrs. Evelyn Thomas, Clairvoyance.
 FRIDAY, July 26th, Healing Free. Apply Church Officers.
 SUNDAY, July 28th, at 6-30, Dr. H. P. SHASTRI, Address. Miss M. PHILLIPS, Clairvoyance.

LONDON

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.
 Sunday, July 21st,
 At 11, Mrs. GERTRUDE SKINNER.
 At 7, Signora E. PUSTERLA.
 Wednesday, July 24th,
 At 8, Mrs. Colquhoun,
 Psychometry.

Sunday, July 28th,
 At 11, Mr. EDGAR H. STOKES.
 At 7, London Lyceum District Council.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,
 High Road, Wood Green.
 Sunday, July 21st,
 At 7, Mrs. CARRIE YOUNG.
 Sunday, July 28th,
 At 7, Mrs. S. D. KENT.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W.18.
 Sunday, July 21st,
 At 11, Service.

At 6-30, Address and Clairvoyance.
 Mr. W. SIMISTER.
 Monday, at 2-30, Psychometry,
 Mr. L. Lewis.
 At 8, Healing.
 Wednesday, at 8, Clairvoyance,
 Miss D. Binfield.
 Friday, at 7-30, Lecture.
 Mr. Simister.

Saturday, at 7-30,
 Psychometry, Mrs. Gretta Bycroft.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,
 Cricklewood, N.W. 2.
 Sunday, July 21st,
 At 6-30, Mr. E. KEITH.
 Address and Clairvoyance.
 Wednesday, at 3, Circle.
 At 8, Mrs. V. Redfern.

NORTHERN

Collyhurst National Spiritualist Church,
 Collyhurst Street, Manchester.
 Sunday, July 21st, at 1-45, Lyceum.
 At 3-15, 6-30, and 8,
 Mrs. LANGFORD.
 Monday, at 3 and 8, Mrs. Briggs.
 Tuesday, at 8-15, Whist Drive. 1s. each.
 Wednesday, at 8, Mrs. Stott.
 Thursday, at 8, Private Circle.
 Sunday, July 28th,
 Service of Song.

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 21st,
 Mr. E. THOMPSON, A.N.S.C.
 Sunday, July 28th,
 Mr. ROY MORGAN.

Southport National Spiritualist Church,
 Hawkshead 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 21st,
 Mr. J. BELL, D.N.U.
 Sunday, July 28th,
 Mrs. E. JOHNSON, of Bolton.

Manchester Society of Spiritualists
 38, Maskell Street.
 Sunday, July 21st,
 At 10-30, Lyceum.
 At 3, Open Circle.
 At 6-30 and 8, Speaker.
 Monday, at 8, Mrs. Wild.
 Tuesday, at 8, Whist Drive.
 Wednesday, at 8, Miss Jennings.
 Thursday, at 8, Members' Class.
 Friday, at 8, Healing Service.
 Sunday, July 28th,
 At 6-30 and 8, Mrs. H. JACKSON.

Longsight National Spiritualist Society,
 Shepley Street, Longsight.
 Sunday, July 21st,
 At 2-30, Lyceum.
 At 6-30 and 8, Mrs. PURVIS.
 Monday, at 8, Open Circle and Healing.
 Miss M. Davies.
 Tuesday, at 8, Mrs. Whalley.
 Thursday, at 8, Mrs. Crompton.
 Saturday, at 8, Open Circle.
 Sunday, July 28th,
 Miss RICHARDSON.

Salford Central Spiritualist Church
 St. Philip's Place, Chapel Street.
 Sunday, July 21st, at 2, Lyceum.
 At 3-15, Open Circle.
 At 6-30 and 8, Mrs. MEAKEN.
 Monday, at 8, Mr. T. Morris.
 Tuesday, at 8, Circle.
 Wednesday, at 8, Mr. Wilson.
 Thursday, at 8, Members.
 Saturday, at 7-30, Social. 1s.
 Sunday, July 28th,
 Mrs. SMETHURST.

Moss Side National Spiritualist Church and Lyceum.
 Above 64a, Gt. Western Street.
 Sunday, July 21st, at 2-45, Lyceum.
 At 6-30 and 8, Mrs. BURTONWOOD.

Tuesday, at 8-15
 Open Circle, Mr. Poole.
 Thursday, at 8-15, Mrs. Bowdon.
 Saturday, at 8-15
 Open Circle, Miss Sandiford.
 Sunday, July 28th,
 Mr. ALLAN DALE.

Saturday, August 10th,
 Mrs. Walter Gilbert, of Derby.

Painting and Clairvoyance.

Tickets, 9d. each.

Stockport Progressive National Spiritualist Church,
 Over 37, Mottram Street.
 Saturday, July 20th,
 At 8, Mrs. Mayhew.
 Anniversary Services,

Sunday, July 21st,
 At 3, 6-30 and 8,
 Mrs. SUSIE HUGHES, of Liverpool.
 Soloist, Miss N. Williamson.
 Monday, July 22nd,
 At 3 and 8, Mrs. Susie Hughes.
 Tuesday, July 23rd,
 At 8, Open Healing and Developing Circle.
 Wednesday, July 24th at 8.
 Good Medium.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, July 21st, at 11-30, Open Circle. No Lyceum Session. At 7, Service, Address by Mr. RALPH BARRACLOUGH. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. Frances Tyler.

FRIDAY, at 8, Members' Circle.

SUNDAY, July 28th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service, Address and Clairvoyance by Miss G. Leonard.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Sunday, July 21st, at 11-15, Service.

At 3, Lyceum.

At 7, SISTER PEARL.

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 28th,

Mrs. MORRIS.

Chiswick Christian Spiritualist Church Harvard Towers, 56, Harvard Road (off Wellesley Road, in rear of Gunnersbury Station).

Sunday, July 21st, at 11, Lyceum.

At 7, Mr. ALF. E. CARR.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Mrs. Cayton.

Battersea Spiritualist Church

(Affiliated Spiritualist National Union), Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11.

Sunday, July 21st,

At 11, Miss G. BUTCHER.

At 6-30, Mr. D. BEDBROOK.

Address and Clairvoyance.

At 3-15, Lyceum.

Every Monday, at 2-30,

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

At 8, Church Healing and Diagnosis by "Wing Group."

Wednesday, at 3,

Mrs. Wm. Edwards.

Psychometry.

Thursday, at 8,

Miss L. Thomas, Clairvoyance.

Friday, July 26th at 8,

Half-Yearly Members' Meeting.

Sunday, July 28th,

At 11 and 6-30, Mrs. F. BROOKS.

Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station

Sunday, July 21st,

At 6-30, Mr. GEO. DAISLEY.

Wednesday, at 7-45, Mrs. H. Ball.

Sunday, July 28th,

Mr. THOS. WYATT.

Lyceum Every Sunday, at 3,

Saturday, July 20th, at 3,

SUMMER RALLY,

In aid of Church Funds.

Special Attractions, etc. Several well-known Mediums will be present for Readings, etc.

Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.

Sunday, July 21st,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mrs. E. BALMER.

Monday, at 8, Study Group.

Tuesday, at 3, Miss L. George.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing Circle.

Sunday, July 28th,

Mr. BERNARD RODIN.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, July 19th, Mrs. Hines.

Sunday, July 21st,

Mrs. MARY LILLY.

Friday, July 26th, Mrs. Beth Barnes.

Sunday, July 28th,

Mrs. H. HENDERSON.

Christ's Church of the Spirit.

309, Upper Richmond Road, Putney.

S.W. 15.

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

Sunday, July 21st,

At 7, Mr. F. W. NUTHALL.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance.

Mrs. Rayfield.

Friday, at 7-30, Spiritual Healing.

Sunday, July 28th,

Mrs. BALMER.

The Developing Circles will be closed on July 27th, and re-opened on Aug. 19.

Kenton Spiritualist Church,

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, July 21st,

At 6-30, Mr. J. ENGLEDOW.

Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Clairvoyance.

Sunday, July 28th,

Mr. T. W. ELLA.

Clapham Christian Spiritualist Centre.

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, July 21st,

At 7, Mrs. BUTLER.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8,

Miss Herbert, Psychometry.

President and Medium:

Mrs. DONALDSON

Sunday, July 28th,

Mr. CHAS. BURTENSHAW.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W.

Sunday, July 21st,

At 11-15, Mr. RYAN.

At 6-30, Mrs. F. LEVITT.

Wednesday, at 8,

Miss Vera Potter.

Saturday, at 7-30, Whist Drive.

Sunday, July 28th,

Mr. HARRY BODDINGTON.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, July 21st,

At 6-45, Mrs. SCOTT.

Monday, at 7-30,

Mrs. Butler.

Wednesday, at 3 and 8, Mrs. Donaldson.

Lyceum at 3 every Sunday.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, July 21st, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Dr. W. J. VANSTONE.

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

TUESDAY, at 8, Mr. Norman Ferguson.

WEDNESDAY, at 8, Developing Circle.

FRIDAY, at 8, Short Talk and Clairvoyance.

SUNDAY, July 28th, at 7, Mrs. L. PHILLIPS.

CHURCH AND LYCEUM OUTING TO LITTLEHAMPTON.

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

Join us August Bank Holiday.

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 21st,

At 3, Lyceum.

At 7, Mrs. COOK.

Monday, at 3 and 8, Clairvoyance.

Tuesday at 8, Open Circle.

Sunday, July 28th,

Mr. CHAPMAN.

Palmerston Christian Spiritualist Temple, Maryland Road, Stratford, E. 15.

Sunday, July 21st,

At 11, Forward Movement.

At 6-30, Mr. C. POTTER.

Monday, July 22nd,

From 2 to 4, Special Flower Readings.

Wednesday, July 24th,

Mrs. Good.

Thursday July 25th,

Mr. Deswart.

Sunday, July 28th,

At 6-30, Mr. W. E. BROOKSON.

Occult Research Society.

Stembridge Road Halls, Anlsey

Sunday, July 21st,

At 11, Sunday School.

At 3-30 and 6-30,

Mrs. GOLDSWORTHY.

Special Monday Meetings at 8.

Demonstrators :

Mrs. Godden.

Mr. P. S. Mills-Tanner.

Mr. A. E. Pearson.

Sunday, July 28th,

At 3-30 and 6-30, Mrs. REDFERN.

Spiritual Help and Healing Centre,

95, Church Road, Richmond, S.W.

'Phone : Richmond 0993.

Sunday, July 21st,

At 7, Miss MAY MORING.

Address and Clairvoyance.

Tuesday, at 3,

Miss Lilian Corri, Psychometry (Tea).

Wednesday, at 8.

Miss Hands, Clairvoyance.

Thursday, at 7-45,

Public Healing Circle.

Saturday, at 8,

Miss Hands, Psychometry.

Sunday, July 28th, at 6-45.

"Moon Trail" through

Mr. H. HAMBLING.

Clairvoyance by Miss Hands.

Manor Park Spiritualist Church,

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, July 21st,

At 11, Healing Service.

At 3, Progressive Lyceum.

At 6-30,

Mr. J. BUCHAN FORD, Address.

Mr. A. Stevens, Clairvoyant.

Thursday, at 3, Ladies' Meeting.

Mrs. Piper Evans.

At 8, Mr. Hy. Edwards, Address.

Mr. Geo. Daisley, Clairvoyant.

Sunday, July 28th,

Mrs. D. C. WILLIAMS.

Little Ilford Christian Spiritualists' Church,

Third Avenue, Manor Park, E. 12.

Sunday, July 21st,

At 7, Mrs. K. FILMORE.

Address and Clairvoyance.

Monday, July 22nd,

At 3, Mrs. Cook.

Address and Clairvoyance.

Wednesday, July 24th,

At 8, Messrs. Robertson & Bedbrook.

Address and Clairvoyance.

Sunday, July 28th,

At 7, Mrs. M. CROWDER.

Address and Clairvoyance.

Kingston Spiritualist Church, Villiers Road.
 Sunday, July 21st,
 At 11 and 6-30, Mrs. E. A. CANNOCK.
 Address and Clairvoyance.
 At 3, Lyceum.
 Tuesday, at 7-45, Spiritual Healing Centre
 Wednesday, at 7-30,
 Mrs. H. Henderson.
 Psychometry (Silver Collection).
 Sunday, July 28th,
 Mr. W. H. EVANS.

South-West London Psychic Centre, 5, Spencer Park, Wandsworth Common, S. W. 18.
 Tel. Victoria 9113.
 Sittings for Psychic Photography with John Myers by Appointment.
 Spiritual Healing by Blackfoot, Wednesdays, at 7.
 Tuesday, at 8, Trance, Mental and Psychical Development Classes by John Myers.
 Mr. John Myers is open to take Propaganda Meetings, Services free.

Southall Spiritualist Church, Hortus Road, Southall.
 Sunday, July 21st,
 At 7, Miss JOAN PROUD.
 Tuesday, at 2-30, Ladies' Guild.
 Wednesday, 7-30 to 9, Healing Circle.
 Thursday, at 8, Short Service. Clairvoyance.
 Sunday, July 28th,
 Mr. A. E. ARNOLD.

South London Spiritualist Mission, Lausanne Hall, Lausanne Road, Peckham, S.E. 15.
 Sunday, July 21st,
 At 11-30, Open Circle.
 At 3, Lyceum Session.
 At 7, Mrs. MORRIS.
 Address and Clairvoyance.
 Tuesday, at 7-30, Healing Circle.
 Thursday, at 8-15,
 Mrs. Irene Atmore.
 Address and Clairvoyance.
 Sunday, July 28th,
 At 7, Mrs. EDEY.

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W. Sunday, July 21st,
 At 11-15, Open Circle.
 At 6-30, Mr. C. WALL.
 Address and Clairvoyance.
 Thursday, at 8, Circle, Psychometry.
 Every Wednesday, at 7-30, Free Healing.

Westbourne Park Psychic Centre, 155, Cornwall Road, Westbourne Park, London, W.
 (Lower Door Entrance.)
 President: Mr. H. Francis.
 Mondays, Tuesdays and Fridays, at 3 and 7.
 Public Meetings for Psychometry, Clairvoyance and Clairaudience.
 Visitors 2s.
 (Private Interviews by appointment.)
 Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 32, No. 7 'bus to door.
 (Met. Station—Ladbroke Grove).

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 is. Inspired Writings given by the Guides.

The Path-Finders' Spiritualist Society, 44, Baker Street, W. 1.

Sunday, July 21st,
 At 6-45, Address and Clairvoyance.
 Mrs. FRANCES L. WRIGHT.
 Thursday, July 25th,
 At 8, An Evening of Psychometry.
 Mr. H. J. Steabben.
 Saturday, July 27th,
 At 8, An Evening of Psychometry.
 Miss C. Wilson.

Watford Psychical Research Society, 77a, Queens Road, Watford, Herts. Entrance through shop
 Sunday, July 21st,
 At 7, Mrs. WOODWARD.

PLEASE NOTE.

No Seances on July 22nd and 26th, owing to Mr. Leslie Flint's engagements on South Coast.
 Voice Seances on July 29th and August 2nd as usual.

Wigmore Psychic Centre, Grotian Hall (Studio No. 3), Wigmore Street, London, W. 1. Telephone: Wellbeck 7382.

Principal: HORACE LEAF, F.R.G.S.
 Every Tuesday, at 8, Public Developing Class.
 Every Wednesday, at 3, Psychometry.
 Every Friday, at 3 and 8, Clairvoyance (Trance).
 Particulars from Hon. Secretary, Miss Claudia Guillot.

Streatham Spiritualist Church, Tudor Hall, Pinfold Road (Back of Public Library).
 Sunday, July 21st,
 At 11, Circle.

At 6-30, Miss HERBERT.
 Wednesday Evening Only, at 8, Mrs. Lane.
 August 18th, at 6-30, Moon Trail.
 Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley.
 Sunday, July 21st,
 At 11-15, Service.
 At 3, Lyceum.
 At 6-30,
 Mr. FRUIN (Lyceum Sunday). Address and Clairvoyance.
 Sunday, July 28th,
 Mrs. BRUCE.

SOUTHERN

Eastbourne National Spiritualist Society. Dickens Fellowship Hall.
 Sunday, July 21st, at 3-30 and 6-30, Miss A. L. SCOGGINS.
 Sunday, July 28th, Mrs. BEATRICE STOCK.

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.

Brighton National Spiritualist Church and Sussex Psychic Bureau, Michell (Mile) Street.
 Sunday, July 21st,
 At 11-15 and 7, Mrs. E. HOUGHTON.
 Monday, at 7-30, Free Healing.
 Wednesday, at 8, Public Meeting.
 Mr. Everett and Miss Scoggins.
 Sunday, July 28th, at 11-15 and 7, Mrs. E. CLEMENTS.

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

SOCIETY REPORTS AFTER TESTING "KILNASCRENE"

These tests were carried out with Mr. H. Boddington's new invention called "KILNASCRENE," which costs 10/-, post free, with full instructions for use, from the

London PSYCHIC EDUCATIONAL CENTRE, 17, Ashmere Grove, London, S.W.2.

The Names of all Experimentalists can be seen and Presiding Officers questioned.

Date.	Name of Society and Address.	Number	Saw the	Sitting.	Aura.	Presiding Officer's Signature.
24/9/34	Leicester, Rupert Street	18	17			T. Walsham, Vice-President.
1/10/34	Cardiff, First Park Grove	58	42			G. Harris, President.
8/10/34	Hackney, Urswick Place	39	26			H. Cummings, President.
24/10/34	Walthamstow, Coleridge Road	13	13			Chair by Secretary.
24/10/34	Bexley Heath, Broadway	34	25			Mr. Sands, Chairman.
31/10/34	Watford Study Group, Halsey Hall	28	28			C. F. King, Vice-President.
6/11/34	Wembley, Union Road	30	26			C. Bruce, Vice-President.
10/11/34	Northampton, Newlands Road	51	41			H. Brown, President.
14/11/34	Dagenham, Petitt's Farm	18	18			Mr. and Mrs. Victoria Forbes.
22/11/34	Purley Christian Spiritualist Church	23	22			Mr. Sandiford, Chairman.
27/3/35	Welwyn Garden City	16	14			Mr. Larke.
24/4/35	Hull National Society	18	14			A. W. Roberts, Vice Pres.
22/5/35	Jewish S.P.R., Baker Street, W.	26	22			A. W. Ward (for committee)
2/6/35	Sowerby Bridge, Yorks	29	24			F. Sutcliffe, Sec.
18/6/35	W. T. Stead's Bureau, 5 Smith Square, London, W.	26	23			Miss Estelle Stead.

This proves that out of 427 people, 355 can be made clairvoyant.

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SPECIAL TRADE TERMS. SOCIETIES, 25% DISCOUNT.

"KILNASCRENE" DEVELOPS CLAIRVOYANCE

Sutton Spiritualist Church, St. Barnabas Road, Sutton. *Sunday, July 21st,* At 6-30, Mrs. MORETON. Address.

Mrs. Levitt, Clairvoyance. *Thursday, July 18th,* At 8, Mr. R. Cockersell, Clairvoyance. *Sunday, July 28th,* At 6-30, Mrs. PODMORE.

Ramsgate National Spiritualist Church, Chatham Street, Ramsgate. *Saturday, July 20th,* Mr. Harry Boddington. *Sunday, July 21st,* at 3 and 6-30, Mr. HARRY BODDINGTON. Address and Clairvoyance. Clairvoyant, Mrs. Terry. *Sunday, July 26th,* Mr. ISTERD.

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey. 'Phone: Richmond 0212. *Monday, July 22nd,* At 3, Mrs. MINNIE LINES. Descriptions and Messages. *Tuesday, at 8.* Mrs. Hayward Henderson. Psychometry and Messages. Admission Free. Silver Collection. *Wednesday, at 3,* Mrs. Clegg. Descriptions and Messages. *Thursday, at 3,* Mrs. Ada F. Atkinson, Developing Class. *Friday, at 8,* Mrs. H. V. Prior. Psychometry and Messages. Admission Free. Silver Collection.

Crusaders Progressive Fellowship. 73, St. Aubyns, Hove, Sussex. *Friday, at 3-15.* Flower Psychometry. Mrs. Rockey and Mrs. Andrews. *Saturday, at 7-45,* Psychometry, Mrs. Thomas. *Sunday, July 21st,* At 6-45, Address and Clairvoyance. Mrs. Heath.

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.

Richmond Spiritualist Church (The Free Church), Ormond Road, Richmond, Surrey. *Sunday, July 21st,* At 7, MADAME DE BEAUREPAIRE Trance Address. *Wednesday, at 7-30,* Dr. H. P. Shastri. Address. *Sunday, July 28th,* Mrs. STELLA HUGHES. Healing Service every Wednesday at 3.

Southend Spiritualist Church, Hildaville Drive, Westcliff. *Sunday, July 21st,* at 11 and 6-30, Mrs. RUTH DARBY. *Thursday, at 8,* Mr. Ed. Spencer. *Sunday, July 28th,* Mr. J. G. POLLARD.

Worthing Spiritualist Church, Grafton Road. *Sunday, July 21st,* at 11 and 6-30, Mrs. STOCK. *Thursday, at 6-30,* Mrs. Ethel Thompson. *Sunday, July 28th,* Mrs. TINA TIMS.

Margate National Church, Mercers Ash. (Opposite 158, High Street). *Saturday, at 7-30,* Psychometry. *Sunday, at 7,* Address and Clairvoyance. After Circle. *Tuesday, at 7-30,* Healing Circle. *Thursday, at 7-30,* Open Circle.

MISCELLANEOUS ADVERTISEMENTS

IT PAYS YOU to advertise in the paper that brings **RESULTS**. *The Two Worlds* is universally acknowledged as the best advertising medium amongst Spiritualists, since its huge circulation is amongst the best class of readers.

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HORACE LEAF, interviews daily, 10-30 a.m. at 3-30 p.m., or by appointment. Open Developing Class, Tuesdays, 8 p.m. Psychometry, Wednesdays, 3 p.m. Clairvoyance Seance (Trance), Fridays, 3 p.m. Psycho-therapeutics. Correspondence Training Course.—Apply for particulars, Secretary, Grottoian Hall, Studio 3, 115, Wigmore Street, London, W.1. 'Phone: Welbeck 7382.

H. J. STEABBEH, 44, Baker Street, London, W.1. Interviews daily. Monday to Friday, 11 to 1. Afternoons by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday at 3. Public Developing Classes, Tuesday and Friday, at 8.

Mrs. SOPER holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbroke Grove, London, W.11.

Mrs. JEANE CAVENDISH. Circles for Psychometry and Clairvoyance, Tuesdays, Thursdays and Fridays, 8. Interviews daily, 11 to 7, and by appointment. Please note new and only address, 88, Warwick Road, Earl's Court, S.W.3. 'Phone: Frobisher 3915.

CLAUDIA GUILLOT.—Lecturer (Elocutionist), Clairvoyante and Psychometrist, has a few vacant dates for 1936-6. Private readings by appointment. Public Psychometry and Clairvoyance, Tuesdays, 3-30 p.m. (Tea), 5, Lorraine Mansions, Widdenden Road, Holloway, London, N.7. 'Phone: North 2507.

Mrs. LESLIE FLINT, Direct Voice Medium. Churches visited any distance, also Private Seances arranged to suit clients. Write Secretary: Mrs. Mundin, 46, Doggett's Way, St. Albans, Herts, for all particulars.

GERALD DE BEAUREPAIRE, G.W. Dipl. (Son of Madame A. de Beaurepaire, the well-known Trance Medium). Clairvoyance, Psychometry, Trance Healing. By appointment. Development Circles, Weds. at 8, Fridays at 3. Open Meetings, Psychometry and Clairvoyance, Tuesdays at 3, Saturdays at 8. Short private interviews by arrangement. Group Seances. Clients visited.—"The House of Spiritual Service," 54, Wilton Road, Victoria, S.W.1. (One min. from Victoria Station; next Frost's Stores). Buses 24, 124a, 25b, pass door. Telephone: VICTORIA 7886.

HOUSE OF SPIRITUAL SERVICE. Healing. Weds., 3-5 Tea. Instructive Address, Psychic Demonstrations, Thursdays at 3. Closed August 26th to 30th (Vacation).

JOHN SHARPE. (The Mystic and well-known Medium) gives Advice by Poston Mediumship, Development of Gifts, Auria and Healing Treatments. Clients visited any distance. Interviews.—15 Wordsworth Road, Small Heath, Birmingham. Send for Booklet, *Harmony and Realities*, post free, 1s.

BERNARD RODIN, Trance Medium, Clairvoyant. Interviews by appointment. Developing Classes. Healing. Moderate. 4, Cambal Road, Putney Hill, S.W.15. (PUTNEY 5929).

B. D. MANSFIELD, Trance Medium, holds Public Seances, on Wednesdays and Fridays, at 8 p.m. Psychometry on Thursdays, at 3, and 8. Spiritual Healing by "Zouat," at 8-30.—Tulip Retreat, 42, St. George's Sq., Victoria, S.W.1. Bus 24.

MARIAN MORETON, Clairvoyante. At Home daily. For appointments phone PAD. 0597. 81, Westbourne Terrace, W.2. Near Paddington Station.

PAIGTON NATIONAL SPIRITUALIST CHURCH.—Mediums invited for Holiday Dates (Weekdays), and 1936 Sunday bookings. Terms, to Secretary, Wakefield House, Adelphie Road, Paignton.

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