

# The Two Worlds

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## DR. DEARMER'S CHALLENGE

THE "NEW" CHRISTIANITY NOT INCOMPATIBLE WITH SPIRITUALISM

A RE-STATEMENT of Christianity which is of great importance to Spiritualists has just been made by Dr. Percy Dearmer, the Canon of Westminster. It appears under the title *Christianity as a New Religion*, and is published by the Lindsey Press.\* Dr. Dearmer's interpretation rids Christianity of practically all the Greek, Roman and other additions. It represents a great triumph for historical criticism, which, so far from robbing Christianity of its appeal, has restored to the world the faith of Jesus in all its power and simplicity.

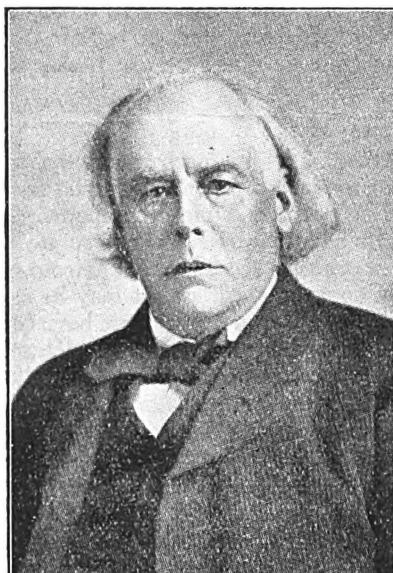
There is, therefore, scarcely anything in Dr. Dearmer's Christianity which is incompatible with the outlook of Spiritualists, so that as his views become more generally accepted in Christendom, the relationship between Spiritualists and Christians must undergo a radical adjustment.

Recently the Lord Chief Justice made a humorous allusion to the discussion on Christianity which took place at a Spiritualist Conference at Blackpool. Strangely enough, most of the points which were considered by this Conference are ruled out entirely by Dr. Percy Dearmer's declarations. Those who have not studied the yield of historical criticism will doubtless be surprised to hear this prominent Churchman avowing that :

Jesus says nothing about predestination or election, and gives no opening for the doctrine of original sin. Indeed, He has no doctrine of sin at all, and that is one of His chief innovations of Judaism. . . . When men have tried to explain the fact of their salvation through Christ, they have done so as best they could in their own way—not in His. . . . Jesus did not preach eternal punishment, for the principle of penalties was not in His message; and so strongly did His followers feel this lack of ferocity that one editor added His phrase about "weeping and gnashing of teeth" to no less than five of the Parables of Matthew. . . . Jesus taught no doctrine of the Incarnation, did not organise a Church or establish a clergy, nor formulate a creed.

In the light of those statements, it is only to be expected that Dr. Dearmer should add

By JAMES LEIGH



"Largely as a result of the activities of Bradlaugh and others, the way has been cleared for historical criticism."

THIS WEEK  
LIVE SNAKE  
APPORTED  
(SEE NEXT PAGE)

that the matters which keep apart the various segments of Christendom are not to be found in Christ's ministry; and conversely, that the one point upon which all Churches and theologians have agreed is that "Christianity must be something other than the religion of our Lord."

In a word, we are witnessing to-day the work of stripping Christianity of the vestments with which converts through the ages have chosen to clothe it, and so to disguise the original message.

At one time any criticism of the scriptures would have called forth dire penalties, but largely as a result of the activities of Ingersoll, Bradlaugh, and others, the way has since been cleared for historical surveys of the most daring order. Thus, Dr. Dearmer penetrates even beyond the Gospel of Mark to an earlier source—the Tradition, and the result is that we have what are ostensibly the pure, unalloyed teachings of Jesus, divorced from their theological background.

Even what remains, he cautiously assures us, is not, and was never meant to be, in the nature of "cast-iron laws." Its value, he adds, lies in "what it reveals."

The new Christianity can be seen in three ways: in the life of Jesus, in the person of Jesus, and in the essential teachings of Jesus. And what did Jesus actually preach? Dr. Dearmer says:

The religion of Christ, His message or gospel, is :

1. The Kingdom of Heaven.
2. The Fatherhood of God.
3. The Brotherhood of Man.
4. Eternal Life.

In almost primitive simplicity, this "new religion" of Christianity emerges from the past with a new vision and power. Indeed, the veil between Christianity and Spiritualism has been wholly torn down. Dr. Dearmer, proceeding along the lines of historical criticism, has shown that Christianity, as taught, personified and revealed by Jesus, is

(Continued on page 488, col. 1.)

# LIVE SNAKE APPORTE !

## Noted Occultist's Stories of Bailey's Seances

By HORACE LEAF

THE arrival of Dr. Isidore Kozminsky brings one of the most interesting personalities in psychic science and occultism to England. Here he hopes to remain carrying out his researches and practising his own special gifts. These comprise Astrology, in which he is world-famous, and Numerology, the "science" apparently started by Pythagoras, the "father" in philosophy of the great Plato.

I first met Dr. Kozminsky when touring on behalf of the Australasian Trust Fund—established so generously by Sir Arthur Conan Doyle—and the cause benefited considerably through Kozminsky's advocacy. He is a long-standing Spiritualist.

It is doubtful if many people have had more impressive psychic experiences. Not only has he had extraordinary evidence of spirit return and help through his own psychic powers, but during the last forty years he has sat with some of the most famous mediums in the Antipodes.

He recounted to me a few of the remarkable phenomena he witnessed through the apport mediumship of Mr. Bailey of Australia. Dr. Kozminsky knew Bailey during the period that the Hon. T. Stanford sponsored him. The records of Mr. Stanford make an imposing body of evidence in favour of the form of mediumship he was most concerned with, namely, the passing of matter through matter.

Dr. Kozminsky's own words will tell the story of some of his experiences with Bailey:

"I attended at the invitation of Mr. Stanford many of the seances," he said. "Frequently a number of Babylonian clay tablets were produced, but I do not recall one genuine specimen. All were of recent manufacture.

### Bailey Himself Apported

"On one occasion after Bailey had been put into a cage, the door of which was sealed by Captain Andrews and myself, the lights having been lowered, Bailey suddenly appeared on a large table in front of the cage in the full dress of a Chinese mandarin. The cage was empty and the seals unbroken!"

"At another seance a live snake wriggled on to the table, whilst on another occasion a small shark appeared. It was common for Bailey to produce small tropical birds, but perhaps the most remarkable and convincing apport was a hot pudding which seemed to drop from the ceiling on to the table.

"One afternoon some medical men made Bailey a bet that he would not be able to "perform his tricks" under their conditions. Bailey accepted the challenge, and was duly stripped of his clothing and redressed by these gentlemen. He was then caged, and the cage sealed carefully and closely guarded.

"Suddenly, to the chagrin of his challengers, there appeared on the table some of the modern reproductions of Babylonian tablets, coins and stones!"

"The doctors paid the bet, but grumbled because they had not taken off Bailey's boots!"

"One of the most wonderful mediums I

ever met was Mrs. Foy, a small, nervous woman. She would stand on a public platform in front of a table on which, at her request, numbers of the audience placed wrapped papers containing the names of relatives and friends who had passed over. Into this heap Mrs. Foy would plunge her hand and draw at random paper after paper.

"Without opening any of them she would give the names and the dates of the transitions of the people mentioned on them, and would indicate the portion of the hall whence the paper came. Sometimes she would even point to the very person who had written the name—and she never made a mistake!"

"Raps could be heard on the platform and in various parts of the hall. On one occasion whilst I was sitting at the reporters' table in front of the platform, the representative of a big daily newspaper said to me, sceptically, 'I notice we never get any raps this way.' He had hardly uttered the words when a violent rap came between us, and Mrs. Foy, from the platform said, 'There is someone who would announce his presence to a gentleman at the reporters' table. It is for you,' she continued, pointing to me, and before a large audience she gave me a message from a friend who had passed over, an Irish poet, of whom I had never thought since his tragic death some years before."

### Adventures with Astrology

Dr. Kozminsky's remarkable astrological ability is proverbial. In this field he has no superior. I persuaded him to recount some instances which showed how accurate this form of occultism could be. Astrology is intimately connected with what may be called "advice," and thousands of people have found it a reliable method by which to determine their behaviour in business and other walks of life.

Some years ago he calculated a progressive chart for an Australian chemist, and informed him that he would make a large sum of money from death, but not from the death of a human being. Shortly afterwards a terrible plague of mice afflicted the country, and Dr. Kozminsky's client made a fortune from a preparation he sold for their destruction!

He once tried to induce a man and wife devotedly attached to each other to separate for six months to avoid violent deaths which he saw depicted in their astrological charts. They refused to leave each other, and were both burned to death during the period wherein he said the danger lay.

It is when one meets an exponent like Dr. Kozminsky that one realises what a fascinating subject astrology may be, especially when the indications of the stars are fortified by the astrologer's own psychic powers. Dr. Kozminsky is himself a gifted clairvoyant, although he does not practise that gift. It, nevertheless, along with his other psychic powers, enables him to perform the work for which he is famous.

# SPIRITUALISM IN THE SOUTH

## More Speakers' Tours Wanted

(Continued from page 483.)

During my stay at Portsmouth I visited Bognor Regis. The Cause is just established here. My meeting was the fourth held, and despite a cloudburst just in time for starting, we had quite a nice audience. I am convinced there is a need here, as there are many interested.

### The South Summed Up

Speaking generally, the Southern District Council may feel confident, as I found things going ahead, and they are adding to their numbers and finance is encouraging. I think our southern Churches are more than holding their own.

One last word. I would like to see these tour arrangements extended, as much more effective work can be done by co-operative effort and a pooling of resources. In this respect, the southern and Scottish District Councils have set a fine example of what can be done by co-ordinated effort. I sometimes think our Movement is badly organised from the point of view of effective propaganda.

There should be fewer Churches in the same cities, and more co-ordinated effort. By such arrangements have such well-known workers as Mrs. H. Duncan, Mrs. A. Lomas, Mr. G. F. Berry, Mrs. Larder, Miss E. Potts, and Mrs. Helen Hughes rendered good service. By co-ordinated action have these missionaries found sustained propaganda work.

by  
June  
Hope  
Kynaston

## THE MIND THAT WORKS MIRACLES

You may not realise that it is possible for you to lay hold of your potentialities in such a way as to totally alter your outlook on life.

"Should bring inspiration and courage to all who read it."

—Nottingham *Guardian*.

3/6

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## SUMMING UP OUR READERS' VIEWS ON SPIRITUALISM'S PHILOSOPHY

## Facts and Their Implications

**I**N a letter, published in *The Two Worlds* on May 10, 1935, I alluded to a phrase frequently heard in our gatherings, namely, *The Philosophy of Spiritualism*. I proceeded to inquire what exactly is this philosophy, and where is it to be found in our Spiritualistic literature?

My thanks are due to correspondents who, in these columns, have offered answers, and especially to Mr. George F. Berry for his careful and comprehensive statement. Three books have been named as expounding Spiritualistic philosophy: *The Harmonial Philosophy*, by A. J. Davis; Dr. Geley's *From the Unconscious to the Conscious*; and *Psychic Philosophy*, by Stanley de Brath (Rider and Co.). The first is long, the second somewhat difficult for minds untrained in study, but the third certainly forms an ideal starting-point for the average reader, as will be seen from the following contents table:

**The Basis of Experimental Fact.**

1. The Physical Phenomena, or outward facts, the Evidence of the Senses.
2. The inner or subjective facts—Mediumship.
3. The Morality of Spiritualism.

**Theory and Inferences.**

1. Matter and Ether.
2. The orders of existence.
3. The gate of death.
4. Body—the means of action.
5. Soul—the forming power.
6. Spirit—the directing will.
7. The human family.

On the above lines a practical philosophy of life can be envisaged.

**Views of our Readers**

I take a few thoughts from our correspondents' letters. One says, "When I became a Spiritualist I became a philosopher. Liberty of thought made me a reasoner. I put a new construction upon religious ideas." This probably represents the experience of many others. The facts brought before our notice by investigators are highly illuminating, yet require careful thought if we would extract their full benefit. They have strong bearing upon religion and conduct, and will be the better understood as we endeavour to apply their implications in our daily life.

Another correspondent reminds us that philosophy is the knowledge or investigation of ultimate reality or general principles of knowledge of existence. He then points out that Spiritualism is an investigation into these ultimate realities of life, and that it affords a reasonable interpretation of life, and gives solace to those who find themselves bewildered by grief and sense of personal loss.

Another reminds us that Spiritualism is a revelation, and that its revelations embody such measure of truth as we are ready to receive. I think this readiness of reception is not merely willingness to welcome new truth intellectually, but also resolution to put it in practice.

Some people complain that they make no

**W**hat is the Philosophy of Spiritualism and where is it to be found? This is the problem that Readers have been discussing. Our contributor believes the contribution we have to make is supremely important.

further progress in the subject. I suspect that they have not striven to embody in thought and conduct the truths already before their notice. Hence, they are neither prepared for, nor receptive to, further light: whatever the philosophy of Spiritualism may be, it is something progressively understood as we practise it, no merely intellectual grasp of its principles will suffice. Philosophy is essentially a love of wisdom, and wisdom is more than knowledge, for it includes the practical application of knowledge.

Spiritualism demonstrates that we continue

The following extracts from *A Dictionary of Philosophy*, by J. Radford Thompson (R. D. Dickinson, 1887) may be of interest, as showing what is implied by the word "Philosophy." We shall, then see where philosophy is deficient, and how it may be supplemented by Spiritualism.

Few words are more ambiguous than the word "philosophy." It comes to us from the Greeks, by whom it was at first used in its etymological sense as signifying the love of wisdom.

The most usual definition of philosophy is "the study and knowledge of first principles." First principles may be taken as equivalent to unity amidst diversity—to the causes or origins of all things—to the universal, the necessary, the ultimate.

Since, in order to understand what is known, we must to some extent understand the nature that knows, philosophy investigates the laws of the human intellect, with whatever is subordinate to, or connected with it.

Since we cannot be satisfied with knowing facts, but are constrained to ascend to generalisations and explanations, to bring what we know into relation of harmony, mutual dependence and unity, philosophy aims at discovering in the intelligible universe those mental bonds of system and causation, which give meaning and consistency to what would otherwise be incomprehensible. It has been well said: "The business of philosophy, in the true sense of the word, is to answer three questions—(1) What can I know? (2) What ought I to do? (3) What may I hope for? These are the highest questions which can interest human beings.

It may be objected that such a description of philosophy makes it almost coterminous with science and with practice. This may be admitted, with the important qualification that there is a philosophical side to every intellectual pursuit, and even to all practical systems; and that it is open for the student to determine how far he will concern himself with the scientific, how far with the philosophical aspect of the study which he cultivates. It is certain that our intellectual and practical life suggests at every point questions which science—in the more limited sense of the term—does not profess or attempt to answer.

**Philosophy and Revelation**

It has ever been a sign of the philosophic impulse, deep-seated in human nature, that men have sought a super-sensible power, the explanation and source, the unity and the illumination of all existence.

Many of the great Christian divines and apologists of the early Christian centuries came from the schools of philosophy, brought with them philosophical ideas, and learned to solve philosophical problems by the aid of revelation.

Philosophy had, during the Middle Ages, taken for granted the authority of the Church, and of the Scriptures and the works of the Fathers which the Church guaranteed. The time came when the conditions of thinking were altered, and its long-endured restrictions were outgrown. The revival of learning was accompanied by the revival of independent thought, and was followed by the Reformation of religion. The middle of the fifteenth century, when the learning of Greece came into Western Europe, and when the art of printing was invented, was the commencement of this great movement. The shackles of mediævalism were cast off, and the era of liberty began. A general activity of intellect insured attention and independent thought to the most difficult and the most interesting of all themes. Thus, it was that modern philosophy came to be born.

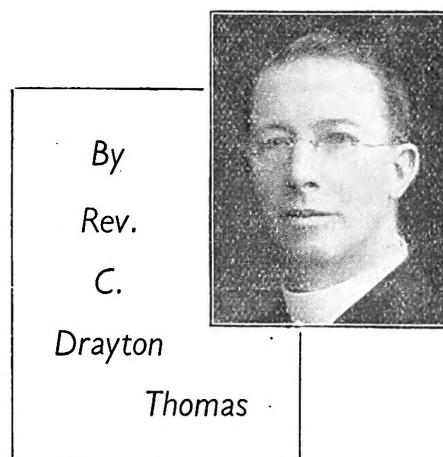
The following are the divisions of philosophy:

*Psychology* is the study of the natural history of mental phenomena, and of the generalisations which they yield.

*Logic* is regarded as an analysis of the mental processes involved in passing from judgment to judgment.

*Ethics*, or moral philosophy, is the name given to the science which theorises upon human conduct and life.

(Continued on page 481 col. 1.)



By  
Rev.  
C.  
Drayton  
Thomas

to live after bodily death, and in conditions which are effected for better or worse by our character and conduct here; the wise will therefore seek to live in a way which qualifies for the hereafter; in other words, to conduct their life in harmony with the design of the Creator. This brings us into the sphere of religion, and accounts for the fact that, to some minds, Spiritualism is a religion. I should hesitate to speak in that way myself, because I was seeking to live in this manner long years before I heard of Spiritualism. Since then my religious ideas have certainly been illumined and strengthened, but not otherwise changed. Nor should I have found in the revelations of Spiritualism alone all that which I now enjoy.

A study of the answers confirms me in a preference for avoiding the term "Philosophy of Spiritualism"; it seems better to speak of "The Facts of Spiritualism and their Implications." Those facts can be learnt, either by patient investigation, or by studying the results already substantiated by careful and conscientious students; the implications and their application to life should be thought out by one's self, aided, of course, by the help obtainable from speakers and writers on the subject.

## MEDIUMSHIP IN THE UNIVERSITY

### Proof of Psychic Phenomena

**F**AR and away the best book on telepathy and clairvoyance." That is how Mr. Gerald Heard describes *Extra-Sensory Perception*,\* by Dr. J. B. Rhine, which has just been republished in an English edition by Faber and Faber.

This work caused a sensation when it originally appeared as a *Bulletin* of the Boston S.P.R. It gives a very thorough and scientific account of experiments in supernormal perception which were conducted at Duke University, the percipients being drawn from the students there. Dr. Rhine was assisted in his labours by Prof. William McDougall, the greatest living psychologist, and by Dr. Walter Franklin Prince, whom he is "proud to recognise as my principal teacher in Psychic Research."

### Death-Blow to Prejudice

The result of these labours proved beyond a shadow of doubt the reality of the faculty of "extra-sensory perception," and thus deals another death-blow to scientific indifference and prejudice.

For a study of these records leaves no doubt that it is the most exacting and laborious investigation of experimental telepathy and clairvoyance that has yet been undertaken.

### Dr. McDougall's View

The book includes a Foreword by Prof. William McDougall, who remarks :

"The work is the first fruit of the policy of naturalisation of Psychical Research within the universities. It goes far to justify that policy: to show, first, that a university may provide conditions that will greatly facilitate and promote this most difficult branch of science; secondly, that the university may benefit from such liberal extension of its field of studies."

It is very obvious that but for the cordial help and consideration of Prof. McDougall this work could not have been undertaken at Duke University, and so to him must go the credit for having established psychic investigation as a legitimate university interest.

### Subjects Everywhere

Another significant fact is that Dr. Rhine's researches show that "good subjects can be found in any community or circle." No professional mediums were employed in these tests: in fact, most of the experimenters knew little or nothing about Spiritualism. Yet well over 90,000 trials show that "unconscious whispering," chance expectation and kindred hypotheses will not explain the phenomena. Rather it is proved that certain sensitive human beings are gifted with a psychic or "extra" sense of perception which is definitely supernormal.

In a preface to the English edition, Dr. Rhine assures us that in the period intervening since the original publication of his work he has not been idle :

The number of trials reported has now been doubled, tripled and probably nearly quadrupled. . . . No part of the large bulk of data gathered since the first

## CHANNEL SWIMMER'S EVIDENCE

### From a Psychometric Test

By IVY GILL

I have much pleasure in bringing to the notice of readers proof of survival I have had from Mr. Roy Morgan.

Whilst in his company last week-end he asked to hold some amber beads I was wearing. After I had handed them to him, he told me they had come from a hot country where coolies and rickshaws were, and he also said that the lady from whom I received them had at some time been to Africa.

This was splendid proof to me because the beads were given to me by another channel swimmer, who had purchased the beads in Constantinople and who has since gone to Africa.

Mr. Morgan also told me that I had lost touch with the lady, but that at some future date I should see and hear from her again. In mentioning Africa this is positively correct because I have heard nothing of her since she went there. At present her whereabouts are not known to me.

This is only part of the message I received, but the remainder was personal.



Roy Morgan

## THE BRITTEN MEMORIAL

Amongst the many activities recently held at the Britten Memorial, Manchester, the transfiguration seances conducted by Mrs. E. F. Bullock have proved most successful, and worthy of mention in these columns. On each occasion those privileged to attend have been able to witness wonderful phenomena. Apart from seeing and hearing the various guides, the sitters received most convincing messages, and were also once again able to meet their loved ones.

## MIDLANDS TRANSITION

Spiritualism in the Midlands has lost one of its most ardent workers with the transition of Mr. Edward Trykle. Mr. Trykle had held many and varied officer of the Midland Area, and for a time he was President of the South Midlands Subsidiary Committee. At the time of his passing he was President of the Stirchley National Spiritualist Church.

(Continued from previous col.)

publication has been inconsistent with the earlier work. On the contrary, it supports this report at every point where there is close similarity of conditions to make comparison possible. From outside the laboratory come still further support and confirmation. Seven serious and systematic attempts to repeat our experiments elsewhere have been reported to me, and all have yielded significant positive deviations from mean chance expectation. . . . Over a dozen are planned, several of them in psychological laboratories.

And so the great work of vindicating psychic phenomena goes on !

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### OUR READERS' VIEWS

## LEGAL RECOGNITION

Mrs. H. Whiteside rightly raises the question of the impending General Election, urging the S.N.U. not to wait until it is upon us before arranging its plans. Surely any successful canvassing campaign must be planned months in advance, so that the rank and file shall know what they are expected to do in good time to prepare for the emergency.

The letter gives rise, however, to a more serious question which ought to be put to our leaders. Are we not entitled to ask the S.N.U. to table its proposals, and state unambiguously how it intends to deal with fortune-telling and other evils when it gets legal recognition?

Since well-known Spiritualists freely admit that fortune-telling is not exempt from Spiritualist Churches within the Union, I and many others would like to know how the Union proposes to deal with the situation when it gets legally recognised. If it cannot keep its house in order now, what then? Surely they have some sort of plans to put into operation when they are recognised. If so, why the secrecy?

London, E.C. 3.

ALLEN LEWIS.

## PHYSICAL MEDIUMSHIP

I read in *The Two Worlds* of the discovery of a new physical medium in South Wales.

It occurs to me that Wales has provided us with a great number of physical mediums of great power. Second-sight is associated with the Highlands, magic with India; is Wales an area which fosters physical mediumship?

Swansea.

CRITIC.

## HEALING THE SICK

Two items of news significant to healers were reported last week. The House of Lords refused to accept the motion which sought recognition for Osteopaths; and the medical profession foreshadowed a great "drive" against patent medicines. For our part it is a matter of no special concern whether the osteopaths, or the patent medicine vendors, are to be thwarted and restricted at every point. What is important is that legislation should be framed so as not only to curtail exploitation, but to allow for and encourage the development of the therapeutic art. The medical interests appear to be anxious only to create a monopoly. Hence, we are glad to give publicity to another letter, typical of many which we have received, giving details of the success of spiritual healing.

A reader writes :

It is tragic that those responsible for the care and treatment of mental cases do not recognise the fact of obsession by discarnate spirits.

For over six years I was utterly in the power of a band of about 20 different spirits, whom I could always hear, and sometimes see, and I can never express the horror, fear, shame, worry, sleeplessness, head pains, and general weary wretchedness of the state I was in.

Moreover, I was continually prompted to suicide.

Now, thank God, it is over. I notice the doctors use static electricity in the treatment, but I was cured by the laying-on of hands only. I went to a society called

"The Seekers," at 29, Queens Gate, S.W. 7, and in one month I was relieved from my six years' experience of Hell. Daily I ask God to bless them for their loving service.

I give you my name and address, but, as you will readily understand, in the circumstances I must absolutely forbid their publication.

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## GETTING DOWN TO DEFINITIONS

(Continued from page 479)

Such a study has a definitely practical bearing, which imparts to it an interest more general and profound than attaches to those previously mentioned. No study has an interest so deep as that which centres in the moral character, conditions, and actions of mankind.

To take the lowest view of the subject, it is undeniable that the happiness of individuals and the prosperity of communities are bound up with the moral principles and rules generally accepted and acted upon. Moral goodness and moral evil cannot be regarded with indifference, even by those who care little for theories of perception and for categories of thought. Accordingly, the questions—What is virtue? What are vice and crime? What is the authority of conscience? What are the foundations of Moral Law?—are questions of perennial interest, which will never be heard with indifference or studied with apathy. And these questions, to all who take a just and exalted view of man's being and capacities, who believe in his divine origin and immortal prospects, do, and must, possess an importance far above any that can be conferred by their connection with material and earthly interests.

Even with regard to matters of practical concern, as to what men ought to do and what they ought to refrain from doing, there is often room for difference of opinion. But when the reasons for right conduct come to be considered, there at once arises controversy of a kind philosophically vital. Since men are bound to act, not merely upon habit, but upon reason, it is evident that philosophy must be engaged upon the foundations of human virtue, upon the ultimate ideals towards which human nature should aspire.

Sociology is the name now applied to designate the study of mankind in their social conditions and relations.

Political philosophy studies men as federated into communities, whether tribal or more especially national, and describes the relations involved in and the mutual duties springing from such federations.

### Religion a Province

Natural theology or religion, is properly a province of philosophy. Its aim is to rise to that knowledge of God which is possible apart from revelation, and which is the complement and the crown of human knowledge. However theists may differ in their estimate of the comparative validity of the several lines of argument by which we establish the existence, the attributes, and the rule of God, they are agreed in referring the conception of Deity to a mental power, and in completing that conception by the consideration of moral convictions and sentiments. To agnostics, such processes may seem to have little actual importance; but all believers in God hold natural as distinct from revealed theology to be based upon the very constitution and natural activity of the mind. Monotheists and pantheists of varying shades agree that the Deity underlies and explains both human knowledge and cosmic order, and that the denial of God is the subversion of philosophy.

At the present time there are amongst us two distinct and opposed schools of ethics. On the one hand, we have the doctrine that man is a part of nature, that he is governed in his actions by motives which when analysed are simply modes of sensitiveness—i.e., by pleasure and pain, that he is accordingly what he is, and does what he does of necessity. On the other hand, we have the doctrines that man is a spiritual and rational being, capable of apprehending and reverencing divine law, of accepting or rejecting motives, of realising his own independent personality, and consciously and voluntarily aiming at a moral ideal.

Under the heading, *Future Life and Immortality*, this book quotes the following:

The facts of our moral life seem to warrant a conclusion of the certainty of a future state. If there be moral obligation and responsibility, their full significance can be relied upon in another state of being, where account of moral actions can be rendered.

While the most prominent facts of our life thus combine to support the belief that there is for man a great future, there is nothing which logically warrants an inference to immortality of existence. While, therefore, futurity of existence is clearly involved in the facts of the present life, eternity of existence must depend upon the divine will, and can be known only as matter of distinct revelation, not as matter of metaphysical deduction. All that is greatest in us points to an immeasurable future. Thither we must look for the

(Continued in next col.)

## MARION BAFFLES THE SCIENTISTS

### Stringent Tests Imposed at Seances

**W**RITING in *The Listener*, Mr. Harry Price describes several interesting experiments with "Marion," a well-known entertainer who claims to possess psychic powers.

A little nervous at first, he soon got used to us, and gave us some brilliant examples of his skill, he says. In Marion's absence, small articles were hidden in various parts of our large seance-room and were found by him within a minute or so.

For example, on January 25, 1934, a special test was held and among those present were: Mr. R. S. Lambert (Editor of *The Listener*) and Mrs. Lambert, Professor Dr. Millais Culpin, Dr. Frederick Ridley, Dr. J. Edgley Curnock, Dr. Eva Morton, etc. At 8.13 (I am quoting from the verbatim report) Mr. Lambert gave his fountain pen to Marion who, having lightly stroked it ("sensed" it), left the room.

#### Success in Seconds

Mr. Lambert then hid the pen in his wife's handbag. Marion was called in and in 1½ minutes had found the pen. Later, a ring was hidden in one of six identical rectangular tin boxes. The boxes were then placed in various parts of the room. Marion returned and, with many apparently nervous, quivering movements of the arm, as of one with the palsy, passed his hand over each box in turn. Not a word was spoken and, of course, Marion did not touch the boxes in any way. Within two minutes, and at the first attempt, he had found the box containing the ring.

#### Tests with Playing Cards

Playing- and other cards, entered largely into our tests. Quoting from the protocol of the same seance (January 25, 1934), I find that at 8.43 the five of diamonds was chosen from a new pack of playing-cards, and given to

(Continued from previous col.)  
solution of many of our dark problems, and for that purity and grandeur of personal life unknown in the present state. But immortality, if it be ours, must be the gift of God. Over the best intellect, if it be restricted to pure speculation, must hang the great uncertainty.

From Thomson's *Witness of Man's Moral Nature to Christianity*:

Man alone, of the inhabitants of the earth, has the power to apprehend and to hope for a deathless life. Men are not to be persuaded that this bodily and earthly life comprises the whole of their being; they have good reasons for believing otherwise. The expectation of an endless hereafter is not merely a conclusion derived from argument; it springs from a natural tendency, a spiritual aspiration, strengthened by moral discipline. We refuse to believe that we were made with deathless hopes, destined to be quenched in the cold waters of annihilation and oblivion. Yet reason is insufficient to transform this longing into a definite belief. We can, whilst taught by reason alone, go no farther than hope will lead us.

A religion which shall command the acceptance of man's nature must satisfy man's loftiest yearnings and anticipations with regard to the future and must reveal a prospect worthy of man's power and capacities.

The teaching of Christianity is definite upon these points. It encourages the hope that in a higher condition of existence our best aspirations shall be allowed a wider scope.

From the foregoing it will be observed how supremely important is the contribution which Spiritualism can offer to both philosophy and religion.

Marion, who "sensed" it. He then went out of the room. The chosen card and five others were shuffled, *in the dark*, and ten placed *face downwards* on the table. The lights were switched on, Marion was called in, and, within four minutes, and at first trial, had found the correct card. At 9.24, the four of hearts was chosen, mixed with others in the same way, and was found by Marion in 1½ minutes, at the first attempt. On January 31, 1934, further card tests were arranged and he made some brilliant "guesses." At 3.30 a new pack of cards was opened and the three of hearts was given to Marion, who "sensed" it, and went out of the room. Six black cards and the red one were shuffled under the table and laid *face downwards*, on the table. No one in the room knew which card was the three of hearts. Marion came in, commenced sliding each card towards him and, at the fourth, turned it up as the correct card—which it was. This took 28 seconds only.

#### Another New Experiment

At 4.33 (January 31) Marion was called into our seance room, which was in Stygian darkness, and was asked to "sense" (or feel) a red card: he then withdrew. The lights were then switched on, and five black cards were taken from the pack and, with the red card, shuffled under the table. They were then placed on the table, backs upwards. No one in the room knew which of the six was the red card. Marion was called in and, in 43 seconds, found the correct card by stroking the backs.

We did many scores of card tests in various ways with different sorts of cards (some bearing geometrical figures, pictures of animals, colours, numbers, etc.), and we found that where Marion could see or touch a card, he usually scored more successful guesses than chance would account for. Where Marion could not touch or see a card (e.g., when all were in sealed, opaque envelopes), the successful "hits" did not indicate any special powers on his part. Certainly, they did not indicate any faculty resembling clairvoyance.

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## S.N.U. NEWS.

Edited By FRANK HARRIS

*The B.B.C. Again!*

WE had fond hopes that after displaying some regard for the religious feelings of Spiritualists by banning references to their religion in vaudeville broadcasts, the British Broadcasting Corporation might also have relented from their refusal to broadcast a Spiritualist Sunday Service. However, their broad-mindedness has not reached the department controlled by the "Religion Director" yet. In response to our latest request for facilities to be offered to Spiritualists to have one of their regular services broadcast, we are informed that "I must write that our Central Religious Advisory Committee has recommended that Spiritualist services should not be broadcast on Sundays." Our request has now been sent to Sir John Reith that he will ask the Board of Governors of the Corporation to direct that the Religious Advisory Committee shall consider the matter afresh. Surely, even this Committee must move with the force of public opinion, instead of remaining securely entrenched behind a decision come to years ago.

If the Committee are not prepared to have a *Sunday* broadcast, may we not be permitted to have one on a week-day, either in place of, or supplemental to, the short, mid-week service regularly broadcast on Thursday night? We have seen one objectionable feature removed by combined and reiterated action; now let Spiritualists make a determined effort to take their rightful place in the broadcast religious services of the *National* monopoly service.

## Unwelcome Publicity

A case has been brought to our notice of a letter written by the secretary of another Spiritualist organisation being put to a purpose never intended by the writer. In response to a letter of inquiry for the addresses of certain platform workers in which was mentioned the fact that the writer had been instrumental in opening a Spiritualist Church in an area hitherto untouched, the secretary voiced a polite—and sincere—wish for the future progress of the "Church." Judge his surprise when he learned a few days ago that the letter was being displayed in a showcase outside a fortune-teller's hut on a seaside fairground as evidence of his being a bona-fide Spiritualist medium. It behoves every secretary to be careful in light of this experience that commendation is only expressed in cases where it will not be misused. Efforts are now being made to secure the withdrawal from the showcase of this exhibit.

## Seven Principles for Display

Arrangements have now been made for copies of the "Seven Principles of Spiritualism" to be printed on cards suitable for display in those Churches that do not already exhibit them. The cards are 30 inches by 20 and are printed in two colours in bold type. They can be had from the offices of the Spiritualists' National Union, 61a, Bridge Street, Manchester, 3, at a price of 1s., postage and packing included.

## Opening of Hindley Church

The new Hindley National Spiritualist Church, which has been erected with the assistance of an advance from the Building Fund Pool of the Union, was opened on Saturday. In spite of the inclement weather, a large number of friends from surrounding districts assembled, and together with the local friends, assisted at the opening ceremony. A procession was formed at the old Church, and headed by Messrs. Keeling, Berry and Harris, proceeded to the new Church. Mr. Frank Harris, General Secretary of the Union, conducted the opening service, and Mr. Ernest Keeling and Mr. George F. Berry assisted. Under the chairmanship of Mr. W. Ridgeway, of Southport, an evening meeting was also held, in which the same three speakers took part. Special services were held on Sunday, conducted by Mr. Ridgeway.

## New Bye-Laws

At the recent Annual General Meeting of the Union, the system of Credential Cards for use at all meetings of the Union and District Councils was approved. Important changes in the Bye-Laws of the Union were also approved and these provide for an addition to the Church Return Form, which is circulated to all Churches at the beginning of the year. In future years the annual Church subscription payable by each Church member to the Church will have to be stated on the Return Form. The second alteration covers the issue of Credential Cards, and provides that until all outstanding and current Church fees have been paid, duplicate Return Forms properly filled in, and duplicate copies of the audited Statement of Annual Accounts have been received by the Union, Credential Cards shall not be issued. It is intended, for the convenience of Church Officers making the Return, to circulate each year a printed blank of the form in which the accounts should be rendered. With these changes, it will be possible to keep the necessary records of the Union in order, and will provide us with the information that is certain to be called for, before we can secure that legal recognition we have demanded for so long.

## The Fund of Benevolence

The honorary financial secretary, Miss M. L. Stair, 4, Ravenstone Gardens, Sutton Craven, near Keighley, Yorkshire, reports the following income for June:

	£ s. d.
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Southern District Council Annual Pic-nic Collection .. .. ..	2 10 0
Collected by Mrs. Hall, North D.C. Area, North Shields Rippon Hall, Members' Subscriptions .. .. ..	0 10 0
Good Friday Demonstration, Sunderland (Retiring collection) .. .. ..	0 14 4
Gateshead Eden Progressive (Retiring Coll.) .. .. ..	0 9 6
New Delaval Church Rally (Retiring Coll.) .. .. ..	0 5 0
S.B.L.U. Conference Retiring Collection ..	0 13 4
Mrs. McLaughlan .. .. ..	0 10 0
A Friend .. .. ..	1 0 0
Meols .. .. ..	0 5 0
Miss Durman .. .. ..	0 1 0
A Lyceumist, Forest Gate .. .. ..	0 5 0
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# EXPERIENCES "DOWN SOUTH"

THE experiences of a tourist are varied and interesting. One mixes with all types of people, and there is much to learn—especially in the psychology of human nature.

For over two months I have been touring the southern counties and the West of England as a Spiritualist missionary of the Southern District Council of the S.N.U. Space does not permit me to describe my wanderings geographically. I wish it did, as there is much of history, tradition and beauty down south. I cannot attempt an account in the manner Mr. Horace Leaf does in describing his Australian tour, or the late Sir Arthur Conan Doyle, when he wrote about his wanderings as a Spiritualist. Their pilgrimage was on a much grander scale.

### Building Progress

My sojourn began at Swindon, a nice little town and a great railway centre. The Church here is doing well, and has a membership of 60. The services are well attended by keenly interested congregations. I was impressed by their neat, clean building, very centrally situated. The seating capacity is about 150, and the "atmosphere" is good. They are making all-round progress, and have deposited £100 in our National Pool. There is also the prospect of another £100 being added shortly.

From Swindon to Bath is somewhat a change. A more dignified, aristocratic atmosphere pervades this historical city of Somerset.

The surroundings of Bath are fitting, and the Churches here are maintaining their own. My meetings were well attended.

Bristol presents itself as a typical industrial city, and the people are more like northerners. There are three Union Churches here, and they work together as a combined committee for special propaganda efforts. The Church I visited is well supported, and Mrs. Hiskins—a keen worker—leads a successful ladies' guild well attended every Wednesday.

From Bristol to Plymouth is a good journey, and brings one right into Devonshire—almost into Cornwall. Plymouth is rather a nice town, and the Hoe is known to all. There are two people I think of when I recall Plymouth—Drake, and Lady Astor! I was impressed with the Church on the West Hoe. It is a good building, seating about 200. The interior is plain and dignified, and the rostrum tastefully adorned. I had splendid meetings there.

### Devonshire and Cornwall

There is room for expansion and propaganda in Devonshire and Cornwall. There are, I learn, meetings in Penzance, and one or two other parts of Cornwall. It is, however, hard spadework down there against an orthodox atmosphere. There are two or three Churches in Plymouth. These two counties are noted for climate, cream and country scenery.

From here I journeyed to Paignton—a noted seaside resort of Devon. Torquay is close by, noted for its mild climate and Continental air. Mrs. Violet Tweedale, the author of *Ghosts I Have Seen*, etc., resides here, and I had hoped to have a chat with this noted writer,

Here we have a Northerner's impressions of Spiritualism in the Southern area. Stands the South where it did?

The writer found it "going ahead." He makes certain suggestions in his summing-up which are addressed to all Church Secretaries.

By RONALD McCORQUODALE

but circumstances prevented. Mrs. Tweedale is a gifted writer of vast experience, and has moved in the highest social circles. Paignton has a fine Spiritualist Church.

The building is sound, impressive, and nicely furnished. There is a fine pipe organ. They were fortunate in having the land given by a generous benefactor who was an earnest worker for our Cause. The Church is making good progress, and membership has been doubled. Services are well attended, and platform efficiency is maintained. A woman's guild formed recently is doing good work, and is organising a bazaar to be held shortly to clear the Organ Fund debt. Meetings have been held for many years at Torquay, and there is every prospect of a good Union Church being established.

From Paignton I went to Exeter, the historical capital of Devonshire, with its fine Cathedral. Spiritualism has firm roots here, due largely to a band of keen workers, including Mr. Harold Grainger, the local secretary, who is a good organiser. A propaganda meeting in the Barnfield Hall can attract an audience of about a thousand every time—showing the amount of local interest. The congregations are good, and many well-known speakers visit Exeter.

The Church reports profits from sale of literature as satisfactory, and, as a result of the year's work, an extra £124 has been added to their funds. Mr. Grainger's mother was a pioneer worker down here, and a noted medium.

### The Dorset Coast

From here I passed to Weymouth, the seaside resort on the Dorset coast. I like Weymouth, with its fine beach. George the Third liked it, too! There are statues of George III and Queen Victoria, commemorating their Diamond Jubilees. I mention this as I happened to be in Weymouth on Jubilee Day. I noticed most southern towns were well decorated with flags, bunting, etc., during the Jubilee festivities. Weymouth Church is steadily going ahead, and keeps on the upgrade. They acknowledge help from Bournemouth. A good spirit pervades their little neat hall.

I also visited Portland when here. Portland is called an isle, as it juts out from the mainland, and is noted as military headquarters and the home of the Borstal Institution. Mr. and Mrs. Scrivens are doing their best bravely to carry on, and keep our flag flying against rather heavy odds. They are pegging away with a little band of interested followers who pull together to keep things going.

My next centre was Shirley, a suburb of

Southampton. This is only a recently established Church and after a year their officers feel satisfied with the headway made. They are hoping to improve accommodation. A Lyceum has been established and a trust effected with the Union. The Church has donated £5 to the National F.O.B. I think a good spirit prevails here.

After this I crossed over to the Isle of Wight. This experience has already been related in these columns.

From the Isle I journeyed to Brighton. I held fine meetings here, with an audience of about 300 on Sunday evening. My visit was most satisfactory. The Psychic Bureau, under the able directorship of Mr. H. Everett, affords manifold facilities for study and the investigation of all phases of our Movement. Mr. Everett is making a special study of the phenomena of transfiguration. Miss A. Scoggins, the local secretary—an earnest and able worker—has developed powers in this direction, and many highly regard her mediumship. The Church is bravely maintaining its own against adverse economic conditions. There is a great amount of interest, and I think they are making headway.

### Southampton's Position

From there I returned to Southampton, to the fine little Church in Cavendish Grove. I enjoy my visits here, as one finds the people mainly interested in the philosophical side, and there are thoughtful members. Mr. Davis, their able secretary, endeavours to maintain a good platform service. They report satisfactory attendances and encouraging finance. The B.S.L.U. conference was held at Southampton recently. Over £30 has been contributed to the F.O.B.

I have already mentioned my visit to Winchester, but I must not forget Ringwood, just outside Bournemouth. Ringwood keeps alive with weekday meetings only. They meet in the Unitarian Church Hall, and cannot hold Sunday services. I understand Dr. Flowers, the Unitarian minister, is sympathetically interested in us. There is a little band of interested followers here keen to keep the flag flying, and they are holding their own.

My final stay was with Portsmouth Temple. One always gets a good interested and thoughtful audience here. Mr. G. McFarlane, secretary, is also hon. secretary of the Southern District Council, and has held this position for many years. It was Mr. McFarlane who, on behalf of his council, made all my arrangements; and everything worked out to programme without a hitch! One can appreciate the unseen work involved in such arrangements, and success means ability and efficiency.

(Continued on page 478, col. 3.)

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FRIDAY - - July 26, 1935

## CONCERNING PRIVATE SITTINGS

THE question of the payment of mediums is a hardy annual which is ever with us, as was evident at the recent Annual Conference of the Spiritualists' National Union. The subject bristles with difficulties, but there are two broad divisions which readers should keep in mind. The properly constituted Spiritualist Societies and Churches in this country are endeavouring to present Spiritualism to the general public through their public and semi-public meetings, and there is a large and valuable class of mediums who put themselves at the disposal of these organisations for the purpose of the public presentation both of our phenomena and our philosophy.

We have dealt on one or two occasions with the position of the platform worker. Some of these are devoting the whole of their spare time to platform work without fee or reward. There are others who expect to receive payment for their services. The position is very similar to that of the orthodox Churches. There are men possessing certain abilities who devote their whole lives to the service of the various churches, and who are paid to do the official work of the churches. But, in addition to these, there are a vast number of lay preachers, lay readers and local preachers, who find pleasure and spiritual profit in working on a voluntary basis. The growth of the Spiritualist Movement is making it plain that there is not only room for the worker who devotes his whole time to the Movement, but there is need for him (or her) who, out of the sense of debt or gratitude for favours already received, is prepared to give his best service in his spare time to the spreading abroad of the truths which have blessed him. Each individual worker must judge the question for himself.

There is, however, another class of case. We have had several letters from different individuals who have gone to Spiritualist meetings, and heard telling descriptions given of deceased friends, but who have failed to get anything themselves, and have been anxious to obtain private sittings with good mediums

for the purpose of gaining satisfaction as to the truth and value of Spiritualism. They voice a general grumble, however, at the fees charged, and imagine that the services of the best mediums should be put at their disposal either free or at a very small fee. There is almost an inference of unfairness in their being asked to pay for time devoted to their service, and gifts placed at their disposal, and they talk about mercenary aims, etc. They completely ignore the fact that individuals who work for others in any form, unless they be more fortunately placed than any of the mediums we have known, must be paid for their services or starve.

It must not be forgotten, too, that there are a very large number of Spiritualists who would, if they could, prevent any medium giving private sittings, and their position is not an altogether blameworthy one; for it is undoubtedly true that under the plea of giving "private sittings" there is a large amount of rubbishy, trashy fortune-telling, which has nothing whatever to do with mediumship or Spiritualism, and which is a mere means of imposition. The very fact of such consultations being "private" allows a designing individual to take a mean advantage of human credulity, and there are a large number of individuals, who possess little or no mediumship, setting up the pretence of psychic gifts in order to fleece the foolish. It is difficult to deal with the problem. We were interested in a case some few years ago in which twenty young girls were sent to one individual who called herself a clairvoyant. For a charge of a shilling she gave them each a sitting. To sixteen of them she told the same story in practically the same words. It was all connected with a dark man and a fair man, and a letter from across the water, and a blue paper, and such like rubbish, and had no bearing whatever upon the lives of the individuals concerned. Spiritualists might well feel annoyed when, under the guise of clairvoyance, and often in the name of Spiritualism, such charlatanry is carried on, and we have every sympathy with those who would suppress such practices.

But the existence of such evils is no reason whatever for discounting the best work of our best mediums. One has but to read Robert Blatchford's story of his visit to Mrs. Leonard, or the records published by Mr. J. Arthur Hill and others, to realise that far more evidential results can be obtained through reliable mediums in private circles than can possibly be obtained in public meetings. It must not be forgotten, either, that the fortune teller who battens upon the movement can see a large number of individuals in the course of a day, and derive a good income from a nominal fee; whilst with a genuine psychic, who is honourably using psychic faculty, the number of sitters who can be seen in a day is strictly limited. Again, the standard of development which is required to meet the varying conditions presented to a public medium demands a very great deal of time, study and training, representing not merely weeks, but years of sacrifice to fit the medium for the task. We would that it were possible to set up some form of supervision, by means of which only those who could prove the possession of psychic faculty could be at the disposal of the public.

It may be argued that many people cannot afford to pay! One of the things that seems

to be overlooked is the fact that in the early days of Spiritualism there were no public mediums to be consulted, yet Spiritualism grew healthy and strong. Forty or fifty years ago mediums were scarce, yet investigators were as plentiful as they are to-day, and investigation was just as thorough, and results quite as satisfying. The fact is, there is no need whatever for any honest investigator to consult a medium at all.

It is probably true that all men possess mediumship in some degree, and it is certainly true that fifty per cent. of them possess sufficient psychic faculty to enable them to get evidence from the spirit world themselves.

There is another way out of the difficulty, and we believe the time will come when it will be put into operation. It is that every Spiritualist Society should employ a permanent medium to provide facilities for investigation for its members and friends. It would be their duty to pay that medium a satisfactory salary, as the churchman does his parson, to protect him by the restriction of his work within reasonable limits, and to see that all who use the services of that medium contribute to the Sustentation Fund of the Church. Several of our churches have put this system into practice, with very satisfactory results. There is no reason why it should not be practised by all. It would give us mediumship under proper supervision, it would give the medium confidence and freedom from anxiety, and it would give the sitter a guarantee of the bona fides of the psychic they were consulting.

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# TOPICS OF

Libel  
Action  
Echoes

Following the recent libel action in which the S.N.U. was awarded £1,500 damages and costs, we expressed the hope that the case would

be allowed to rest there, without further expression of feeling on either side. We therefore note with regret that Mr. Aeschimann persists in further references and allusions to the lawsuit, and appears to be giving very considerable expression to his indignation. These comments are in turn criticised and contradicted. We wish that wiser counsels had prevailed. We should have thought the judge's summing-up would have ended further quarrelling and bickering, and that both parties to the case would have resigned themselves to the verdict, without further agitation. Mr. Aeschimann appeared, and gave evidence in the box, and the Lord Chief Justice had some rather pointed remarks to make concerning his behaviour. We think, in the interests of all parties, the less said about this unwholesome case the better.

On Publicity Our note last week on press advertising has brought a spirited rejoinder from Mr. J. D. Turner, of "The Link." Mr. Turner says:

Many local Societies fail to take advantage of other and more personal methods of advertising.

Particularly is this so at coast resorts, several of which we have visited this last week. One we passed this morning: just a board "Spiritualist Church," and no indication whatever as to the times of meeting. This particular society, in a fairly large town, does not advertise regularly in the psychic press, either.

It's no use saying they can't afford it. Publicity is the best way to attract more inquirers, and that is what we want. We heard a very good address this morning on "The Sin of Ignorance," which lends point to what I am saying.

On the other hand, another society has a board in a prominent position near the sea front, giving their address and times of meeting—an example which might well be followed.

Handbills, too, are quite cheap, and a useful form of publicity, given a certain amount of intelligence in what is put on them. Now then, local secretaries, what about it?

The David Richmond Photographs A number of readers have written regretting their inability to attend the commemoration service held recently at Darlington. We are asked to make it known

that a very excellent photograph was taken at the graveside, showing prominent workers in the Movement, and copies can be supplied at 1/- each. Other photographs available are of David Richmond himself (9d.), and of the Delegates at the recent Newcastle Conference (6d.). Applications for these photographs should be addressed to Mr. W. G. Mitchell, 460, Coniscliffe Road, Darlington.

Summer Camps Elsewhere this week we publish certain details concerning one of the Camps which are thronged every year by our American comrades. Climatic considerations are of course the chief obstacle in the way of such ventures in this country. The nearest approach to the camp idea which has been attempted here is the annual conference at Llanberis, which appears to be very

# THE WEEK

well supported. In the United States there are, however, several large summer camps which are crowded annually by thousands of Spiritualists and expectant inquirers.

Fortune-Telling in Disguise

The claim of a writer in *The Two Worlds* that in many of our bona-fide Churches fortune-telling does take place, has produced considerable correspondence. One of the factors is, of course, that the committee of the Church is not always in a position to know whether or not there is the likelihood of a fortune-telling element in their services. Failing the obtaining of proof of survival, some mediums will indulge in anticipations of the future, character delineations, etc., which rarely provide evidence for the survival of personality. On the other hand, some societies make a feature of "Borderland Circles," which are quite definitely for fortune-telling only. Mr. William Hall, of Conisborough, pleads for keener supervision on the part of Church committees. As long as any departure from true Spiritualism is tolerated in our Churches, he argues that those who are striving to maintain a high standard will be victimised in their fight.

The Old-Fashioned Companion, Mr. Silas K. Ghost Hocking says:

Writing in the *Sunday* *Old-Fashioned Companion*, Mr. Silas K. Ghost Hocking says:

My own experience leads me to the conclusion that the old-fashioned ghost is as dead as the dodo—that along with witches and wizards and fairies and pixies it has been consigned to the limbo of discredited things and the present generation is living in a saner world than that into which we of an older generation were born.

And we agree. If an investigation were made into

the cause of the decline of the traditional ghost, it would

be found that Spiritualism had dealt the death-blow.

There is no room for superstition in Psychic Research.

The twenty-page number of *The Two Worlds* for July 12, containing the full report of the S.N.U. Conference, was completely sold out within a few days of publication. We thank our readers for their confidence, and urge all our new friends everywhere to place a regular order with their Church or Newsagent to avoid disappointment.

New Book by W. H. Evans The House of Rider will publish at an early date a new book by our contributor, Mr. W. H. Evans.

The title of the book will be *How to be a Medium*. Mr. Evans' experience as a speaker and writer on Spiritualism, coupled with the fact that he knows mediumship from the inside, fits him to be a guide to those who contemplate the development of their psychic powers. The price of the book will be 5s. net, and orders can be placed through *The Two Worlds* Bookshop.

## How to get "The Two Worlds"

- You can get "The Two Worlds" from your local Church—price 2d. weekly.
- 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.

Thank You!

## MARYLEBONE

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SPECIAL NOTICE.—Owing to alterations at the Queen's Hall, the usual Sunday Services are transferred to the Aeolian Hall for the whole of July and the first week in August.

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Clairvoyante: Miss LILY THOMAS.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, July 29th,

At 3, Psychometry, Mr. Edmund Spencer.

Monday, July 29th,

At 7-30, Clairvoyance, Mrs. Stella Hughes.

Tuesday, July 30th,

At 7-30, Clairvoyance, Mrs. Helen Spiers.

Wednesday, July 31st,

At 7-30, Psychometry, Mr. Thomas Wyatt.

Thursday, August 1st,

At 7-30, Clairvoyance, Mrs. Helen Spiers.

Thursday, August 1st,

At 7-30, Clairvoyance, Miss Lily Thomas.

Friday, August 2nd,

At 7-30, Clairvoyance, Mrs. Livingstone.

GROUP SEANCES.

(Limited to Eight Sitters.)

Monday, July 29th, at 7-45 Mrs. Helen Spiers.

Tuesday, July 30th, at 3 Mr. Edmund Spencer.

At 7-45 Mrs. Stella Hughes.

Thursday, August 1st, at 7-45 Mrs. Stella Hughes

Friday, August 2nd, at 3 Mrs. Helen Spiers.

August 2nd, at 7-45 Mrs. F. Kingstone.

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, Miss LILY FORD.

At 6-30, Mr. H. ERNEST HUNT.

Wednesday, July 31st,

At 7-30, Mrs. E. Clements.

Clairvoyance.

Silver Collection.

Friday, August 2nd,

At 8, Dr. ALEXANDER IRVINE.

Lecture Subject: "A Celtic Pilgrimage."

## SPIRITUALIST COMMUNITY

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At 11, Mr. ERNEST HUNT.

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At 6-30, Mr. G. H. LETHEM.

Clairvoyance by Mrs. Helen Spiers.

Sunday, August 4th,

At 11, Mr. HAROLD SHARP.

Clairvoyance by Mrs. Helen Spiers.

At 6-30, Rev. C. DRAYTON THOMAS.

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## CLICHES OR LITERARY TAGS

### Are They Always Reliable?

By LIEUT.-COL. C. DAVIDSON

IT would seem that the great majority of people are still too prone just to accept many stereotyped phrases, without pausing to consider whether they really convey sound and rational meanings.

Let me take as instances just three examples culled recently from your columns. They are as follows:—

- (a) "On the threshold of the unseen."
- (b) "There is nothing new under the sun."
- (c) "The things that are unseen are eternal."

As regards the first, what the writer means by "unseen" is evidently that which normal physical eyesight is incapable of seeing; and the "threshold" he regards as a definite state of consciousness which, when overstepped, gives access to the unseen and eternal.

### The Unseen will be Seen

But surely "unseen" is just a relative term. When we pass on from earth to another sphere of life the objects there, which were normally invisible to us while we were earthly bodies, will be normally visible.

On the other hand, those objects which were visible to us while on earth will then be normally invisible.

The same thing will happen each time we pass from a relatively lower to a higher sphere, and will continue to do so possibly *ad infinitum*.

Are we not, then, always—both here and hereafter—on the threshold of the unseen as regards the objects of both higher and lower worlds or spheres than the one we are for the moment inhabiting?

We are related to the various planes or spheres, states and conditions by bodies which are composed of the matter belonging to such planes, and these bodies have their sense organs whereby we are enabled to see, hear, etc., in such spheres.

### "Always on the Threshold"

The "threshold of the unseen" is consequently merely a relative term, and is not fixed but movable; and the same applies to all our senses, and indeed to consciousness itself, as we are always on the threshold of other states or grades of consciousness.

In short, we live as it were between two thresholds—a higher and a lower, or a threshold of an entrance into and one of exit from, and our consciousness for the time being is bounded by them.

(b) "There is nothing new under the sun."

Is this actually so? I think not!

Life is the one eternal reality, but the forms in, through, and by which life expresses itself are constantly being constructed and destroyed, or disintegrated. New forms are constantly appearing, and old ones likewise disappearing. This applies to Thought Forms quite as much as physical ones; indeed, the latter are entirely dependent on the former for coming into existence at all.

Also the various stages of evolution produce or evolve forms not previously seen or known

## TO THE BISHOP OF LONDON

### Reader Writes an Open Letter

My Lord,

Strange thoughts must enter the minds of many Spiritualists after perusing the amazing statement of your attitude to their beliefs.

One hesitates to suggest such a thing, but one is almost forced to the conclusion that the recent successful meetings of Clerics and Spiritualists is responsible, at least in some degree, for this outpouring.

Strange indeed is this statement, coming from one whose beliefs lie centred in the belief in after-life. All will agree that had Jesus not returned to his disciples, and thus proved continuous existence, Christianity would have probably fizzled out—after the deaths of his immediate followers, if not before. "But," you would reply, "Jesus was the only son of God." Very well, Dr. Ingram, but remember the promise of Jesus to his companions in distress: "To-day"—not at some last day at the Resurrection of the body—"To-day thou shalt be with me in Paradise."

### Sir O. Lodge

In common with all the writers for and against Spiritualism, you utilise the name of our respected friend, Sir Oliver Lodge. Do you respect him, since, after all, he can be blamed for "dishonouring the dead." If you consider Sir Oliver is guilty of this grave misconduct, surely it is your duty to proclaim him as a consulter with evil spirits, who encourages the cruelty of "playing on the longing of those who have lost their nearest and dearest. . . ."

No—"the world honours and respects" Sir Oliver Lodge—you yourself say so—and I venture to prophesy that Lodge will go down to posterity honoured because of the fearless expression of his convictions on this subject of Spirit Return, and will be remembered when the names of all but a very few Bishops are forgotten.

### The Clergy Decided

Again, you condemn the discontinuance of "this unauthorised attempt to communicate with the other world." Who should we apply to for authority? I rather feel you slipped up very badly in using the word "unauthorised." Pens more vitriolic than mine might even ask if you have appointed the Church as a sort of Licensing Authority.

If you don't want Spiritual meetings in any of the Church premises within your diocese, there is no reason why you should yet have your way. But it is quite another matter for you to stop the growth of Spiritualism amongst your clergy. You know, "one cannot hurt a fellow for thinking," and if the clergy think faster and further on this matter than you do, no forbidding can interrupt the inevitable outcome of their calculations. We remember the courage of the Rev. Charles Tweedale and would draw the attention of all the clergy who are under your jurisdiction to the fight that our old friend has always waged on behalf of the spirit people, recommending them to "go thou and do likewise."

This sounds like inciting to mutiny. It is not intended as such; but once having received evidence of survival, it is nothing short of dishonesty to withhold or hide that knowledge, for to-day, even as of old, "Faith, without works, is dead."

Yours respectfully,

JOHN H. HAMMOND.

King's Lynn.

(Continued from previous col.)  
on earth; and earth may be described as being under the sun in more senses than one.

(c) And lastly our third example: "The things that are unseen are eternal."

A moment's consideration suffices to show us that this is far from being true.

Because a blind man does not see physical objects, that does not render them eternal; and because we are normally blind to all objects in the universe except those of the physical plane, and by no means all of them, that does not render them eternal.

What, then, is eternal? As I understand it—only life and life's attributes, the most important of which is consciousness.

(Continued at foot of next col.)

## ABSURD TO COMBAT SPIRITUALISM

### Movement has Come to Stay

By CHARLES KING

IN face of the fact that all attempts to crush Christianity have proved vain it looks absurd to attempt to arrest the course of Spiritualism, which is the strongest growth of the Christian faith. Amidst all the charlatany and fraud which have crept into Spiritualistic demonstrations, the main idea of Spiritualism has not lost any of its power of appeal to human faith and understanding.

The advent of Spiritualism in the modern world, a world confused in all its ideas of how life ought to be ordered, is of itself indicative of strength and even of inspiration from a life beyond. Spiritualism arrested attention when the Churches were in danger of losing it, when their services were becoming merely a form of words and the significance of prayer had faded.

Spiritualism struggled to free mankind from doubt, and make the survival of the soul a reality. Then was called down upon Spiritualists the example of Saul and Samuel, and the danger of evil communications. One was led to believe that the pulpit preached a doctrine which it dreaded to see substantiated.

### Idle to Decry

Again and again comes the question, can Spiritualists prove that communications are possible between those on earth and those who have made the long journey? What proof can be offered in this matter that is adaptable to the general understanding? It is in the consciousness of the individual that proof lies, and the belief that those we seek can make themselves heard without words. It is on these premises and from this standpoint that Spiritualism proceeds; and no one with reason is entitled to decry Spiritualism without he can truly say that all that the world holds in its mine of wonders has been revealed to him.

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# AN AMERICAN SPIRITUALIST CAMP

## THE STORY OF SILVER BELLE

EVERY year the Spiritualists of America hold Summer Camps, which are attended by the most notable speakers and mediums.

*The Progressive Thinker*, our Chicago contemporary, publishes in its current issue the following picturesque account of one of the most popular of these annual assemblies.

The inauguration of the new camp, Silver Belle, Ephrata, Pa., was one of the most momentous occasions in the history of Spiritualism. For the fourth season Spiritualists are assembling together at Silver Belle, founded by John and Mary Stephan for the promulgation of Spiritualism, and in loving appreciation of the phenomenal mediumship of Ethel Post, whom they appointed official secretary. Each year its success increased, until the original Silver Belle was unable to accommodate the crowds of truth seekers.

Fate intervened after the demise of Mary Stephan. Influences sought legal means to break the will which secured the future of the camp. Holding faithfully to the principle that "that which is ours will come to us," the Board declined legal recourse, abiding the directions of leaders in the spirit world.

Out of the cloud the voice of the spirit spoke as in the days when the Ten Commandments were given to Moses. From the valley environment of the original Silver Belle the faithful were led to a mountain-top, where is situated one of the most famous hosteries in American history—the historic and beautiful Mountain Springs Hotel. "This," said the voice of Dr. Banks, Mrs. Post's invisible teacher, "is to be the future home of Silver Belle."

### Cost 50,000 Dollars

Inquiry revealed that the cost was approximately 50,000 dollars—a mere pittance for the huge hotel with its wealth of memories and antique furnishings, spacious lawns, with winding drives and fountains; majestic trees under spreading boughs, where the nation's great have strolled on days of leisure in the past. But 50,000 dollars seemed an exorbitant sum in these days of financial stress. The voice of the spirit spoke again, led the faithful and opened the way to the promised land.

To the glory of Spiritualism and the credit of Ethel Post, her efficient secretary, Lena Barnes Jeffs, and other members of the board who heeded the guidance of spirit, the renowned Mountain Springs Hotel has become a centre for Christian Spiritualism.

Over 300 hotel guests can be accommodated for social and health purposes, as there are not only spacious recreation accommodations, but mineral baths of reputed curative and medicinal quality.

### A Hospital Foresighted

A wing of the huge edifice contains 28 large rooms, with steam heat, which has been dedicated to the aged in Spiritualism, though none, properly qualified, will be turned from its door. Another large building is to be transformed into a hospital with a selected staff of prominent physicians and spiritual healers, with complete modern electrical equipment, to be called the Stephan Memorial Hospital.

Another building is to be converted into a temple, in which services will be held the year round. Without question, it is the most important and certainly the most courageous project in the history

of Spiritualism, and it deserves the unstinted co-operation of every loyal Spiritualist, regardless of organisational affiliation. It is dedicated to Spiritualism.

In consideration of the fact that such eminent men have signed its historic registers as guests—Abraham Lincoln, U. S. Grant, Andrew Johnson and James Buchanan, all Presidents of the United States—Spiritualism becomes definitely associated with the history of our nation.

Spiritualists from far and wide gathered in Ephrata to celebrate the occasion, among whom were some of the most prominent personalities in the Cause.

Dr. Post, president of the Board, declares that the aspirations of Silver Belle are for the highest and representatives in the entire field of Spiritualism, and this opening programme was one which will ever be a credit to the Cause.

Newspaper representatives reported 900 present.

### "Flag Raising" Service

The formal flag-raising service was conducted on Sunday morning, with Dr. Myron H. Post and Arthur Ford as the speakers, and Peter Loeb as soloist. The formal dedication was in the afternoon. Mr. Ford and Mr. Constantine gave short talks on behalf of the General Assembly; Dr. Post presented Felicie O. Crossley, of Los Angeles, as the principal speaker and dedicated the new camp in an impressive manner. The spirits of Lincoln, and others who fought for the equality of mankind, seemed to fill the auditorium.

Mrs. Crossley declared that the history of Spiritualism was parallel to that of the United States. In the words of Abraham Lincoln she said that four-score and seven years ago Spiritualism was brought forth upon this continent, conceived in liberty, and dedicated to the proposition that all men are created equal; that life is eternal; that those who have crossed the bourne of time and space can give assurance of their survival by soul communion.

To that task beautiful Silver Belle is dedicated. The season at Silver Belle Camp does not close till September 8.

## BRIGHTON SOCIETY

ANOTHER Centre has been formed in Brighton, to enable those interested in Spiritualism to meet together in quiet and congenial surroundings for study, investigation and discussion.

Opportunities are given for hearing lectures, for demonstrations, and "at homes." A cafe is already established on the premises, and refreshments are obtainable.

Before the "Opening" address, entitled "Exploring the Unknown," was given on Wednesday, July 3rd, by Mr. G. Lloyd Williams—a telegram was read, "With all good wishes for a happy inauguration," from Mrs. Hewat McKenzie, Hon. Principal of the British College.

The Hon. Principal and Secretary of the Centre is Miss Ethel Harris, and the address is Aqua House (Room 44), 25, Old Steine, Brighton 4.

### AT BOLTON

ON Sunday, July 14th, Fold Street National Spiritualist Church, Bolton, held their twenty-third Anniversary. Mr. J. B. Dore, of Manchester, was the speaker and clairvoyant. Excellent attendances at the three services marked the rally of Spiritualists in Bolton.

Another building is to be converted into a temple, in which services will be held the year round. Without question, it is the most important and certainly the most courageous project in the history

## Theosophist's Psychic Experience

WIMBLEDON Theosophists heard about psychic phenomena when Miss Phoebe Payne gave a lecture before the Society recently, the subject being "Reality and Psychic Experience."

Although a natural clairvoyant, Miss Payne, as is her usual custom, placed psychism on a far broader basis than that of mere other-world sightseeing, and entirely dissociated clairvoyance and spirituality, which she said have no inevitable connection.

### What is Reality?

It was suggested that at times most people wonder what they are here for. The answer was "for experience." The earnest Theosophist should try to push wide and deep—to contact reality.

"But what is reality?" asked the speaker. "The dictionary says: Where there is no room for imagination. There is, of course, no static reality. It is different for each of us."

The speaker, as a child, was clairvoyant, but her Methodist uncle in all good faith said she should be cured of lying. The etheric forms were a reality to her—unreal to him.

"At times we all glimpse ourselves as something far greater than normally. The body is then known to be merely an instrument," she added.

## KING'S LYNN INNOVATION

THE first "Naming" Ceremony, in connection with the King's Lynn (Blackfriars Street) Spiritualist Society, has just been conducted.

Mrs. Ida Glen, of Hull, gave a very impressive address, and later named the child, who received the spirit-name of "Leo."

The hall was transformed into a floral bower, and members and visitors were heard to exclaim, as they entered, on the beauty and variety of the exquisite blooms.

At the end of the service, the child was presented with a silver christening cup, subscribed for by the Church members. This is being engraved with the child's name, and spirit-name, "Colin Edge—Leo."

Mrs. B. S. Woodend, (President) was in charge of the arrangements, and thanked Mrs. Glenn for her services, and all who had helped with flowers and subscriptions.

## NOT GOING TO AMERICA

MISS C. TAYLOR WAGSTAFFE writes: "Will you kindly help through your paper, to contradict the persistent rumours that my 1937 bookings are to be cancelled owing to a tour of the States? I am besieged with inquiries, and I should be deeply grateful to you if you will help me by making a statement to this effect."

## DERBY ORGANIST'S PASSING

DERBY National Spiritualist Church (Charnwood Street) has been deprived of the physical support of a valued worker in the sudden passing of Mr. Charles Whitfield, on July 16th.

Mr. Whitfield was organist of the Church, and mediums from far and wide will recall the beauty of his work.

## WHERE YOU CAN HELP

AFTER negotiations extending over some weeks, the Bristol Combined Churches have succeeded in getting the Bristol Libraries Committee to accept Spiritualist literature in the Bristol public libraries.

Thus the propagation of Spiritualistic philosophy will become an established fact among the reading fraternity of the city, and a long-felt need has been met.

The initiative which has prompted the effort may well be emulated in other towns, so that the march of progress may continue undeterred.

Nearly every grade of religious thought had been provided for in the city of Bristol, so that in coming abreast of the times our Bristol friends have awakened to the requirement which their belief has sought.

Both *The Two Worlds* and *Psychic News* will in future be available, and this should help to stimulate interest of inquirers in our Movement. The Bristol Combined Committee embrace representatives from Bristol First (Surrey Street) Universal Church (Bishop Street), Provident Hall (Grosvenor Road), and the Temple (Whiteladies Road).

Will Spiritualists in other towns and cities make application to see that *The Two Worlds* is displayed on the reading desks of their public libraries.

## HEALING BODILY GROWTHS

THE Cantassium Treatment is the title of a fascinating booklet, which is issued free by the Cantassium Co., Twickenham, Middlesex.

This booklet describes the cause and cure of bodily growths, blood pressure, goitre, etc., which are attributed to a deficiency of potassium in the system. It has been found that when this deficiency is made up, the diseases automatically cure themselves, the illness being attributed to the lack of the potassium, which is indispensable for good health.

That these views are founded on fact is proved by the testimony of hundreds of people who have been relieved and cured by the Cantassium treatment, now administered at a cost within the reach of all.

The Cantassium Co. is anxious to relieve the sufferings of victims of these illnesses, and will gladly supply the free booklet referred to above to any interested reader.

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## DR. DEARMER'S CHALLENGE

### Our Relationship to Christianity

(Continued from page 1.)

almost identical with the gospel of Spiritualism. The one confirms the other. In one particular alone is there any want of unity: that is, verbal communion between the two worlds, and the New Testament records teem with such instances. But—though by a different line of approach—already the modern Church is waking to a realisation of this also, as witness the recent conferences of clergy and Spiritualists.

Reading this booklet—and every Spiritualist speaker ought seriously to study it—I was struck by one fact which, perhaps only for want of space, Dr. Dearmer has not mentioned. Over and over again in the Acts of the Apostles we find allusions to Christianity, not as a religion, nor yet as a philosophy, but as *The Way*. What a world of meaning lies concealed in those simple words: "Be ye followers of the way." In spite of the ever-recurring emphasis laid by Jesus and His immediate followers on the supreme importance of acts, as distinct from forms, of devotion, Christianity in the course of time became a thing for the intellect rather than for the heart, and so lost its practical expression.

There is a lesson here for all who follow, or profess to follow, in "the way" of Spiritualism. Guard against a merely intellectual interest in religion, lest in due time it lose its vitality and the truth become buried in the debris of debate. Religion, after all, is not a theology to be studied, but a plan and vision to be lived.

Two thousand years after the passing of the Teacher, the world of Christendom is turning from its preoccupation with the things of least importance, and discovering with zest the appeal of the original Christianity, which is almost inseparable from our own revelation.

### Dr. DEARMER AND SPIRITUALISM

Dr. Percy Dearmer, interviewed by the *Daily Telegraph*, on the Bishop of London's attack on Spiritualism, described the remarks of the Bishop as "perhaps rather superficial." The whole subject was larger and deeper than the Bishop's words would seem to imply, he argued.

"His remarks fail to do justice," he continued, "to the enormous amount of scientific research which has been conducted for many years now into these at present little-understood psychic phenomena. Easy criticisms of this kind were common 20 years ago. They are inadequate, almost irrelevant, to-day; nor is anything likely to prevent religious people from taking an increased interest in the world beyond this material one."

### BOOKS

The serious student of Spiritualism cannot afford to overlook its literature. Whatever your needs, we can supply them at lowest prices and with earliest delivery. A post-card will bring our catalogue and lists.

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## SURNAMES GIVEN WITH EASE

### Mrs. Hughes Gives Proof of Survival

CLAIRAUDIENCE which was extraordinary in its quality and accuracy was given by Mrs. Helen Hughes, who concluded yesterday (Thursday) a week's work in Manchester.

She gave a large number of strikingly successful seances at the Britten Memorial, and also demonstrated her gift to a large congregation at the Manchester Central Spiritualist Church last Sunday.

At this demonstration, full names, with definite details of relationships, profession, characteristics, etc. were given with ease and facility.

Among the surnames which were promptly recognised were Black, Sawyers, Taylor, Baker, Crowthers, Teasdale, "Wick" Smith, Curry, Knowles, and Richardson. Time and again Mrs. Hughes astonished her hearers by the accuracy of her mediumship, which was heard at its best.

### Spiritualism a Religion

In her address she claimed that Spiritualism was not only a religion, but a religion of the highest order. The chief distinction of Spiritualism was that it fortified faith with evidence, and placed the facts of the spirit on a scientific basis.

No other religion in the world could give the unmistakable evidences that Spiritualism could give, proving the essential value of human personality and its power over death. If Spiritualism was untrue, then the Bible was wrong, they did not survive, and life had no meaning.

"Let us remember," she added, "that it is possible to have religion without priestly control and government backed by centuries of tradition. Religion is not something outside us. It is a condition of the mind. Spiritualism is a live religion because it is continually preaching and demonstrating the fact of spirit to a world which is almost ignorant of spiritual realities.

"Anything that tends to bring men to a recognition of the spiritual world must be of great value, and must eventually lead to a greater degree of light and happiness for mankind. Spiritualism seeks to flood the world with this light; it speaks of life, not death; it seeks to bring the twain together in the joy of immortality; and it strives to lay the true foundation for life."

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

See Back Page.

### PSYCHIC DEVELOPMENT

LET US TEACH YOU TO UNFOLD YOUR LATENT PSYCHIC POWERS

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R.1531. "May I say, upon finishing my last paper, how very pleased I have been with the course. Not only have I been shown the way to psychic development, but my physical health has benefited and my sense of personal power increased. I consider my money well spent."

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# Church and Society Announcements

## The Britten Memorial.

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

'Phone: BLA 6840

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

Healing Services, WEDNESDAYS, at 3, Silver Collection.

The Monday Evening Services will be resumed on September 2nd.

GROUP SEANCES (Limited to 10 Sitters) Seats must be Booked.

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

WEDNESDAY, July 31st, at 7-30, Miss Peterson.

The Institute and Library will be closed during the whole of the week, August 5th to 10th.

#### LECTURES.

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

FRIDAY, August 2nd. No Lecture.

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

## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

(3 minutes from Angel Tube Station.)

SATURDAY, July 27th, at 8 p.m., Psychometry.

THURSDAY, August 1st, at 8, Clairvoyance.

SUNDAY, July 28th, at 7 p.m., Address and Clairvoyance, by Mr. W. REDMOND. (After Circle.)

FRIDAY, July 2nd, at 7-30, Healing (Free).

TUESDAY, July 30th, at 8, Psychometry.

SATURDAY, July 3rd, at 8, Psychometry.

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

SATURDAY, July 27th, at 8, Open Public Circle.

SUNDAY, July 28th, at 11 and 3, Open Circle, at 6-30, Mrs. C. PHILLIPS.

MONDAY, at 8, Clairvoyance. Mrs. C. Phillips.

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

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

SATURDAY, August 3rd, at 8, Open Public Circle.

SUNDAY, August 4th, at 6-30, Mrs. BURNETT.

## NORTHERN

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, July 28th, at 1-45, Lyceum. At 3-15, 6-30, and 8, Service of Song.

Monday, at 3, and 8, Service.

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

Wednesday, at 8, Mrs. Dunville.

Thursday, at 8, Private Circle.

Sunday, August 4th, Mrs. FROST.

Colwyn Bay National Spiritualist Church.

Coop. Hall, Sea View Road, Resident Minister - - Mr. J. Bell.

Sunday Services, 3, 6-30, and 8.

Monday Services, 3, 7-30.

Thursday Service, 7-30.

Saturday Service, 8.

Group and Private Seances arranged on application.

Manchester Society of Spiritualists

38, Maskell Street,

Sunday, July 28th,

At 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Mrs. H. JACKSON.

Monday, at 8, Miss P. Goodwin.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. Langford.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, August 4th,

Mr. PADINGTON, G.N.S.C.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, July 28th,

At 2-30, Lyceum.

At 6-30 and 8, Miss RICHARDSON.

Monday, at 8, Open Circle and Healing.

Tuesday, at 8, Mrs. Gershon.

Thursday, at 8, Mrs. Baker.

Open Circle.

Saturday, at 8, Mrs. Worthington.

Sunday, August 4th,

Mrs. B. ENTWISTLE.

Trance Medium.

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

Subs., 2/6 yearly. 2d. per week per volume.

MONDAY, July 29th, at 3 and 7, Mrs. Woodward. TUESDAY, July 30th, at 3, Mrs. Wright.

MONDAY, August 5th, Bank Holiday. TUESDAY, August 6th, at 3, Mrs. Gibbins.

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

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

ETHEL A. KNOTT.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

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

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. Edwards.

SUNDAY, August 4th, at 11-30, Open Circle. At 7, Service. Address by Mr. A. BERTRAM SCARFF, M.N.I.P., and Clairvoyance.

The Lyceum is closed during the month of August.

**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 28th,*

**Mr. ROY MORGAN.**

*Sunday, August 4th,*

**Mrs. M. E. PICKLES.**

**Salford Central Spiritualist Church**

St. Philip's Place, Chapel Street.

*Sunday, July 28th, at 2, Lyceum.*

**At 3-15, Open Circle.**

**At 6-30, and 8, Mrs. SMETHURST.**

**Monday, at 8, Mrs. Langford.**

**Tuesday, at 8, Circle.**

**Wednesday, at 8, Mrs. Coupland.**

**Thursday, at 8, Members.**

**Saturday, at 7-30, Social. 18.**

*Sunday, August 4th,*

**Service.**

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

Above 64a, Gt. Western Street

*Sunday, July 28th, at 2-45, Lyceum.*

**At 6-30 and 8, Mr. ALLAN DALE.**

*Tuesday, at 8-15*

**Open Circle, Mr. John Ed. Parker.**

*Thursday, at 8-15, Mr. Wainwright.*

*Saturday, at 8-15*

**Open Circle, Mrs. Fellows.**

*Sunday, August 4th, Service.*

**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 27th,*

**At 8, Miss Goodwin.**

*Sunday, July 28th,*

**At 3, 6-30, and 8, Mr. LOWE.**

**Monday, July 29th,**

**At 3 and 8, Mrs. Mayhew.**

**Tuesday, July 30th,**

**At 8, Open Healing and Developing Circle.**

*Wednesday, July 31st,*

**At 8, Mrs. Oliver.**

**Miles Platting Spiritualist Church, S.N.U.**

Coglan Street, Lodge Street, Queen's Road.

*Sunday, July 28th,*

**At 3, Open Circle.**

**At 6-30 and 8, Mrs. SHEPHERD.**

**Monday, at 3 and 8,**

**Mrs. Greaves.**

**Wednesday and Saturday, at 8, Public Circles.**

**Thursday, at 3 and 8,**

**Mr. Mudd.**

*Sunday, August 4th,*

**Mr. CRAVEN.**

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

**Sundays, at 10-30 Lyceum.**

**Other Services at 3, 6-30 and 8.**

**Mondays, at 3, and 7-30.**

**Wednesdays, at 3 and 7-30.**

*Sunday, July 28th,*

**Mrs. E. JOHNSON.**

*Sunday, August 4th,*

**Mrs. CHARNOCK.**

**Liverpool Spiritualists' National Church,**

14, Daulby Street.

*Sunday, July 28th,*

**At 3 and 6-30, Mr. R. W. MARKS.**

**Monday, at 8, Study Group.**

**Tuesday, at 7-30, Healing Brotherhood.**

**Wednesday, at 3 and 8, Clairvoyance.**

**Every Sunday, at 8-15, Clairvoyance.**

*Sunday, August 4th,*

**At 3, Open Circle.**

**At 6-30, Mrs. L. GEORGE, A.N.S.C. Group and Private Seances arranged on application.**

## LONDON

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

Shaftesbury Hall, Bowes Park.

*Sunday, July 28th,*

**At 11, Mr. EDGAR H. STOKES.**

**At 7, London Lyceum Dist. Council.**

**Wednesday, at 8, Miss Eveline Canon.**

*Sunday, August 4th,*

**At 11, Mr. JOHN GRAHAM.**

**At 7, Mr. WILLIAM GODFREY.**

**Bounds Green Christian Spiritualist Church,**

Canning Hall, Canning Crescent,

High Road, Wood Green.

*Sunday, July 28th,*

**At 7, Mrs. S. D. KENT.**

*Sunday, August 4th,*

**At 7, Mr. EDWARD KEITH.**

**Battersea and Wandsworth Christian Spiritualist Church.**

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

*Sunday, July 28th,*

**At 11, Service.**

**At 6-30, Address and Clairvoyance.**

**Mrs. E. HINES.**

**Monday, at 2-30, Psychometry,**

**Mrs. Calway.**

**At 8, Healing.**

**Wednesday, at 8, Clairvoyance,**

**Mr. W. Sage.**

**Friday, at 7-30, Lecture.**

**Mr. Simister.**

*Saturday, at 7-30,*

**Psychometry, Miss Freda Winn.**

**Cricklewood Christian Spiritualist Society,**

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

*Sunday, July 28th,*

**At 6-30, Mrs. DOLORES SMITH.**

**Address and Clairvoyance.**

*Wednesday, at 3, Circle.*

**At 8, Service.**

## CLAPHAM SPIRITUALIST CHURCH.

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

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

**SUNDAY, July 28th, at 11, Open Circle. At 3, Lyceum. At 7,**

**Address and Clairvoyance. Mrs. L. PHILLIPS.**

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

**WEDNESDAY, at 8, Developing Class.**

**FRIDAY, at 8, Usual Service.**

**SUNDAY, at 7, Mr. NORMAN FERGUSON.**

**TUESDAY, at 8, Mrs. Morris.**

**CHURCH AND LYCEUM OUTING TO LITTLEHAMPTON.**

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

**Join us August Bank Holiday.**

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

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

*Sunday, July 28th,*

**At 7, Mrs. BALMER.**

**Address and Clairvoyance.**

*Thursday, at 3, Psychometry.*

**At 8, Address and Clairvoyance.**

*Friday, at 7-30, Spiritual Healing.*

**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 28th,*

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

*Tuesday, at 3, Women's Meeting.*

**At 7-45, Healing Circle.**

*Thursday, at 8, Clairvoyance.*

*Sunday, August 4th,*

**Mr. MEADS.**

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

**(Near Acre Lane, Clapham N. Underground Station.)**

*Sunday, July 28th,*

**At 7, Mr. CHAS. BURTONSHAW.**

**Address and Clairvoyance.**

*Tuesday, at 3, Psychometry.*

**At 8, Healing Circle.**

*Thursday, at 8, Mr. Andre Bernard,*

**Psychometry.**

**President and Medium :**

**Mrs. DONALDSON**

*Sunday, August 4th,*

**Mrs. DONALDSON.**

**Ealing Spiritualist Church,**

8, Baker's Lane, Broadway, W.

*Sunday, July 28th,*

**At 11-15, Mr. A. PETHURST.**

**At 6-30, Mr. H. BODDINGTON.**

*Wednesday, at 8,*

**Mrs. Tina Tims.**

*Saturday, at 7-30, Whist Drive.*

*Sunday, August 4th,*

**Mr. and Mrs. REDGRAVE.**

**Hounslow Spiritualist Mission,**

Corner of Douglas Road, Hanworth Rd.

**(opp. Congregational Church).**

*Sunday, July 28th,*

**At 6-45, Mr. D. BEDBROOKE.**

*Monday, at 7-30,*

**Mrs. Dyson.**

*Wednesday, at 3, Miss Hands.*

**At 8, Mr. H. Sharp.**

*Lyceum at 3 every Sunday.*

**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 28th,*

**At 3, Lyceum.**

**At 7, Mr. CHAPMAN.**

*Monday, at 3 and 8, Clairvoyance.*

*Tuesday at 8, Open Circle.*

*Sunday, August 4th,*

**Mr. WELCH.**

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4. (Corner Carpenter's Place.) *Sunday, July 28th,* At 7, Mr. J. B. FORD. Address and Questions. *Tuesday, at 3, Psychometry.* At 8, Healing Centre. *Thursday, at 8, Psychometry.* Saturday, at 8, Mrs. Annie Bellue. *Sunday, August 4th,* Mr. J. HYDE TAYLOR.

Ilford Psychical Research Society, Clements Road, Ilford. *Sunday, July 28th,* At 7, Mrs. A. E. THOMAS. Address and Clairvoyance. *Wednesday, July 31st,* At 8, Mrs. Stock. Address and Clairvoyance. *Thursday, August 1st,* At 3, Ladies' Meeting. Mrs. Grace Kevan. *Sunday, August 4th,* At 7, Mr. C. STEPHENSON. Address and Clairvoyance.

Hendon Spiritualist Fellowship. The Liberal Room, 65, Brent Street (opposite "Bell" Bus Stop). *Sunday, July 28th,* At 7, Mr. C. GLOVER BOTHAM. At 8-30, Spiritual Healing. *Sunday, August 4th,* Mrs. E. THOMAS.

Hackney Spiritualist Church, 2, Sutton Place, Urswick Rd., Hackney. (Founded 1896.) (Entrance Back of House.) *Sunday, July 28th,* Mr. NUTHALL. Monday, at 8, Open Service. *Tuesday, at 8, Healing.* Mr. Cummings. *Thursday, at 8, Mrs. Mauder.* Friday, at 7-30, Healing, Mr. Rean. *Sunday, August 4th,* Mr. and Mrs. BROWN.

Palmerston Christian Spiritualist Temple, Maryland Road, Stratford, E. 15. *Sunday, July 28th,* At 11, Forward Movement. At 6-30, Mr. W. E. BROOKSON. *Wednesday, July 31st,* At 2-45, Mrs. Seymour. *Thursday, August 1st,* At 8, Mrs. Prince. *Sunday, August 4th,* At 6-30, Mr. G. W. MASON.

Occult Research Society, Stenbridge Road Halls, Anerley. *Sunday, July 28th,* At 11, Sunday School. At 3-30 and 6-30, Mrs. REDFERN. Special Monday Meetings at 8. Demonstrators : Mrs. Godden. Mr. P. S. Mills-Tanner. Mr. A. E. Pearson. *Sunday, August 4th,* At 3-30 and 6-30, Mr. P. S. MILLS TANNER.

Spiritual Help and Healing Centre, 95, Church Road, Richmond, S.W. Phone : Richmond 0993. *Sunday, July 28th,* At 6-45, "Moontrail," through Mr. HORACE HAMBLING. Clairvoyance by Miss Hands. *Tuesday, at 3,* Mr. Dearnley Serjeant, Psychometry. (Tea). *Wednesday, at 8,* Miss Hands. Psychometry. *Thursday, at 7-45,* Public Healing Circle. *Saturday, at 8,* Mr. Brookson, Psychometry.

Manor Park Spiritualist Church, Strone Road, Shrewsbury Road, Forest Gate, E. 12. *Sunday, July 28th,* At 11, Healing Service.

At 3, Progressive Lyceum. *At 6-30,* Mrs. D. C. WILLIAMS.

Thursday, at 3, Ladies' Meeting. Mrs. Mote.

At 8, Mrs. Hearn. Address and Clairvoyance.

*Sunday, August 4th,* Mr. A. L. MEAD, Address.

Mr. A. Wills, Clairvoyance.

Little Ilford Christian Spiritualists' Church, Third Avenue, Manor Park, E. 12. *Sunday, July 28th,*

At 7, Mrs. M. CROWDER. Address and Clairvoyance.

*Monday, July 29th,*

At 3, Miss Rose Ward.

Address and Clairvoyance.

*Wednesday, July 31st,*

At 8, Mrs. Skinner.

Address and Clairvoyance.

*Sunday, August 4th,*

At 7, Mrs. E. CLEMENTS. Address and Clairvoyance.

Kingston Spiritualist Church, Villiers Road. *Sunday, July 28th,*

At 11, and 6-30, Mr. W. H. EVANS. At 3, Lyceum.

*Tuesday, at 7-45,*

Spiritual Healing Centre.

*Wednesday, at 7-30,*

Miss J. PROUD.

Psychometry.

Silver Collection.

*Sunday, August 4th,*

Mr. E. SPENCER.

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. *Wednesday, at 3, 5, 7, and 9.*

*Tuesday, at 8,* Trance, Mental and Psychical Development Classes by John Myers.

Mr. John Myers is open to take Meetings.

Southall Spiritualist Church, Hortus Road, Southall. *Sunday, July 28th,*

At 7, Mr. A. E. ARNOLD. *Tuesday, at 2-30,* Ladies' Guild.

*Wednesday, 7-30 to 9,* Healing Circle. *Thursday, at 8,*

Short Service. Clairvoyance. *Sunday, August 4th,*

Mr. GORDON SHARPE.

South London Spiritualist Mission, Lausanne Hall, Lausanne Road, Peckham, S.E. 15. *Sunday, July 28th,*

At 7, Mrs. EDEY. Address and Clairvoyance.

*Tuesday, at 7-30,* Healing Circle. *Thursday, at 8-15,* Mrs. Elliott.

Address and Clairvoyance. *Sunday, August 4th,*

At 7, Miss LILY THOMAS.

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W.

*Sunday, July 28th,* At 11-15, Open Circle.

At 6-30, Miss ROTHERHAM. 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, 52,

No. 7 bus to door.

(Met. Station—Ladbroke Grove).

Streatham Spiritualist Church, Tudor Hall, Pinfold Road (Back of Public Library). *Sunday, July 28th,*

At 11, Circle.

At 6-30, Mr. FERGERSON.

Wednesday, at 3 and 8, Mrs. Bird.

*Sunday, August 4th,*

Mr. S. M. FORSYTHE.

*August 18th, at 6-30,* Moon Trail.

South Norwood Spiritualist Society, 34, Lancaster Road, South Norwood Park.

*Sunday, July 28th,*

At 6-30, Mr. S. M. FORSYTHE, Address.

Miss VERA POTTER, Clairvoyance. *Tuesday, at 3,* Circle for Clairvoyance.

*Wednesday, at 8,* Mr. S. M. Forsythe.

Psychometry.

*Thursday, at 8,* Address and Clairvoyance.

## SOUTHERN

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.

*Sunday, July 28th,* at 3-30, and 6-30,

Mrs. BEATRICE STOCK.

*Sunday, August 4th,*

DAVID BEDBROOK, Esq.

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 28th,*

At 11-15 and 7,

Mrs. E. CLEMENTS.

*Monday, at 7-30,* Free Healing.

*Wednesday, at 8,* Public Meeting.

Mr. R. Kelly.

*Sunday, August 4th,* at 11-15 and 7,

Mr. A. PUNTER.

Group Seances :

*Tuesday, 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), Charmminster Road (opp. Richmond Wood Road), Bournemouth.

*Sundays, at 11 and 6-30,*

Address and Clairvoyance.

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

Clairvoyance and Spirit Messages.

*Thursday, at 7-30,*

Address and Clairvoyance.

Local Clairvoyante, Mrs. W. G. Hayter

Sutton Spiritualist Church, St. Barnabas Road, Sutton.

*Sunday, July 28th,*

At 6-30, Mrs. PODMORE.

Address and Clairvoyance.

*Thursday, August 1st,*

At 8, Service.

*Sunday, August 4th,*

At 6-30, Mrs. LEVITT.

Ramsgate National Spiritualist Church, Chatham Street, Ramsgate.

*Saturday, July 27th,*

Mr. Isted.

*Sunday, July 28th,*

At 3 and 6-30, Mr. ISTED.

Address and Clairvoyance

*Sunday, August 4th,*

Mrs. HENDERSON.

**Richmond Psychic Centre,**  
163, Kew Road, Richmond, Surrey.  
Phone: Richmond 0212.  
Monday, July 29th,  
At 3, Mrs. Beth Barnes.  
Psychometry.  
Tuesday, at 8.  
Mrs. Dolores Smith.

Psychometry and Messages.  
Admission Free. Silver Collection.  
Wednesday, at 3,  
Mrs. Lily Goldsworthy.

Descriptions and Messages.  
Thursday, at 3, Mrs. Ada F. Atkinson,  
Developing Class.  
Friday, at 8,  
Miss E. Herbert.

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,  
Sunday, July 28th,

At 6-45, Address and Clairvoyance.  
Mrs. M. WOODWARD.

Monday, July 29th,  
At 3-15, Mrs. Potter, of Dawn Spiritual  
Church, Forest Gate.

Mrs. S. G. Heath conducts Public  
Service, Clairvoyance, Tuesday at 3.  
Wednesday Afternoons, at 3-15 sharp,  
Group Clairvoyance, at Oddfellows Hall,  
Queen's Road, Brighton, Sussex.

**Richmond Spiritualist Church**  
(The Free Church),  
Ormond Road, Richmond, Surrey,  
Sunday, July 28th,

At 7, Mrs. STELLA HUGHES.  
Address and Clairvoyance.  
Wednesday, at 7-30,

The Rev. Arthur Sharp.  
Address and Clairvoyance.  
Sunday, August 4th.

**Mr. RALPH BARRACLOUGH.**  
Healing Service every Wednesday at 3.

**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.  
Sunday, July 28th, at 11 and 6-30.

Mr. J. C. POLLARD.  
Thursday, at 8,  
Mr. Bert Camper.

Sunday, August 4th,  
Mr. BERNARD RODIN.

**Worthing Spiritualist Church,**  
Grafton Road.  
Sunday, July 28th, at 11, and 6-30,  
Mrs. TINA TIMS.

Thursday, at 6-30,  
Mrs. Dolores Smith.  
Sunday, August 4th,

Mr. WOODHOUSE.

**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.

**Spiritual Psychic Centre.**  
12, Shepherd's Bush Green, W. 12.  
Spiritual Healing.  
Psycho-Medical Diagnosis  
and Treatment.  
All Cases taken.

Medium - - - Mrs. Vera Palmer.  
Private Consultations—  
Friday, 2-5 and 7-9.  
Or by Appointment.  
Free Consultations.

Wednesday, 2-5 and 7-9.  
Sundays, July 28th and August 4th,  
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