

# The Two Worlds

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## SPIRITUALISM BANNED

DECEASED SPIRITUALIST'S CONVICTIONS COMPLETELY SUPPRESSED

By JAMES LEIGH

I WANT my readers to put themselves in the position of the literary man. A booklet has to be written, the object being to trace an outline of the life and work of an outstanding personality, and to give some specimens of his teaching.

In writing this sketch you are faced with a problem. Your subject was a distinguished Unitarian. But for some obscure reason, over 40 years of his life were spent intermittently in working for the Spiritualists. You admire his fine work for Unitarianism, but you fail to grasp the reason why he should be enthusiastic about Spiritualism.

Have you, then, any right to accentuate his interest in what you deem to be the right direction, and wilfully to suppress his interest in what you think to be the *wrong* direction?

That is the question which will be asked by Spiritualists who read the latest addition to a series of pamphlets entitled "Eminent Unitarian Teachers."\*

The publishers are specialists in Unitarian literature, and in fairness to them, it must be said that although they have produced several booklets dealing with various aspects of our Cause, in none has there been any suggestion of prejudice or ignorance.

Spiritualists who study this latest publication will therefore be surprised and grieved to find that although it is devoted to the Rev. John Page Hopps, not a word is given to his close contact with Spiritualism.

Descriptions are printed of his work in many fields of thought, but concerning this one particular domain, the writer is eloquently silent. There is absolutely no reference to the facts concerning which Mr. Hopps wrote



REV. J. PAGE HOPPS  
never apologised for his life-long devotion  
to Spiritualism.

The Venerable Archdeacon Wilberforce, who knew Mr. Hopps well, said, "He was a noble, courageous soul, and has turned many to righteousness. There will be much for him to do on the other side."

and spoke so much, and in whose interests he was a constant labourer.

The nearest possible allusion to Spiritualism occurs in a passage referring to the Rev. P. Hopps' journalistic adventures :

He wrote many fine hymns, and edited two newspapers—a weekly journal, *Light*, and a monthly, *The Coming Day*.

No indication is given of the nature of these periodicals, and to the present generation of Unitarians there is not disclosed as much as a hint that Mr. Hopps had any dealings whatever with Spiritualists.

The pamphlet concludes with extracts from the eminent Unitarian's books and addresses, but again, needless to say, there is absolutely no suggestion of a Spiritualistic outlook.

Now, what are the facts about the Rev. John Page Hopps' association with our Movement? No one can deny that he was an ardent and enthusiastic champion of Spiritualistic truths—so enthusiastic, indeed, that he frequently spoke of Spiritualism as "the key that unlocks all doors."

He was a regular contributor to the spiritualistic press, particularly to *Light*, of which he was for some years the very popular editor.

The Rev. Hopps was, in fact, so interested in spiritualistic propaganda that for several years he occupied a seat on the Council of the London Spiritualists' Alliance. He even went so far as actually to found the Manchester Society of Spiritualists—the oldest Spiritualist Church in Manchester—of which he was also the first President. This was in 1867.

Until his death in 1911, Mr. Hopps held fervently the convictions that he had expressed time and again by word of mouth, and by act of pen: there have been few members of the ministry who prized the truths of Spiritualism half as highly.

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# IS IT FACT OR FICTION?

## A Call For Level-Headed Inquiry

By S. SARNA

*Author of "Psychic Research and the Spirit Hypothesis."*

THE reality of the phenomena of Spiritualism rests on the testimony of, and critical examination by, competent and credible witnesses; it should, therefore, withstand the strain of stringent investigation. But with regard to various practices and beliefs current among a section of Spiritualists, it is necessary to focus attention on their misleading character and to counsel careful inquiry. It should be borne in mind that the issues of the future of Spiritualism will be determined by the careful thinker and experimentalist, who painstakingly scrutinises and probes the evidence presented, and, by repetition of the phenomena confirms or denies the attested results. Nothing therefore is more surely indicated than that gratuitous statement, forced testimony, misconceived or inadequate and distorted experiment will not stand the test of time and that, in the destruction of fictions, the cause has much to gain.

### The Study of Ourselves

To be reasonably assured that we are in touch with a spiritual world beyond, the workings of our complex consciousness—and the word consciousness is here used in a very wide sense—must be carefully studied. By this knowledge only we may be led to a trustworthy appreciation of the objective and subjective impressions which comprise our psychical life, and to a rational estimate of evidential values regarding the nature of the intelligence operating psychical phenomena.

The commonest process of consciousness exhibits features of a deeply mystical character. A train of thought may well up, and a state of awareness ensues involving countless mental adjustments of which we are unaware, and becomes applicable to the task we have in hand. Impressions are transferred to a hidden storehouse, and are sometimes brought to the fore on a particular demand; at other times these stored impressions are lost for indefinite periods.

### Unconscious Actions

Reflect on the number of mental operations that are carried on by capable and trained forces of *which we are not conscious*. The fact that we stand erect or walk is a simple instance of how a guiding yet obscure principle within us can direct complicated feats while neither the means nor the end obtrudes on our notice. Innumerable stimuli come to us and are passed by with scant notice or none whatever. We scarcely realise whether it is warm or cold, the resistance to the pressure of our feet; sounds and odours may all be disregarded, unless we are specially interested in them, or they be particularly insistent. Yet any of these or other unobserved stimuli may be registered in our psychical storehouse and make an appearance at some later date.

The study of genius is of special interest in psychical research, as it brings us into contact with striking mental potentialities and indicates how, in our individual psychical reservoir, there definitely exist pre-natal conditions which

are bases of activities inexplicable within the limits of individual experience. In their highest manifestations these hidden instinctive powers and capacities are an amazing endowment.

All these psychological forces generate, fertilise, or remain quiescent, in an obscure underworld of psychic structure, whilst only a tiny ray of consciousness illuminates our sense of awareness at any given moment.

Spiritualists maintain that life and consciousness persist after bodily death, that there are occasions when the stimulation of faculties and senses originates in an intelligence and forces exerted through the spirit agency of those on another plane. The essence of proof of such happenings would, therefore, consist in applying rational inference to data presented in relation to them, showing that what is perceived in the nature of evidence could not possibly be due to any creation of our own normal or ultra-normal powers, and by the employment of a process of elimination of alternatives, confirm that the most reasonable explanation is that they are prompted by discarnate personality. That is the main issue as to the onus of proof. If proof is demanded strict reasoning on these lines should be applied to establish causal relationship; no matter what form of psychic phenomena are presented, whether they are automatic writing, trance or other control, the movement of objects without apparent physical contact, levitation, materialisation, apports, psychic lights, clairvoyance, clairaudience, dowsing, etc., they should all be treated on the same analytical lines; we shall then be in logical alignment.

### Speculation and Fact

The phenomena experienced at any time may be due to spirit agency, which need not always communicate evidential facts, but that such speculations should rise beyond mere assertion, and manifest proof that they are so dependent, they must rest on a precise analysis of causal relationship. The fact that spirit forces do utilise subtle powers of contact through our normal or ultra normal faculties or senses does not imply that all we receive in certain mysterious circumstances is due to extraneous spiritual origin. A few brief and simple examples by way of illustration.

A case of automatic script may be in question. There is no cognisance of a propelling force, or of what was being written, yet a poem learnt in childhood, and long forgotten, is thus reproduced. In another case, the idiosyncrasies of a writer's outlook or early career are manifested in automatic writing. Neither case bears any rational evidence of contact with the other side. The involuntary character of the performance is interesting as a psychological problem; the facts in both cases are clearly in favour of an ultra-normal, but not of a supernormal origin. Psycho-analysts frequently encourage automatic writing and symbolic drawing for the purpose of gathering information as to the subconsciousness of their patients. These automatisms repeatable ex-

perimentally certainly are to a large extent a form of subconscious expression.

If we consider the subject of possession and control, it is quite clear that these states often have their origin in self-delusion, notwithstanding that, in other cases, there is evidence in abundance of intelligent guidance by forces outside the medium; such guidance is definitely established in hypnotism. Neurologists commonly experience manifestations of possession as a pathological condition in their practice, and the alleged offending entities are at times stated to be members of inferno.

### "Helping" the Phenomena

Curiously enough, where people are dominated by notions of possession, of an investment *pro tem* by a discarnate spirit, they are sometimes found cunningly to contribute the appearances necessary to sustain those ideas. There are unmistakable medical records of this peculiar fact. There is an extremely quaint record in the Bibliotheque Nationale de Paris labelled No. 7,618; it is a document compulsorily signed by the Apochryphal demon Asmodeus attesting to his expulsion from a human body which, it is alleged, he had besieged and controlled.

A psycho-analytical examination of such infra-conscious inversions may reveal the source of a secondary personality as the outcome of a split-off complex. Successful remedial applications in many cases of alleged possession are found in hypnotic treatment, and the common salt known as potassium bromide.

(Concluded on page 512)

SECOND  
EDITION

## PRACTICAL ASTRAL PROJECTION

The author propounds a startling theory that all men are really living ghosts. Astral projection is one of the strangest faculties man possesses. This book describes its processes in detail and makes fascinating reading

7/6

RIDER

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# MATERIALISATION WONDERS



Mr. James Dickson, of San Francisco, with the fully materialised form of his guide "Minnie."

**M**R. FRANK LIND, in an article in this paper, June 21, says: "the red light is, to me, the danger-signal of fraud, but is far from being a guard against it." That seems too broad a statement. Solomon once said "All men are liars," but later modified it to *some* men are liars. So *some* (not all) mediums in red light, may be frauds.

If red light is objected to, many people use blue lights. Some use an ordinary light in the next room, more or less shaded to avoid direct actinic action. This is necessary. I have seen a medium, inadvertently exposed to a feeble direct light, show soreness and red "sunburn" marks next day on the part of the face and hands so exposed. Good results are also obtained in soft moonlight, which is weak in actinic rays.

#### Three Types

There are three usual types of materialisation: full and partial form, which may occur in full light or dim light; transfiguration, the ectoplasm overcasting the medium in full or dim light; and etherialization, the more intangible and transparent appearance in dim light and similar to the luminous manifestation glowing in complete darkness. This last is more rare than the other types, but remarkably beautiful. There are various sorts of in-between demonstrations. Conditions and mediumistic peculiarities govern them.

There was recently published some so-called exposures in Chicago. A well-known medium was the victim. One reporter alleged that the medium knelt within the cabinet, and came out on her knees, posing as the reporter's mother, and described as a slight woman of about 100 lbs.

Now, the medium is a stout woman approaching 200 lbs. I doubt if she could get down on her knees without assistance, in the first place. If she did, and so remained during a two-hour seance, the knees would become so

No more dramatic phenomenon can be found in the whole range of mediumship than the phenomenon of materialisation. Unfortunately, mediums for this type of manifestation are rare, and the mediumship fluctuates in power. But at its best, materialisation is a complete answer to the sceptic.

By ARTHUR J. WILLS (U.S.A.)

stiffened and the muscles strained, that it would take several strong men to lift her again, and walking would be out of question for days. Yet the medium walked about immediately afterwards.

#### A Physical Impossibility

Again, two weeks before this, a consulting engineer friend of mine unexpectedly arrived from Minneapolis, and asked if he could see a materialisation. I took him to this medium. Among other entities, my wife came out to me—a slender person of 100 lbs. She specifically called my attention to the fact that she was not holding on to the curtain for support, as is usually the case, saying: "See I am not holding the curtain." She stood four feet away from the cabinet with the clear space between plainly visible.

Unless the medium could deflate herself to a smaller size, it would be physically impossible for her to personate so slender a form.

#### "Taking Power" From Sitters

As an instance of the debilitation of a sitter after a seance, I would say that some years ago, in Iowa, I frequently sat in materialisation seances, and noticed that my legs from the hips down to the feet grew colder and colder, until they ached painfully as with rheumatism, and I longed for the end of the seance to give me relief. I can understand some mediums groaning as an outlet for their feelings under the drain upon them. It is a safety valve for the surcharged nervous system, much as a good cry saves a woman (or man, either) from hysterics.

Once, a little child materialised, and came out. She said, "I am not very strong," and asked if I would give her strength. I said, "Surely, help yourself," on which she laid her little hand on my knee. It felt as if a two-inch tube of ice had been put on the bare skin of my knee, in addition to the usual coldness. Evidently heat energy was being taken, and I felt the cold spot for half an hour afterwards.

When any of my own people came to me, I knew they were coming by the feeling of "goose flesh," from the knees to the feet, added to the cold, which immediately preceded their appearance.

#### After-Effects

The after-effect next day was a tendency to stumble over any little irregularity in the

sidewalk, which was not a natural occurrence, the muscles seeming unable to raise the foot as high as usual, though the nerve impulses were sent out from the brain apparently as usual. I was not aware of the difficulty until the stumbling occurred. Also the usual mental activity and alertness were diminished, there being a tendency rather to reflection and reverie and not until after the second night's sound sleep restored the balance, physically, mentally (and I presume psychically) did I feel that "Richard's himself again."

Mediums sometimes remark that they like certain people to come as they make "good conditions." Seemingly, such people act as reservoirs of psychic power, whilst others may be just the reverse.



Perhaps the most marvellous photograph of a materialisation that has ever been taken. The full story of this picture is given on page 520.

# PLUMBING THE POWERS OF MIND

## —And Their Relationship to Mediumship

(Continued from page 510)

In a state of dissociated personality, commonly known as somnambulism, and described medically as Amnesia or localised loss of memory, there is often exhibited a great complexity of development, providing remarkable adaptability to actual conditions and surroundings. In these circumstances the most perilous things are done in safety. The conscious state is sometimes partially suspended, but frequently there is entire oblivion; yet the most cursory observation often reveals that whole tracts of the personality are in action. That there is no abdication of the soul is quite apparent in many of these cases, even where oblivion is most profound. It was the special fondness for her garden that prompted a certain young lady occasionally to proceed in her sleep downstairs to water it, and a consuming passion for her finery that led her to tread her way nocturnally below to her chest and examine each piece of her dress wear there; and the fact that these occasions nearly always closely preceded her dance evenings is a factor of great interest.

### When You Dream

Habit, says the great psychologist, Professor William James, diminishes the conscious attention with which our acts are performed, and we may actually do complicated things much better without conscious control. These are important facts which have to be taken into account when considering many types of psychic phenomena. Prodigious intellectual feats have been accomplished in dream states, but whether discarnate spirit guidance can be proved to have any connection with them depends upon the supporting evidence; the foisting of that explanation on many of these happenings betrays a sad lack of discrimination; though, on occasions its dramatisation in this way may be influenced by egotism in the claim to lofty patronage. Reference to dream-states leads to the phenomena of dreams and reveries; they partake of certain common characteristics, which take their rise in a partially conscious mind. In light reverie there may be only a small element of memory-consciousness, and only slight control; there is mostly vagueness of outline in what is perceived and remembered, but there are occasions when the details are so vivid and impressive as to approximate closely in intensity to actuality.

### Our Duty

They may then convey a different significance as regards reality than those dreams in which the sensations are obviously staged by the imagination. It is, therefore, incumbent upon us to observe other available corroboration of all the surrounding circumstances to determine whether the testimony of the senses in these cases, however exalted, plays us false, as also the evidential indications of what are presented. It must be specially noted by Psychical Researchers that dreams are, in great measure, moulded by our desires, and are apt to become the embodiment of our hopes and fears; they are largely considered to fulfil the deficiencies of our everyday desires.

Psychologists also agree that dream-memory has a characteristic power of recalling pictures and events very long after they have been active in a waking state. Dreams are known to exhibit supernormal tendencies denoting spiritual origin. I know of such cases which defy rational explanation on any other than spiritualistic lines, but many dreams do exhibit definite features of self-fabrication; so that only those which offer sound evidence of spiritual origin by the presentation of evidential facts are valuable in establishing belief in spiritual survival, and that type is by no means common.

### The Need for Caution

Those Spiritualists who lack psychological knowledge are apt to mistake the character and evidential value of the manifestations they experience. There is also a large element of emotionally-driven individuals in whom predominates some secret prompting which selects the garment of thought to clothe desire masquerading as true rational process, and others still—it must be stated with sorrow—charlatans who debase the moral currency by exploiting the credulous for personal benefit.

Such representations are main types, but individuals are of composite character and may embody these offending elements in varying degrees. Another very important matter towards which attention must be directed is the tendency of obsession on the subject of future existence, a fact which imperils progress and is harmful to a well-ordered existence here. Where such a condition prevails, it should most certainly be restrained.

These lines are an appeal for careful thought and cautious statement, for an accurate appreciation of psychic phenomena, a plea for a fuller realisation of responsibility in sacred circumstances. There must be a widespread understanding that the pursuit of irrational methods does not advance the spreading of the truth of survival and its claim to be based on scientifically-demonstrable facts.

The substitution of level-headed, systematic and untiring investigation for methods which encourage delusion, illusion, unreal phantasms and shadows, and the pandering to the demand for miracles, render marked disservice to the cause of Spiritualism.

### AN APPEAL FROM READING

The National Church of Reading has since its formation carried on its work in premises rented at a high figure for Sunday services only. It has contrived to keep up a high standard of platform efficiency, and has paid its way, with little opportunity, however, of accumulating funds.

The trustees have now secured a long lease of some very suitable Church premises in Crown Street, Reading, and the Church will take over these on September 29 next.

The Church is now faced with heavy expenditure in connection with certain structural alterations to the new premises and also have to furnish and equip them throughout. To assist towards this outlay, we appeal to all interested in the Cause, for help—either financially, or by gifts in kind. Such help, however small, will be gratefully received, and individually acknowledged, and should be sent to the general secretary, 50, Westview Terrace, Lower Caversham, Reading. (Remittances should be made payable to the National Spiritualist Church, Reading, and crossed " & Co.")

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# CREATING ELEMENTALS

## Have Thought Forms a Life of Their Own?

By W. H. EVANS

MADAME DAVID-NEEL, in her enthralling book, *With Mystics and Magicians in Tibet*, records a conversation held with a *gomchen* anent some practices in which novices train themselves to overcome fear. They go into quiet places and struggle with phantoms which Madame Neel considered were hallucinations induced by their intensity of concentrated thought. Sometimes the novices die, and she said to the *menchen*: "Those who died were killed by their visions were the creation of their own imagination. He who does not believe in demons would never be killed by them."

### Have Thought-Forms Life?

She was much astonished when the anchorite replied: "According to that, it must also follow that a man who does not believe in the existence of tigers may feel confident that one of them would ever hurt him, even if he were confronted by such a beast."

Visualising mental formations either voluntarily or not, is a most mysterious process. What becomes of these creations? May it not be that like children born of the flesh, these children of our minds separate their lives from us, escape our control, and play parts of their own?

"Must we not also consider that we are not the only ones capable of creating such formations? And if such entities exist in the world, are we not liable to come into touch with them, either by the will of their maker or from some other cause? Could one of these causes not be that, through our mind or through our material deeds, we bring about the conditions in which these entities are capable of manifesting some kind of activity? One must now know how to protect oneself against the tigers which one has given birth, as well as against those that have been gotten by others."

### Coming a Were-Wolf

To the Spiritualist the philosophy underlying this statement is plain enough, though we do not sufficiently realise the need of creating efficient thought-forms, but allow our desires and emotions to determine the kind of thoughts to which we give birth.

The effect of intense concentration, especially in the motive behind it is one of hatred or revenge, is given in Dion Fortune's book: *Psychic Self-Defence*, where she tells how she was born to a were-wolf. The story may seem fantastic, because we are not acquainted with the processes of manifestation on the mental plane. Here, on the material plane, we see a thought by the application of energy and the appropriate use of material may immediately be seen. We do not fully perceive that the basis of our civilisation is mental, that things we use with such ease are merely materialisations of our thoughts. Accustomed to the slower process in time of this materialisation, we do not think of the rapidity with which thought may become active on its plane. Thoughts are not things though they tend to become things. Each of us lives

in a world of our own creation, which is unseen by our fellows. What a shock we should have if we could see each other's mental world peopled with the strange medley of forms, many incomplete, of the thoughts which are constantly emanating from our minds!

The important thing is to realise how we are influenced by this thought-world of our own creation. If we did we should be more careful, and see that we peopled our auras with thought-images which would be helpful.

### Fear—The Dominant Note

One has only to look over the world to see how we are influenced by thought. What is the dominant influence in the world to-day? Fear! We pay toll to a creation of our own minds; mistrust and suspicion abound. The tigers to which the nations have given birth lie in wait to rend them; consequently, we are living in bondage to our own fears.

That this is recognised by many is proven by the efforts being made by groups to create a positive peace atmosphere. Prayers for peace are enjoined, groups are formed and many are doing what they can to destroy this fear-thought by a positive affirmation, not only of the need for, but the possibility of peace. As long as we think war is inevitable, war will come. It is not inevitable unless we make it so. Wars do not just happen, they are the fruits of our thinking. We go on clamouring for safety, and in order to ensure it, pile up armaments—the very thing which is bound to bring upon us the thing we fear. Armaments are the materialisation of the mass-thought of destruction. Politicians caught in the web of their own creation struggle in vain to ensure a safety which can only be secured by thinking constructively. Armaments are a monument to our stupidity.

### Knowledge is Power

It is evident from what the anchorite told Madame Neel that it is possible to create a thought image of such power that it can live a life of its own. That is a fact which is well known to those with any knowledge of psychic matters. Is it then not probable that nations by the intensity of their fear-thought create a huge elemental which in turn tends to dominate their minds? Knowledge is power, but where the mass of people are ignorant of these forces the influence emanating from their mass-thought can be a potent power either for good or ill.

If we give way to fear, we strengthen and reinforce the elemental we have created. And as it lives upon destruction, will it not seek to destroy? How many statesmen and politicians are there who are alive to this, and are capable of countering it? Very few, the majority are too immersed in materialism to ever think of its possibility. Hence the need for gathering together and creating an elemental that will serve humanity and not seek to destroy it. Thought is like a boomerang—it always goes back to its starting-point. "Seek peace and ensue it." It is sound advice, and followed out, may yet save the world.

## PEEPS INTO THE PSYCHIC WORLD

New Series by Hereward Carrington



Hereward Carrington

**T**HE TWO WORLDS is able to announce that it has secured for exclusive publication a new series of articles from the pen of the famous American psychical researcher, Mr. Mr. Hereward Carrington.

Mr. Carrington is the author of a dozen or more books dealing with various aspects of Spiritualism and Psychic Research. One of his best-known books is *The Story of Psychic Science*, but he also wrote books dealing with astral projection, physical phenomena, Eusapia Palladino, etc., etc.

He is Director of the American Psychical Institute (which conducted the recent most successful psycho-analysis tests of Mrs. Eileen Garrett and her control) and a member of various other societies. Under the title, "Peeps into the Psychic World," Mr. Carrington surveys work recently accomplished in nearly every field of psychical investigation.

Commencing next week, these articles will appear exclusively in *The Two Worlds*, and will be voted one of the most illuminating series of our time.

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## S.N.U. NEWS.

Edited By FRANK HARRIS

**B.B.C. to Revise Its Attitude?**

**R**EADERS of this page will remember that a few weeks ago we asked the Governors of the British Broadcasting Corporation to direct that the Central Religious Advisory Committee should consider afresh the question of broadcasting a Spiritualist Sunday service. We are now advised that the Committee is to deal with this matter at its next meeting, which takes place in the early autumn. So far, so good. In considering what we regard as a matter of supreme importance—and a matter of common justice—to a large body of religious thought in the country, may we commend to the representatives of the other religious denominations, in whose hands the decision will lie, the observation of Lord Hewart made in another connection that toleration in matters of religion is only creditable when it is applied to someone else's religion. We hope the individual members of the committee will ask themselves the question, "Would I have given the same decision if my religion had been the one under discussion?" If they do this honestly and fairly, then we have no fear of the result of their deliberations.

**Legal Recognition**

I am interested to see that one or two letter writers have stressed the fact that it is of little use planning a campaign for legal recognition of Spiritualism, unless it is done in time for each individual unit of the Movement to take its part. I quite agree, but if the writers of the letters would have taken the trouble to read what has appeared on this page, they would have found that the very things they had advocated were being done. Parliamentary Sub-Committees of each of the District Councils are now in process of being formed, and the skeleton organisation and experience which has been arrived at through participation in the various bye-elections, will be used and amplified in time for the General Election.

I would, however, point out that the time is not ripe for the Spiritualists National Union to table proposals for the regulation of the evils from which the Movement is admittedly suffering. When recognition of Spiritualism as a religion is won from a reluctant judiciary, then will be the time for every section of the Movement to get together and hammer out its regulating code. The S.N.U. will be prepared to take its place among those, but to do so at the moment would probably lead to its being charged with wishing to eliminate from the field those sections of the Movement with which it cannot find complete agreement. The whole problem is a complex one that must not be dealt with without full consideration being given to the rights of every section, and harm would be done to the whole Movement were the problem to be dealt with hurriedly and inadequately.

**Insurance Value**

Yet another illustration of the importance of being fully covered for the liabilities which beset every Church, has occurred recently. A case has been reported to the Union where a window was blown out of a Church and, in

falling, struck a motor-car. The Church concerned was covered by its third-party policy, and the resultant claim will leave the Church finances unimpaired.

In another case which came under my notice recently I was amazed to find that the trustees of the Church were not aware that they were responsible for any possible mishap on their premises, due to defects in their building or its furnishings, and fortunately, a slight accident which had occurred, had not resulted in a claim being made. These trustees made adequate arrangements for all their liabilities to be covered as soon as they realised the true position.

**The Building Fund Pool**

A number of inquiries have recently been received for the terms on which money can be invested in the Building Fund Pool of the Union. At the present time loans are accepted on the following terms: Sums of £100 and over are subject to 12 months' notice on either side for repayments, and bear interest at the rate of 4 per cent. per annum. Sums between £50 and £100 bear interest at the same rate, but are subject to six months' notice, whilst

*THE OFFICIAL WEEKLY BULLETIN of the Spiritualists' National Union (President: Mr. J. B. M'Indoe) appears exclusively in "The Two Worlds" weekly. Contributions should be sent to Mr. Frank Harris (Gen. Sec.) at the Registered Office, 64a, Bridge Street, Manchester 3. (Telephone: BLAfris 6840.)*

amounts of under £50 may be withdrawn at three months' notice, and are credited with 3½ per cent. interest. Deposits made for the purpose of securing an advance at some future date bear interest at 3 per cent. per annum.

In addition to receiving monies on loan and deposit from Churches, the Pool is prepared to receive loans from individuals. There is a growing demand for the services of the Building Fund Pool to assist in the growth of the Spiritualist Movement and Churches are reminded that, apart from its being a good investment, the investment of funds surplus to their immediate requirements is a practical way of helping other Churches less fortunately placed than themselves.

The scheme is safe, it is sound, it is helpful. The only thing necessary for its complete success is the loyal co-operation of the Churches and individual members of the Union.

The National Union acts as trustee of the funds invested and regards them as Trust Funds reserved solely for the purpose for which they are contributed. Under no circumstances can they pass into the General Funds of the Union, and money invested is always the property of those investing it.

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**AUGUST**

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The Library will be closed for the month of August with the exception of August 12th, when Healing will take place from 2-30 to 4-30. Books may also be exchanged on that day.

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*At 6-30, Mrs. D. KENNEDY.*

*Address and Clairvoyance.  
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At 7-30, Mrs. S. REDFERN.*

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# MYSTERY OF CHILD MEDIUMS

By FRANCIS WRIGHT

*The Well-known Clairvoyant*

MANY people will agree that a number of children up to about the age of ten or twelve, and sometimes even beyond that age, have a faculty of some form of clairvoyance. But, for some reason, no authority seems yet to have given this subject any serious and prolonged attention.

So far as I have been able to discover, even the professional psychologists do not yet admit that such a thing as child clairvoyance can possibly exist.

Many of those who have had much to do with children have had personal experience of children saying they have seen, and sometimes heard, things which we adults think, in the normal course of things, they could not possibly have seen or heard.

Notwithstanding the official and orthodox neglect of this interesting subject, we still manage from time to time to get a little more light on the clairvoyance and clairaudience of children, and it is thought that possibly the following speculations may be of interest.

#### Material Clairvoyance

There can be no doubt that many people possess a form of clairvoyance, and possibly also of clairaudience, which is purely material. It does not come from the spirit world. It is an attribute of the normal soul or psyche, and is probably a faculty which we shall all use normally and extensively as disembodied spirits. We know from our experience of mediums and of many who make no claim to mediumship, that prevision—*itself* a form of clairvoyance—is by no means uncommon. Events are sometimes, and by no means rarely, accurately foretold by persons who may or may not be aware at the time that they possess this faculty of prevision. Intuition, also, is a form of clairvoyance—although, in this case “feels” rather than sees into the future and, as we all know, many people possess this faculty, and it rarely fails them.

Some amount of experience appears to be necessary before the possessors of these gifts become fully convinced that they possess them, and learn to trust and use them. They are faculties associated with a psychic supersensitivity, and that being the case, we are obviously dealing with a super-sensitive soul temporarily incarnate.

#### Spiritual Clairvoyance

If prevision and intuition be facts—and we know that they are—there is no reason to suppose that the same super-sensitivity will not also prove a channel for the perception of other things of a similar type and one of these things may easily be material clairvoyance—clairvoyance associated solely with material things and affairs. Another may be a spiritual clairvoyance which is able to take note of and to observe things coming from, or at least appertaining to, the spirit world.

We Spiritualists know that this etheric world exists, so I do not have to emphasise that point. We know also that every human being is in possession of a spirit body and of



Mrs. MARY DAVIES,  
late of Portsmouth, who was a born  
clairvoyant.

the faculties of that body, lying in most cases dormant in the physical body, but ready for use by us when we pass on. In some cases these faculties function at least in part whilst we are still on earth, but I sometimes think, that we are prone to forget that children have come to us from “Etheria” (as Mr. Findlay calls it) comparatively recently, where, as discarnate spirits, they were at least associated with these psychic faculties, even if they did not practise them.

#### A Psychic Heritage

The etheric part of every child comes to us from an etheric world. I would suggest that as they have apparently quite recently been in touch with that world, with all its etheric methods of “seeing” and “hearing,” it is some remnant of these memories and functions which they bring over, and that this remnant is able to act on the earth plane in a greater or lesser degree until it is crushed out of the child partly by the demands of life in the flesh and partly by uninformed parents who treat what is really clairvoyance as purely childish imagination.

There is no warrant for assuming that infant souls which come to us are necessarily brand new souls. I hold no brief for or against re-incarnation, but it does appear absurd to suppose that the soul or spirit body of a newly-born child is essentially a *new* soul, with no experience of anything at all. It is possible that the soul or spirit body of the child has already had at least some experience of life in “Etheria,”

and that it is only the fetters of the flesh that make full knowledge and recognition of that experience impossible on the earth plane. Our masters and pastors tell us that there are few rules without exceptions, and it may not be too much to suppose that there are exceptions in this case; that is to say that it is likely that some children not only bring over some memory of pre-natal experience in the spirit body, but also some small part of the psychic faculties they may have exercised before incarnation or with which, at least, they may have been associated.

In spite of our advances in psychic knowledge it is the fact that nobody yet can tell us whence the soul or spirit body of a child comes, nor at what stage of development of the physical body the soul may enter it, and we are still ignorant as to whether the infant soul has had any experience at all before it appears on earth. If it had any experience, any history, what was that experience or history? If it has had no experience and has no history, whence does it come? Do the potentialities of the spirit body lie with the parents, as do those of the physical body?

#### Our Pre-existence

My theory is not re-incarnation—it merely supposes a possibly short existence of the infant soul as a separate but undeveloped entity in “Etheria” before it finds its way to the gateway through which it must pass to life incarnate. If this idea be sound, then we have no right to be astonished that some children really do see the spirit people, and really do hear things to which the adult is often stone deaf.

Children are often far more sensitive to the higher vibrations than the ordinary adult, and this is possibly due to their comparatively recent association with a life where those higher vibrations were the ordinary and normal condition. The child soul has not yet been cramped and crushed by earth life, and probably never would be if well-meaning but uninformed parents knew of child clairvoyance, and did not discourage the child by telling it not to romance, or by using an even harsher word. Those sensitives who claim to have been clairvoyant and clairaudient all their lives seem to be the fortunate ones who have carried over in a greater measure than in most cases those faculties of which they may have had experience in “Etheria” as immature and budding souls. Fortune has been with them and, happily for the cause of Spiritualism, they have escaped having it crushed out of them.

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FRIDAY - - August 9, 1935

## ON PHYSICAL PHENOMENA

**N**EW times demand new methods. History shows that the spiritual worlds have continuously adjusted themselves to the changing needs necessitated by man's growth and unfoldment. It has been well said:

God sends His teachers into every age,  
To every clime and every race of men,  
With revelations fitted to their growth  
And state of mind.

This accounts for the fact that various races which had no common language and little or no culture, nonetheless conceived the same great truths and moral principles, and dubbed them religion. That these grew up on parallel lines is also true; and the Pyramids of Egypt are duplicated to some extent in those of South America. The temples of India and Africa, as well as those of the Western lands, followed the same great principles, modified only by the types of mentality which attempted to express in outward form their inward convictions.

Amongst all races, and in all times, the ghostly forms of the departed have appeared, always clothed in the habiliments of their tribe, and accoutred in accordance with tribal habits, save only where the white-robed figure (which was common to all) gave indications of higher spiritual development.

When the spiritual world, with set intent and deliberate purpose, opened the gates of spirit life in the middle of last century, it was speaking to a materialistic world. Those were the days when the iconoclast insisted upon the permanency of the atom, when physical science had postulated the essential stability of matter, and when the reign of immutable law was beginning to be recognised as the one unchanging thing behind all the changing scenes of life.

In speaking to such a materialistic world the representatives of the inner life, therefore, spoke in terms of matter. Those were the days of rappings and levitations, of apports and materialisations. It is amazing to read some of the early records of the Spiritualistic

Movement, placed in evidence by men who were quite as keen and capable of exact observation as any of the minds of to-day. It is astonishing to read of fully-materialised forms which were weighed and measured, many of which appeared in good light and were recognised both by their outward forms and by the words which they spoke. Those were the days, however, when an incredulous world, too often failing to understand the nature of the phenomena produced, found it easier to doubt the good faith of the medium, or even its own accuracy of observation, than to spend a few extra hours in the analysis of the phenomena themselves. It requires a good deal of mental effort and close examination to get at the root of these puzzling phenomena, but it only requires two minutes on the part of any incredulous idiot to accuse a medium of fraud; and nine-tenths of the accusations of fraud only afford evidence of the inefficiency of the investigators.

We now know, for instance, that in materialisation a good deal, at least, of the substance used is drawn from the medium and sitters. As soon as there is interference with the normal harmonious course of the seance, and the equilibrium is upset, the substance of which the form is built automatically returns to its point of origin—i.e., the medium, just as a stretched elastic band returns to normal when the tension is released. The fact that the grabbed figure rushed into the cabinet, was re-absorbed in the medium, and that no one was found in the cabinet but the medium, was all the evidence that many so-called investigators needed that the medium had been masquerading. The fact that the figure was white-clothed, and that no white garments were found in the cabinet, was negligible. The fact that often the materialised figure showed no resemblance, either in height or build or colour to the medium himself, meant nothing. It was easier to accuse the poor psychic of fraud than it was to patiently endeavour to understand a problem.

From about the early 80's there came a gradual change. The mental phenomena which heretofore had been considered as of less importance gradually came to the front. The unseen operators, probably tired of the bungling of investigators, and probably realising that free and compulsory education was changing the type of mentality with which they had to deal, gave us an outpouring of mental phenomena. These, again, attracted the attention of the world, and led to a new advance in Psychical Research; clairvoyance, impersonation, automatic speaking and writing came in abundance, and new methods had to be adopted to explain away the new phases of phenomena. Not that they were new in fact, but that in the early stages the physical predominated, while in the last 50 years the balance has swung to the other side.

The number of clairvoyant descriptions given from public platforms in our Churches alone amounts to-day to half a million per year, and these probably comprise no larger number than are given in the same period in private and home circles. If this be a true computation, then one million spirit visitants per year appear to gain contact with us. No wonder the Movement is increasing. But modern psychical phenomena of a mental type have given rise to new considerations, and various

theories have come into use to explain them. Towards the latter end of last century, telepathy was advanced as the one theory which was capable of explaining it all. For all practical purposes, the fact of telepathy is now established. It is at least established amongst those who have devoted time and attention to the problem. But it is still found that telepathy at its best only covers a part of the ground, and it quite likely applies just as surely between the living and dead as between the living alone. Then came the wonderful theories of the subconscious self, and the realisation of the inherent potentialities of mankind as a whole.

One fact, however, emerges—viz., that the spiritistic hypothesis does cover the whole ground, both of the mental and physical phenomena, and that no other theory is equally applicable to both. As a result of the investigation of mental phenomena, a great light has been thrown upon the processes which had been involved in the physical phenomena of the early days. We are beginning to understand something of the contribution, both physical and psychical on the part of the medium, and modern knowledge has fitted us for a more thorough investigation of physical phenomena should they recur in large quantity: and there are evidences to-day that such physical phenomena are recurring.

A word of warning is needed here. Physical mediumship may be developed in a few months, or in a year or two, but it takes a considerable time to stabilise itself, and the young medium who rushes out to give seances to the general public under conditions dictated by enthusiasm and ignorance rather than by knowledge, is in danger of having his mediumship wilted in a few weeks. It is the business of Spiritualists to see that budding mediums are not ill-treated, bullied or penalised, as were the early pioneers. In its early days physical mediumship will seldom stand a strong light in the seance room, but if a physical medium will persist in sitting in congenial circumstances, there are very few phases of phenomena produced in darkness which cannot be produced in good light, even in daylight; at any rate, in sufficient ruby or green light to enable all to be visible to the sitters. We recommend to our young mediums very seriously the advisability of continuing in the developing circle—the nursery of mediumship—until such time as the phenomena are sufficiently well stabilised to withstand the weakening influence of light. When it will stand that, it will likely be able to stand any moderate degree of opposition, scepticism and ill-will, which too many investigators find to be their chief asset in the investigation of psychical phenomena.

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# TOPICS OF THE WEEK

**Doing the Work**  
Apropos Church Committees, we are asked to state that it was not an Irish Spiritualist Church at which the following incident took place:

Said the chairman of a certain Society at its annual meeting: "In most kindred associations, half the committee does all the work, whilst the other half does nothing. I am pleased to place on record that in the Society which I have the honour to preside over, it is just the reverse."

**A Veteran Spiritualist**  
In a recent issue of the *Journal*, the organ of the Institute of Journalists, is a reference to Mr. John Rutherford, who, as our readers know, is a veteran Spiritualist, and who has "climbed to the snow's of age." The allusion occurred in an account of the funeral of Mr. H. W. Betty, a Sunderland reporter, who died suddenly at the age of 78. The writer said:

An interesting figure at the funeral was Mr. John Rutherford, aged 88, one of the oldest journalists living. He was at one time Sunderland District Representative of the *Newcastle Daily Leader*, and when that paper became defunct, he took up an appointment under the Durham County Council. In his early days he was a reporter on the *Newcastle Daily Express*, and was also a teacher of shorthand, one of his pupils being the veteran shipbuilder, Sir George Hunter.

Mr. Rutherford, it may be mentioned, still takes his swim in the sea at Rothesay every morning.

**Edinburgh's Good Record**  
It is interesting to learn from *The Scotsman* the following news concerning the progress of the Edinburgh Psychic College:

The annual business meeting of Edinburgh Psychic College was held last night, at 30, Heriot Row, Mr. J. B. M'Indoe presiding. The report of the committee, presented by Mr. William Wilson, showed that the past year had been a very successful one in every respect. The College had carried on its various activities, and a large amount of public interest had been manifested in the lectures and demonstrations. The weekly lectures had been remarkably well attended, a number of those seeking admission occasionally having to be turned away. Steps are being taken to enlarge the accommodation of the lecture hall. There were 148 members and associates, including eight honorary members, at the close of the year, which showed an increase of 38 on last year's number. The statement of accounts showed the income for the year, including £98 of contributions to the alterations fund, amounted to £954, and the expenditure to £902. A sum of £48 had been expended on books and periodicals in order to keep the library up to date. During the year a succession of mediums had been in residence at the College, and their demonstrations of various psychic faculties, including clairvoyance, clairaudience, trance, direct voice, and materialisation had been fully taken advantage of. Dr. D. M'F. Barker and Mrs. W. Scott, who retired by rotation from the committee, were re-elected.

We might add that chief credit for this work is with the enthusiastic and generous principal, Mrs. Ethel Miller, whose work—and also that of the Edinburgh Spiritualist Church—has put our Movement in the capital on a very sound footing.

**Mr. Baldwin's Views on Christianity**  
Mr. Oliver Baldwin has written a life of Jesus, in which he gives free expression to many salient criticisms of conventional Christianity. As Mr. Baldwin is also of Spiritualistic inclination,

and as he has made an elaborate study of his subject before committing pen to paper, the views in his new book may prove arresting to our readers. For instance, he says:

I cannot accept Jesus' divinity, for I know about Constantine's Council of Nicaea, and, try as I may, I cannot find in the gospels the slightest *proof* of such divinity in spite of attempts by chroniclers and adaptors, none of which would hold water either in a court of law, or in any unprejudiced inquiry. Reading the gospels as I have had to do, again and again, comparing and sifting; going back to the Latin and the Greek, and even using a modern Arabic translation, and then remembering their oriental basis, I am amazed at the conclusions orthodox Christianity has come to; especially when one realises the amount of proof required by any orthodox Christian to satisfy himself on any other subject in the world but that of the life and teaching of Jesus.

Be it added, however, that Mr. Baldwin has nothing but adoration for Jesus' great work and the purity of primitive Christianity.

## Germany and Judaism

The new outbreak of hostility against the Jews will certainly add nothing to the prestige of Nazi Germany. Unfortunately, the recent unwholesome and degrading "purge" has been re-established with a vigour and enthusiasm which must surprise all peace-loving people. We do not understand how Hitler expects good to come of these activities. They have brought bitterness and distress into the lives of thousands of German subjects. But we can quite understand why "the Leader" does not look favourably on true Spiritualists. After all, those of our persuasion have no place for racial snobbery, and though Hitler may profess to believe with us in brotherhood, he has a queer way of putting his principles into action. There is but one consolation in all this sorry business, and that is that the German people are showing signs of revolt against a new outburst of barbarianism.

## The Bishop's Attack

Spiritualists had reason to be grateful to the Bishop of London, who recently brought their claims once more into the limelight.

Now it is the Bishop of Winchester who places us in his debt. The press has devoted columns to the article which appeared originally in his diocesan magazine, and Spiritualists have been prompt to seize the opportunity of retaliation. We cannot help thinking, however, that the Bishop's best critic is himself. It may be a mere coincidence, but it is interesting to recall that it was the Bishop of Winchester's predecessor, Cardinal Beaufort, who burnt as a witch the great medium, Joan of Arc. Nowadays, the Church can storm and rave, but it hesitates to burn! One of our readers, Mrs. Nesta Lewis—recalls that she placed a chaplet of blue and silver at the feet of Joan's statue in the north Chantry of Winchester Cathedral! Mrs. Lewis is a medium, and one of the persons whom the Bishop would consider a menace. We hope our Churches up and down the country will take up the Bishop's challenge, using the opportunity to spread their gospel of truth.

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## MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, August 12th,  
At 3, Clairvoyance, Mr. Spencer.  
At 7-30, Clairvoyance, Mrs. Stella Hughes.  
Wednesday, August 14th,  
At 7-30, Psychometry, Mr. Thomas Wyatt.  
Thursday, August 15th,  
At 3-30, Clairvoyance, Mrs. Kingsley.  
At 7-30, Clairvoyance, Mrs. Livingstone.  
Friday, August 16th,  
At 7-30, Clairvoyance, Mr. Cockersell.

## TRANCE LECTURES.

Tuesday, August 13th, at 8 Mr. Thomas Wyatt.  
Subject: "The Voice of the Spirit."

## GROUP SEANCES. (Limited to Eight Sitters.)

Monday, August 12th, at 7-45 Mr. Spencer.  
Tuesday, August 13th, at 7-45 Mrs. Stella Hughes.  
Thursday, August 15th, at 7-45 Mrs. F. Kingstone.  
Friday, August 16th, at 3 Mrs. Stella Hughes.  
At 7-45 Mrs. R. Livingstone.

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

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At 11, Mr. T. W. ELLA.  
At 6-30, MOON TRAIL.  
Wednesday, August 14th,  
At 7-30, Mrs. Maude Bateman.  
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## WAS REV. PAGE HOPPS A SPIRITUALIST?

### His Work for the Cause

(Continued from front page)

Although the writer of this pamphlet refers to Mr. Hopps' journalistic work, he has forgotten that it was the Rev. John Page Hopps who founded yet another spiritualistic paper, *Daybreak*, afterwards *The Medium and Daybreak*, the most widely-read spiritualist journal of its time.

One of our greatest trance orators, Mr. J. J. Morse, was persuaded to inquire into Spiritualism by the Rev. J. Page Hopps' mother. And Mr. James Robertson, in his day among the best-known exponents of Spiritualism, confessed that he was converted to Spiritualism by the Rev. Page Hopps.

When Mr. Hopps passed away, he was mourned as much by Spiritualists as by Unitarians. The only difference was that the Spiritualists shared in the conviction of Mr. Hopps—that death meant release, and further work elsewhere.

Nor did the Unitarians of that time suppress Mr. Hopps' Spiritualistic fervour. They bravely acknowledged it, though they claimed his adherence for themselves.

### Religious "Labels"

The fact is that all through his life Mr. Hopps spurned religious labels. Did it matter, he asked, what label a man stuck on to his faith? As in life, so in "death," it is unlikely that Mr. Hopps cares very much whether he is remembered as Unitarian or Spiritualist, or even as a politician. He would prefer to be remembered by his work.

The writer of this booklet is much impressed by the fact that Mr. Hopps was accustomed to regard a congregation of 2,000 as just about average, while as many as 4,000 people attended "special" services.

And, why? Although the Unitarian Church is till far ahead of most denominations in presenting a sane and rational Christianity, it attracts only very small congregations to-day.

### Attitude to Death

This great leader of the Unitarian faith never spoke of death with bated breath, nor of the "hope" of life to come. As a Spiritualist, he knew that survival was a fact, because he had experienced spirit communications.

While one does not expect the Unitarian Church to go out of its way to refer to Spiritualistic work, at least no suppression should be made, in the sketches of its pioneers, of Spiritualistic sentiments when they were so keenly emphasised.

Had the Rev. John Page Hopps attended only an odd Spiritualist meeting, or written an occasional spiritualistic article, the omission in this pamphlet would have been justified; but where the association with Spiritualism was so prolonged and noteworthy, it ought not to have been suppressed.

In dealing with any subject, the suppression of facts is quite as misleading as the misstatement of facts. That is why I believe that there is only one way to write a sketch of another man, and that is to deal with his works and convictions, and not give expression to your own.

## A HEALING CIRCLE'S TRIUMPH

### Story of Kenton Venture

By HORACE LEAF, F.R.C.S.

ONE of the first principles of religion appears to be the healing of the body, as well as the healing of the soul. In this respect Spiritualists are strictly orthodox, by which I mean in complete accord with what religious history reveals to have been one of the primary objects of religion.

Among primitive races, where the origins of religion are to be found, the medicine man is doctor, as well as priest. The prophets of the Old Testament represent the same ideal, which was continued by Jesus. There is more evidence that Jesus cured people's bodies of sickness than that he cured their souls of sin—an unavoidable fact.

### Kenton's Record

Kenton Spiritualist Church, which holds its services at Northwick Park Hall, Kenton, Middlesex, continues assiduously to apply the same rule, and in addition to bringing health to troubled minds made sick by bereavement, it has for a long time sought to bring good health to those who have been racked by disease.

Every Tuesday evening at 7.45 a group of healers meets at Northwick Park Hall, under the supervision of "Red Hawk," a North American Indian spirit guide, who diagnoses the complaints of new patients and places them under the care of the healer he considers most likely to cure the disorder. In addition, he prescribes for each patient when he thinks necessary, the prescriptions being prepared by a qualified chemist who is one of the most devoted members of the circle.

### In Deep Trance

The diagnoses are given in deep trance, and medical terms, quite unknown to the medium, are frequently used to describe the disorder, and the medicine. Care has been taken to test the medium in respect to this aspect of her work, and it has been proved that she is undoubtedly an uninformed instrument in the hands of higher powers.

During the last session nearly 250 cases were treated, some of them with outstanding success, for the circle aims not at excluding ordinary medical practitioners, but at subsidising their efforts. Most of the cases treated have tried orthodox methods without success, and therefore feel justified in seeking relief along unorthodox lines.

No charge is made for treatment, only a retiring collection being asked for. In this way the rent of the room in which the treatments are held is paid.

The healing circle has its own method of sitting under spirit advice, and it has proved eminently successful. This is justification for continuing to carry out the wishes of the

(Concluded at foot of col. 3)

## PRAISE FOR "THE ROCK OF TRUTH"

### Mr. Findlay's Criticisms Justified

By WINIFRED HUNT

I AM reading for the fourth time Mr. Arthur Findlay's remarkable book, *The Rock of Truth*,\* and I feel I must say, without hesitation and with complete sincerity, that it is the most outstanding book of its kind that this century has produced.

Mr. Findlay is an iconoclast and a pioneer for truth, and is doing for Spiritualism exactly what Mr. J. Krishnamurti has already done for theosophy—stripped it of its spurious sentimentiality of false doctrines.

The fungus of centuries has strangled the germ of truth that is embedded on the myths of orthodox Christianity, and bigotry and intolerance have done the rest.

Spiritualists should welcome into their midst a leader at once so fearless and yet so just. Quite two-thirds of the books written by Spiritualists could, with advantage, be scrapped. They abound with sentimentalisms and effusions which nauseate and disgust the intelligent public, who are apt to confuse the truths of survival with the imbecilities of worn-out creeds and doctrines.

Mr. Findlay does not play for popularity, and his following will be limited, for some time to come, to the purely thinking and intellectual section of the public.

It is astonishing to find what a number of Spiritualists there are who still are too prejudiced to even read *The Rock of Truth*. Others who, having read it (or assumed to have done so), are angry to find that their cherished beliefs have rested for centuries on a mere chimera, and declare such a book should never have been written, thus betraying both ignorance and illiteracy.

One lady told me recently that she was going to burn *The Rock of Truth*, as it destroyed faith, and robbed one of prayer, and I pointed out that a religion that would not bear historical investigation was certainly not worth an intelligent person's respect—but it is only fair to say that the lady in question has never studied history, ancient or modern, and is even hazy as to the authorship of *The Origin of the Species*.

Mr. Findlay can afford to laugh at the biased criticisms of both Spiritualists and non-Spiritualists.

spirit guides. The usual arrangement is for the healers to form an inner circle, whilst those who attend merely to help with their presence, form an outer circle, all hoping and praying that the patients shall be restored to health.

Needless to say, this work appeals to the admiration and sympathy of the Church's congregation, and the work is thus assured of real sympathy and help.

Although no payment is sought, the members of the inner circle deeply appreciate the sympathy that is felt for their work, and in time, Kenton Spiritualist Church Healing Circle hopes to stand in the forefront of those unselfish workers in the cause of Spiritualism who are doing so much for suffering humanity.

\**The Rock of Truth*, 5s. 4d. post free from *The Two Worlds* Bookshop.

# DR. GARBETT'S ACTION

## NEW ATTACK BY BISHOP

### "Fraud and Delusion"

A FRESH attack on Spiritualism was launched last week by a Bishop. This time it was Dr. C. F. Garbett, Bishop of Winchester, who criticises the Movement in the current issue of the *Winchester Diocesan Chancery*.

"We must distinguish between three classes of Spiritualists," he writes. "There are those who approach the matter from a purely scientific point of view. These are few in number, and, strictly speaking, should not be described as Spiritualists.

"There are next, those who hold firmly to the Christian faith, and believe that Spiritualistic phenomena confirm the teaching of Revelations.

"There are, thirdly, those who believe that Spiritualism is a religion giving them help and knowledge which they could not find elsewhere."

The Bishop goes on: "It has been proved again and again that much of the so-called phenomena of materialisation is due to deliberate fraud or to self-delusion on the part of the mediums. Sometimes the conditions of a seance are such that detection is difficult—the darkened room and the singing of hymns to conceal the movements of the medium.

### Telepathy

"Secondly, the communications that are received orally or in writing when they are not due to fraud can often be accounted for by the working of the unconscious mind or by telepathy. Where all suspicion of fraud is clearly absent, it should not be forgotten that there are many other explanations of the alleged message besides that of communication from the other world.

"Thirdly, suppose for a moment that some of the Spiritualistic phenomena are genuine, what do they prove? How does it help us to believe in God or in the joy of the hereafter, if for a few brief minutes there is seen in a darkened room a dim, phosphorescent form? Or, suppose again, that some of the so-called communications from the spirits are true, is there anything in them which will either help Christianity or justify the formation of a new religion. I have often read such communications—they are usually pious and sentimental platitudes, sometimes interspersed with cheap jokes. Intellectually, morally, and spiritually, they are usually on a lower plane than the utterances of any good and intelligent man who is still living.

"I understand and sympathise

### WHAT HE SAID IN 1921

Dr. Garbett has evidently revised his opinions in the last 14 years. This is what he said on March 9, 1921, when he was Bishop of Southwark:

"It is impossible to regard Spiritualism as confined to a few fanatical people.

"I would say at once, genuinely believing what I say to be true, that there are spirit messages from 'beyond the veil.'

"When all has been said against Spiritualism there remains a residue which can only be accounted for by the hypothesis that there is some communication with those who are not of this world."

with the bereaved finding consolation in any utterance or message which they believe comes from their loved ones, but in such communications there is nothing which increases our knowledge of God, and the shock is great if afterwards they are undeceived.

### "Megalomania"

"Fourthly, there is a kind of megalomania among some Spiritualists which leads them to claim acquaintanceship with eminent departed to whom they had never spoken in their lives. St. Therese of Lisieux, Cardinal Newman, Mr. Gladstone are only a few of the distinguished persons with whom some of our modern mediums claim to be on familiar terms. In their lives they were protected by law from individuals publicly ascribing to them statements they had never made, but when they are dead any illiterate and silly nonsense can be fathered on them. And when this is done in the case of those whose relations are still living it may cause untold pain.

"I have written strongly, because I am convinced that real harm is done by Spiritualism, and I should be very sorry if it was thought that in any kind of way it is an aid to the Christian faith. I agree in thinking that its phenomena should be carefully examined and reported upon by trained and competent investigators, by preference, psychologists; but, I am sure that it is dangerous, both to the mental and spiritual health of the ordinary person to dabble in Spiritualism, either by developing the faculty of automatic writing or by attendance at seances. And to think that the alleged results assist religion brings religion itself into discredit."

MR. ARTHUR J. BREWSTER wishes it to be known that he was legally married on December 8, 1934, at Arlington Chapel, Camden Town, N.W., to D. Louise Sanders. The ceremony being performed by the Rev. Archibald Davies.

## A SPIRITUALIST REPLIES

### Open Letter to the Bishop

My Lord,

The best reply to your statements is that I could have written a more penetrating criticism of Spiritualism myself. Why? Because I have studied it with an open mind, and have not allowed my religious pre-conceptions to blind me to the facts.

For example, you will read in this issue an article by Mr. S. Sarna. Contrast the critical spirit of this writer—an ardent Spiritualist—with that evidenced in your own, and you will find that he brings more weighty arguments to bear than have weighed in your own mind.

### The Difference

The fact is, Mr. Sarna and thousands of others know the weaknesses of Spiritualism better than you do because they have investigated it scientifically. But it is also true that they are not blind to its strength.

For instance, you say that materialisation phenomena have been exposed again and again. But you should not leave it there. In fairness you ought to add that it has usually been a Spiritualist who has unmasked the charlatan, and there have been many cases where fraud was impossible.

Do you seriously suggest that Sir William Crookes was deceived in his researches; and if so, how can you believe in the materialisations recorded in Scripture, which were never accorded one-tenth the rigorous analysis imposed by this great scientist in his investigations with Spiritualist mediums?

### Religious Implications

Again, when you say that the phenomena have no religious value, what do you mean? Of themselves, of course, they have little spiritual significance. They are just happenings. But do they set up reactions in the minds of their observers? And if so, what kind of reactions?

I maintain that the reactions in our day are not far removed from those experienced by St. Paul (to whom you owe so much of your Christianity) when he saw, as a confirmed sceptic, a vision that won him over to the Christian faith.

If people leave the Church because it offers no proof of survival, and then become converted again through Spiritualism, how can you say that the phenomena are devoid of any implication to religion?

Take a lesson from the younger men in your Church. Try the spirits. Test the facts. And then, without a doubt, you will return to the convictions you once expressed but now appear to have forgotten.

A Spiritualist.

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# SPIRIT FORM PICTURE

## How It Was Taken

WHAT is the story behind the remarkable photograph which appears at the foot of the article on page 511? It depicts a full-form materialisation and testifies to the mediumship of Mrs. Corner, *nee* Miss Florence Cook, one of the greatest of physical mediums.

The picture appeared in *The Two Worlds* in 1901, and the conditions which governed its exposure were recounted by Mr. S. Searle, a noted psychic investigator. He reveals that the materialisation is of "Marie," one of Mrs. Corner's guides, though not as well-known as "Katie King," with whom Sir William Crookes had so many contacts.

## "Marie's" Promise

"The success achieved by Sir William Crookes set me thinking and longing to try my hand at photographing a materialised form," writes Mr. Searle. "When the opportunity occurred, I arranged for the visit of Mrs. Corner, and through her kindness and generosity she willingly consented to give me a chance. At seances during the week I had some conversation with 'Marie,' and she promised to do her best to gratify my ambition. The photograph speaks for itself.

"When I photographed 'Marie' on the Sunday evening, I prepared my two cameras, a ten-by-eight and a-half plate, getting everything in readiness, and carrying out the whole experiment without any assistance.

"Altogether I exposed six plates: that is one in each camera three times. First exposure, 'Marie' alone, very good; second, 'Marie' and friend, as reproduced; third, not satisfactory, for the form seemed as if it were dematerialising.

## Photographer Blinded

"Focussing the cameras I had done by the aid of gas beforehand. When all was ready, gas was turned off sufficiently to leave the room in semi-darkness, but enough for the forms and friends to be seen clearly.

"For exposure I used my powerful flashlight lamp. The light for exposing was very brilliant, and for some minutes after I was quite blinded from its effect, but immediately proceeded to close my lenses and slides.

"I had to feel my way so as not to disturb the cameras. Judge my surprise when I found 'Marie' had walked across the room, placed her hand on my shoulder, and spoke these words: 'Mind the camera legs,' thus proving that while I was blind she could see.

"It is but fair to say of Mrs. Corner that during the eight days she stayed with us, we found her as straight and above-board as possibly could be wished."

# THE LUNACY BOGEY

## Exposure Now Complete

By H. J. OSBORN

RATHER belated reading (missed during a recent illness) afforded a bird's-eye view of the most recent "lunacy bogey" that in the blatantly untrue slander of the *Christian Herald*. The rejoinder of *The Two Worlds* was not one whit too strong.

Editors and writers like those of the *Christian Herald* seem never to learn anything—witness your exposure of a recent reverend traducer using as "original" matter, a sermon preached many years ago by another man.

### False Charges

Fifteen years ago, in *The Two Worlds*, and in my booklet, *Does Spiritualism Cause Lunacy?* I noted, from irrefutable official sources, that there was no justification whatever for the association of Spiritualism with lunacy. And, yet, right up to the time of that writing, many preachers and some doctors were basing such false charges, as they had done then for 20 years or more, on an assumption made by Dr. Farkes Wimslow, and later repudiated by him.

I found—and bought—old pamphlets based on that repudiated error, still on sale in numerous "religious" bookshops. It is likely they still are in circulation.

### Religious Mania

It is, however, of the first importance that whoever speaks or writes in the name of Spiritualism should assail the pitfalls into which our assailants tumble. Thus, it is disturbing to find a column notice (in a psychic paper) dealing with the recent *Christian Herald* vagary, and ending with a statement so wild, and as devoid of foundation, as any in the *Christian Herald*. I quote the crucial words: "The truth is that one of the largest causes of lunacy in this country is religious mania. . . ."

There is no warrant producible from any official, or reliable, source, for such a statement, and is as unreliable as the "bogey" it essays to crush.

There are tables in my booklet taken from the Government reports showing the largest and main causations of lunacy, and there is also a reference to religious mania, as well as to Spiritualism (neither of which figure at all in the official lists of causations). These references and comparisons ought to warn writers and speakers not to fall into exaggerations, as our opponents are so prone to do.

We have completely exposed the lunacy lie. Do not let us spoil our case by uttering wild statements which have no more basis in fact than the shameful allegations advanced by anti-Spiritualists.

MR. H. J. OSBORN writes: May I say that, nearing the end of my eighty-fourth year, I am deciding to retire, in the main, from platform service.

I am, in fact, giving an opportunity of filling a number of my bookings to a capable young speaker-medium, Mr. Harold J. King, who has, for some time, shown himself a competent understudy.

My convictions on Spiritualism were settled by close study of Sir William Crooke's researches, which I denounced with avidity, as they appeared, in the early 70's of last century, in his own *Quarterly Journal of Science*. That teaching, and those convictions, have been amplified and emphasised during the years, by many remarkable personal experiences.

# SPIRITUALISM IN JERSEY

## Strong Public Interest

MRS. LAURA GILBERT, of Eastney, Southsea, conducted the service at the Jersey Christian Spiritualist Church, Wellington Hall, Union Street, on Sunday, the 7th inst.

This was her first visit to the Jersey platform, and Mrs. Gilbert demonstrated her gifts in a manner which was appreciated by all present.

She spoke with fervour on the attitude of mind necessary to provide the right environment for the spirit within us, and references were made by the control in regard to many erroneous views of the truth held by the children of this Mundane plane of thought. Much helpful advice and evidence during the clairvoyance was passed on.

Mrs. Gilbert also conducted two services at the Church room, 6, Valplaisant, and the help received by those present was very much appreciated.

Mediums who contemplate visiting Jersey for holidays during the summer or winter are invited to worship and assist in the meetings which are held at the Church room. A very hearty welcome awaits all friends. Mrs. E. M. Chesterman (London), and Miss A. Wheatley (Nottingham) will be the speakers during the first three weeks in August, at the Wellington Hall, Union Street. The president, Mr. J. A. de Carteret, will be glad to hear from friends or mediums who contemplate visiting the island.

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## MIDDLESBROUGH'S EFFORT

A MOST successful meeting was held in the National Spiritualist Church on Monday, July 8th, being packed by a very intelligent audience, who listened to Mrs. B. Harris (Dipl. S.N.U.), of Chester, who delivered an interesting and instructive address relating to her visit to the International Conference at Barcelona.

The eloquence of this lady in relating her experiences held her audience in rapt attention, and the demonstration of her clairvoyant and clairaudient faculties which followed proved absolutely our case for survival.

Mrs. Harris is in a position to help forward the Spiritualist Cause by her cultured personality, and the convincing demonstrations of her gifts—names and full addresses being given with homely details, such as "This lady says she kept a butter milk shop just round the corner of the street I have mentioned."

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# NEW ATTITUDE of SCIENCE

## Dr. A. S. Russell's Important Statement

"WHAT is, or should be, the attitude of the orthodox and well-entrenched sciences towards the conglomerate mass of findings of varying value called supernormal or Psychical Research, which in the past 50 years has carried on a guerilla war against them? Has orthodox science anything to gain whatever from an alliance with these heresies, or is it better for it to maintain the aloof, rather stuck-up, attitude which some people think it strikes?"

These questions are asked by Dr. A. S. Russell in the current issue of *The Listener*, where he deals with science and psychic investigation.

His article constitutes another sign that although the scientific world is still far from "adopting" Psychical Research, the old hostility has been abandoned.

"The attitude of science towards these things is now more sympathetic than it has ever been, though it is still aloof. It is now realised, although without shame, that scientists in the past have denied facts which later were found obviously to be true," adds Dr. Russell. "They have thrust subjects aside without deigning to give them serious investigation. It is only in recent years that scientists taking a hand in psychical investigation have not lost caste with their fellows; even now, they find their work there given much less credence than their discoveries in the physical sciences. The scientist prefers to investigate happenings which can be reproduced at pleasure in conditions agreeable to him. He is shy, even incredulous, of things which by their nature are sporadic. He is unwilling to pronounce on rare happenings, perhaps witnessed by people unused to exact observation and prone to exaggerate anything strange."

### Relation to Psychology

"Between Psychical Research and the young science of psychology relations have always been much more friendly. In this department Psychical Research's trump-card is hypnotism. It backed this strange subject in the days 80 years ago, when it was derided even by medical men. Now hypnotism with its ally suggestion and similar accretions have become so approved that the doctors would like to keep them entirely in their own hands. Suggestion has always played a large part in the happenings investigated by the Psychical Researchers, and although the 'suggestion' hypothesis of occurrences is regarded by many as derogatory to the facts, as explaining them much too facilely away, the very powerful part it does play in psychology should not be overlooked."

"Thus, if one agrees that D. D.

Home's famous exploit of flying out by one window and in by a widely separated one, three storeys up from the ground, never occurred objectively, even as a trick it was a wonderful thing to do as an effort in mass suggestion on the few people in the room who believed they witnessed it. Again, if one accepts a quite common view of water-diviners, clairvoyants, and such-like people, that they combine an aptitude for successful guessing with a flair for picking up information from people unconsciously giving themselves away, there are opened up two interesting fields of study in psychology which are real enough even if one seems to be knocking the bottom out of mystery.

### Fields for Research

"Guessing, chance, coincidence are all subjects which require intensive study in relation to the exploits of these people. We are all aware, for example, what extraordinary coincidences can occur to ourselves, but are unaware of the relation of these to what is called chance. It may be concluded, I think, that directly through its interest in hypnotism, and indirectly in the impetus it has afforded to the study of suggestion, chance, coincidence, validity of evidence and so forth, the Psychical Researchers have made a real contribution to modern studies in psychology.

"To my mind the most impressive piece of work done in Psychical Research has been on the unsensational subject of telepathy—the 'extra-sensory' perception of the mental processes of another person. Whether the communication between mind and mind really occurs without the action of any of our five known senses remains to be confirmed, and to be generally accepted, but some recent workers on the subject have brought new evidence for extra-sensory perception which seems pretty good."

[There was an account of it in *The Two Worlds* last week.]

"If it really is extra-sensory, science should have nothing to say to it beyond the commendatory 'More power to your elbow' for then the investigation lies in a fresh world outside her ambit. There the Psychical Researcher, poor fellow, may be allowed to kick up his heels without being continually admonished and called to order, patronisingly asked what he is doing, and told he should not be doing it."

### CHURCH ACTIVITIES

The complete Directory of all activities promoted by important Spiritualistic Societies is given every week in these pages. It will repay your attention. Advertisements from bona-fide Churches only are accepted.

Please support these Churches.

## Church Announcements

### NORTHERN

#### Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, August 11th, at 1-45, Lyceum.

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

Mr. COTT.

Monday at 3 and 8, Mrs. L. A. Roberts.

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

Wednesday, at 8, Mrs. Wild.

Thursday, at 8, Private Circle.

Sunday, August 18th,

Mr. DOREA.

#### 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, August 11th,

At 10-30, Lyceum.

At 3, Open Circle,

At 6-30 and 8,

Mr. and Miss WILSON.

Monday, at 8, Mr. Dorea.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Miss Ashworth.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, August 18th,

Healer's Service.

#### Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, August 11th,

At 2-30, Lyceum.

At 6-30 and 8, Mrs. SHAW.

Monday, at 8,

#### Open Circle and Healing,

Mr. Entwistle.

Tuesday, at 8, Service.

Thursday, at 8,

Mr. A. A. BALL, D.N.U.

Saturday, at 8, Open Circle.

Sunday, August 18th,

Mrs. A. SPENCER, Dipl., S.A.

#### 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, August 11th,

LYCEUM DAY.

Sunday, August 18th,

Mr. C. W. BENTLEY, C.E.L.

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

Above 644, Gt. Western Street

Sunday, August 11th, at 2-45, Lyceum.

At 6-30 and 8,

Mrs. WALTER GILBERT,

of Derby.

Silver Collection.

Tuesday, at 8-15,

Open Circle, Mrs. Benson.

Thursday, at 8-15, Mrs. Sherran.

Saturday, at 8-15, Open Circle Mrs.

Henley.

Sunday, August 18th,

Mrs. COOKE.

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

Coglan Street, Lodge Street, Queen's Road.

Sunday, August 11th,

At 6-30, and 8, Mr. ASHLEY.

At 3, Open Circle.

Monday, at 3 and 8, Mrs. Morris.

Wednesday and Saturday, at 8,

Public Circles.

Thursday, at 3 and 8,

Mrs. Wallbank.

Sunday, August 18th,

SERVICE.

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

Sundays, at 10-30, Lyceum.

Other Services at 3, 6-30 and 8.

Mondays, at 3 and 7-30.

Wednesdays, at 3 and 7-30.

Sunday, August 11th,

Mrs. WINTERS.

Sunday, August 18th,

Miss POLLY GOODWIN.

#### Liverpool Spiritualists' National Church, 14, Daulby Street.

Sunday, August 11th,

At 3, Mrs. N. FORREST.

At 6-30, Mrs. N. FORREST.

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 18th,

At 3 and 6-30, Mrs. M. E. PICKLES.

Group and Private Seances arranged on application.

### LONDON

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

Shaftesbury Hall, Bowes Park.

Sunday, August 11th,

At 11, Mr. J. TAYLOR.

At 7, Mrs. MAUNDER, Dipl., S.N.U.

Wednesday, at 8,

Mr. Bert Camper.

Sunday, August 18th,

At 11, Mr. T. W. ELLA.

At 7, Mr. WALTER G. H. SPEER.

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

Sunday, August 11th, at 11-15, Service.

At 3, Lyceum.

At 7, Miss ROSE JACKSON.

Monday, at 7-30, Ladies' Public Circle (Gentlemen invited).

Wednesday, at 2-30, Whist Drive. Prizes.

Admission, 6d.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, August 18th,

Mrs. CALWAY.

#### Battersea and Wandsworth Christian Spiritualist Church.

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

Sunday, August 11th,

At 11, Service.

At 6-30, Address and Clairvoyance.

Mrs. L. KING.

Monday, at 2-30, Psychometry.

Mrs. E. Rayfield.

Wednesday, at 8, Clairvoyance,

Mrs. Beth Barnes.

Saturday, at 7-30,

Psychometry, Mr. J. W. Goring.

## The Britten Memorial.

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

### 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.

THURSDAY, August 15th, at 7-30, Mr. Roy Morgan.

TUESDAY, August 20th, at 7-30, Miss Peterson.

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

JOHN JACKSON, Secretary

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

SATURDAY, August 10th, at 8, Open Public Circle.

SUNDAY, August 11th, at 11 and 3, Open Circle. At 6-30, Mr. JAMES LEIGH.

MONDAY, at 8, Propaganda Meeting.

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

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

SATURDAY, August 17th, at 8, Open Public Circle.

SUNDAY, August 18th, at 6-30, Mr. R. McCORQUODALE.

Chiswick Christian Spiritualist Church

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

Sunday, August 11th,  
At 11, Lyceum.

At 7, Mr. CHAS. BURTENSHAW.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Miss E. Canon.

Ealing Spiritualist Church,  
25, Baker's Lane, Broadway, W. 5.

Sunday, August 11th,

At 11-15, Mr. BURWELL.

At 6-30, Mrs. B. STOCK.

Wednesday, at 8,

Mr. Nellyer.

Saturday, at 7-30, No Whist Drive.

Sunday, August 18th,

Mr. P. SCHOLEY.

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

Sunday, August 11th,

At 6-45, Mrs. KENT.

Monday, at 7-30,

Mrs. S. Williams.

Wednesday, at 3 and 8, Mrs. Golds.

Lyceum at 3 every Sunday.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, August 11th, at 6-30, Mr. W. BALDWIN, Address. Mrs. EDITH CLEMENTS, clairvoyance.

TUESDAY, August 13th, at 3-15, Mrs. Neville, Psychometry. At 8, Mrs. E. A. Cannock, Clairvoyance.

THURSDAY, August 15th, at 8, Mr. S. Wright, Clairvoyance.

FRIDAY, August 16th, Healing Free. Apply Church Officers.

SUNDAY, August 18th, at 6-30, Mr. DAVID BEDBROOK, Address. Mrs. F. KINGSTONE, Clairvoyance.

## London Spiritualist Brotherhood

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

SUNDAY, August 11th, at 7, Address and Clairvoyance by Mr. J. T. GRAHAM.

MONDAY, from 6 till 9, Free Healing.

WEDNESDAY, at 7-45, Address and Clairvoyance, Mr. Keith.

THURSDAY, 3 till 6-30, Free Healing.

Mr. Keith's Circles, Tuesday at 7, and Friday at 3; and Interviews Daily from 2 till 6.

### Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,  
High Road, Wood Green.

Sunday, August 11th,  
At 7, Mrs. L. HART.

Sunday, August 18th,  
At 7, MADAM PUSTERLA.

### Battersea Spiritualist Church (Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,  
Northcote Road, Battersea, S.W. 11.

Sunday, August 11th,  
At 11, Mr. MAUNDER.

At 6-30, Mr. D. BEDBROOK.

At 3-15, Lyceum.

Monday, August 12th,  
At 2-30,

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

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

Wednesday, at 3,

Mrs. H. V. Prior, Psychometry.

Thursday, at 8,

Mrs. E. Clements, Clairvoyance.

Sunday Next, at 11 and 6-30,

Mrs. E. PODMORE.

### Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,  
Cricklewood, N.W. 2.

Sunday, August 11th,

At 6-30, Mr. F. HIGGS.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss L. George.

### Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station

Sunday, August 11th,

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

Wednesday, at 7-45, Mrs. Atmore.

Sunday, August 18th,

Mrs. W. EDWARDS.

Lyceum Every Sunday, at 3.

### Christ's Church of the Spirit.

309, Upper Richmond Road, Putney.

S.W. 15.

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

Sunday, August 11th,

At 7, Mr. C. W. COOPER.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance.

Mr. F. W. Nuthall.

Sunday, August 18th,

Mrs. H. SMITH.

The Friday Spiritual Healing Service

will be Closed until August 23rd.

The Developing Circles will be closed

on July 27th, and re-opened on Aug. 19.

### Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.

Sunday, August 11th,

At 11-15, Open Circle.

At 3, Lyceum.

At 7, Mrs. H. V. PRIOR.

Tuesday, at 3, Mr. A. Bernard.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Circle.

Sunday, August 18th,

Rev. GEO. WARD.

### Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, August 9th,

Mr. Roth.

Sunday, August 11th,

Mr. J. GRAHAM.

Friday, August 16th,

Mrs. A. George.

Sunday, August 18th,

Mrs. B. BIRD.

### Kenton Spiritualist Church,

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, August 11th,

At 6-30, Mr. E. SPENCER.

Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Mrs. Woodward.

Sunday, August 18th,

Mrs. EDITH CLEMENTS.

### Clapham Christian Spiritualist Centre.

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, August 11th,

At 7, Mr. GEO. SHEARMAN.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Dolores Smith.

Psychometry.

President and Medium:

Mrs. DONALDSON

Sunday, August 18th,

Mr. HORACE SLACK.

### Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, August 11th,

At 7, Mr. A. NICKELS.

Address and Clairvoyance.

Wednesday, August 14th,

At 8, Mr. J. Graham.

Address and Clairvoyance.

Thursday, August 15th,

At 3, Ladies' Meeting.

Mrs. Phillips.

Address and Clairvoyance.

Sunday, August 18th,

At 7, Mr. F. A. GROCOTT,

and Mr. COCKERSELL.

## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, August 10th, at 8, Psychometry.

SUNDAY, August 11th, at 11-15, Address and Clairvoyance.

Mr. R. R. THORNTON.

At 7, Address and Clairvoyance. Mrs. LILIAN PHILLIPS.

TUESDAY, August 13th, at 8, Psychometry.

(3 minutes from Angel Tube Station.)

WEDNESDAY, August 14th, at 8, Transfiguration Seance.

Mr. R. R. Thornton.

THURSDAY, August 16th, at 8, Flower Readings, Mr. R. R. Thornton.

FRIDAY, August 17th, at 7-30, Healing. Free.

SATURDAY, August 18th, at 8, Psychometry.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, August 11th, at 11-30, Open Circle. At 7, Service. Address by Mr. ERNEST MEADS.

TUESDAY, at 8, Open Circle,

WEDNESDAY, at 8, Healing Circle.

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

SUNDAY, at 11-30, Open Circle. At 7, Service. Address by Mr. A. FRUIN. Clairvoyance by Mrs. ATMORE.

No Lyceum Session during the month of August.

Hackney Spiritualist Church,  
Sutton Place, Urswick Rd., Hackney.  
(Founded 1896.)

(Entrance Back of House.)

Sunday, August 11th,

Mrs. PODMORE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing.

Thursday, at 8, Mr. Bert Camper.

Friday, at 7-30, Healing.

Sunday, August 18th,

Mrs. TINA TIMS.

Occult Research Society.  
Stembridge Road Halls, Anerley

Sunday, August 11th,

At 11, Sunday School.

At 3-30, Mrs. KEVAN.

At 6-30, Mr. KEITH.

Special Monday Meetings at 8.

Demonstrators:

Mrs. Godden.

Mr. P. S. Mills-Tanner.

Mr. A. E. Pearson.

Sunday, August 18th,

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

Initial Help and Healing Centre,  
Church Road, Richmond, S.W.

'Phone: Richmond 0993.

Sunday, August 11th,

At 7, Mr. COUZENS.

Address and Clairvoyance.

Tuesday, at 3, Mrs. E. Hines,

Psychometry (Tea).

Wednesday, at 8,

Miss Hands. Phenomena.

Thursday, at 7-45,

Public Healing Circle.

Saturday, at 8,

Mrs. Ruth Goldsmith, Psychometry.

Sunday, August 18th,

At 7, Mrs. ALFRED GOLDS.

Ealing Park Spiritualist Church,  
Stone Road, Shrewsbury Road,  
Forest Gate, E. 12.

Sunday, August 11th,

At 11, Healing Service.

At 3, Progressive Lyceum.

At 6-30,

Mrs. METCALFE.

Address and Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Mrs. W. Green.

At 8, Mrs. Tuffnell.

Address and Clairvoyance.

Sunday, August 18th,

Mrs. EDEY.

Hendon Spiritualist Fellowship.  
The Liberal Room, 65, Brent Street  
(opposite "Bell" Bus Stop).  
Sunday, August 11th,  
At 7, Mrs. A. GREGG.  
At 8-30, Spiritual Healing.  
Sunday, August 18th,  
Mrs. D. SMITH.Little Ilford Christian Spiritualists'  
Church,  
Third Avenue, Manor Park, E. 12.  
Sunday, August 11th,  
At 7, Mr. BERT CAMPER.  
Address and Clairvoyance.  
Monday, August 12th,  
At 3, Mr. Bert Camper.  
Wednesday, August 14th,  
At 8, Miss Joan Proud.  
Address and Clairvoyance.  
Sunday, August 18th,  
At 7, Mr. NUTHALL.  
Address and Clairvoyance.Kingston Spiritualist Church,  
Villiers Road.  
Sunday, August 11th,  
At 11, Address and Clairvoyance.  
At 3, Lyceum.  
At 6-30, Mr. GLOVER BOTHAM.  
Address and Clairvoyance.  
Tuesday, at 7-45, Spiritual Healing.  
Centre.  
Wednesday, at 7-30, Mrs. B. Petz.  
Address and Clairvoyance.  
Sunday, August 18th,  
Miss L. GEORGE.Palmerston Christian Spiritualist  
Temple,  
Maryland Road, Stratford, E. 15.  
Sunday, August 11th,  
At 11, Forward Movement.  
At 6-30, Mrs. ANN NOVAH.  
Wednesday, August 14th,  
At 2-45, Mrs. Trodd.  
Thursday, August 15th,  
At 8, Mrs. Prince.  
Sunday, August 18th,  
At 6-30, Mr. E. J. SCOTT.Southall Spiritualist Church,  
Hortus Road, Southall.  
Sunday, August 11th,  
At 7, Mr. WHITE and  
Mrs. TREADGOLD.  
Tuesday, at 2-30, Ladies' Guild.  
Wednesday, 7-30 to 9, Healing Circle.  
Thursday, at 8,  
Short Service. Clairvoyance.  
Sunday, August 18th,  
Mrs. CARRIE YOUNG.

## CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, August 11th, at 11, Open Circle. At 3, Lyceum. At 7,  
Address and Clairvoyance. Miss CLAUDIA GUILLOT.

MONDAY, August 12th, at 3, Psychometry. At 8, Healing.

WEDNESDAY, 14th, at 8, Developing Class.

FRIDAY, August 16th, at 8, Usual Service.

SUNDAY, August 18th, Mr. HAROLD SHARP.

TUESDAY, August 20th, Miss Gertrude Rundle.

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.South London Spiritualist Mission,  
Lausanne Hall, Lausanne Road,  
Peckham, S.E. 15.Sunday, August 11th,  
At 11-30, Open Circle.  
Lyceum Closed during August.  
At 7, Mrs. FLORENCE KINGSTONE.  
Address and Clairvoyance.  
Tuesday, at 7-30, Healing Circle.  
Thursday, at 8-15, Mrs. Pusterla.  
Address and Clairvoyance.  
Sunday, August 18th,  
At 7, Mrs. PETTS.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).Watford Psychical Research Society.  
77a, Queens Road, Watford, Herts.  
Medium for Direct Voice, Leslie Flint.  
Sunday, August 11th,  
At 7, Mrs. M. WOODWARD.  
Monday, August 12th,  
At 8, Public Direct Voice Seance.  
Small Charge to Non-members on entry.  
Friday, August 16th,  
At 8, Group Voice Seance. Admission  
by ticket only. Obtainable from Secretary.  
Private and Group Sittings Arranged.  
Write for all Particulars, Secretary,  
Mrs. E. Mundin, 46, Doggett's Way,  
St. Albans, Herts.The Fellowship of the  
Golden Triangle.  
Spiritual Healing Centre.21, Sinclair Gardens, W. 14 (Holland Rd.)  
Buses to Shepherd's Bush turn down  
Richmond Road.'Phone: Shepherd's Bush 5310.  
President: Mrs. SHEDDEN.  
Hon. Sec. Mrs. R. FORTT.Sunday Service every week at 6-30.  
Address and Clairvoyance.Tuesday Afternoons, at 3,  
Lectures on various subjects of interest.  
At 5, Intercession for the Sick.Wednesday Afternoon, at 3,  
Paper Psychometry.Thursdays, at 8, Healing Circle.  
Fridays at 8, Open Circle.  
Miss A. Thomas.

Classes.

Mondays for Healers, at 8.

Fridays, General Development, at 3.

Diana. Resident Healer and Medium.  
Appointments through the Secretary.  
Absent Treatment, through "Copas,"  
charged with Mithrie power, and worn  
with great success by many.Spirit Paintings depicting your life  
past and present. Full name only  
required.Books of Delightful Automatic Writ-  
ings. Daily Thoughts, 1s. 6d.  
Life Science, 1s.Shepherd's Bush Spiritualist Society,  
73, Becklow Road, Askew Road, W.  
Sunday, August 11th,  
At 11-15, Open Circle.At 6-30, Miss ROTHERHAM.  
Address and Clairvoyance.  
Thursday, at 8, Circle.Every Wednesday, at 7-30, Free Healing.  
Sunday, August 18th,  
Mr. BETTS.Wigmore Psychic Centre,  
Grotian Hall (Studio No. 3),  
Wigmore Street, London, W. 1.  
Telephone: Wellbeck 7382.

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

Every Tuesday, at 8,  
Public Developing Class.Every Wednesday, at 3,  
Psychometry.Every Friday, at 3 and 8,  
Clairvoyance (Trance).Particulars from Hon. Secretary,  
Miss Claudia Guillot.

The Pathfinder's Spiritualist Society.  
44, Baker Street, W. 1.  
Sunday, August 11th,  
At 6-45, Address and Clairvoyance.  
Mr. DEARNLEY SERGEANT.  
Thursday, August 15th,  
At 8, An Evening of Clairvoyance.  
Mr. H. T. Graham.  
Saturday, August 17th,  
At 8, An Evening of Psychometry.

Wembley Spiritualist Society,  
Union Hall, Ealing Road, Wembley.  
Sunday, August 11th,  
At 11-15, Service.  
At 6-30, Service.  
Address and Clairvoyance.  
At 3, Lyceum.  
Sunday, August 18th,  
Mrs. SIERS.

Streatham Spiritualist Church,  
Tudor Hall, Pinfold Road  
(Back of Public Library).  
Sunday, August 11th,  
At 11, Circle.  
At 6-30, Mr. W. F. TACHON.  
Wednesday, at 3 and 8, Mrs. Colquhoun.  
Sunday, August 18th, at 6-30, Moon Trail.

South Norwood Spiritualist Society.  
34, Lancaster Road, South Norwood  
Park.  
Sunday, August 11th,  
At 6-30, Miss VERA POTTER.  
Address and Clairvoyance.  
Tuesday, at 3, Circle for Clairvoyance.  
Wednesday, at 8, Psychometry.  
Thursday, at 8, Address and Clairvoyance.  
Mr. S. M. Forsythe.

## SOUTHERN

Eastbourne National Spiritualist  
Society.  
Dickens Fellowship Hall.  
Sunday, August 11th,  
At 3-30 and 6-30,  
A. PAWSEY, Esq.  
Sunday, August 18th  
L. J. DAVIES, 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,  
Mighell (Mile) Street.  
Sunday, August 11th,  
At 11-15 and 7,  
Mr. H. C. GUY.  
Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Miss A. L. Scoggins.  
Sunday, August 18th, at 11-15, and 7,  
Open.  
Group Seances:  
Tuesdays, at 3, and Saturdays, at 7-30,  
Thursdays, at 3, Transfiguration.  
Miss A. L. Scoggins.  
Advice on Health and Healing  
by Appointment.

Bournemouth Spiritualist Mission  
(Spiritualist National Church),  
Charminster Road (opp. Richmond Wood  
Road), Bournemouth.  
Sundays, at 11 and 6-30,  
Address and Clairvoyance.  
Tuesday, at 7-30, and Thursday, at 3,  
Clairvoyance and Spirit Messages.  
Thursday, at 7-30,  
Address and Clairvoyance.  
Local Clairvoyante, Mrs. W. G. Hayter

Margate National Church,  
Mercers Arch.  
(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.

Sutton Spiritualist Church,  
St. Barnabas Road, Sutton.  
Sunday, August 11th,  
At 6-30, Mr. POLLARD.  
Address and Clairvoyance.  
Thursday, August 15th,  
At 8, Rev. Geo. Nash.  
Sunday, August 18th,  
At 6-30, Miss VIVIAN.

Ramsgate National Spiritualist  
Church,  
Chatham Street, Ramsgate.  
Saturday, August 10th,  
Mrs. G. Newton.  
Sunday, August 11th,  
At 3 and 6-30,  
Mrs. G. NEWTON.  
Address and Clairvoyance.  
Sunday, August 18th,  
Mr. BERNARD.

Richmond Psychic Centre,  
163, Kew Road, Richmond, Surrey.  
'Phone: Richmond 0212.  
Monday, August 12th,  
At 3, Mr. George Daisley.  
Descriptions and Messages.  
Tuesday, at 8,  
Mrs. Lily Goldsworthy.  
Psychometry and Messages.  
Admission Free. Silver Collection.  
Wednesday, at 3,  
Mrs. Dolores Smith.  
Clairvoyance and Messages.  
Thursday, at 3, Mrs. Ada F. Atkinson,  
Developing Class.  
Friday, at 8,  
Mrs. Beth Barnes.  
Descriptions and Messages. Admission  
Free. Silver Collection.

Crusaders Progressive Fellowship.  
73, St. Aubyns, Hove, Sussex.  
Saturday, at 7-45, Psychometry,  
Miss Vera Potter, of London.  
Sunday, August 11th,  
At 6-45, Address and Clairvoyance.  
Mrs. ROCKEY and Mrs. HEATH.  
Mrs. S. G. Heath conducts, Tuesday at 3,  
Public Meeting. Wednesday, at 3, Group  
Clairvoyance. Thursday, Public Meeting,  
at Odd Fellows Hall, Queen's Road,  
Brighton.

Worthing Spiritualist Church,  
Grafton Road.  
Sunday, August 11th, at 11, and 6-30,  
Mrs. CARTER.  
Thursday, at 6-30,  
Mr. Spencer.  
Sunday, August 18th,  
Mrs. WILLIAMS.

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Southend Spiritualist Church,  
Hildaville Drive, Westcliff.  
Sunday, August 11th, at 11, and 6-30,  
Mr. E. C. COLLEN SMITH, N.D.,  
P.S.D.  
Thursday, at 8,  
Mr. Reg. C. Hollier.  
Sunday, August 18th,  
Miss THORNDICK.

Richmond Spiritualist Church  
(The Free Church),  
Ormond Road, Richmond, Surrey.  
Sunday, August 11th,  
At 7, Mrs. M. CANNON.  
Wednesday, at 7-30,  
Mr. Vyvyan Deacon.  
Address and Clairvoyance.  
Sunday, August 18th,  
Mr. A. PUNTER.  
Healing Service every Wednesday at 3.

Spiritual Psychic Centre,  
12, Shepherd's Bush Green, W. 12.  
Spiritual Healing.  
Psycho-Medical Diagnosis  
and Treatment.  
All Cases taken.  
Medium - - - Mrs. Vera Palmer.  
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Friday, 2-5 and 7-9.  
Or by Appointment.  
Free Consultations.  
Wednesday, 2-5 and 7-9  
Sunday, August 11th,  
At 7, Mrs. GERTRUDE PIKE.  
(Silver Collection).  
Group Clairvoyance, Tuesday, at 8.  
Psychometry.  
Monday and Thursday, at 8, Tuesday at 3.  
Clairvoyance.  
Monday and Thursday, at 3.  
Private Sittings with Mrs. Vera Palmer  
by Appointment.

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Mrs. HAMILTON holds Circles for Psychometry, Saturday, August 10th, at 8, Melchior. Sunday, at 7, Mr. G. Sharpe. Wednesdays, at 8, Mrs. B. Hamilton, Psychometry. Open Developing Circles Tuesdays, at 8. At Home daily, 11 to 7—69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 0675 (exactly opposite Post Office).

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