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THE TWO WORLDS, August 30, 1935

The Two Worlds

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DO WE LIVE THREE LIVES?
(See page 567)

The Weekly Journal of **SPIRITUALISM**
RELIGION and REFORM

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CHALLENGE TO ORTHODOXY

SPIRITUALISM COULD PROVIDE RELIGION WITH NEW POWER

Hamilton Richards, a regular contributor to one of England's greatest newspapers, in this article surveys the positions of Spiritualism and Orthodoxy.

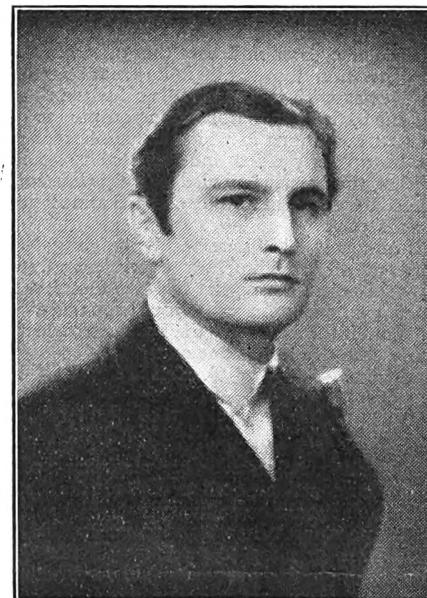
THE recent outpourings of certain bishops, clergy and leaders of non-conformist thought against Spiritualism is evidence of stupidity no less feeble because it is directed at the very heart of principles which they exist solely to maintain. If the Church stands not for the furtherance of the spiritual, for what then does it stand?

Now, Spiritual values must exist either in fact or fancy. Try as one will, with the best will in the world, the two cannot be combined. The realm of spirit, its laws, experiences and limitless possibilities, must be either reality—indeed, ultimate reality—or, fiction.

If it be the former, which every true Spiritualist knows to be the case, then, surely the primary object of this life is one of preparation. If it be the latter, then there is no place whatever for religion in the scheme of things, and it were more to our profit to take all this world has to give, for life is transitory in the extreme, and the grave exacts swift toll. On the reality of abiding values the Spiritualist is fixed. The pall which hides the gateway from this life to the next has been swept aside, and the living beauty beyond has in some measure been revealed to our wondering eyes. Death is no longer an end to experience, but in the future sense it is the beginning. Life does not cease with the latest physical breath, it commences a new phase of wider, fuller, and more intense experience.

On the other hand, orthodoxy has no knowledge of these things. It has systems of formulae, strongly tainted with superstition and firmly entrenched in convention for which it offers hope.

By HAMILTON RICHARDS



MR. DENIS CONAN DOYLE
A new portrait of the man who is carrying on a tradition.

IN THIS ISSUE:
EXTRA PAGES
OF LATE NEWS

There is nothing more mean and paltry than the spirit of facile unintelligent acquiescence, in which so many accept orthodoxy.

Leaders and Followers Alike.

Little or no effort is made, either by priest or congregation, to understand the deeper realities, and when they are raised by an external body of earnest people, it is a signal for the outpouring of abuse and ridicule.

By some perverse instinct the spirit of evil is automatically suspected. Dealings with the devil, impersonations by Satan, are common taunts hurled at the Spiritualist. As if the good Father had no better use for the mind of man, searching after Him in all diligence, than to pester it with devil spirits. As if the injunctions of Jesus to seek and to knock were but to lead distracted humanity into the paths of sin. In my opinion, it is an offence against the spirit of God so lightly to confound those who would seek Him, because they seek in diligence rather than vegetate in ignorance beneath the shadow of Holy Mother Church.

It is not a case of competitive interests; the holy urge of those who seek to excel in things which are both good and great. Sadly enough, it resolves itself into a question of pride, place, authority, privilege and vested interests which have no bearing on Spiritual matters at all.

The claims of Spiritualism are feared, and since fear engenders hatred—hated. Orthodoxy has cold comfort to offer struggling, suffering humanity. Its heaven a hope. Its earth an order which may or may not merit another hope in eternal felicity. It has no evidence. Even the claim that Christ rose from the dead is robbed of its significance, because Christ was God, and God cannot be held in the toils of death. It is no small wonder that so very many of the clergy deliberately doubt the verity of a future life. Within the realm of orthodoxy there is room only for hope.

(Continued overleaf)

"WANTON ACTION OF THE CHURCH"

Forgetting Its True Function

(Continued from previous page)

The claims of Spiritualists come as a ray of dazzling light into this very dark place. "What you hope is true; we can demonstrate its truth," they say. And, because orthodoxy cannot demonstrate its own truth, it becomes sceptical, suspicious, jealous, and guilty of all uncharitableness.

In the most sacred of all its ceremonies, the Sacrament, too rarely do the elements enter into a heart prepared and fit for an influx of grace; too often into mouths ready to utter any uncharity. If in nought else than this is the doctrine of transubstantiation wrecked: that after taking the elements a recipient can emerge completely unchanged in thought, word or deed. To touch the body of God in verity and remain unchanged is the most impossible thing in heaven, earth or hell.

That some do "take the holy Sacrament to their comfort," I would be the last to deny. This is not due to the absorption of a sacred element, but to the heart laid bare to the blessed light of God. It can equally be illumined in the solitude of the "inner chamber," on the mountain top or beside the lake, in the busy street, or amid the clamour of the market place. Poor, weak, unstable, emotional souls are they who can only be stirred by the contemplation of priest-blessed wine and wafer, whose hearts are not roused to ecstasy which is from within, nor moved to adore God by their sufferings; whose love falls short of encompassing the most fallen of fellow souls. For love alone is the true sacrament, a voiceless inflow and outpouring of grace.

Again, I accuse the Church of wanton misuse of its function. It was never intended to be the social club for the similarly-minded respectable. A true Church is a hospital for sick souls. It is here that the broken soul should find free unfeigned brotherhood, fellowship, healing, peace, and through these self-respect and regeneration. The Church is closed against any such, and members failing to obscure the social canons are quickly shown the door.

With what canting hypocrisy we shrink from the faults and failings of others which have crept into the light of day, and ignore the fact that there are few even among the most eminent of Spiritual leaders who can escape the terrible judgment of Christ on those secret things of the heart.

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OUR READERS' VIEWS

QUESTIONS FOR THE CENTRAL COUNCIL

The following extracts appear in the report of the exposure of the "Flower Medium," given by one of your contemporaries:

"It has been common knowledge among well-informed Spiritualists for some time . . . that the flower medium . . . has on occasions stooped to fraud.

"At the end of last month Miss Lewis was interviewed by some members of the Spiritualist Central Council. She was told that there were very strong reasons for thinking that she had resorted to fraud on a number of occasions, and warned that if it did not stop there would be no alternative but to expose her.

"A letter was sent her by registered post, warning her that if there were any further cause for suspicion, the Council would have to make public the facts within their knowledge."

If these statements are true, it seems to me that the Council is in a very peculiar position, and has adopted a "hush-hush" policy, which is open to very grave question.

Surely "common knowledge" among well-informed Spiritualists of fraud, should be at once made available to those who have no claim to be well informed, but are the possible victims of a trickster who, on her own statements, was only concerned to make money.

The medium was warned to stop, or she would be exposed. Why were the societies generally not also warned? Are we to assume, then, that it is the considered policy of the Central Council to condone bare-faced and deliberate fraud, of which they have evidence, by silence, to make the path of the faker more attractive, by warning the swindler to stop, rather than to stamp out fraud by immediate publicity?

Glasgow. A SPIRITUALIST.

THE RISING GENERATION

In his article on "The Future of Religion," Mr. T. Arthur Hill puts forward as the causes of the increasing decline in the attendance of the younger people at Churches and chapels, the popularity of motoring, bicycling, cinemas, etc.

I would like to submit that this orientation of the rising generation does not lie in its cause so much with themselves as with their immediate forbears. May it not be due to that generation having omitted to provide the proper conditions in which the adolescent ground might be properly tilled and prepared to receive, in later years, the greater knowledge of that fine collection of books known as the Bible, and the atmosphere that surrounds them.

This almost total absence of "preparing" by the parents or of providing any equivalent atmosphere that would foster the regard for true moral values, is producing a generation who would for the most part die of ennui if left entirely to their own mental resources for more than five minutes at a time.

Letchworth. G. KENYON ROGERS.

THE TESTING OF MEDIUMS

Mrs. McKenzie well says that "mediums should submit to adequate tests before receiving publicity." But will your contributor tell us what are the "adequate tests" which should be applied?

Furthermore, are these tests to be applied by the S.N.U. before granting to mediums diplomas for the production of physical phenomena, materialisation, etc.? Can public and private societies which engage such mediums reasonably expect that such tests would be complied with at every sitting?

I take it that it is her opinion that where such adequate tests are not applied, no account of these mediums should be taken by the psychic press.

Manchester. A. LASERSON.

QUESTIONS FOR THE "STUDENT"

I agree with "Student" in questioning the statement by Mr. Evans that a man can by thinking project an image and endow it with a life of its own. I cannot see how a thought form can become of itself animated by life. What power thought must have.

But I would like to ask 'Student' who are the authorities in Spiritualism to which he appeals? I am puzzled to know who they are.

There are a lot of questions that need answering, such as: What do clairvoyants see? What are the facts of the Spirit World? When is fortune-telling not fortune-telling? etc. Perhaps "Student" can answer these queries?

Newcastle.

"EX-STUDENT."

AN UNEXPECTED SEQUEL

He "Emerged Into the Sunshine"

(Concluded from opposite page)

and would soon emerge to the glorious sunshine of mine Allah.

Mr. J—— was a tall, thin ascetic and sincere individual, resembling Rev. Vale Owen very much in features, and I had prayed and worked hard, that I might lead him on to be another Vale Owen. I, therefore, greatly rejoiced at "Goldleaf's" promise, as I then understood it. A few months later, however, sincere striver after truth as Mr. J—— had ever been, he did, indeed, suddenly emerge from the tunnel of his orthodox preaching, and passed on into the higher and fuller life of sunshine.

The old stalwarts, as well as the young enthusiasts in the cause, will all, however, readily thank the bishops for the publicity they have given us. It cannot but do good, as we have *truth* on our side. To those who have been moved by messages received, or by the sight or hearing of their loved ones, that the departed are ever near, helping and guiding—all that 40 bishops or archbishops could say about Spiritualism being cruel or dishonouring would make no difference.

In a very short time the majority of the clergy will agree with me, that as the disciples on the road to Emmaus did not find it so, neither is Spiritualism to-day "dishonouring to the dead, or a waste of time for the living."

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THE CHURCH IS WAKING UP

Personal Experiences Recorded by "JAZON"

Well might the bishop issue his press warning, and utter his exhortation to the people to come back to the Churches. His Churches are empty because the people are crying for bread, and the vast majority of clergy of all denominations are but doling out the stones of worn-out creeds.

"He shall give his angels charge concerning thee," the clergy often repeat; but they have to go to the mediums to hear the messages of those said angels, and to gather the advice their guides would pass on to them.

Neither would the bishops of London nor Winchester hold their thought-reading theory very long, if they could take with me one evening one of my nightly walks along the quiet country roads surrounding Dinas Powis. "Antonette" and I may not have walked a dozen yards ere one of the guides without any

disturbance has almost imperceptibly taken control, and discusses with me, for the next half-hour or more, the happenings of the day, phases of Spiritualism, family, or business affairs, etc.

The deep-toned voice of a big man at times makes the passers-by look again at the lady on my arm. Yet, in a twinkling the voice may change during the walk to a child's prattle. Sometimes we have walked right back home, and the guide has taken off the medium's coat, and hat, and carried on his discussion. Later, when the control has departed, "Antonette" has inquired as to when we returned, or if we were not going out.

With such daily happenings in one's own home, and such intimate contact with such fluent mediumship, whereby elevated guides, and one's own parents can talk with one daily, it is hard to be patient with the blindness exhibited by the bishops who attack Spiritualism.

A well-known South Wales minister was a great friend of mine during and since the war years. After a discussion with me about the spirit photographs I had obtained in Seattle, which were published in *The Two Worlds*, he and his wife visited me one summer afternoon.

While we sat at tea, "Antonette" presiding, her guide, "Goldsheaf," quietly took control, and turning to

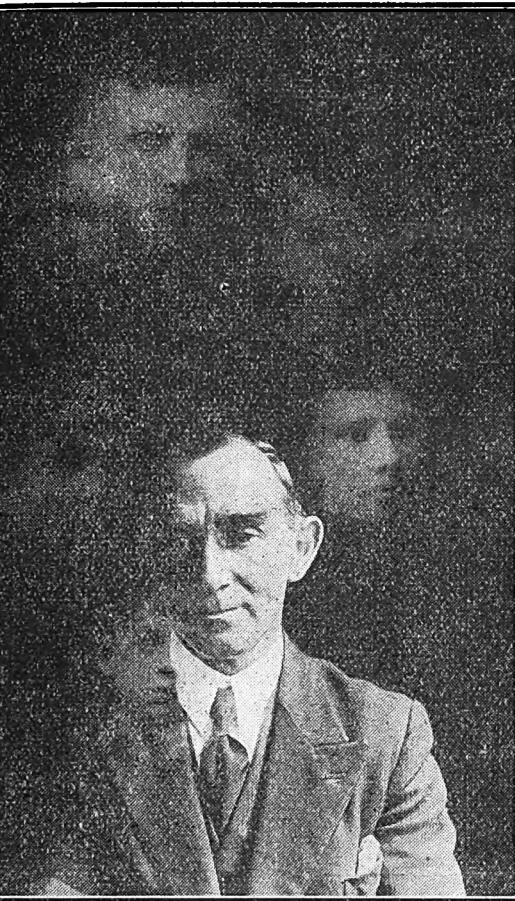
the minister, said "Well, Mr. J—, I am delighted to meet you."

The minister, naturally, looked somewhat surprised at this, after being in the house an hour,—but replied: "Oh, I am pleased to meet you, also, Mrs. L—."

"Oh, no, no, no, this is not Mrs. L— speaking to you now." And to the minister's bewilderment, I had to explain what had really happened in that sun-lit room overlooking the Bristol Channel.

I shall never forget the amusement I felt at the minister's surprise when he considered the possibility of the recurrence to-day of similar happenings to those he was so fond of preaching about. "Goldsheaf" gave him not only many proofs taking him back to his college days, giving names of his college chums, a lame master, etc., but gave him many pointers as to his preaching in spite of his B.A. degree. He wound up, though, with the promise that though Mr. J— had been labouring and digging as though in a tunnel for a very long while, he was nearly through,

(Continued on opposite page.)



"Jazon" has travelled the world, sitting with many famous mediums. Here is a psychic photograph showing him surrounded by a group of "dead" relatives and friends.

OH! Please don't go, madam, I *must* see you to-night." So, for the second time on Saturday night, a South Wales medium again unlocked her consulting room door to furnish this belated client with the help and advice required.

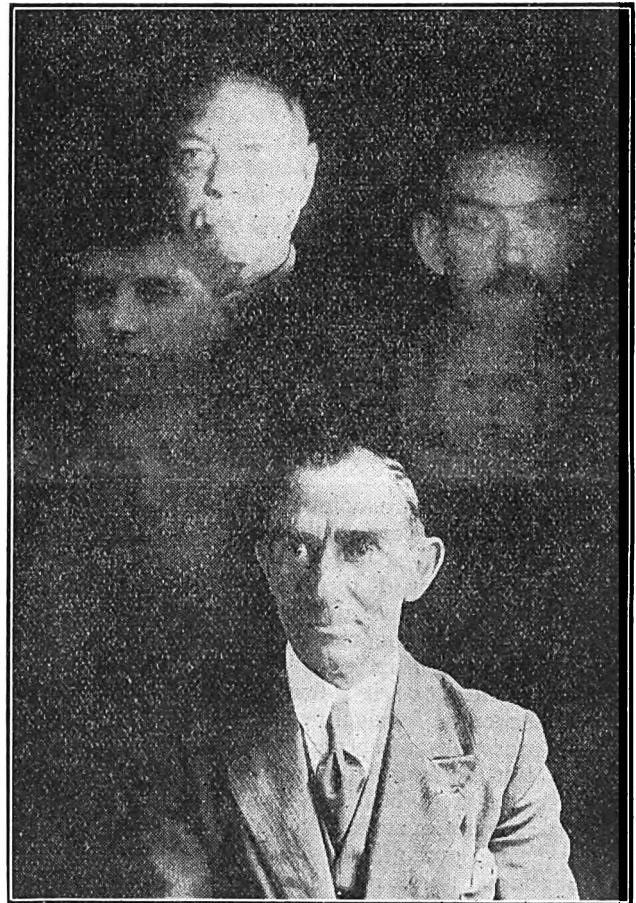
The lady's husband, a minister, had received a "call" several weeks before to a North Wales Church, but he could not make up his mind whether to accept or decline it. On his bended knees, apparently, he could receive no light, nor hear the still small voice. He was torn between the desire to go and remain.

He had arrived at the limit of time, though, and his answer had to be dispatched within 24 hours. "Go and see Madame Antonette," he instructed his wife, as both of them had consulted her before about their affairs. "Ask her if I do not accept this 'call,' shall I get another, and when will it come, and where will it be?"

These questions were put to this medium after a tiring day, on the eve of the Sabbath, and, according to her replies would this man of God, order his life and change his pulpit, or remain in his present one.

"Are you sure it is the will of God, Madame?" the wife had the audacity to ask, when the medium had stated it would be folly to accept the "call" to the north, but that another call would be received shortly, from a certain locality, more to his liking, and where he could be in touch with his family, etc.

What would the Bishop of London have to say to that minister, I wonder, if he knew that this great question of a "call" had to be decided by one of the mediums he considers condemned?



Another psychic photograph obtained by "Jazon." One of the extras appears to be Sir A. Conan Doyle, the others are relatives. The medium for both these pictures was Dr. Angus, of Vancouver.

SPIRIT PAINTING FEATS

Medium's Convincing Display

HERE is a medium living in Hounslow who is anxious to demonstrate before Spiritualist audiences her remarkable gift of painting mediumship.

She is Mrs. Florence Matson, "Meadows Sweet," Hall Road, Hounslow, and *The Two Worlds* has received many tributes to her unusual gift. Apparently when she is under control she is able to produce remarkable paintings at lightning speed, and these creations are of considerable artistic value.

Following is a description of one of Mrs. Matson's seances, the writer being Mrs. Rosetta Holt, a Surrey reader:

"Last Sunday I witnessed the most marvellous piece of painting work. My daughter and I were invited to sit with Mrs. Florence Matson. Her guide, "Golden Mist," had promised to paint us each a picture 17 inches by 15 inches.

The Studio

We arrived at 3 o'clock, and were invited to see the pictures which this guide had already produced. Upstairs in the studio we were shown some lovely landscape scenes: some were a riot of gorgeous autumn tints, one portrayed a stormy night scene—just one colour—blue in every varying shade—whilst painted on the bare wall, covering the whole of a recess about 5 ft. in width from picture-rail to skirting-board was a landscape scene—painted in three hours. This appears a physical impossibility.

Mrs. Matson went under the control of "Golden Mist." She was seated at a little table just big enough to hold a piece of rough cardboard (for the painting) 17 inches by 15 inches, two or three old and cheap brushes, a small piece of cardboard on which was spread some "blobs" of oil paint, a little dish of turpentine, the whole spread upon newspaper. With these materials we saw a miracle performed.

Lightning Speed

The medium's eyes were wide open, though entranced, but the eyelids never blinked during the time the work was in progress. Once the brush was taken up, she worked with lightning speed, the brush dipped from colour to "cardboard" without washing, taking a piece of two colours on the brush, and working them in together.

At the end of 20 minutes the medium sighed, and dropped the brush, her eyes closed, her hands were dropped into her lap, she opened them a moment afterwards, rose to her feet, and lifted this "miracle" from the table, and stood it a few feet away, for our inspection—a lovely little woodland scene.

The process was repeated for the second picture, but the light had faded, and we were sitting in the fire-light before it was finished—exactly 20 minutes again.

I asked the guide if he would demonstrate his painting at public meetings, or for Spiritualist societies generally, and he said "Yes. Always providing that his medium was safe-guarded and given the sympathy which was so necessary."

SHE INVESTIGATED MRS. PIPER

Death of Dr. Hodgson's Assistant

Mr. Albert J. Edmunds, of Penn., U.S.A., has been bereaved. Famous for his scholarship, he is less widely known as a whole-hearted Spiritualist. We are proud to publish the following tribute from his pen:

IN Sir Oliver Lodge's *Survival of Man*, we read that Miss Lucy Edmunds, in 1895, was present at a Piper seance, when her deceased sister wrote through one hand of the medium, and George Pellew through the other, while Phinuit spoke through her mouth. The spirit sister was our sister Jessie (1869-1893).

The sitter was Lucy Edmunds, secretary to Dr. Richard Hodgson, in charge of the Boston office of the London Society for Psychical Research. She has just died at Vancouver, British Columbia, July 28, 1935. She was with Dr. Hodgson from 1890 to 1905—more than 15 years out of the 18 spent on the case of Leonore Piper, as known to all students of psychic science.

Early Questionings

My sister Lucy was the second of 13 children, of whom I was the eldest. In our youth, in the



MRS. LEONORE E. PIPER
who convinced William James, Dr. Hodgson,
Dr. Hyslop and Sir Oliver Lodge.

Seventies, we went through our theological struggles together. "Do we have to believe in the miracles of the Old Testament?" she asked. "Oh, yes" I said, quite startled at her freethinking. Years afterwards she told me that she felt rebuked for being so depraved.

Canon Farrar's great sermon on Hell, in Westminster Abbey, November, 1877, gave us a welcome release from the orthodox superstition of an endless doom fixed at death. Kingsley's *Life and Letters*, then new, helped along the good work.

Both Pioneers

"We are both seeking the truth; shall we ever find it?" she said to me. In our old age, I, the author of *Buddhist and Christian Gospels*, and the right-hand helper of Richard Hodgson, could say: "We haven't found it all, but we have turned up some considerable big chunks of it."

In the 'Eighties, a vivid picture of the Crucifixion was exhibited at Newcastle-on-Tyne. Lucy stood before it absorbed in thought. She came away with the firm conviction that that tragedy had nothing to do with the salvation of her soul.

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Not only Hodgson, but William James and Myers himself were among her friends. The last two entertained her at their homes. No wonder a Quaker schoolmistress had said to her in childhood: "Lucy, thou must behave better than this. Thou art destined to move in good society. I feel it!" Good society! The pick of the human race.

Reunion with Her Father

During one of her sittings with Mrs. Piper, our father, who had died in 1880, 15 years before, came through "with such a rush," said the medium. No wonder! Lucy was his favourite daughter. She resembled a cousin of his, with whom he had been in love in his youth, and who had died of a broken heart on the eve of his wedding, in 1856.

He now said, from the other world, several times: "Don't worry about Albert; he's coming out all right." My sister was worrying about me because I was making religious research, instead of money, the aim of my life. The ne'er-do-well of her youth became her main support in her old age.

In 1904 we had a good time together in a colony of artists, authors and musicians in rural Pennsylvania. During a walk in the woods I said to her: "Lucy, what do you make of centipedes?" "Oh, they are experiments" she replied. How proud I was to be the brother of a daring thinker.

Our great-grandmother was Lucy Edmunds, author of a Quaker pamphlet listed in Smith's catalogue.

PROVING REALITY OF SPIRIT BODY

A New Line of Experiment

(Continued from page 563)

is that something? It appears to be the psychic body of the specimen killed.

The principle underlying these experiments is relatively simple. An alpha particle is too small ever to be seen by the eye of man; but some years ago Professor C. T. R. Wilson showed that, if a fog of water-vapour be introduced into a glass chamber, and alpha particles be shot through this fog, they will leave traces or "tracks" behind them, which can be photographed. Hence, something which itself cannot be seen or photographed can, nevertheless, be photographed *indirectly*, because of its effect upon the fog in the chamber. This piece of apparatus is well-known to physicists, and is called a "Wilson Chamber." The apparatus we employed was a modified form of this.

It occurred to the experimenters that if, at death, some invisible body or substance left the physical organism, and entered this prepared atmosphere of water-vapour, some visible effects might be produced therein, if the emerging "body" possessed some form of vital radiation. We experimented, and seemingly succeeded, obtaining outlines 10 or 15 seconds after death. What happens afterwards we do not know; but photographs taken some seconds later fail to reveal any form within the fog-filled chamber. Has our phantom disintegrated or passed through the wall of the chamber into outer space? We do not know; but in future experiments we hope to find out.

Highly Significant Fact

Our phantom "bodies" were not, of course, very clear. They represent, so to say, a fog within a fog; and hence cannot be expected to be sharp and clean-cut, like ordinary photographs. But the mere fact that we obtained anything at all is extraordinary, and is certainly a highly significant fact. It seems to show us that life is not a mere function of the organism, as materialistic physiology teaches.

Is this ethereal counterpart, which leaves the physical body at death, *such* only, or does it house within it some mental principle carrying with it the elements of personal identity? This is, of course, the most vitally interesting question to most persons; since it involves the riddle of the sphinx, the great question of the ages: If a man die, shall he live again?

A Question for Science

We psychic investigators believe that this can be made a scientific question, as well as a religious and philosophic one. We have tried many tests to see if *Post Mortem* identity can be established by these means. It is most difficult to obtain evidence of the kind desired, since other possible explanations are nearly always forthcoming. Might not mind-reading account for the facts? Were the statements made not known to *some* living person, and hence obtainable by some kind of far-reaching telepathy? Alternate possibilities such as these are always difficult to exclude.

LIBEL ACTION THREATENED

—But We Trace the "Spirit" Photograph

THE TWO WORLDS of August 16th raised certain questions regarding the alleged "spirit photograph" powers of Mrs. Lilly, of Regency Street, Vauxhall Bridge Road, London.

The article recounted the experience of a reader, whose knowledge of mediumship and normal photography led him to conclude that he had tracked deliberate fraud.

In view of the fact that Mrs. Lilly has repeatedly refused to submit her powers to expert supervision, and having regard for the circumstances of the seance in question, we published a resume of the case, and called upon Mrs. Lilly to explain.

No statement was received in time for inclusion in last week's issue, but Mrs. Lilly has since written, the terms of her reply being a threat of action for libel.

Her letter is as follows:

Mrs. Lilly Threatens Us

My attention has been drawn to your article on page 526 of the current issue of *The Two Worlds*, No. 2490, in which you and your correspondent (not named) accuse me of posing as a materialising medium, and allude to my photographic mediumship as deliberately fraudulent.

Not only are these statements untrue, but libellous, and I would point out that this is not the first time I have been accused of fraudulent mediumship in the columns of *The Two Worlds*. Hitherto, I have ignored such statements, but in view of this latest article, I feel the time has arrived for some action on my part in the matter.

In regard to your correspondent's statement under the sub-caption, "A Reader's Experience," I beg to inform you that Mrs. Kimber, one of my clients, was showing the photograph to some members of a Spiritualist Church last week when a certain gentleman, who, I believe, is a friend of yours, snatched the print from her hand, declaring that he knew me to be a fraud, and that he also knew that you had been waiting to expose me for some time.

I have the names of all the sitters in the circle in question, who are willing to testify on my behalf, and the necessary witnesses who can testify that the whole thing constitutes a gross libel on my good name, and on my mediumship.

In the circumstances, I have no recourse but to demand a printed apology in the columns of your paper, failing which I shall take proceedings against you and your correspondent.

Yours faithfully, (Signed) MRS. LILLY.

Our Reply

When *The Two Worlds* published a copy of the alleged psychic photograph in its issue of August 16th, we expressed the opinion that it was a reproduction of a book cover or calendar. We have since discovered the original. Our search led us to Mr. Coulson Kernahan, the well-known novelist whose antipathy to Spiritualism is well known. We sent him a copy of our article, and received the following reply:

"The design you print in *The Two Worlds* is, I believe, by Miss Wyllie. In 1905, Messrs. Hodder and Stoughton issued a book of mine, *Visions* in which this design appears. It was rather foolish of the person who—so you tell me—claims that the design is of Spiritualistic origin, to take a design from a book which has been so widely circulated as my *Visions*, as someone would be likely to identify it. Though the present pocket edition of *Visions* is without the illustrations or design, the edition in which the design appeared was before the public for years."

COULSON KERNAHAN.

The words, "The Garden of God," form the title of one of Mr. Kernahan's popular books. That settles the origin of the design.

It may be remembered that some four years ago, having received contradictory reports of Mrs. Lilly as a materialising medium, *The Two Worlds* applied to her for a sitting, and was refused. The London Central Council made the same request, and Mrs. Lilly declined to meet them. We published a report and warning on the matter, and then let it drop. We had warned the public and discharged our duty.

Mrs. Lilly alludes to a "skotograph." This photographic effect is *not* a skotograph. It is a negative photograph copied from a page in an early edition of *Visions*. Mrs. Lilly says nothing about its origin.

Another Denial

Our correspondent who laid the facts of the case before us, assures us that the statements of Mrs. Lilly are untrue. A letter also from Mrs. Kimber says:

The statements contained in Mrs. Lilly's letter are untrue. I handed the print in question to my friend at his home circle. Not until the next day did he ask me if I objected to him sending it to you. The statement which Mrs. Lilly made to another friend, that I had two pieces of paper, is also incorrect.

Of course, it is not true that "we have been anxious to expose" Mrs. Lilly or anyone else. Exposing fraud in connection with Spiritualism is a painful business. *The Two Worlds* always endeavours to be very sure of its facts before questioning the honesty of anyone.

But communication between this world and the next is a very sacred thing, and the individual who resorts to fraud in order to play upon the sympathies of the bereaved, and for the purpose of obtaining money, is guilty of a despicable action unworthy of anyone who claims to be either decent or spiritual.

If Mrs. Lilly can show that we have been wrong, we shall gladly apologise, but we are not to be intimidated by threats.

PARCEL 835 B

Published Price

| | |
|---|------|
| Modern Psychism. By G. Baseden Butt | 7/6 |
| After Death. Through W. T. Stead | 5/- |
| Our African Winter. By Sir A. Conan Doyle | 2/6 |
| Pheneas Speaks. By Sir A. Conan Doyle | 2/6 |
| The Wisdom of the Gods. By Dennis Bradley | 3/6 |
| Under the Southern Cross. By H. Leaf | 12/6 |
| The Mystery of Joan of Arc. By Leon Denis | 7/6 |
| The S.N.U. Hymn Book | 1/6 |

The above New Books 12/6 Post Paid.

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18, Corporation Street, Manchester 4

S.N.U. NEWS.

Edited By FRANK HARRIS

Propaganda Work

MR. GEORGE F. BERRY is making a tour in the Southern District Council area from September 16th to October 25th, and is conducting propaganda meetings at most of the important centres in the area.

The October meeting of the National Council is to be held at Bristol, and any Church in the vicinity that has not already arranged for Mr. Berry to visit it can secure him after October 27th, by writing to the Secretary of the Southern District Council, Mr. J. G. McFarlane, 6, St. Piran's Avenue, Copnor, Portsmouth. The expense of a visit will thus be lessened considerably. District Councils and Churches are also invited to consider the advisability of engaging Mr. Berry for tours in 1936.

Peace Sunday

Manchester Spiritualists will be interested to learn that the Newton Heath National Spiritualist Church has decided to repeat their experiment of taking the Pavilion Cinema, Newton Heath, for the Armistice Sunday Remembrance Meeting. I should be interested to learn what other National Spiritualist Churches are doing for the same occasion.

Mrs. Barbara Lethem

Readers of the *Bulletin* will hear with regret of the passing of Mrs. Lethem, the wife of Mr. George Lethem, the editor, of *Light*, on August 18th. We join in expressing to Mr. Lethem and his family our sincere sympathy.

The Union's Publications

The earliest publications of the Union were mainly pamphlets suitable for propaganda purposes. Altogether, some 25 pamphlets of this type have appeared at intervals since 1908. It is remarkable that one of the earliest to appear—Hanson Hey's "The Seven Principles of Spiritualism," still enjoys a good sale. In later years, the Union produced "Psychic Philosophy," by Stanley de Brath, and "Twelve Lectures on the Harmonial Philosophy of A. J. Davis," by W. H. Evans, and these have renewed their popularity in the new bindings now in use. The most recent pamphlet published was that on "The Development of Physical Mediumship," by Ernest Vickers.

It is interesting to recall, in light of the publication of the 1936 edition of the Diary shortly, that an S.N.U. Diary was published as far back as 1910, and was issued annually up to 1915. The present style of diary was first issued in 1928, and grows in popularity as its service to the Churches increases year by year. The 1936 edition, with its directory of National Spiritualist Churches, should enjoy record sales. It will be available for issue during the first week in September.

The later efforts of the Union's Publications Committee have been concentrated on providing for the needs of the internal organisation of our Churches, and to meet these needs the following publications have been issued:

Roll Book, with the Seven Principles inscribed on the title page. This is the book referred to in the Annual Return circulated to

all Churches, and is intended to be signed by all new members before acceptance into full membership of the Church.

Church Account Book. These have been prepared with the special object of helping the person unfamiliar with book-keeping systems to keep Church Accounts. Its use enables quarterly and annual statements of account to be prepared easily and quickly, and entails a minimum of effort on the part of the Treasurer.

Record Book. This is in three sections, and is designed for keeping the records of all marriages, funerals and naming services held on the Church premises.

Balance Sheet Forms. These have been prepared as supplementary to the Account book, and they are printed in such a form that they are full enough to meet the needs of the most highly organised Churches, and yet can be adapted to meet the simple needs of any society.

Healing Case Sheets. These have taken the place of the Healing Case Book for use in Healing Circles organised in connection with our Churches, and provide a means of keeping a full record of all cases passing through the hands of the healers. Their use ensures privacy for the record of the individual case.

The Seven Principles. This is the latest publication of the Union, and is an attractively printed poster for display in those Churches, where no other display is made.

Those who are interested are invited to write to the General Secretary for a complete list of the publications of the Union.

Fund of Benevolence

The Honorary Financial Secretary, Miss M. L. Stair, 4, Ravenstone Gardens, Sutton-in-Craven, near Keighley, Yorkshire reports the following income for July—viz. :

| | £ | s. | d. |
|--|---------|-------|-------|
| W. T. Stead's Library and Bureau | 10 | 0 | 0 |
| The Executor for the late Sydney Bartlett | 30 | 0 | 0 |
| Thomas Burgess | 3 | 0 | 0 |
| Mrs. Nesta Lewis (per F. T. Harris) | 0 | 10 | 0 |
| Mrs. A. Harris (per E. W. Oaten) | 0 | 5 | 0 |
| Moors | 0 | 5 | 0 |
| Mrs. Marjorie Bell (per Walthamstow Church) | 0 | 2 | 6 |
| Holiday Levy, J. | 0 | 2 | 6 |
| Collecting Box (J. Williamson) | 0 | 1 | 1 |
| S.N.U. Conference Heaton and Byker Retiring Collection | 2 | 0 | 0 |
| Per the Trustee of the late South Manchester Lyceum | 2 | 2 | 8 |
| Leytonstone Psychic Library and Bureau | | | |
| Annual Propaganda Meeting Gift | 1 | 0 | 0 |
| Total | £49 | 8 | 9 |

The committee gratefully acknowledge all donations received during July. The increased income strengthens us to carry on the good work for a further period.

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: BLAckfriars 6840.)

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Secretary: **Mrs. M. W. HANKEY.**

SEPTEMBER.

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Wednesday, September 4th,
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Address and Clairvoyance.

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Tuesday 10 to 12 noon: 2 to 5, and 7 to 8 p.m.
Wednesday, 3 to 6 p.m.
Thursday, 2-5 p.m., and 7 to 8 p.m.
Sunday, 8 to 9 p.m.

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PEEPS INTO THE PSYCHIC WORLD—III

A SOAP BUBBLE PROVES PSYCHIC FORCE

And Frogs and Mice Offer Proof of Survival!

By HEREWARD CARRINGTON

The Famous American Psychic Researcher.

Last week our contributor dealt with the psychic work of Rudi Schneider, and here he describes what happened at a seance in London:

THESE experiments were later repeated in London by Professor Fraser-Harris, Lord Charles Hope, and other scientific investigators, and similar results obtained—though less striking than those previously obtained in Paris.

In some of the London sittings, also, an electrical control system was employed, which connected the hands and feet of every person in the room, so that they were all, so to say, subjected to mechanical supervision during the entire time of the seance. Under these conditions, very similar phenomena were noted. Yet the medium was controlled both manually and electrically.



Hereward Carrington

Stringent Control

If you were present at one of these sittings, therefore, this is what you would see: A young man seated in his chair, slumped forward in sleep-like trance, moaning and breathing at a terrific rate of speed—his hands and feet connected to a circuit by electric wires, while two sceptical investigators cling about him, watching intently, in the dim red light, to see that he moves neither hands nor feet. Invisible energies are playing about him. Then the instruments begin to record the presence of these energies, while other investigators observe and record their movements. The forces of life are seemingly being born and recorded in that dark seance room.

Could there have been hallucination, fraud or illusion?

Seemingly, these were ruled out by the very nature and conditions of the experiments.

Soap Bubble Mystery

The fact that some such invisible substance exists has also been shown by other elaborate experiments, of which the following is among the most ingenious: "An electric telegraph key was placed in a metal bowl, connected by means of insulated wires to a small (red) electric light. If the key were depressed the circuit would be completed, and the lamp would glow. The bowl in which the key was placed was sealed by means of a blown soap bubble, and over this was placed a glass cover. This whole piece of apparatus was then encased in a netting cage, and this, in turn, in a lattice-work cage.

Several times during the ensuing sitting, the key was depressed, and the lamp lighted.

An examination at the end of the seance showed both outer cages intact, the glass cover in place, and the soap bubble unbroken. This is, to my mind, one of the prettiest and most conclusive tests ever undertaken, as showing the exercise of some psychic force.

Such laboratory methods of investigation have also been applied in other directions. Readers of "ghost stories" will remember that cold breezes were often said to accompany ghostly phenomena, but these have always been assumed to be hallucinatory—part of the illusion. Yet, in a recent series of experiments, conducted in a psychic laboratory, a self-recording thermometer was employed, placed in a netting cage, to prevent any tampering, and this showed remarkable drops in temperature, coinciding with the production of phenomena. Falls of 10, 12, up to 20 degrees F. were noted, which were more or less instantaneous, and which could not be accounted for. Such things are not to be explained, they seem to show the existence of some psychic force, of a nature as yet unknown to official science.

Another very striking series of laboratory tests which have lately been undertaken are those conducted by Professor Cazzamali, of Milan, Italy, in which "brain waves" seem to have been registered instrumentally.

Psychic Radio

Prof. Cazzamali had a room specially constructed—the walls, floor and ceiling of which were entirely of metal; even the air entering the room was supplied through pipes filled with iron filings. The object of this was to provide a space absolutely free from outside electrical and other disturbances. On a bench on one side of the room a radio receiving set was placed, capable of detecting short wavelengths, of from one to four metres. On the other side of the room was a couch upon which the subject reclined. Prof. Cazzamali occupied a chair between subject and apparatus, so as to be free to turn his attention to either at will.

The subjects experimented upon were all odd and unusual types: hysterics, mediums, epileptics, insane patients selected from his psychiatric clinic. By means of suggestion, he then worked up his subject into an emotional state; and, as the subject's emotions were aroused, the radio receiving set picked up a greater and greater intensity of "brain waves," which were instrumentally recorded. In his later experiments, tracings were obtained of these on photographic plates. In these experiments, therefore, which have been published with all necessary technical details, definite evidences have seemingly been obtained of the existence of some sort of "brain waves," corresponding to the thoughts and emotions of the subject experimented upon.



PROFESSOR D. F. FRASER-HARRIS
the noted scientist, who fought to defend the integrity of the mediumship of Rudi Schneider

These experiments are extremely striking and interesting; and further work along these lines is anxiously awaited by the scientific world.

Such experiments should be repeated; and, here again, we perceive the need of a properly-equipped psychic laboratory in which to conduct experiments of this kind!

Among the most dramatic experiments conducted of late years are those recently undertaken by Dr. R. A. Watters and the present writer, in which some sort of semi-material "body" has been shown to leave the physical body, at death, and has actually been photographed. Dr. Watters is an X-ray specialist and physicist of note. The experiments which have been made thus far have been with lower animals; but if it be true that some life-force continues to exist, in their cases, how much more probable that some similar form of persistence characterises the life of higher animals and particularly man? These experiments are purely physical, and can be repeated in any properly-equipped laboratory.

Picture for yourself a glass chamber, or small room, about a foot square. On one side is built a small guillotine, capable of decapitating the animal after it is rendered unconscious by means of an anaesthetic. A partial vacuum can be induced in this chamber, which is airtight, and it can also be filled with a fog of either water or oil-vapour, sprayed into it through a fine nozzle. The chamber can be brightly illuminated—through a ground-glass screen—and photographs of the interior taken.

An Etheric Body

The animal is now rendered unconscious, and placed in the chamber, under the guillotine. A partial vacuum is quickly induced, and the "room" filled with fog. Then the key is pressed, and the specimen (mouse, chick, frog, etc.) decapitated. A few seconds afterwards photographs of the fog-filled chamber are taken. On some of these plates, upon development, there appear outlines of phantom forms—corresponding to the body of the specimen killed. If it is a mouse, the outline of a mouse appears; if a frog, that of a frog, and so forth. Something has left the physical body of the animal at death. What

(Continued on page 561, col. 1.)

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FRIDAY - - August 30, 1935

WHAT IS RELIGION?

MRS. ST. CLAIR STOBART once again makes the assertion that Spiritualism is not a religion, and looks forward to the time when the Church shall be the custodian of all psychic activities. The presumption is that Spiritualism is just psychic phenomena—no more, and no less.

Now, if a few people, as the result of their past training, desire to take that view, there is no reason why they should not. But it is essential that they realise that the myopia from which they are suffering is not general.

The question is largely one of terms. The French use two terms which the Anglo-Saxon appears to embrace as one—viz., Religion and Morality, and these are considered different and distinct things. Under such a system a man may be devoutly religious, attending all ceremonies, and yet a scamp in every sense of the word. In this country religion has reference as much to conduct as to worship and observation of times and ceremonies.

Philosophically, religion means to "bind back" man to his original Creator. It implies God-consciousness—the recognition that all life's activities here are dependent upon activities originating in a superphysical world. Activities, too, which make for righteousness—right living.

Now, how anyone who has spent time and effort in the investigation of Spiritualism can suggest for a moment that Spiritualism does not do this, we fail to comprehend. In our own experience we were convinced of this months before we were convinced of survival. At our first seance a large table floated in space without contact. What did it mean? A new force. An unknown force—intelligently directed, yet quite outside the volition and control of anyone present. In that moment the possibility of such force being transmitted from a superphysical world became a possible explanation, and was accentuated when the intelligence directing the activity of the table made such a claim for itself.

We shall, of course, be told that the pre-

sumption of a superphysical world was not essential, a mere extension of this would be sufficient. Quite so—but such divisions are matters of convenience. There is but one universe, and all activities must be embraced therein. Just as science is sub-divided into "the sciences," so life's phenomena may conveniently be divided. But they are all one. That the proof of survival is important no student would deny, but all the spirits in the spirit world would be powerless to reveal their presence, were it not for the fact that man—and especially mediums—have the power to receive the impulses directed upon them by the said spirits. Without this inherent quality no results could accrue. Here, then, is an important point. There is something common to both planes of life. We have within us now something which is essential to the retention of our being when earth-life ceases.

In a word, man is a spirit—even now, related to a spiritual and eternal realm. To say this is merely evidence of survival is a blind man's tale. It enables us to draw upon an inexhaustible spiritual world in proportion to our responsiveness to the stimulus from that world.

If this is not religion—what is? The weakness of the Churches to-day is that to the vast majority of their followers there is no consciousness whatever of a superphysical world beating in upon their consciousness, either during worship or ceremonial.

M. Leon Denis, the great French Spiritualist, puts it admirably: "The psychic Movement means the study of man, not in his transitory corporeal form, but in his spirit; in his imperishable reality and in his evolution through the ages. It is the study of transcendental thought, and of the inner consciousness. It deals with the questions of responsibility and duty, and with all the problems of life and death viewed from the invisible world, as well as from here. It means the application of these problems to moral progress—the common good and social harmony."

Further, Spiritualism demonstrates that all the great spiritual reformers of the past were such by reason of the spiritual illumination received by them along the line of psychic faculty. To him who has such an awakened faculty all the conventional Churches of the world have nothing to offer that he does not already possess.

PASSING OF MR. ROUND SAUNDERSON

Just as we go to press comes the news of the transition to the higher life of Mr. W. Round Saunderson, the honorary Secretary and treasurer of the Spiritualists' Union of South Africa.

Mr. Saunderson passed away at Johannesburg, on July 16th, and his mortal remains were cremated on the 17th, the service being conducted by Mr. L. Lloyd, President of the S.U.A.

For over 20 years Mr. Saunderson had devoted the whole of his spare time to the propaganda of Spiritualism. He had negotiated with leading workers in England, America and Australia, for tours in the country, and had shown a keen business acumen, and a high sense of responsibility.

* Joan of Arc. By Leon Denis. 2s. 6d. post free.

NEW SUIT OF CLOTHES

There is a very natural objection to conceding anything in Spiritualist practice to anti-Spiritualist opinion without good grounds exist for such a demand and the objection was sustained when a demand was made for all seances to be held in the light.

However, Spiritualism is now established, and perpetual, and one may ask—is it to be hoped without offence—if Spiritualism does not need a new suit of clothes? Has not the darkened room, with its supposed aid to concentrated thought, had its day?

Could it not now be safely and with relief relegated to exponents and students of psychic phenomena?

It is often impressed upon sitters at a circle that a passive attitude of the mind is the one most conducive to satisfactory results. But only the very sanguine will assert that darkness tends to restfulness, in darkness the obligation of honour to attain a general passivity is not so keenly felt. That is my experience, and I blame no one who in darkness becomes the victim of intrusive thoughts.

The visible presence of each other would, in my opinion, secure greater unity of effort in conditioning the circle. The dark seance is a conventionality, and no faith, in my opinion, is in less need of a strict ritual than Spiritualism for Spiritualism is not stationary, but progressive.

Erlestoke.

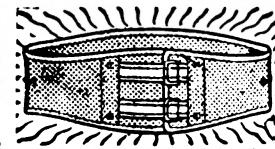
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TOPICS OF THE WEEK

Looking at Death

A deathbed message read at the funeral of Mr. James Henry Holdsworth, a popular reciter in the Yorkshire dialect, who died recently

at Bradford, shows the steady growth of the conception of human survival. When he lay dying, Mr. Holdsworth wrote a short letter, asking that it should be read at the funeral service, and the Rev. W. S. Goodwin, who conducted the service, read it. The deceased wrote: "I look upon death as only a parting from friends for a short time. We shall surely meet again."

Ashes to the Four Winds

The will has just been proved of Major Ernest Carrington Arnold, of Pembridge Villas, Hyde Park, W., late 7th Batt. Royal Fusiliers, left £17,250, with net personality £4,418. He asked in his will that his funeral service should be conducted by a member of the Spiritualistic Temple, Pembridge Place, to which body he left £50, and that his remains should be cremated and the ashes "thrown to the four winds."

The Diviner's Rod

On Friday last a seven-years-old child, Stanley Corden, disappeared at Gainsborough. He was last seen on a wharf on the banks of the river Trent, and when he was still missing on Saturday, it was regarded as certain that he had fallen into the river. Two diviners, Mr. J. Clark, of Melton Mowbray, who has often been called in by the police, and Sergeant K. Clark, of the Gainsborough police, travelled down the river in a motor-boat. Though bearing the same name, the two men are not related to one another. One had a cap and the other a boot that had been worn by the missing boy, and each stood near the bows of the boat with forked twigs. Suddenly, both twigs simultaneously gave a downward twitch. Mr. Clark went to the right bank, and Sergeant Clark to the left bank, and when they walked past the spot, again both twigs moved; but Mr. Clark's twig turned downwards, and Sergeant Clark's twig turned to the opposite bank. Using a boat-hook, a body was found trapped in the drain in the bank. It is believed the body was that of the boy.

The Imperishable Joan

Joan of Arc has more statues than any other national heroine in the world. Nearly every Church in France has a statue of the martyred maid: the maid whom the Church condemned to the stake, and subsequently made a saint. Joan delivered Orleans from the English in 1429, and every year a procession of gratitude is held in the town. The warden of the Joan of Arc Museum there is the custodian of more than 200 statues of her. They are made of bronze, wood, glass, chinaware, stone and even granite. The fact, however, that she lives in human memory is probably the most outstanding of her many monuments. She was a witness for the spirit world, and though the Church of her day connived at her martyrdom, her work still goes on.

South Shields Exposure

The exposure was undertaken by South Shields Spiritualists, who sought publicity for their action in *The Shieldsman*. We take the following from the current issue of that newspaper:

This "medium," who was advertised to appear at a seance in a South Shields Spiritualist Church a fortnight ago, cancelled the engagement, following upon *The Shieldsman's* account of how his methods of so-called "direct-voice" production had been shown up. A prosecution now seems certain.

The "medium" in question was a keen advocate of "one-man" Churches. Local Spiritualists are anxious for support in helping to bring this impostor to book, and letters sent to the Editor will be forwarded.

Do You Agree?

In *Light* last week, Mr. Frederick H. Marshall protested against "the old women of both sexes" who have stampeded into the Movement, and call themselves Spiritualists

who are merely phenomena-hunters who pay their shillings and guineas to such palpable frauds as Miss Lewis, the Flower Medium, who frankly admitted during the questioning after the exposure (at which I was present) that there had not been a genuine seance since March.

These cantankerous humbugs know everything about Spiritualism and Psychic Research, yet have, in the majority of cases, never attended a discussion class or study group such as used to be held when I first came into the Movement early in 1908.

What with the splitting up of the Movement into sections (such as Christian Spiritualists, Liberal Christian Spiritualists, and such like) it is not to be wondered at that persons of ingenuity and money-grabbing propensities bring Spiritualism into the limelight of ridicule in the national and local press.

Mr. Marshall does not mince his words, but his is a serious criticism, and there is much to be said for it.

A Novel Suggestion

Mr. H. Stuart Berry, of Reading, is anxious to give mediums a "square deal." He makes the following interesting proposals, which we gladly publish:

Mediums alleged to have been guilty of fraudulent or undesirable practices should have the right to be heard and judged publicly by a court of representative Spiritualists and psychical investigators, who should be elected from the S.N.U. and other responsible Spiritualist and psychical investigation bodies. Both parties should be permitted to produce witnesses in such a court, and to be represented by a competent person, if they do not feel qualified to present their case themselves. The proceedings should be recorded and be available to the public.

No question of emotional strain on the part of the accused medium (not an unreasonable plea, perhaps, some times), or of undue influence could then arise, as it might very well do one of these days in hastily-obtained signatures to confessions. A mediums' organisation would do well to support the scheme, and to be duly represented.

The difficulty, in our view, is to get the various groups and personalities together. For instance, a mediums' organisation is long overdue, but would all the qualified mediums stand by its regulations?

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Wednesday, September 4th,

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

Thursday, September 5th,

At 3-30, Psychometry, Mrs. Livingstone.

At 7-30, Psychometry, Mrs. Hirst.

Friday, September 6th,

At 7-30, Clairvoyance, Mrs. Graden Thomas.

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HOW IS THE SOUL BORN?

Light on Deep Mystery

AT the Queen's Hall last Sunday evening Mrs. Hewat McKenzie spoke to a large audience on "Spirit, Soul and Body." Her address was a thoughtful one, and was followed with keen interest.

"Body" and "Soul" were frequent words on our lips, she said, but New Testament writers referred often to spirit, soul and body, and it was in this order that Spiritualists chose to study man. Confusion sometimes arose through the interchangeable use of the words "spirit" and "soul" set against the antithesis of the body.

To the Spiritualist with his knowledge of psychic facts had been given the work of clarification of terms.

"To me the unique contribution of Spiritualism to this generation is that it provides both facts and a philosophy which helps to bridge the gap between spirit and body," added the speaker.

Birth of the Soul

"By some manipulation of the intangible ether the intelligence of spirit has secured an etheric foothold in matter, has strengthened that hold, and has moulded out of it life forms, according with some underlying idea hidden from us.

"The result of this operation we call the psychic, or soul. The vital energising part and idea are imperishable, the moulds enshrining this may change their appearance at advanced stages, but when contact is made with our physical matter, they remain more or less stable and impress that form on the flesh. 'The soul hath form and doth the body make' expresses the idea poetically. How this final contact is made is again a mystery, but that men can postulate questions regarding the process indicates that there is an answer to these in the Universe.

"The vital force and the intangible ether expands, and fills the whole physical organism, like a yeast or ferment, and is invisible to the ordinary eye. The body may obscure all definite manifestations, but in all living creatures it works through the mind and emotions.

"The function of religion is to tell us something of the soul, it is its lasting disgrace that it has left us so ignorant. Primitive man understands more than civilised man, but for lack of brain development cannot pass his knowledge to others.

Psychic Hints

"It is because the soul cannot be completely obscured, but insists on spontaneous manifestations whenever conditions are provided, that we know anything about it. The first hints of Spiritualistic activity were spontaneous apparitions which evaded known natural laws, aroused the attention of Myers and Sidgwick, and led to the founding of the

(Continued in next col.)

FOREST GATE CHURCH

After Nine Years

FOREST GATE Christian Spiritualist Church reports that the popular Inaugural Service of their tenth year took place in the above Society's Church on Sunday, August 18th. There was a good congregation. Mr. H. J. Kirby, president, presided. The speaker etc., was Mrs. Gladys Hardingham (from Romford), who gave an inspirational address on "The Parable of the Sower," and followed with clairvoyant descriptions, all of which were placed.

The ninth year was very successful, and the following officers and committee will carry on the work during the tenth year: President, Mr. H. J. Kirby; Vice-president, Mrs. J. M. Brownsell and Mr. C. H. Maskell; Hon. Secretary, Mrs. H. M. Kirby. Committee: Mr. G. Payne, Mr. G. White, Miss E. Spinks, Mrs. M. Leal, Mrs. L. Fosdick, and Mr. W. Howe.

(Continued from previous col.)

Society for Psychical Research. Voices which give intelligent information and yet belonged to no living person, and the movement of material objects without contact, and which defied the law of gravitation, also aroused attention."

These were gifts freely offered to man beckoning him on to further exploration, and made possible the study of the soul through modern mediumship.

"Sensitive persons whose etheric bodies are easily dissociated from the physical were discovered, and became bridges, go-betweens who could make contact occasionally with intelligences using similar bodies belonging to those said to be dead, leading to definite proof of survival.

"Thus, a single track was laid over what was considered an unfathomable abyss, and the effort has been fully justified. The bridge builders are human, imperfect, and the communications are often mixed with their own ideas and emotions; the surviving souls are imperfect also, and cause limitation in the contacts. False prophets beset the way, but the golden thread of new knowledge holds, and given the time and attention devoted to other exploration, the undergrowth will be cleared and the instruments improved.

"The ladder of the soul stretches from the hells to the heavens, on it there is room and opportunity for all at whatever stage is desired, depending on attention and self-control, and willingness to make use of the knowledge in loving service to others. Much of the knowledge given may be found in the old philosophies, but it was hidden from the people, and its virtue lies in that we have rediscovered the facts and the teaching for ourselves."

"SPIRITUALISM—THE KEY"

Makes Bible Lucid

WRITING in the *Belfast Telegraph*, Mr. James Leigh sums up a controversy on Spiritualism, and replies to an Evangelistic critic.

"Pastor F. C. Bailey makes his position quite clear," he says. "In spite of the tremendous amount of light thrown on the Bible by modern scholarship, he appears to still believe in its absolute infallibility and does not appear to question a single sentence therein. May I say that, in common with most Spiritualists, I too, am a lover of the Bible.

A Psychic Record

"At the same time, I maintain that it is impossible intelligently to follow the Scriptures without a knowledge of Spiritualism. The Bible abounds with instances of spirit communication—with ancient parallels of modern mediumistic phenomena. Without the key which Spiritualism provides, this vast treasure-house of knowledge must in many respects always remain unexplored.

"I could fill the pages of an issue of the *Telegraph* with actual quotations from the Bible which square with the philosophy and practices of present-day Spiritualists. In a few instances where an alliance between the living and the so-called dead is subject to censure, I could quote modern scholarship as favouring the view that these references are not to be depended upon; that, in short, such passages have been discredited as either wrongly translated or wilfully inserted by the translators, or misunderstood.

Church's Sanction

"Therefore, I take my stand along with the present Dean of St. Paul's, who says, 'I do not agree with many eminent Christians in reprobating investigations of this kind. If there are facts which support the belief that death is not the end, we ought to know them, and consider their import.'

"I sympathise with Rev. F. C. Spurr, the well-known Baptist, when he says 'I remain a Christian in faith, but it is remarkably strengthening to be able to point to definite evidence of the spirit world's reality.' With Dr. Norman Maclean, a chaplain to the King, I avow that the work of Frederick H. Myers, the pioneer of Psychical Research, and Sir Oliver Lodge, has done more than anything else 'to convince me of the reality of the faith.'

"I have never courted the unseen. I have never sought to establish a bridge across the chasm of death. I was won by Spiritualism from a growing scepticism to an ardent enthusiasm for the work of Christ. If these are the 'seductive teachings of devils,' God knows this troubled world wants more of them."

"TWO WORLDS" ATTACKED

Mr. Hambling's Statements

M.R. HORACE HAMBLING has sent for review a belated copy of the pamphlet *Invictus* which, he claims, was written for the purpose of preserving the records of the recent "Moon Trail" meeting held at the Albert Hall, London.

It is a sordid story of hard struggles not only with material circumstances, but with most of his associates.

On page 10 he refers to *The Two Worlds*, and states that "a deliberate attempt was made to mislead our readers," and that when he wrote to *The Two Worlds* protesting against a certain paragraph, it did not publish his letter.

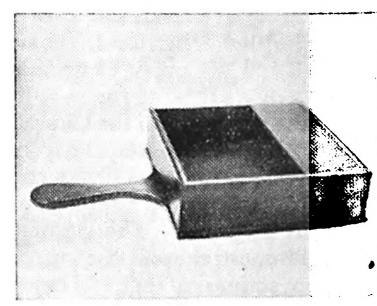
We say quite definitely that Mr. Horace Hambling's statements are not true. We published as news a contributed and official report of a meeting of the London Central Council in which a resolution was passed in which Mr. Hambling's advertising methods were disapproved. We merely recorded the decisions of the meeting, and expressed no views whatsoever, and the whole report occupied only a hundred words.

Mr. Hamblin wrote in reply a lengthy letter, and his statement was published. *The Two Worlds* presented that part of his letter which had reference to the matter under discussion. We did not publish the whole of his letter, as it was chiefly concerned with criticisms and abuse of the London Central Council.

Mr. Hambling's letter as printed was of the same length as the report he criticised, and to say it was not published, is not only misleading, but untrue.

We have never allowed the use of our columns to anybody for the purpose of abusing those with whom they differ.

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KILLED IN AN ACCIDENT

Shock at Physical Seance

By A. A. MARSON

IN *The Two Worlds* of August 9th I noticed the photograph of a materialised form, as taken at one of Florence Cook's seances.

This reminded me that I attended at a certain house close by Brooks Bar, Manchester, where Florrie gave a seance, in which a full-sized man appeared in workman's clothes.

Said he: "Where am I, and who knows me here?"

A sitter answered: "Where have you come from?"

He said: "From building the bridge at Old Trafford. We've just been busy on that third column, you see."

"Yes," said the former speaker, "and that bridge has been finished years now. Ask your guide to take you back and have a look. You have passed over friend, and no longer belong to this earth."

The form retired bewildered.

Light at Last

At a subsequent meeting, again with Florrie Cook, who merely sat on a chair, with her garments all loosened, behind the curtain. He came again and acknowledged the fact of his then state, and thanked us all for our prayers on his behalf, and stated that by contact with us he remembered his earth life and now consciously realised his condition, adding that he "had followed the light."

Inquiries elicited the fact that a workman had been killed, had been let down in a basket and dashed his head against the third column, where he was working!

Another Surprise

Afterwards a great foreign personality threw open the curtains, burst forward with a loud shout, flourishing his tomahawk, in full war-paint, and white feathers all sticking out from his head and back, and simply terrified everybody, and in the confusion he retired and we learnt nothing from him.

A female form then appeared—very gentle, and having the appearance of Florrie Cook. But my hostess, who sat partially inside of the curtain, assured me afterwards that it was not she, for she passed her hand over the medium's body and it was living, palpitating flesh.

DECLINE OF SPIRITUALISM

An absurd article on "The Decline of Spiritualism" appeared in last week's issue of *The Record*.

We are told that the stock of Spiritualism was never lower, and that the cult has declined rapidly during the last five years.

The fact is, of course, that Spiritualism was never stronger than now—which shows how out-of-touch *The Record* is with the truth.

THREE LIVES AT ONCE

"Power's" Claims In South Africa

MRS. MEURIG MORRIS, who is blazing a trail of Spiritualism in South Africa, is creating



Meurig Morris

unable to ignore the visit of one of England's foremost trance speakers.

Everywhere her meetings have been crowded by thousands impatient to hear the message of Spiritualism.

Chiefly Inquirers

Since her audiences are mainly composed of inquirers into Spiritualism, the addresses do not reach the profound stage that is customary when "Power" is speaking.

On the other hand, the orations are remarkably original and free from platitude, so that even experienced Spiritualists enjoy the same satisfaction that is experienced by inquiring minds.

Speaking at East London to an audience that packed the City Hall, "Power" outlined how man, a spiritual being, lived on three worlds at once:

"Upon the threshold of life death casts its shadow. But it is only a shadow because we have perceived that man has a higher form of life than the animal, inasmuch as he has a mind and a soul," declared the speaker.

"But man not only has a physical body; he has more than one body. There are those who might be amused at such a suggestion, but at the present time the scientists are beginning to proclaim the fact that there is not only a physical body but there is an etheric body, and the etheric body is of as much importance as the physical."

Three Bodies

"But man has not only a physical body and an etheric body, he has also what has been commonly known throughout the ages as a soul body. Man, while he is dwelling in the physical realm, is living simultaneously in three realms at once. There is the mental or spiritual realm, there is the etheric realm, and there is the physical one."

The concluding meeting of the tour has just taken place at Durban and was a great triumph.

"NOT EVEN A PSYCHIC"

Wild Statements—No Proofs

By WILLIAM A. CAMP

THE TWO WORLDS is to be complimented on the publicity which it gave to the exposure of the "Flower Medium." It requires a certain amount of courage to turn a searchlight on the proved fraudulence of a "medium" who had imposed herself upon so many Spiritualists and some Spiritualist Societies.

In certain quarters it is now being said that, although detected last Friday week in fraud, this unscrupulous young woman "undoubtedly possesses psychic powers."

Now this statement serves its purpose in enabling certain not-unknown Spiritualists to "save their faces" by declaring that their championship of Miss Lewis was obviously based upon genuine sittings at which they had been present. But, unfortunately, it also leaves the door slightly open for those who will think that, given another chance, Miss Lewis—having learnt her lesson—will actually exercise her mediumistic powers. "She will be genuine in future," they will say.

Where is the Evidence?

Let me say right away—and here I speak as one intimately associated with all the sittings which led to her exposure—that when Miss Lewis is genuine nothing happens.

Where is the evidence that she is in the slightest degree a psychic?

Certain it is that members of my own "Link" Home Circle, who were present at the earlier sittings with Miss Lewis at Mr. Bell's home, are positive that there never was the slightest indication that this woman was anything but a person clever enough to perfect her performance by building up a barrier of "taboos" which facilitated deception.

Amazing Claim

To us—mere members of a "Link" Home Circle—it is astonishing that so many well-experienced investigators should have set the seal so readily on a phenomenon which cut across known psychic laws—viz., the "birth" of flowers germinated inside the body of the medium and passed through her side.

This is what Hilda Lewis claimed took place. She vigorously denied that hers was aport mediumship.

Let us hope, in conclusion, that Spiritualists will see to it in future that there is a little more careful investigation before anybody again receives such publicity as enabled Miss Lewis to take pounds out of the pockets of sincere folk.

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SPEAKER'S OPEN DATES

Miss D. COUSSENS, Trance Address, Clairvoyance, Psychometrist, is now booking dates for 1936.—"Osmuda," Gordon Road, Shoreham-by-Sea, Sussex.

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Mrs. Joy Colquhoun removes to 19, Acacia Road, Norbury, S.W. 16, on August 31st, where Psychometry Teas will be held every Monday, 3 p.m. Developing Circle, Fridays, 8 p.m. Some vacancies. Private and Group Sittings by appointment.

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"MURDER" SEEN IN DREAM

Irish Minister's Story

ONE does not look in the *Church of Ireland Gazette* for records of psychic experience. But in the current issue of the *Gazette* there is an article on "Telepathy" by Rev. Hamlet McClenaghan.

Following are extracts :

"In a parish in my charge many years ago was a mineral-well along the roadside—an 'iron-well,' as the people used to call it. Some 20 years before my time a murder near that well was averted through a dream.

"A certain man in Frankford, King's County, had such a vivid dream that a friend was being murdered at that well that he got up from his bed some hours before his usual time, rushed to the stable and, taking out a horse, galloped in haste to the well, which was five or six miles away.

His Life Saved

"As he came round the bend of the road in sight of the well the would-be assassin, who was stooping over his friend, looked up and 'took to his heels' through the fields without waiting to give the final coup to his victim. The friend, in time, recovered from his injuries. His life was saved by a dream.

"This story—by one who knew those concerned and all the circumstances—was told me as a curious instance of how a dream could foretell the future. For it is evident the dream took place at least one hour before the actual attempt on the friend's life.

"Looking back at it now, I should say it was a good example of telepathy. The conscious mind of the dreamer being at rest, his subconscious mind was (by telepathy) reading the *intention* in the mind of the would-be assassin: for this ruffian must have had a mental picture in his mind of the well, the friend, and the crime he was about to commit. Perhaps other dreams foretelling the future could be similarly accounted for."

Spiritualism "Explained"

The Rev. McClenaghan also tells a story of telepathy between himself and a bullfight!

He goes on to "explain" the statements of mediums in a trance state as being due to "reading the minds of the sitters." All we can say is that Mr. McClenaghan's theory has been applied to many cases of spirit communication, but in many cases it has been found hopelessly inadequate to square with the facts.

Why should the clergy be so anxious to explain supernormal phenomena on any theory save Spiritualism?

STONE AGE PSYCHICS

Mediumship Not Abnormal

IT is often asserted, and with abundant evidence, that primitive man was well acquainted with the spiritual world.

John o' London's Weekly gave last week an interesting glimpse of this remarkable fact. A contributor, Frederick Niven, recounted an interesting experience told him by a friend called MacNair, who, in his travels came across an Indian, probably a survival of the Blackfoot tribe, and a link with Neolithic man.

Mr. Niven says "MacNair asked him what he was doing there, why he was sitting motionless on the rim of that cut-bank, and Napoosis Ogemaw (to give him his name) explained that he was there to relive the past. Ever and again, he said, as he sat there the past would come to life—the dead men would come back. He would hear them, hear their voices, as they stamped the herds over the piskun.

"'You can call it what you will,' said MacNair to me, 'Perhaps my sympathy with the old fellow made me tap his thoughts. It may have been telepathy. All I can say is that I also suddenly heard whooping voices and the frantic bellowing of the buffalo, and felt the plain, on the edge of which we were, shaking with the coming of a stamped herd. My horse began to tremble. I felt that in a few minutes the herd would be on us, and then I looked round, pulling myself free of the spell, and, of course, there was nothing—just the empty plain.'

Experience Confirmed

The story has a sequel. Recently, Mr. Niven himself located Ogemaw, the survival of Neolithic man. "I looked on a man of powerful build though not tall. His depth of chest, front to back, was magnificent. He was not fat—simply largely built," he writes.

An interpreter was provided, and he unfolded the story which had been recounted by his friend.

"When I had done so," he adds, "Napoosis Ogemaw turned his head toward me, and bowed; and there was an end, it seemed. I thought that Ogemaw was pondering the wording of his reply to all I had told him, much as I had once or twice had to ponder phrasing before speaking to the interpreter. So I gave him time.

"I belonged to the Steel Age; he belonged to the Stone Age. Recounting that story, I had found it supernatural. Napoosis Ogemaw, listening to it, found it commonplace, but was no doubt gratified that a white man was able to hear once what he heard often, feel, once, what he often felt—and had remembered it, and told it to another."

FIFTY YEARS' ACTIVITY

Huddersfield's Jubilee

AFTER 50 years' continuous effort, the Huddersfield National Spiritualist Church celebrated its Jubilee last week-end.

Meetings were held on Saturday and Sunday, and on each occasion there was a large attendance.

Surveying the record of the Church, Mr. W. Gush, the chairman, said that although it seemed at times that their efforts were not meeting with the response they had hoped, they could now see that the effort had been repaid.

Judged numerically, the Spiritualist Movement was a restricted one, but for all its insignificance in that respect, it had traced its image on the thought of the times.

Change of Mind

The work of Spiritualists in the last 50 years had had many repercussions in religion and science, and, whereas formerly, Spiritualistic facts were ridiculed and condemned, to-day there was general acknowledgement that our case had been justified.

He felt they owed more than they could express to the pioneers who had laid such ample foundations. Indeed, they were present in their celebrations, and he had seen the spirits of J. J. Morse and Hanson Hey, among others, in the Church that week-end.

Mr. Gush also emphasised the joys of spirit communion, and pledged himself and his associates to the maintenance of the traditions of the Movement.

The speaker at all services was Mr. James Leigh, and an announcement was made that the Jubilee celebrations would be concluded later in the year by a large propaganda meeting in a central hall.

Their Own Church

Pictures of many of Spiritualism's leading pioneers adorn the walls of the Huddersfield Spiritualist Church which is situated in a leading thoroughfare in the heart of the town.

The Society owns its own premises, which provide splendid accommodation for services, circles and social activities, as well as providing living quarters for the caretaker and visitors.

An electric torch shines perpetually above the Memorial stone, which was raised to the memory of the pioneers.

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EXPOSURE ECHOES

READERS DISCUSS THE CASE OF THE "FLOWER MEDIUM"

FOLLOWING the exposure of Miss Hilda Lewis, the "Flower Medium," *The Two Worlds* has been besieged with correspondence regarding its action.

Mr. and Mrs. Bell take strong exception to being classed as ignorant on psychic matters by Lady Molesworth, pointing out that they are associated with "The Link" organisation of home circles, and have had a long experience of mediumship. They have also passed all the S.N.U. Educational Examinations, and have obtained the Graduate Degree.

They also deal with the allegation that the confession was obtained in semi-trance, pointing out the absurdity of such a suggestion, and again review their experiences with Miss Lewis prior to and during the seance at which fraud was confessed.

Experienced Spiritualists

Mr. John Curr (Bromley) also points out that the people who did the exposing were members of "The Link" Executive Committee whose desire is to encourage and instruct home circles. Without exception, all the investigators had years of practical experience. They were only influenced by one consideration—the arrival at the truth. They would have much preferred to find Miss Lewis genuine.

Mr. T. Dudley Parsons (Reading) points out that the confession is not sufficient ground upon which to claim an exposure. He says: "The signed document which is the foundation of the charge of fraud is in itself utterly useless to substantiate that charge, without clear evidence of the conditions and circumstances under which it was obtained. I am merely stating a rule of law which operates effectively in the administration of justice in criminal cases . . ."

Value of Confession

The point is, however, that the confession merely substantiates the statements of the committee—that they were given tangible signs of the fact that flowers, etc., were concealed on Miss Lewis's person.

A statement has been received from Miss D. Evans, which repeats the lengthy article in her defence which appeared in *The Two Worlds* last week.

Mr. R. Sproull points out that the defects of the statements given in Miss Lewis's defence refer incidentally to her alleged trance condition. "Not one of these defenders has thought fit to mention how he attempted to verify that she was in trance," he declares, and points to Miss Lewis's own confession that she was not, and had not been, in trance. He also reports that Miss Lewis's bruises, etc., were

almost certainly due to acts done with her cognisance after she left the house where she was unmasked. On the Saturday following the seance, and before Miss Lewis had found independent support, her associate, Miss Evans, reported that both she and Miss Lewis were quite well.

Prof. Huxley's Seance

In the course of another letter, Mrs. E. Fraser-Harris describes the famous seance at which Prof. Huxley was present.

"Thanks to inaccurate reports spread by her supporters, she made much capital out of a sitting held last November at which Professor Huxley was present," she says. "We had been told she could place flowers in rooms into which she had not been. Under the circumstances, it was not considered necessary to search her. The rooms of the flat were locked, and Professor Huxley given the keys. When the 'medium' arrived she left her overcoat and attache case in the hall. She sat for some time in a chair in the drawing-room giving 'clairvoyance,' but no flowers appeared.

"Then she was given a cape, but it was not until Professor Huxley had gone into the study with my husband, and the other guests were having refreshments, that she moved into an armchair, and roses were found at her side.

"When the sitting was ended, she put on her overcoat and took her attache case (both unexamined), and was driven home by the Huxleys. While seated beside her on the back seat of the car Mrs. Huxley felt violets placed in her hand that was stretched out at the time. No flowers were found in the rooms that had been locked.

"Speaking of the phenomena, Professor Huxley said: 'If this is true, I shall have to revise my theories.' Unfortunately, the 'If this is true' came to be missed out in certain reports."

More Tests?

Dr. Nandor Fodor points out that Miss Lewis will be given a further opportunity, at the International Institute for Psychical Research, of proving her mediumship.

"Crusader" raises the question: "Why did not the various Societies and Associations take adequate steps to have this medium thoroughly and scientifically tested before permitting her to give sittings to their members?"

All these communications have been very considerably abbreviated. A further point of view appears on page 567.

Church Announcements

MANCHESTER CENTRAL SPIRITUALIST CHURCH, 5, THE PARSONAGE, BLACKFRIARS STREET.

SATURDAY, August 31st, at 8, Open Public Circle.
SUNDAY, September 1st, at 11 and 3, Open Circle. At 6-30, Mr. Baxtrem.
MONDAY, at 8, Mrs. A. Burnett.
TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.
THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.
SATURDAY, September 7th, at 8, Open Public Circle.
SUNDAY, September 8th, at 6-30, Mrs. A. C. OATEN, D.N.U.

NORTHERN

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, September 1st,
At 10-30, Lyceum.
At 3, Open Circle,
Mrs. M. SPENCER.
At 6-30 and 8,
Mr. GREENALL.
Monday, at 8, Mr. Partington.
Tuesday, at 8, Whist Drive.
Wednesday, at 8, Mr. Wainwright.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, September 8th,
Lyceum Open Session.

Collyhurst National Spiritualist Church,
Collyhurst Street, Manchester.
Sunday, September 1st, at 10-30, Lyceum
At 3, 6-30, and 8, Mrs. WILBY.
Monday, at 3, and 8, Mrs. Hope.
Tuesday, at 8-15, Whist Drive, 1s. each.
Wednesday, at 8, Locals.
Thursday, at 8, Private Circle.
Friday, at 8, Healing Circle.
Sunday, September 8th,
Messrs. J. and G. BARNETT.

Longsight National Spiritualist Society.
Shepley Street, Longsight.
Sunday, September 1st,
At 2-30, Lyceum.
At 6-30 and 8, Mr. POOLE.
Monday, at 8, Open Circle and Healing.
Mrs. Holt.
Tuesday, at 8, Mrs. Whalley.
Thursday, at 8, Mrs. Bowker.
Saturday, at 8, Open Circle, Mrs. Shaw.

Miles Platting Spiritualist Church.
S.N.U.
Coglan Street, Lodge Street, Queen's Road.
Sunday, September 1st,
At 3, Public Circle.
At 6-30 and 8, Mrs. BROADHURST.
Monday, at 3, and 8, Mrs. Doherty.
Wednesday and Saturday, at 8,
Public Circles.
Thursday, at 3 and 8, Service.
Sunday, September 8th,
Service.

Moss Side National Spiritualist Church and Lyceum.
Above 64a, Gt. Western Street.
Sunday, September 1st, at 2-45, Lyceum
At 6-30 and 8,
Mr. H. EDWARDS, of Southport.
Tuesday, at 8-15,
Open Circle, Miss Richardson.
Thursday, at 8-15, Mr. Allan Dale of Burnley.
Saturday, at 8-15, Open Circle,
Mrs. Bowden.
Sunday, September 8th,
Mrs. BAKER.

Stockport Progressive National Spiritualist Church.
(Over 37, Mottram Street.)
Saturday, August 31st,
At 8, Mr. TONGE.
Sunday, September 1st,
At 3, 6-30 and 8, Mr. ROY MORGAN.
Monday, September 2nd,
At 3 and 8, Miss Miles.
Tuesday, September 3rd,
At 8, Open Healing and Developing Circle.
Wednesday, September 4th,
At 8, Miss Bates.
Sunday, September 8th,
Harvest Festival.
Speaker, Mrs. ENTWISTLE.

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, September 1st,
Mr. D. BROWN ELROD.
Sunday, September 8th,
Mr. D. GRIFFITHS, N.A.S.C.

Colwyn Bay National Spiritualist Church.
Co-op. 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.

Liverpool Spiritualists' National Church.
14, Daulby Street,
Sunday, September 1st,
At 3, Open Circle.
At 6-30, Mrs. M. HALDANE.
Monday, at 8, Study Group.
Tuesday, at 7-30, Healing Brotherhood
Wednesday at 3 and 8, Clairvoyance.
Every Sunday, at 8-15, Clairvoyance.
Sunday, September 8th,
At 3, Open Circle.
At 6-30, Mrs. B. WHITEHALL.
Group and Private Seances arranged on application.

Southport National Spiritualist Church
Hawkeshead Street (between Queen Road and Manchester Road).
Sundays, at 10-30, Lyceum.
Other Services, at 3, 6-30 and 8.
Mondays, at 3 and 7-30,
Wednesday, at 3 and 7-30.
Sunday, September 1st,
Mrs. PICKLES.
Sunday, September 8th,
Mrs. MORRIS.

The Britten Memorial.

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

The Spiritualist Library and Investigation Centre for the North.

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

GROUP SEANCES (Limited to 10 Sitters). Seats must be Booked.
TUESDAY, September 3rd, at 3, and 7-30, Mrs. A. Lomas (Southport).
THURSDAY, September 5th at 7-30, Mr. Roy Morgan.
FRIDAY, August 30th, at 3, Mr. Ronald McCordale.

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

JOHN JACKSON, Secretary.

Special Engagement of Mrs. E. Palmer (Peterborough) from September 16th to 21st. Please book early for the Group Seances and Private Appointments

LECTURES.

FRIDAY, August 30th, at 7-45, Mr. Ronald McCordale.
"Psychical Research: Origin and Aim."

FRIDAY, September 6th, at 7-45. Usual Lecture.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, September 1st, at 6-30, Mr. JAMES NORBURY, Address. Mr. S. WRIGHT, Clairvoyance.
TUESDAY, September 3rd, at 3-15, Mrs. Hiller Smith, Psychometry. At 8, Miss Lily Thomas, Clairvoyance.
THURSDAY, September 5th, at 8, Mrs. Podmore, Clairvoyance.
FRIDAY, September 6th, Healing Free. Apply Church Officers.
SUNDAY, September 8th, at 6-30, Mrs. CANNOCK, Address and Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. 'Phone: Chancery 7678.

SUNDAY, September 1st, at 7, Address and Clairvoyance by Mrs. EVA DONALDSON.
MONDAY, 6 to 9. Free Healing.
WEDNESDAY, at 7-45, Short Address and Psychometry. Mr. A. Bernard.
THURSDAY, at 3 to 6-30, Free Healing.
Mr. Keith's Circles. TUESDAY at 7, FRIDAY at 3. Interviews Daily, from 2 till 6.

WATFORD PSYCHICAL RESEARCH SOCIETY

77a, QUEEN'S ROAD, WATFORD, HERTS. (Entrance through Shop. Tube or Green Line Coach to High Street Station.)
President, Capt. W. G. SUMMERS. Medium for Direct Voice, LESLIE FLINT. Secretary, Mrs. E. MUNDIN.

SUNDAY, September 1st, at 7, Service. Trance Address and Clairvoyance after Circle at 8-15. ALL Welcome.
Special Notice.—Owing to Mr. Leslie Flint's engagements in the North of England, there will be no Voice Seances on September 2nd and 6th.
MONDAY, September 9th, at 8, sharp, Public Direct Voice Seance. Non-Members, small charge on entry. Please come Early to obtain a seat. This is your opportunity to gain evidence.
FRIDAYS, September 13th and 20th, Group Voice Seance. Seats now being booked. Tickets limited, and obtainable from the Secretary.
Private and Group Voice Seances arranged with Leslie Flint. Write now for particulars.
All letters must be sent to the Secretary, Mrs. E. MUNDIN, 46, Doggett's Way, St. Albans, Herts.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.
(Three minutes from Madame Tussauds.)

SUNDAY, September 1st, at 7, Mrs. OLIVE BRUCE will give a Short Address with Inspirational Drawings and Clairvoyance.
WEDNESDAY, September 4th, at 8, Mrs. Francis Wright, Psychometry.
EVERY MONDAY, at 8, a Healing Circle is conducted by "Hi-Wong, through the mediumship of Mr. P. Annan, B.Sc.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C. 1. Subs., 2/6 yearly. 2d. per week per volume.

MONDAY, September 2nd, at 3 and 7, Mrs. Le Noria. TUESDAY, September 3rd, at 3, Mrs. Atmore.
MONDAY, September 9th, at 3, and 7, Mrs. Woodgate. TUESDAY, September 10th, at 3, Mr. Shearman.
THURSDAY, September 5th, at 3 and 7, Mrs. Woodgate. THURSDAY, September 12th, at 3 and 7, Mrs. Mote.
EVERY TUESDAY, and SATURDAY, at 7, Mrs. Woodgate. WEDNESDAYS at 3 and 7, Mrs. Betts.
FRIDAYS at 3 and 7, Miss Hearn, Developing Class at 7 Mrs. Woodward.
Hours: 1 to 7. Closed Sundays.

ETHEL A. KNOTT.

LONDON

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W. 18.
Sunday, September 1st, at 11, Service.

At 6-30, Address and Clairvoyance.

Mr. and Mrs. FLORA LEWIS.

Monday, at 2-30, Psychometry.

Mrs. L. King.

At 8, Healing.

Wednesday, at 8, Clairvoyance.

Mrs. L. King.

Saturday, at 7-30, Psychometry.

Mrs. Dine.

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

(Buses 30E and 37 pass door.)

Sunday, September 1st, at 7,

Mr. G. DAISLEY.

Address and Clairvoyance.

Thursday at 3, Psychometry.

Service.

At 8, Address and Clairvoyance.

Service.

Friday, at 7-30, Spiritual Healing.

Sunday, September 8th,

Service.

For Seats, Developing Circles, apply—
Hon. Secretary, Monday, 7-30, Healers.
Tuesday, 3, Ladies only. 7-30, General
Developing and Class.

Forest Hill Christian Spiritualist Church.

Beadnell Road, off Stanstead Road.

Sunday, September 1st,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mrs. A. GREGG.

Monday, at 8, Study Group.

Tuesday, at 3, Mr. Nuttall.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, September 8th,

Miss JOAN PROUD.

Chiswick Christian Spiritualist Church

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

Sunday, September 1st,

At 11, Lyceum.

At 7, Mrs. MURIEL BERKLEY-

RYAN.

Thursday, at 7-45.

Mr. Forsythe.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, August 31st, at 8, Psychometry. Miss D. Fisher.
 SUNDAY, September 1st at 11-15, Address and Clairvoyance, Mr. R. R. THORNTON.
 At 7, Address and Clairvoyance. Miss HETTY LEWIS.
 MONDAY, September 2nd, at 3, Public Circle.
 TUESDAY, September 3rd, at 8, Psychometry, Miss D. Fisher.
 At 8, Developing Circle.

WEDNESDAY, September 4th, at 8, Transfiguration Seance by Mr. R. R. THORNTON.
 THURSDAY, September 5th, at 8, Floral Readings.
 FRIDAY, September 6th, at 6 to 7-30, Healing.
 At 8, Public Meeting for Clairvoyance.
 SATURDAY, September 7th, at 8, Psychometry.

FULHAM NATIONAL SPIRITUALIST CHURCH.

KELVEDON ROAD, FULHAM (3 minutes from Parson's Green Station). Buses 96 and 14.
 SUNDAY, September 1st, at 11-30, Open Circle. At 3, Lyceum Session.
 At 7, Service. Address by Mr. F. LEONARD. Clairvoyance, by Mr. ATMORE.
 TUESDAY, at 8, Open Circle.
 WEDNESDAY, at 8, Healing Circle.
 THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. MAUNDERS. Flower Readings.
 SUNDAY, September 8th, at 11-30, Open Circle. At 3, Lyceum Session.
 At 7, Service. Address and Clairvoyance by Mrs. FLORENCE KINGSTONE.

Clapham Christian Spiritualist Centre, New Morris Hall, 79, Bedford Road. Clapham, S.W. (Near Acre Lane, Clapham N. Underground Station.)
 Sunday, September 1st, At 7, Mr. KEITH. Address and Clairvoyance.
 Tuesday, at 3, Psychometry.
 At 8, Healing Circle.
 Thursday, at 8, Mrs. Donaldson. Psychometry.
 President and Medium : Mrs. Donaldson
 Sunday, September 8th, Service.

Cricklewood Christian Spiritualist Society.
 Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.
 Sunday, September 1st, At 6-30, Miss E. CANON. Address and Clairvoyance.
 Wednesday, at 3, Circle. At 8, Service.

Croydon National Spiritualist Church, Bedford Park, near West Croydon Railway Station.
 Sunday, September 1st, At 6-30, Mr. D. BEDBROOK. Wednesday, at 7-45, Mrs. McConnell.
 Sunday, September 8th, Rev. E. S. B. WHITMARSH and Mr. CHAS. WALL. Lyceum every Sunday at 3.

Ealing Spiritualist Church.
 25, Baker's Lane, Broadway, W. 5.
 Sunday, September 1st, At 11-15, Mr. F. WHITMARSH. At 6-30, Mr. GEORGE PRIOR.
 Wednesday, at 8, Mrs. Holloway.
 Saturday, at 7-30, Whist Drive. Sunday, September 8th, Mr. F. WHITMARSH

Hackney Spiritualist Church, Sutton Place, Urswick Rd., Hackney. (Founded 1896.) (Entrance Back of House.)
 Sunday, September 1st, Messrs. E. J. and J. PULHAM. Monday, at 8, Open Service.
 Tuesday, at 8, Healing, Mr. Cunings. Thursday, at 8, Mrs. Redfern.
 Friday, at 7-30, Healing, Mr. Rean. Sunday, September 8th, Mr. H. BODDINGTON.

Hackney Progressive Lyceum Church.
 4, Sanford Terrace, Brooke Road, Stoke, Newington, N. 16.
 Buses, 67, 69, 73, 76, 106, 549.
 Trams, 43, 45, 47, 49, 75, 83.
 Sunday, September 1st, At 3, Lyceum.
 At 8, Mr. CHAPMAN.
 Monday, at 3 and 8, Mr. Bert Camper. Silver Collection.
 Tuesday, at 8, Open Circle. Sunday, September 8th, Mrs. J. MELCHIOR.

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church).
 Sunday, September 1st, At 6-45, Mr. SHEARMAN.
 Monday, at 7-30, Mrs. Butler.
 Wednesday, at 3, Mrs. Maunder. Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship, The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop).
 Sunday, September 1st, At 7, Mrs. E. BALMER.
 At 8-30, Spiritual Healing. Sunday, September 8th, Mr. H. EDWARDS and Mr. GEO. DAISLEY.

Ilford Psychical Research Society, Clements Road, Ilford.
 Sunday, September 1st, At 7, Mr. LEWIS PHILLIPS, M.I.E.E., and Mrs. TUFFNELL.
 Wednesday, September 4th, At 8, Miss L. Thomas. Address and Clairvoyance.
 Thursday, September 5th, At 3, Ladies' Meeting, Mrs. Green. Address and Clairvoyance.
 Sunday, September 8th, At 7, Mr. ERNEST HUNT, Address and Questions.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4. (Corner Carpenter's Place.)
 Sunday, September 1st, At 7, Address and Clairvoyance. Mr. DARSLEY SARGEANT.
 Tuesday, at 3, Psychometry.
 At 8, Healing Centre.
 Thursday at 8, Mrs. B. Barnes.
 Saturday, at 8, Mrs. M. Lines.
 Sunday, September 8th, At 7, Mrs. F. LANE.

CLAPHAM SPIRITUALIST CHURCH.

(Affiliated to the Spiritualists' National Union, Ltd.)
 BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).
 SUNDAY, September 1st, at 11, Open Circle. At 3, Lyceum. At 7, Address, Mr. W. G. HIBBINS, B.Sc.
 MONDAY, September 2nd, at 3, Psychometry.
 TUESDAY, September 3rd, at 8, Mrs. Colquhoun.
 WEDNESDAY, September 4th, at 8, Developing Class.
 FRIDAY, September 6th, at 8, Usual Service. Miss Joan Proud.
 SUNDAY, September 8th, at 7, Mr. T. W. ELLA.

Kingston Spiritualist Church, Villiers Road, Sunday, September 1st
 At 11, Mr. E. F. HAMMOND, D.N.U.
 At 3, Lyceum.
 At 6-30, Mr. E. MEADS.
 Tuesday, at 7-45, Spiritual Healing.
 Wednesday, at 7-30, Miss Herbert. Psychometry. Silver Collection.
 Sunday, September 8th, Miss LEONARD.
 Mrs. BROOKES.

Occult Research Society, Stembridge Road Halls, Anerley.
 Sunday, September 1st, At 11, Sunday School.
 At 3-30 and 6-30, Mrs. F. LANE. Special Monday Meetings, at 8. Demonstrators : Mrs. Godden.
 Mr. P. S. Mills-Tanner.
 Mr. A. E. Pearson.
 Sunday, September 8th, At 3-30 and 6-30, Mrs. KELLAND.

Kenton Spiritualist Church, Northwick Park Hall.
 Stations : Northwick Park (Met.), and Kenton (Bakerloo).
 Sunday, September 1st, At 6-30, Mr. GLOVER-BOTHAM. Address and Clairvoyance.
 Tuesday, at 3, Women's Meeting. At 7-45, Healing Circle.
 Re-opens September 10th, Thursday, at 8, Mr. H. Leaf. Clairvoyance.
 Sunday, September 8th, Mr. B. CAMPER.

Little Ilford Christian Spiritualists' Church, Third Avenue, Manor Park, E. 12.
 Sunday, September 1st, At 7, Mrs. S. PODMORE. Address and Clairvoyance.
 Monday, at 3, Mrs. Raynor. Wednesday, at 8, Mrs. Bell and Mrs. Thompson. Address and Clairvoyance.
 Sunday, September 8th, At 7, Miss ROSE WARD. Address and Clairvoyance.

Streatham Spiritualist Church, Tudor Hall, Pinfold Road. (Back of Public Library.)
 Sunday, September 1st, At 11, Circle.
 At 6-30, Service.
 Wednesday, September 4th, At 3, Psychometry.
 At 8, Address and Clairvoyance.

Manor Park Spiritualist Church, Strone Road, Shrewsbury Road, Forest Gate, E. 12.
 Sunday, September 1st, At 11, Healing Service.
 At 3, Progressive Lyceum. At 6-30, Mr. T. W. ELLA. Address and Clairvoyance. Collection for Church F.O.B.
 Thursday, at 3, Ladies' Meeting. Miss R. Ward.
 At 8, Mr. C. B. Neal, Address and Clairvoyance.
 Sunday, September 8th, Miss D. MOORE.

Palmerston Christian Spiritualist Temple, Maryland Road, Stratford, E. 15.
 Sunday, September 1st, At 11, Forward Movement.
 At 6-30, Mr. J. POLLARD. Wednesday, September 4th, At 2-45, Mrs. Archer.
 Thursday, September 5th, At 8, Miss Goldsmith. Sunday, September 8th, At 6-30, Mrs. PRINCE.

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. September 3rd, at 8, Service.

Spiritual Help and Healing Centre, 95, Church Road, Richmond, S.W. 9. Phone : Richmond 0993.
 Sunday, September 1st, At 7, Mr. W. REDMOND. Address and Clairvoyance.
 Tuesday, at 3, Mrs. A. Henderson, Psychometry (Tea). Wednesday, at 8, Circle for Clairvoyance.
 Thursday, at 7-45, Public Healing Circle. Saturday, at 8, Mrs. Treadgold, Psychometry.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, September 1st,
At 11-15, Open Circle.
At 6-30, Mr. H. CLARK.
Address and Clairvoyance.
Thursday, at 8, Mr. C. Wall.
Every Wednesday, at 7-30, Free Healing.
Sunday, September 8th,
Mr. KNIGHT.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, September 1st,
At 7, Mr. Wreford Clark.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, September 8th,
Mr. S. BARKER.

South London Spiritualist Mission
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, September 1st,
At 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mrs. Fillmore.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Mrs. Calway.
Address and Clairvoyance.
Sunday, September 8th,
At 7, Mrs. ELLIOTT.

South Norwood Spiritualist Society.
34, Lancaster Road, South Norwood
Park.
Sunday, September 1st,
At 6-30, Miss VERA POTTER.
Address and Clairvoyance.
Tuesday, at 3, Circle for Clairvoyance.
Wednesday, at 8, Psychometry.
Thursday, at 8, Mr. Forsythe.
Clairvoyance.

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 Mithric power, and worn
with great success by many.
Spirit Paintings depicting your life
past and present. Full name only
required.
Books of Delightful Automatic Writings. Daily Thoughts, 1s. 6d.
Life Science, 1s.

The Path-Finders Spiritualist Society,
44, Baker Street, W. 1.
Sunday, September 1st,
At 6-45, Address and Clairvoyance.
Mr. H. J. STEABBEN.
Thursday, September 5th,
At 8, An Evening of Psychometry.
Mrs. H. Henderson.
Saturday, September 7th,
At 8, An Evening of Psychometry.
Mr. Graham.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, September 1st,
At 11-15, Service.
At 6-30, Mr. H. BODDINGTON.
Address.
At 3, Lyceum.
Sunday, September 8th,
Mr. and Mrs. BILLETT.
Address and Clairvoyance.

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.)
CLOSED from September 7th for
Holiday Period.
RE-OPENS, September 30th.

Wigmore Psychic Centre,
Grotrian Hall (Studio No. 3),
Wigmore Street, London, W. 1.
Telephone : Wellbeck 7382.
Principal : HORACE LEAF, F.R.G.S.
Every Tuesday, at 8,
Public Developing Class.
Every Wednesday, at 3,
Psychometry.
Every Friday, at 3 and 8,
Clairvoyance (Trance).
Particulars from Hon. Secretary.
Miss Claudia Guillot.

SOUTHERN

Bournemouth Spiritualist Mission.
(Spiritualist National Church).
Charmister 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. Hately.

**Brighton National Spiritualist
Church and Sussex Psychic Bureau.**
Mighell (Mile) Street.
Sunday, September 1st,
At 11-15 and 7,
Miss L. NUTTER.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Mrs. Lucas.
Sunday, September 8th, at 11-15 and 7,
Mrs. V. CROXFORD.
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.

**Eastbourne National Spiritualist
Society.**
Dickens Fellowship Hall.
Sunday, September 1st,
At 3-30 and 6-30,
L. B. LILLEY, Esq.
Sunday, September 8th,
Mrs. MOULE.

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.

Crusaders' Progressive Fellowship,
73, St. Aubyn's, Hove, Sussex.
Saturday, August 31st,
At 7-45, Psychometry.
Sunday, September 1st,
At 7, Service.
Address and Clairvoyance.
Mr. STANLEY FORSYTH,
of London.

(Dawn Spiritualist Church, Forest Gate)
Also at the Oddfellows' Hall, Queen's
Road, Brighton. Meetings conducted by
Mrs. S. G. Heath.
Tuesdays at 3, Public Meeting.
Wednesdays, at 3-15, Group Clairvoyance.
National Spiritualist Church,
16, Bath Road, Bournemouth.
Resident Minister : Mr. F. T. Blake.
Sunday Services, at 11 and 6-30,
Tuesday, at 8, Phenomena.
Thursday, at 3, Phenomena.
At 8, Educative Lecture and
Discussion.
Friday, at 6, Healing. Guild attends to
give Treatment to Sufferers.

**Ramsgate National Spiritualist
Church.**
Chatham Street, Ramsgate.
Saturday, August 31st,
Mrs. Wright.
Sunday, September 1st,
At 3 and 6-30,
Mrs. WRIGHT.
Address and Clairvoyance.
Sunday, September 8th,
Mrs. TERRY.

Richmond Spiritualist Church.
(The Free Church),
Ormond Road, Richmond, Surrey,
Sunday, September 1st,
At 7, Mr. GORDON SHARPE.
Address and Clairvoyance.
Wednesday, at 7-30,
Mr. A. T. Kirby.
Address
Sunday, September 8th,
Mrs. H. PRIOR.
Healing Service, every Wednesday, at 3.

Richmond Psychic Centre.
163, Kew Road, Richmond, Surrey.
'Phone : Richmond 0212.
Monday, September 2nd,
At 3, Mrs. Edey.
Description and Messages.
Also from 6 to 9-30,
Private Readings by Mrs. Edey.

Tuesday, at 8.
Mrs. Inch, Psychometry.
Admission Free. Silver Collection.
Wednesday, at 3.
Mrs. Lily Goldsworthy.
Clairvoyance and Psychometry.
Thursday, at 3, Mrs. Ada F. Atkinson,
Developing Class.
Friday, at 8,
Mrs. Tina Tims.
Psychometry and Messages.
Tuesday, September 10th,
At 8, Mrs. Hillier Smith.
Control. Paper. Psychometry.
Admission Free. Silver Collection.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, September 1st, at 11 and 6-30
Service.

Thursday, at 8, Service.
Sunday, September 8th, Service.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, September 1st,
At 6-30, Mrs. KELLAND.
Address and Clairvoyance.
Thursday, September 5th,
At 8, Mrs. Evelyn Thomas.
Sunday, September 8th,
Mr. W. H. EVANS.

Worthing Spiritualist Church,
Grafton Road.
Sunday, September 1st, at 11 and 6-30,
Mrs. RUTH DARBY.
Thursday, at 6-30,
Mrs. Edith Clements.
Sunday, September 8th,
Mrs. FILLMORE, Service.

MISCELLANEOUS ADVERTISEMENTS

Miss JACQUELINE, 2, Gloucester Terrace,
Onslow Gardens, S.W. 7 (Western 5881). Available
for Private Sittings, Lectures, Demonstrations,
Propaganda Meetings, Group Psychometry,
Tuesdays, 7-30 p.m. Classes in Psychic Development.

Miss JACQUELINE and Dr. BRAUN will open
a Centre for Chiro-therapy, Radiaesthesia, Relaxation
and Auric Treatment at 2, Gloucester Terrace,
Onslow Gardens, S.W. 7, on Friday, September
27th, 1935. Further particulars later.

Mr. GANNON, 223a, Camden Road, London,
N.W. 1 (side entrance near Brockwell). Developing
Class commences Monday next. Vacancies for
earliest seekers.

LOUIS FREEMAN, 316, Camden Road, N. 1.
Public Circle. Psychometry. Monday, 8 p.m.
Thursday afternoon, 3 to 5 p.m., Clairvoyance (Tea).

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

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

Mrs. JEANE CAVENDISH, Circles for
Psychometry and Clairvoyance, Tuesdays, Thursdays
and Fridays, 8. Interviews daily, 11 to 7,
and by appointment. Please note new and only
address—68, Warwick Road, Earl's Court,
S.W. 6. 'Phone : Frobisher 3915.

CLAUDIA GUILLOT.—Lecturer (Elocutionist),
Clairvoyante and Psychometrist, has a few vacant
dates for 1935-6. Private readings by appointment.
Public Psychometry and Clairvoyance, Tuesdays,
3-30 p.m. (Tea), 6, Lorraine Mansions, Widdenden
Road, Holloway, London, N. 7. 'Phone : North
2507.

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

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

ADA AMILEY WEST.—Meetings for Psychometry.
Thursdays, at 3 and 7-30, at the Home
of Vout Peters, 51, Hunter Street, W.C. 1.
Fridays by appointment only.

NORMAN WARD. Funerals, Cremations, Embalming,
Memorials. Phone : Bat. 3925, and Hamp.
2143, any time for immediate personal
attention.

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

Mrs. HAMILTON holds Circles for Psychometry,
Saturday, August 31st, at 8, Miss Hubert. Sunday,
at 7, Mrs. Blackwell. Wednesdays, at 8, Mrs. B.
Hamilton, Psychometry. Open Developing
Circles Tuesdays at 8. At home daily 11-7.
69, Westbourne Grove, Bayswater, W. 2. 'Phone :
Bayswater 0675 (exactly opposite Post Office).

Mr. ERNEST BROWN holds Circles, Tuesdays,
3 p.m., Psychometry; 8 p.m., Clairvoyance.
Appointments, 30, Brookwood Avenue, Twickenham
Road, Isleworth. 'Phone : Hounslow 4182.

GERALD DE BEAUREPAIRE, G.W. Dipl.
(Son of Madame A. de Beaurepaire, the well-known
Trance Medium). Claryvoyance, Psychometry,
Trance Healing. By appointment. Development
Circles, Weds. at 8, Fridays at 3. Open
Meetings, Psychometry and Clairvoyance, Tuesdays
at 3, Saturdays at 8. Short private interviews
by arrangement. Group Seances. Clients visited
—"The House of Spiritual Service," 54, Wilton
Road, Victoria, S.W. 1. (One min. from Victoria
Station; next Frost's Stores.) Buses 24, 124,
25b, pass door. Telephone : VICTORIA 7856.

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

Mr. C. MAYNE. Claryvoyant. At home daily.
Appointments only.—5 Endsleigh Terrace, Duke's
Road, W.C. 1.

Mrs. A. MULLINGER. Healing Medium and
Clairvoyante. At home daily. For appointments
'phone Victoria 3513.—29, St. George's Square,
S.W. 1.

JOHN WASLEY and Mrs. M. A. GREEN.
Seances for Clairvoyance and Psychometry,
Tuesday, at 8; Friday, at 3. Developing Class,
Thursday, at 8. Diagnosis and Healing, Wednesday,
at 8.—28b, Sinclair Road, West Kensington
(near Olympia).

Mrs. DUNN holds Spiritual Meetings, Thursday,
at 8, Clairvoyance, Psychometry.—15, Dowis Rd.,
Clapton, E. 5. Silver Collection. Clissold 5152.

JOHN WARLEY and Mrs. MARY SMITH.
Seance for Clairvoyance and Psychometry
Monday, at 8. Developing Class, Friday, at 8-
14b, St. Luke's Road, Bayswater, W. 11.