



THE Two Worlds

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as a Newspaper.

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and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL, and to REFORM.

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FRIDAY, SEPTEMBER 8, 1933

PRICE TWOPENCE.

EXTINCTION OR ETERNITY ?

SPIRITUALISM : THE ACCUMULATION OF EVIDENCE.

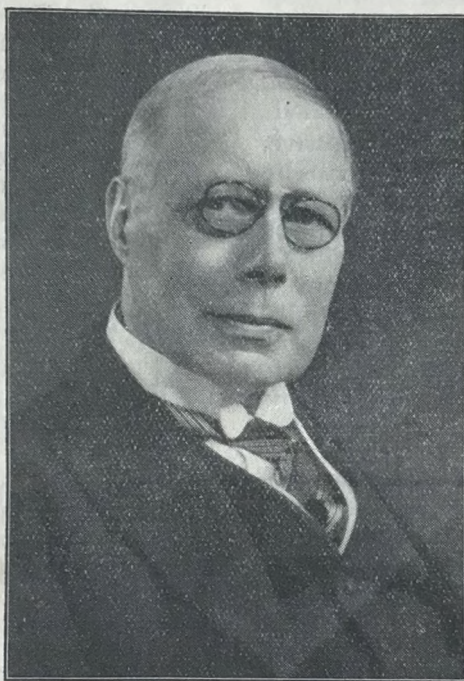
By J. Cuming Walters, M.A.

Now that Conan Doyle has passed on, the world will be full of wonder and expectation as to a possible communication from him, and it may be safely said that a critical testing-hour for Spiritualism has come. I happen to know personally as a friend of some thirty years, that he will endeavour to convey to us a supreme proof of the continuity of existence. Can he do it? Is the belief he cherished, a delusion, or are we at last to have an indisputable demonstration of its truth? No vague generality will suffice. We need something definite and something which convinces us of his identity. So we wait.

Thousands of messages purporting to come from spirits have been received, and to those who obtained them, they may be convincing; but we cannot reasonably expect they should immediately be accepted by others, and credulity is not to be encouraged. Besides, some of the evidence is not of such a nature as can be subjected to independent analysis. There is, however, a great deal of misconception as to the nature of psychic phenomena, and much confused thinking as to what forms the real foundation of the Spiritualist faith. It is often objected that messages are trivial, even ludicrous. The important fact is that they are received at all. But it is wrong to dismiss them as paltry, for very impressive and profound communications come, though very few reach the world by the ordinary channels of publicity.

It may be taken for granted that a man with the scientific mind of Sir Arthur Conan Doyle was not led to his conclusions by mere impulse. Nor was he, with his intensely rational mind, likely to be subject to hallucinations. If he were sane and practical on all other subjects, he would assuredly be sane and practical on this most solemn subject of all—the problem of life and the hereafter.

Although Spiritualism can be supported by abundant argument its true basis is evidence. It is not a speculation, but a fact, and those who have had experience depend upon fact for their belief. I therefore propose in this short article not to propound a theory, but to advance demonstrations. The cases, which I am selecting from a notebook carefully kept for many years and attes-



Mr. J. CUMING WALTERS,

whose recent transition gives point to the following article, which he wrote shortly after the death of Sir Arthur Conan Doyle, and which we republish by permission of the "Manchester Evening News." In this article Mr. Walters outlined some of the evidences upon which he based his philosophy of life.

ted by witnesses, present problems to which, in my opinion, there is only one solution; but if any other solution than spirit communication can be reasonably advanced, I shall be pleased to consider it.

I began not only as an unbeliever in Spiritualism, but an active opponent. I conducted personal investigation to enable me to expose it as a delusion and a fraud, and came up against certain facts which led me not only to revise my opinions, but to become—though at first very reluctantly—a convert. My conviction has been deepened and confirmed after thirty years of experience.

An early incident which impressed me goes back to the far-off time of the Boxer rebellion in China. Persons then alive will remember that awful day when a last communication from a survivor was published in the newspapers, stating that the British Legion in Pekin had been wiped out, that Sir Claud Macdonald (our representative) and his colleagues had perished, and "the setting sun had looked down on a scene of blood and silence." (I quote from the original.) Some evenings later a party of six of us met in a merchant's office—one was a Spiritualist, three were hostile, two were neutral. Half in amusement we tried to find out if the table would turn. No mention was made of the Boxers. Yet not only did the table turn, but it tilted out these words (duly recorded at the time), "The Legations are safe. Message coming from MacDonald. Only one foreigner killed, a German. Japanese near."

One of our number had been the Secretary of Joseph Chamberlain, and he sent the message to him. Mr. Chamberlain replied that he had shown it to Lord Lansdowne, and they both agreed it must be false and impossible. Yet MacDonald's report duly arrived, saying that the Legations were safe, the Japanese forces had arrived, and only one foreigner had been killed, Baron Von Keteler, the German Consul.

Where did the message come from? We had no special interest in the subject, and the facts were entirely opposed to expectations.

This incident made me think.

FURTHER EVIDENCE OF SURVIVAL AFTER DEATH.

(Continued from previous page.)

Something more personal happened soon afterwards. A colleague of mine died whilst cycling in Staffordshire: the exact spot was a small village, little known. Four of us at a table received a message giving his full name and the date and place of death, followed by a request that I would protect his widow from a relation who had designs upon her small sum of money. The relation's name was spelled out—I will call it "Gifford." At this time I had never met the widow, and knew no one of the relation's name. I wrote a letter, and it was returned to me "Gone away, no address." Some weeks afterwards the widow herself called on me, said she had been locked in the house of her brother-in-law, and that he had endeavoured to coerce her into handing him her insurance money. "What is the man's name?" I asked. "Gifford," was the reply.

Where did the message, giving these exact particulars, come from?

It is often argued that table-tilting is ineffective, because any conjuror can perform the trick. Perhaps he may, but we are not conjurors, and the tiltings are quite definite in character. Moreover, though a conjuror might tilt a table he will not be able by such means to disclose a secret in another man's heart, or to convey a message in a foreign language he does not understand. Could any conjuror, for example, by expertness and mechanism, reproduce the following phenomenon which occurred in one of my own experiences, attested by several witnesses?

A message began in French, drifted into Italian, and then seemed to mix the two in a hapless jargon. We were using the simple contrivance of a board and pointer, the letters being touched and taken down by a recorder. At the end we were baffled. Eventually an Egyptian merchant was found in Manchester who told us the communication was in the Levantine dialect, used by sailors in the East. He translated it, and it proved to be a message for a young man (unknown to me) in a distant town I had never visited, relating to a secret in his life with which a native of Alexandria was connected. By the name and addresses given I traced the young man; he confessed the truth (which he had concealed for some years), received the message which he said he understood perfectly, and identified the sender as his former companion.

How did it happen? I knew nothing of the person or the language. But for the fact that there was a serious purpose in the message (which I had destroyed for obvious reasons) I should have ignored it. Thus, by discovering "purpose," we come back to the fact that these messages cannot be mechanical, for (as Walter Bagehot once said) the cleverest machines have neither minds nor morals. I should like a Materialist to explain this evidence.

The question of language is also important. Here is a case in point. I received a message, purporting to come from a famous poet and humanitarian, urging me to undertake a certain mission. When I said I felt unequal to it, a fairly long Latin quotation was given to me. Unfortunately, I could not get the drift of it. Nor could I trace it. Next day another message came telling me to look in a very unlikely volume, but there the quotation was, with a translation attached, and it contained the advice I needed. The same afternoon my friend, Mr. Arthur Middleton, came to tell me of a new Society being formed in Manchester, and to ask me to become the President. That Society, Animal Welfare, was engaged upon the very work I was asked to do.

If this is not spirit communication, what can it be? Have we a sixth sense, undefined and unknown, which reveals hidden things? And even then, how are we to account for motives? For if we possessed such a faculty, would it profit us to help unknown persons or to alleviate some wrong or sorrow hitherto not within our cognisance? The explanation, whatever it is, must cover the whole ground. These messages are seldom of any use or benefit to ourselves—they are for others.

During the Great War I frequently came into contact with young soldiers who had been suddenly cut off, and conveyed their messages to relatives. Here is a special case, which at one time seemed to me a mystery. A boy, killed in battle in France, gave his name and supplied proofs of his identity, but was anxious not for himself, but for a comrade who had been reported "missing." The name of the comrade I will say, as his parents are still alive, was "Henry Wilson." I asked the dead boy's father if he had known of his friendship. He had not, and there the matter might have ended. But when the war came to a close, a second son came home. He was questioned, and at once replied, "Certainly, my brother and Henry Wilson were at the Grammar School, and they went out together, but Henry was sent to Gallipoli, and lost." I was able to fulfil my mission in this case, and I ask—Where did the message come from?

Such are a few cases almost at random, out of hundreds. I cannot give long and detailed episodes here. But I venture to ask whether such facts, duly attested, do not lead to one irresistible conclusion? It was upon such veridical foundations that Doyle, Wallace, Crookes, Lodge and other great leaders built their faith and established their creed. We do not say that these things are beyond an explanation differing from our own; but we do earnestly inquire what the alternative explanation is, for we seek truth—the truth of life and of so-called "death," the profoundest mystery that has occupied the mind of thinking man through the ages.

PRAYERS FOR THE DEAD.

"Purgatory" is the only correct translation of "Gehenna" now called "hell." Purgatory comes to an end. So does Gehenna. Down to date, the Jews pray for their dead, to hasten their escape therefrom or ease their sufferings therein. The Church came by Purgatory honestly: she got it from the Synagogue. Prayers for the dead are the very eyes of religion. Cut them out, and it becomes every-day ethics, such as any business men's club could evolve. Or else it becomes a reliance on Jesus to the exclusion of all other spirits.

The Jews prayed for the dead in the second century before Christ (2 Maccabees xii). This book is part of the Christian Old Testament: it is one of the books added by the Christians to the Jewish Holy Writ to create a Christian Holy Writ. Rendel Harris says of these books:—

"One of the reasons for the rejection of the books by Protestants lies in the reference to the custom of prayers for the dead in the passage (2 Maccabees xii. 45) where Judas offers a sin-offering for Jews fallen in battle whose bodies were found to be defiled by symbols of idolatry. Judas is said to have made a reconciliation for the dead, that they might be delivered from sin. (Wright's *Bible Treasury*).

The Alexandrine books (miscalled Apocrypha) are not the work of the Roman Catholics. They are in the Christian Old Testament of the Greek, Armenian, and other Eastern Churches, except when printed by the Bible Societies.

ALBERT J. EDMUNDS.

UNITARIANS HEAR THE MESSAGE OF SPIRITUALISM.

YARMOUTH SPEAKER EXPOUNDS OUR PHILOSOPHY.

ON Sunday, August 27th, Mr. George T. Brown, the popular President of the Yarmouth Spiritualists' Society, gave an address on "Spiritualism—The New Revelation," at the Yarmouth Unitarian Church. The service was conducted by Mr. L. Kaufmann, resident minister of the Church.

In the course of his address (reported in the *Yarmouth Mercury*) Mr. G. T. Brown said:

"England is called a Christian country. I deny the justice of the claim. From carefully taken statistics it has been found that not more than five per cent., certainly not more than ten per cent., of its population are in any way interested in religious matters. Why is this? We Spiritualists are often told when we claim we have received a new revelation, that no revelation is needed: that man was given a revelation 1900 years ago, and that that revelation was final.

"Let us consider for a moment or two what the revelation was. A great teacher arose in Galilee. He claimed for himself that the fulfilment of the law, not its abolition or abrogation was his intent. He stripped off the rags of Pharisaical ritual, the glosses of Rabbonical speculation, and laid bare the divine truth that was beneath all, the grand principles divinely inspired, which man had well nigh buried. He was not only a religious but a social reformer, and the supreme object of his life was to elevate the people spirit and body, to expose pretenders, and to expose the mask of hypocrisy: to take the foot of the despot from the neck of the struggling slave, and to make men free by virtue of that truth which he came from God to declare.

"He reasoned of life and death and eternity, of the true nobility and dignity of man's nature. He showed as never man had showed before, the end for which the law was given, the amelioration of humanity. He taught men to look into the depth of their hearts, to test their lives to try their motives, and to weigh all they did by one ascertained balance—the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent. What is more, he set before them a living example of the life he preached.

"We are told that the common people heard him gladly, but the grim theologians of the Jewish race and the ruling classes saw in him one who, if the people believed his teaching, would bring to an end their domination and power. And so he met the end of all true reformers, persecution, and in his case a shameful death.

"His followers scattered for a time, but were strengthened by the wonderful things which happened. His resurrection, and the wonderful powers of his disciples, continued his work, and the history of the early followers of Christ for the next 300 years was one of persecution and death. But they persisted, and the rulers of that period realising they were gaining power and influence, ostensibly became converted, and Christianity became almost world-wide.

"From that apparent success we can trace its downfall. Incorporating pagan belief and practice, they gradually lost touch with spiritual things, and evolved a theology which is alike revolting to the moral sense, an insult to God and dishonouring to Christ. The history of the religious persecutions through the ages is a history which falsifies everything that Christ taught. They have written themselves in letters of blood through the centuries, and he who came to teach men peace and

brotherhood has been used to justify acts which were diabolical, and cruelties which bring a shudder to men when they think of them. One of the blackest blots on the so-called Christians is their conduct to the Jews in all countries and we are told that their present-day persecution in Germany has behind it the Protestant Church of that country.

THE GOSPEL OF SPIRITUALISM.

"Eighty-five years ago came the advent of Modern Spiritualism, ushered in by signs and wonders similar to those one reads of in the Acts of the Apostles. They early stated their objection to the concept held by the theologian. In its very earliest years communications from spirit teachers who proved that they came from the spirit world, told of their mission. It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualise their meaning, and infuse into them new life. Resurrection rather than abolition is what we desire. We say again, we do not abolish one jot or tittle of the teaching Christ gave to the world. We do but wipe away man's material glosses, and show you the hidden meaning he has missed. We strive to raise you in your daily life more and more from the dominion of the body, and to show you more and more the mystic symbolism with which spirit life is permeated.

"The gospel of humanity is the gospel of Christ. It is the only gospel man needs, the only one that can reach his wants and minister to his necessities. We continue to preach the same evangel. By commission from the same God, by authority and inspiration from the same source, do we come now as the apostles of this heaven-sent gospel. We declare truths the same as Jesus taught; we preach his gospel, purified from the glosses and misinterpretations which man has gathered round it. We would spiritualise that which man has hidden under the heap of materialism. We would bring forth the spirit of truth from the grave in which man buried it, and would tell to the listening souls of men that it lives still, the simple yet grand truth of man's progressive destiny of God's unceasing care, of spirits unslumbering, watching over incarnated souls.

"The burden that a dogmatic priesthood has bound upon men's necks, we fling to the winds, the dogmas which have hampered the soul and dragged down its aspirations, we tear asunder and bid the soul go free. Our mission is the continuation of that old teaching which man has so strangely altered—its source identical, its course parallel, its end the same.

"For the last eighty years teaching such as this has continuously been given as those in the spirit world found instruments through which they could function. In all parts of the world similar teaching has been given, and I had the pleasure of meeting representatives from thirty different nations at the International Spiritualist Conference at the Hague two years ago. Such teaching having the very impress of truth was bound to win its way, and into the very citadels of theology it has found a response.

"I believe that men are beginning to realise this truth. There are bright examples in the ranks of ministers, of men who have openly declared themselves convinced of the reality of communion. I believe that outside the churches spirit influence is forcing its way into men's minds, and that soon men who cling to the old shibboleths will throw them on one side, and that Christ's message, pure and undefiled, will minister once again to the spiritual needs of mankind."

HUMAN PERSONALITY—THE SUBLIMINAL SELF.

By RONALD MCCORQUODALE.

THE mental processes of which we are conscious do not represent the whole of the workings of our minds. The sensorium is constantly receiving impressions as it were automatically, independently of consciousness and without our knowledge. As William James points out in his "Principles of Psychology": "One of the most extraordinary facts of our life is that, although we are besieged at every moment by impressions from our whole sensory surface, we notice so small a part of them. The sum total of our impressions revert into our experience consciously. Yet the impressions which do not count are there as much as those which do."

A multitude of impressions are constantly being made upon us to which the ego pays no heed. Why? Either because they are not strong enough to pierce our consciousness—for a certain intensity must be reached before an impression can stir our ego—a relatively feeble stimulus such as the light of the stars in daytime cannot cross the threshold of consciousness and gain an entrance to our mind. Or it may be that among the crowd of strong impressions which do enter, the ego exercises a selective power. "Nature," says I. L. Leakey, "assails the senses with a thousand allurements; she sends the rays of light that she may open the eyes to the innumerable things of the outer world; she knocks upon the door of the human spirit with excitations of tone and touch, and all the other stimulations of the sensitive nerves desiring admission." Ideas struggle with each other to find entrance into man's mind. As the poet, George Herbert puts it: "More servants wait on man than he'll take notice of." Thus we become conscious of, or alive to, thoughts or sensations excited by certain impressions, and let the rest go by. Yet, as William James reminds us, all these impressions, whether we are conscious of them or not, leave some mark behind; they weave a visible or invisible thread into the fabric of our life; they make a perceptible or an imperceptible indent on our personality.

Impressions not received when they are made have nevertheless effected a lodgment within us for although we cannot recall them at pleasure they often emerge from their latent state in a fragmentary and disconnected manner. This is the case when the attention is withdrawn from things around us in reverie, or "crystal gazing" in hypnotic trance, automatic writing and other Spiritualistic phenomena. Subconscious changes go on independent of voluntary control, and their results emerge into consciousness at a future time. In a word, we must acknowledge subconscious or unconscious mental phenomena. A problem studied unavailingly at night and solved immediately on regaining consciousness after sleep, serves as one example of unconscious mentation. More striking cases are shown in the phenomena of hypnotism where suggestions by some outside person to the subject during trance may affect his actions not only during the hypnotic state, but after recovering therefrom and being apparently in a normal state of conscious control. Then we have authentic cases of dual and multiple personalities in some persons. The whole subject of the dissociation of personality has in recent years received careful attention by eminent psychologists.

Mr. F. W. H. Myers gives an admirable discussion of this question in chapter two of his classic work on "Human Personality." The Society for Psychical Research has collected or accumulated evidence that shows ideas may be transmitted directly from mind to mind without the use of normal sense perception. There are also other phenomena affecting mind in abnormal conditions. Certain persons are endowed with senses of which others have no experience—a supernormal capacity for mental behaviour of a suprasensible kind. These phe-

nomena depend on mental operations, some having their origin in the subconscious mind, while others involve an external intelligence. We have evidence of modes of mental operation or behaviour in the receiving and transmission of knowledge definitely transcending the recognised limits of the normal. These mental phenomena cannot be classed either as normal or pathological—they are inexplicable by the classical physiology of sensation. There is evidence for the existence in man of transcendental faculties differing from all known sensorial faculties involving a sensibility of perception or cognition whose nature escapes us. Certain persons are endowed with a transcendental perception of distant scenes and hidden objects—of terrestrial objects and conditions independently of the recognised channels of sense or of knowledge derived telepathically.

Now the results of Psychical Research have led many to accept the hypothesis of a subliminal self so ably formulated and advocated by Frederic William Myers. This extended conception of human personality and the nature of man has resulted from the deep study of personality and the extent of human faculty made by the S.P.R.

To-day our ego is not regarded as a simple thing, admitting of no degrees and manifesting only in normal consciousness as the older psychologists believed. Many now accept the view of Myers, that the conscious self of which we are familiar in waking life is but a portion of a more comprehensive consciousness and a profounder faculty. As Sir William Barrett says: "Our ego or soul is therefore not merely co-extensive with those things of which we are or have been conscious; the complete range of our personality must be extended to include something more than our normal self-consciousness. One part of our ego is illuminated by consciousness and another part lies in the dark shadow of unconsciousness. The opinion of many of the world's great thinkers in the past is quite in accord with recent evidence which teaches us that our ego is more than our self-consciousness reveals. As the roots of a tree are hidden in the earth, so we may regard the root of our ego as sunk in a world beyond our consciousness. The soul is only partially known in its normal or physically conditioned consciousness. Indeed, the actual span of our normal consciousness is very narrow. Thus the outer or conscious self is not our entire self any more than the visible or earth-turned face of the moon is the whole moon. Frederic Myers compares our normal self-consciousness to the visible spectrum of sunlight; beyond it on either side is a wide tract imperceptible to the eye, yet crowded with radiation. And as Barrett adds: "Just as experimental physics has shown that each sunbeam or visible spectrum of light embraces a potent invisible radiation as well as the visible radiation we experience, so experimental psychology affords evidence that each human personality embraces a potent hidden self as well as the familiar conscious self."

The recognition of this subconscious mind or self is fundamental to psycho-analysis, which is primarily a method of treating mental disorders by a study of the psychology of the unconscious mind. Professor Freud approached the study of mental disease from that standpoint. Just as experimental physics has revealed the existence of ultra-violet and infra-red portions of the spectrum, and has shown us how we may in part render these obscure rays visible, so with the growth of experimental psychology we have discovered the complex nature of human personality, and how that part of our ego below the threshold of consciousness may be led to emerge from its obscurity into the light of day. This part of the technique of psycho-analysis is crystal-gazing and hypnotism—as an appeal to the subconscious self.

This subliminal self embraces all the mental activities, thoughts, feelings, etc., which lie beneath the threshold of consciousness. Indeed, the term "subliminal" was employed by Myers using the psychological conception of a threshold. Now this view of the nature of human personality and consciousness has a profound bearing on the problem and nature of mediumship. As Barrett points out: "Mediumship depends on the emergence of the subconscious life, and therefore the ordinary waking consciousness must be more or less passive. As the bright light of day quenches the feebler light of the stars, so the vivid stream of consciousness in our waking life must be withdrawn or enfeebled before the dim record of unconscious impressions becomes apparent." Hence, a state of passivity is favourable to the emergence of the subliminal consciousness and this is one of the characteristics of mediumship. Psychical phenomena involve to a greater or less extent the operation of an unconscious part of our personality, a hidden self which emerges from its obscurity as the normal consciousness and self-control subside. This is the psychological condition of mediumship. The conscious life expresses itself in voluntary muscular action, as in speech and gesture, whereas the inner, the sub-conscious ego expresses itself in involuntary muscular action, as in automatic writing or the motion of the planchette or the dowsing rod. Barrett called these instrumental devices for revealing our hidden subconscious self by the generic name of autoscopes.

Just as language is necessary for the expression of our conscious thought and reason, so autoscopes furnish means whereby the hidden part of our personality can outwardly express itself; a means whereby a self not under our conscious control can reveal itself by some physical or sensory manifestation. As Barrett says: "The subliminal self requires some agency, mechanical or sensory—some autoscope—to render its operation and behaviour sensible." There is nothing unscientific or incomprehensible in the necessity for an automatic or some mechanical or sensory agency in those phenomena which transcend our conscious apprehension.

Now, this subliminal self not only contains the record of unheeded past impressions—a latent memory—but also has activities and faculties far transcending the range of our conscious self. Certain people have a faculty of apprehending a spiritual world direct. As Sir Oliver Lodge says: "The faculty of discernment does exist in some people, and their positive evidence overweighs a wilderness of negation from people whose perceptions are limited to the bodily senses." The most acute thinkers have believed that man is endowed with transcendental faculties—that normal sense perception does not exhaust reality. They believe that there is certainly a world beyond our normal sense-perception, from which neither time nor space divides us, but only the barrier of our senses that constitute the threshold of sensibility and limit our area of consciousness. But the threshold is not immovable.

For as Sir William Barrett says: "Occasionally in rapture, in dream, and in hypnotic trance it is shifted, and the human spirit temporarily moves in worlds not realised by sense." In all psychical states we witness the emergence of higher perceptive powers, wider, deeper, and beyond normal consciousness. There is exhibited potentialities which far outstrip our normal capabilities of conscious voluntary intelligence—which transcend the limitations of space, time, and sense.

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"THE FOUNDATION OF THE UNIVERSE."

"The Foundations of the Universe," a series of articles by Mr. A. L. Wareham which appeared in THE TWO WORLDS at the close of last year, is shortly to be published in booklet form (price 1s.) by Messrs. C. W. Daniel. The booklet will probably be out next month.

MRS. DUNCAN AT BRADFORD.

YORKSHIRE PSYCHIC SOCIETY'S TESTS.

THE Yorkshire Psychic Society conducted a series of seances during the week commencing Aug. 21st at Bradford, with Mrs. Helen Victoria Duncan, the well-known materialisation medium.

The conditions under which Mrs. Duncan gave her seances were such that any fair-minded critic would accept. Sitters were privileged to examine the cabinet and satisfy themselves that nothing was concealed which would assist Mrs. Duncan to produce her phenomena. Mrs. Duncan's seance robes of black material were handed to the sitters, who examined them very thoroughly. Her shoes and stockings were also inspected. Mrs. Duncan was also taken to a robing room, where she was dressed by a professional nurse in the presence of a lady doctor.

The medium was then conducted to the cabinet, where she quickly went under control. A hymn was sung softly by the sitters, and immediately the cultured voice of "Albert" was heard. The curtains of the cabinet were opened, when the medium and "Albert" were seen standing side by side.

During the week remarkable proofs were furnished of spirit return. It must be remembered that every sitter was an entire stranger to Mrs. Duncan, some of them travelling long distances to Bradford, two sitters travelling from Morecambe, Lancashire.

The father of one of the sitters came out of the cabinet and shook hands with his daughter, and remarked that he had got both legs back again. It transpired that he had been run over by a train when he was 18 years of age and had lived for fifty years without legs.

Another entity allowed her daughter to examine her mouth to prove her identity. She had only one tooth. Incidentally, Mrs. Duncan does not wear false teeth.

Other equally striking proofs of survival were given. My daughter Audrey, aged fourteen years, had two most interesting experiences. At one seance her "guide" materialised—a nun. The dress, complete with rosary, made a profound impression upon the sitters. The blue and white garments were in striking contrast with the familiar white ectoplasm of other forms.

At another seance "Peggy" came to the curtain and asked Audrey to come close to her because she wished to speak to her. Whispered conversations could be heard between the two girls, interspersed with childish laughter. "Peggy" placed her little arms around Audrey's neck, and embraced her. Audrey distinctly felt her little small arms and tiny fingers, and her little body pressed close in the embrace. I do not think Audrey will ever forget that experience. Nothing could possibly shake her belief in the reality of little "Peggy."

I might add that during the week three doctors sat with Mrs. Duncan upon different occasions.

Mrs. Duncan has rendered magnificent services to the Cause in Bradford. During her visit she has had several letters of appreciation from sitters, all of whom emphasise the comfort they have received from herself and "Albert."

As the Secretary of the Yorkshire Psychic Society, I wish to make it known that I have no hesitation whatever in declaring that Mrs. Duncan is a genuine medium. What I have seen with my own eyes, under the conditions stated, is good enough for me.

—J. E. GRAHAM.

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ANNIVERSARY CELEBRATION.

ANNIVERSARY services at the Windhill (Yorkshire Spiritualist Lyceum) were attended by large congregations and the more spacious accommodation of the new Church was taxed to the utmost.

HIDDEN TRAGEDIES OF THE GREAT WAR.

By FRED JONES.

It may not come amiss if I give my recollections of first hearing of the existence of Spiritualism. It would be over twenty years ago, when I was a young man of nineteen years, and I think I am right in saying that at that time the Movement was eyed with suspicion by the disbelievers; and after what I am about to relate, I may mention I was on the side of the non-believers until very much later.

It happened in the home of my parents, and I will write it as I remember it.

Being very fond of sports and anything that had to do with athletics, I had been out one day on a long distance run, and for easy movement I had upon my feet a pair of rubber shoes, or pumps. On my return I walked into the house, my pumps silencing my tread. No one seemed to be at home, although the house door was ajar. This was nothing unusual. Starting to divest myself of some of my attire, to enable me to give myself a rubbing down, my ears detected a muttering sound in an adjoining room. This aroused my curiosity, so I crossed over the carpeted floor, pulling my jersey back over my head as I walked. Gently pushing the dividing door that separated the compartments, I peeped in.

To my surprise I saw my mother standing before an old oil painting of a head and bust, a portrait of my grandmother, my mother's mother. She had passed into the spiritual world several years before. I was just in time to hear my mother say: "Yes, mother, I shall be quite ready when you come for me." Then there was a pause, my mother remaining with her eyes uplifted as though glued to the painting; then she spoke again, unconscious of my presence: "All right, mother. The thirteenth of November, nineteen fourteen." There came another pause. "Four o'clock in the early morning. Yes, I shall be waiting, mother." An eerie silence ensued. I was rooted to the spot, my mind running rife as to my mother's mental stability, when I heard my mother speaking again. She seemed to be answering voice which I failed to hear: "I will promise to bear all my troubles you tell me are coming before I join you. I will try to be brave."

Suddenly my mother seemed to give vent to a long-drawn-out sigh, as though a great weight had been lifted from her mind. This recalled me to my surroundings, and my position as an eavesdropper. I turned away instantly to walk out through the house door, returning after a stroll, making it appear I had just arrived.

Some time passed, and the incident I had witnessed had almost faded from my mind, but the scene was not allowed to be forgotten by me. As I sit here I can see all over again what happened those many years gone as plainly as though it were but yesterday, and I feel sure it was meant to hold some significance. To think of what has intervened since then; earthly troubles, and my horrible experiences of the hostilities in the Great War, being wounded and gassed, and buffeted about, and still the memory has not been erased. But I digress.

Every evening my father would come home after a hard day's toil; after his ablutions and the evening meal, he would take up the evening paper to temporarily forget the affairs of the day, and all would be silent. On one such an evening—as was usual—all my brothers (five) and two sisters were conspicuous by their absence. I remained, being interested in the mechanism of what was known as a phonograph, a machine that carried its music by the aid of records called Edison Bell records, those old-fashioned spool-shaped compositions that fitted on a cylindrical metal hub. As I was dusting one of these records with a soft cloth, my father called my mother's

attention to a notice in his evening newspaper, in the obituary column, notifying the decease of someone who was an old acquaintance; he read the report out aloud.

My mother made a sympathetic reply, and after a pause I heard her relating the incident I had been a witness of on the day she stood before the oil painting of her own mother. My father looked across at my mother for a few moments. Satisfying himself on some point, he rustled the leaves of his paper, coughed, shifted his seat as though it was uncomfortable, and ejaculated contemptuously, "Rubbish!" This ended any further hope of conversation between my parents, and silence was the order of the evening.

Two years passed after this. Then came that never to be forgotten—by those who participated—upheaval of the Great War. With the outbreak of the Great War I, like the majority of adventurers, joined up for "the duration of the war." Out of my five brothers, four also joined, leaving one brother who would not attain the age of fourteen until the end of the same year, November; he was left behind. Also a little later one of my two sisters volunteered for service as a nurse, this being her pre-war occupation.

November, 1914, came in due course, and in a letter previous I learned that my mother had been ailing. This November she had bad news; the news was conveyed to her, two of her sons being reported "killed in action," the third being missing. I came back out of the firing line, being relieved for a rest. At the rest camp I was handed a telegram on the 17th of November. Its contents informed me that my mother had passed away on the 13th of November, at four o'clock in the morning. As I pondered over this my mind rushed with full force to the prophecy, and the words of my dear mother, "I will promise to bear all my troubles you tell me are coming before I join you. I will try to be brave."

When at a much later date I was free to see my father, he explained to me that as my mother lay there, (her spirit in the balance) she told him that the younger boy—who by then was just fourteen years of age—would go to the war, but would never return in the flesh. At the time my father tried to console her that he would take good care that the boy would not go, and the war would be over long before the young boy would reach military age. But mother would not be denied her prophecy, in which she proved only too correct. The conflagration went on and on until the boy reached the age of sixteen. At this age he, by giving a wrong declaration as to his age, enlisted, although his father had pointed out the evils of war, and did all in his power to distract the boy's mind; to "join up" had become a craze with him, and he slipped away.

Straight through the boy went, getting promotion. It seemed that nothing could stop him coming through to the finish. Then on the 10th of November, 1918, he was wounded. It was very evident that his wound could not be too severe, as my father received a "field card" to inform him that the boy had been wounded. Pencilled along the bottom of the card in indelible lead were the words, "Got a blighty one." That was to be the last sentence he would ever write in the mortal body. It was learned much later that on the way back the stretcher upon which he was being carried, was blown into the air in fragments, both the stretcher-bearers and the boy sharing the same fate.

Various things which happened during the war, that at the time of happening seemed to have no significance at all, helped me along toward the changing of my mortal attitude. I began to interest myself in Spirit-

ualism, but a wreck, it a this plane, a hospital. F the fact of more than

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ualism, but at the time of leaving the hospital, a physical wreck, it appeared I had not much hope of staying on this plane, according to the Army Medical Officer at the hospital. His firm opinion and diagnosis amounted to the fact of my earth life running out its course in not more than six months.

Now this has greatly puzzled me, and I often find myself wondering if the Army doctor's prediction of my span of material life has not been true, and in the following I offer a little outline. I believe he was right, and I have advanced a reason for my belief. But before I begin, let me say that the kindly old doctor had asked me to end my earthly career in the ward of the hospital, where I could have every attention, care and comfort. He had learned of the position I should have to face when I returned to the place that had once spelt "home." All my brothers had passed on, and one sister, the other sister's whereabouts being unknown; I had suffered the loss of my mother, and the grief of a fast ageing father, and—reminiscences. But I refused to stay in the hospital. I vowed inwardly that, if I had only a short time to live, I would live it, and crowd as much as I possibly could in the short time.

One evening, when I had dragged my weary way through five and a half months of my allotted span, I was in the company of some friends. The talk was dull and dry, and one of my friends at last suggested we take a stroll in the fresh air. A move was made, and I went with them in a listless manner, content to go whither they led, just to avoid being alone. I was afraid of my own company.

Our jaunt led us past a lighted hall entrance, which we knew was used, in the room at the rear, as a meeting room for believers in Spiritualism; where mediums gave "tests" to the audience from the platform. We stopped at the entrance, and for no explicable reason I suggested that we go in, and strangely enough my friends agreed. This diversion from our stroll would give us a change, although I knew that, like me, the rest considered it a joke.

But lo! this was the turning point of my earthly existence. For what I was told erased from my features the smile of contempt and my supercilious ideas. I left that hall alone, sobered mentally. And when I say sobered, I mean the effects of the intoxicants had left me. My mind had begun to function. I was serious for the first time I could remember since the day I had walked out of the hospital. And by some unseen force which I attribute to the spirit world, I found my footsteps leading me back time and again to that wonderful little shrine where I first saw the light of a new lease of material life.

My companions on learning of my attendances at the hall argued unmercifully, but I intended going, and to escape them I decided to leave the district. I sought lodgings at the further side of the town. The rapid way in which I changed was almost unbelievable, giving up almost instantly my old habits as easy as one would cast off a tattered garment, settling down to take an interest in this world of affairs, taking as my religion the one thing that had wrought the change—Spiritualism.

This new religion soon began to take a firm hold of me, and after a few attendances I soon realised I had psychic powers. But it was a long time before they developed. Many were the visions I began to see; many have I been able to heal or soothe from pain. I do fully believe that I am just an instrument on this earth sphere, carrying out instructions from the spiritual world.

En passant, I should like to say to the reader that I have never tried to make the paralysed to walk nor the blind to see, or such miracles that some lay claim to have done. What I can say has happened is that I have been given "impressions" to alleviate the earthly bodily pains and complaints, which I append a few:

Arthritis; ease, and in some cases cures, of rheumatics; chest troubles, headaches, influenza, and such like. To cure permanent cases from birth of cripples, and make the paralysed use their limbs and the blind to see is something I have never witnessed; so on this I can pass no opinion, except to say, "To God there is nothing impossible."

A CLASSIC OF FAIRYDOM.

PSYCHICAL RESEARCH is gradually evolving from a will-o'-the-wisp type of investigation into a very thorough and complex branch of modern science. Consequently, many of the treatises published on the subject to-day are somewhat profound and uninteresting to the lay inquirer, who has neither the time nor the capacity for scientific records; and who views as unnecessary the minute records of seances, descriptions of conditions cautious methods of reasearch—and all the other dull but indispensable matter which goes to form the *Proceedings* and *Journals* of the various Societies for Psychical Research.

Consequently, there is room for "lighter" volumes which the average inquirer may read without tears. Mr. Carrington has supplied us with one or two, and the book before me represents another contribution which may be grouped in this class: in fact, there is perhaps no more fascinating—certainly no more delightful—volume in the whole of our literature.

The Secret Commonwealth of Elves, Fauns and Fairies (Eneas Mackay, 7s. 6d.) treats the beautiful folklore of fairydom. It is a book that Doyle would have admired—a book, incidentally, with a remarkable, if somewhat obscure, history. The text (which is reproduced in the original and quaint style and spelling) is by Robert Kirk, M.A.—minister (1691) of Aberfoyle. The commentary is from the pen of the noted Andrew Lang, himself a former President of the S.P.R. The introduction is by Mr. R. B. Cunninghame Graham. In addition, there is a frontispiece, portraying "the hill of the fairies at Aberfoyle, from a watercolour drawing by Sir D. Y. Cameron, R.A." The complete work is excellently produced, and will provide pleasant hours to those who are interested in the evolution of psychism.

For there has been an evolution. The Psychical Research of the Rev. Robert Kirk was haphazard, impulsive, temperamental; yet it represented a beginning. We can no more dismiss it as hapless credulity than we can accept it as scientific truth; because though we may doubt the circumstances of Mr. Kirk's narratives and those of his contemporaries, we are faced with the fact that similar phenomena have occurred in modern times, under the most exacting conditions. Where there is vision, it is not sufficient to cry "Hallucination"—the Society for Psychical Research alone has collected examined and discussed hundreds of similar cases of recent date. What if the inhabitants of haunted houses are said in Mr. Kirk's book to "throw great Stones, Pieces of Earth and Wood at the Inhabitants," but "hurt them not at all"—are we justified in suggesting illusion, in the face of records in modern times, describing the occurrence of poltergeist phenomena under stringent conditions.

This book is especially of value from the historical standpoint, but it is valuable also from the sheer interest which pervades its pages. We begin to feel that Robert Kirk was himself a kindred spirit with the "little people" amongst whom he lived and for whom he worked; and the note of realism which runs as a thread through his manuscript almost inspires the hope that, with fuller investigation, the superstition and folklore of fairyland may yet be elevated to a higher stage.

This work will appeal to students of folklore, and all who love the legends of the past. It also prompts the thought that psychical phenomena—however little understood—has been observed and recorded in all ages.

JAMES LEIGH.

Spiritualists' National Union

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OFFICIAL WEEKLY BULLETIN.

September 3rd, 1933.

THE DUTIES OF TRUSTEES.

A DISTRICT COUNCIL Secretary's questions regarding the powers and duties of Trustees have made it apparent that a re-statement of the position is desirable. There are at the moment seventy-nine Joint Trusts concerned with land and buildings, and twenty-eight for funds; this means that nearly 25 per cent. of the Affiliated Churches are now in Joint Trust with the Union, and the number of enquiries being received by the Union hint at a considerable development of this class of work in the future. Cases have come to our notice where Trusteeship is improperly viewed, or misunderstood, and the importance of a proper understanding of the position cannot be stressed too fully.

The need for Trustees arises from the fact that unless a Church is registered under the Companies or Friendly Society Acts, the Church members in their corporate capacity cannot own property, nor in the event of legal action arising through the action of its officers, can they sue or be sued. Land, when bought, must be conveyed to its new owners; buildings, when purchased, or erected, must be maintained in proper repair. Since most Church buildings are erected or purchased on borrowed money, the lenders require regular repayment of their money and interest, otherwise they foreclose and the Church loses its premises. Some persons must be held responsible for seeing that these duties are attended to, and it is to the Trustees that this falls. They must be of such substance that they can be sued at law for the proper discharge of all the obligations that the ownership of the property entails.

The Trustees therefore become the legal representatives of the Church, and hold the land, buildings, or other assets committed to their charge, on behalf of the Church. There are, in addition, duties and obligations to the founders of the Church, and to those who provided the funds for its establishment, namely to see that the Church maintains the propagation of the religious and other ideals for which it was brought into existence.

It is obvious, therefore, that the choice of Trustees is a serious matter, and calls for the exercise of the greatest care to ensure that the right type of person is selected. Given the choice of qualified persons, only consideration of the gravest kind should call for a change in the personnel of the Trustees. It must be understood that once the Trust Deed is signed and sealed, it is not an easy matter to secure the removal of a Trustee. In the light of the foregoing, it is wise to consider the precise duties of Trusteeship under the rules of the Union.

The qualifications of a Trustee are: That he or she must be a Spiritualist, and shall have signed the declaration assenting to the Seven Principles as laid down in the Memorandum of Association of the Union. Further, that except in the case of new Churches, he or she shall have been a member of the Union or of a Church in affiliation with the Union, for five years preceding his or her appointment.

A Trustee ceases to be eligible to hold such office on any of the following grounds:

- (a) Ceasing to be a Spiritualist.
- (b) Ceasing to be a subscribing member of the Union, or of a Church affiliated to the Union.
- (c) If for any reason he or she becomes unfit or incapable of acting in such trusts.
- (d) Becoming bankrupt, or having a receiving order made against him or her; being convicted of felony; becoming insane; or remaining outside the United Kingdom or the Irish Free State for more than 12 months consecutively.
- (e) By resignation on the expiry of two calendar months written notice to the General Secretary of the Union of his intention to retire.

For the purpose of the trust, the land and buildings are given into the possession of the Trustees to administer on behalf of the Church. The relationship thus set up is similar to that of Landlord and Tenant. Trustees do not become members of the Church Committee by virtue of their Trusteeship. If desired, they can be elected to such Committee, but the election must be by the same method as ordinary Church members are elected to committees. As in the case of a landlord, Trustees cannot force an entrance to a Church, or be present at a meeting of the Church Committee except by invitation. The right of the Trustees to be present is exactly that of the ordinary Church member.

The internal management is in the hands of the Church Committee, or the Church, as expressed by resolutions passed at the annual or other business meeting. The Church through its Treasurer, or other official appointed for the purpose, receives all monies contributed towards the upkeep of the Church, together with any other receipts that may come into the hands of the Trustees by way of income. From these sources the Church will pay the expenses of repairing and insuring the premises, the interest and other charges on the mortgage, or debts incurred in alterations or improvements; in payment of speaker's expenses and the general expenses incurred in the management of the Church.

In short, so long as harmony reigns in the Church and its affairs are carried on in conformity with the provisions of the Trust Deeds, the responsibilities resting upon the Trustees are purely nominal. It is when affairs do not run smoothly, or when financial obligations of an extraordinary character are contemplated, that the Trustees begin to exercise greater control as a consequence of their responsibilities.

The Trustees must satisfy themselves that the Church premises are being used for the proper exposition of Spiritualism, as defined by the Trust Deed; that the exponents or lecturers do not abuse the opportunities for the exposition of ideas contrary to, or subversive of, the Seven Principles. They must take action to prevent persons occupying the platform whom the Church or a majority of its members have found guilty of immoral conduct; or of persons who have ceased to be Spiritualists; or persons preaching doctrines or ideas contrary to the expressed will of the Church.

(Continued on page 696.)

NEWSY NOTES.

By OBSERVER

MODERN PUBLICITY—ITS USE AND ABUSE.

IN the twentieth century men have discovered the virtues and evils of organised publicity. One hundred years ago publicity was an unknown technique; to-day it has been developed to such a pitch that there is scarcely an active club or association which does not utilise publicity in one form or another to make its ways known unto men. The town-cryer has been superseded. Newspapers, pencils, electricity, hoardings, motor-vans even wireless waves—have been exploited for publicity purposes; and so it is not surprising to find that many Spiritualist Societies have, in keeping with the times, become alive to the value of advertising.

CRUDE showmanship and morbid sensationalism we still deprecate, but where a publicity campaign is governed by a sane and rational policy, there is usually a full reward. Of what avail is it to erect, off the beaten track, a Spiritualist Church, beautifully designed, unless an effort is made to announce, in the leading thoroughfares, that such a Church exists, and invites the attendance of the public? Is it sufficient to engage the most eloquent speaker, and the best-developed clairvoyant, and then overlook public mention of the fact? Publicity of some type is inevitable when we are dealing with a propagandist movement. The only question at issue is the form it shall assume, and here I have a practical suggestion to offer.

"ADVERTISING pays." There is no doubt that the weekly announcement in *THE TWO WORLDS* is worth the outlay many times over. Newspaper publicity is, in the opinion of the great majority of advertising experts, the most satisfactory form of publicity available. The written word remains. But there are a number of Societies which publish, every month, their own leaflet or organ, and find that it represents a valuable outlet. Herein are summarised all the particulars of the Church; and herein is printed *in extenso*, the activities arranged for the ensuing four weeks. A likely example is the *Bournemouth Spiritualist Church Magazine*, which testifies eloquently to the enterprise of that Church.

THE Bournemouth magazine is an eight-page journal, of which 200 copies are printed, at a small cost, every month. It contains reports of meetings, announcements of impending activities, a "leading article"—usually an abridged report of a lecture previously given by Mr. Frank Blake, the Resident Minister—on some current problem, and discussion upon all matters of interest. In the view of the members the magazine represents a very important feature of the activities of the Church, and the loss on the publishing account is made good each year by private donations and special efforts. The *Bournemouth Spiritualist Church Magazine* is now in its eleventh year, and has justified itself as a means of keeping members of the Church informed as to past and coming events. Special efforts reap considerable benefit from the publicity given in its columns.

Service, the organ of the Marylebone Spiritualist Association, has been running in its present form since 1927. It has quite an extensive circulation. Every member and associate of the Marylebone Association—now 3,500—receives a copy monthly, while there is a regular circulation of about 1,000 copies outside the Association's membership. *Service* is a four-page leaflet containing information about the Marylebone Association and its programme. It is distributed free of charge, and is regarded now as a necessary means of advising members of developments within the Association.

IT must not be thought that the publication of such a bulletin relieves the Society of participation in other

forms of publicity. *Service* represents but one venture. The Association's advertising in *THE TWO WORLDS* and in other psychic journals is still fully maintained, for its own organ reaches but a limited number of people—chiefly the subscribers to the Association—while newspaper advertisements secure the attention of readers throughout the country.

Beyond is the organ of "The Seekers," but it can scarcely be classed in the section under treatment. It is a large magazine, containing articles chiefly on healing, but generally upon the philosophic implications of Spiritualism, and the section devoted to the affairs of "The Seekers" is relatively small. This journal was inaugurated in June, 1930. Its circulation is widespread, and is, of course, much more extensive outside the membership of "The Seekers" than within; but the members always look forward to its appearance, and are keenly interested in it.

WHAT is wanted on the part of provincial Societies is a small leaflet containing the *essential data* of the Society. To attempt to undertake the publication of an actual journal is often disastrous. Many of the Unitarian Churches adopt the practice of publishing once a month a single-page leaflet (measuring, say, eight inches by four-and-a-half inches), which contains a great deal of matter that remains stereotyped—the names of officials of the church, days of meetings, etc. The new matter consists of a series of terse paragraphs summarising the activities of the preceding weeks, publishing current announcements, and outlining the syllabus of meetings for the impending month.

THE other alternative is an eight-page quarto-size typed bulletin, duplicated and displayed appropriately—which can be produced to-day at a price of £2 5s. per 500 copies. I have several such specimens on hand, and will be glad to send them to interested secretaries.

CURRENT SIDELIGHTS.

A NEW book will appear shortly from the pen of Mr. C. E. Bechhofer Roberts, but it will *not* deal with Spiritualism. Mr. Roberts' recent work, *The Truth About Spiritualism*, was critically reviewed in *THE TWO WORLDS*.

MR. FRANK DECKER, the noted American medium, has now terminated his work as the special medium for physical phenomena at the "Bureau for Scientific Investigation of Psychic Phenomena" at New York. His place has been taken by Rev. Emerson Gilbert, D.D.—another sensitive who is reported to possess powerful physical mediumship.

A DISCUSSION as to whether the Spiritualistic hypothesis is justified will take place on Nov. 8th, under the auspices of the Yorkshire Psychic Society, when Dr. Eric Dingwall and Mr. E. W. Oaten will be the speakers.

GOOD progress is announced by the recently formed Edinburgh Psychic College, which is now commencing its new session. Nearly 200 members and associates have been enrolled, and the library now contains 600 volumes, many of recent date, of psychical interest.

A PSYCHICAL Laboratory for the scientific study of mediumship will shortly be opened under the auspices of the Survival League.

FOUNDED NOVEMBER 18TH, 1887.

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THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE HALFPENNY.

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FRIDAY, SEPTEMBER 8, 1933.

THE STRANGE CASE OF MR. MYERS.

AS LONG AGO as June, 1932, THE TWO WORLDS first called attention to experiments in psychic photography which were being conducted with Mr. John Myers. Since that time there has been nothing but controversy concerning his claims.

Mr. Myers was a dentist in a small way of business in London. [Psychic photographers are scarce, and the possession of such a form of mediumship as psychic photography would open the way to a very remunerative career. THE TWO WORLDS has never expressed any opinion upon Mr. Myers' mediumship, the chief reason being that no member of our staff has sat with him personally, and that the records of sittings sent by contributors have generally left loopholes which in our opinion invalidate much of the evidence. It is possible that these loopholes were due to the methods of the experimenters or merely to omissions in writing-up their accounts of experiments. The records published have therefore been signed or initialled by the individuals responsible for them; and the responsibilities for such articles always rests with the writer.

In October last an alleged exposure was made in the *Sunday Dispatch* by Lord Donegal and others. We carefully examined the statement made, and had no difficulty in finding decided weaknesses in the case which Lord Donegal put forward. Judged by Donegal's own statement, there was nothing but opinion based probably upon preconception rather than facts, to support this alleged exposure. We said at the time:—

"For ourselves, we preserve the open mind. It is the word of one set of men against another. What we suggest is that Mr. Myers place himself in the hands, not of newspaper men or conjurors, but of men accustomed to deal with the science of psychical investigation; that a series of careful experiments be made, and the results published. When truth and publicity are in conflict, as they often are, we are not prepared to regard newspaper men or conjurors as experts on psychic investigation nor are we prepared to take a medium on trust until he has been tested under rigid but reasonable conditions."

That position we still maintain, and in a personal interview with Mr. Myers some months ago we expressed the opinion that he was very unwise to leave it to partisans to establish his mediumship. It was *his* character which was assailed, and it was *his* business—not that of someone else—to establish his *bona fides*. We had in mind the fact that sixty years ago Florence Cook was

accused of fraud in connection with her materialising mediumship. She did not leave it to somebody else to establish a committee of investigation in order to re-establish her claims. She went straight to William Crookes, the greatest chemist in England at the time, and placed herself absolutely in his hands for investigation. Crookes' *Researches into Spiritualism* are the vindication of her mediumship.

In the case of Mr. Myers somebody who is somebody and a good many nobodies, have set up committees to investigate his alleged claims, but we have seen little or nothing which leads us to believe that the personnel of the committees so established have any deep knowledge of the subject whatever.

The story of these committees, too, is a very perplexing one. The Council of the Spiritualists' National Union was approached to appoint someone on one of the committees. Experiments were conducted which the committee agreed were *not* to be regarded as conclusive tests, no final or convincing evidence either way having been obtained. We had understood the committee was still in existence. It seems to have become moribund. It has never presented a final report.

An alleged test was conducted at Portsmouth, but Mr. Edge who supervised the experiment was not satisfied that the conditions agreed upon were actually fulfilled. There have been, too, an amazing series of what have been called "accidents"—broken plates, plates jamming in slides, etc., etc.—all of which make one feel either that there is something wrong or that the so-called "experts" are merely bunglers.

As reported in our last issue, Mr. Myers was recently invited to Bournemouth, where a number of experiments were conducted. Dr. Vivian, who has had considerable experience in psychical research, considers the experiment which she conducted satisfactory. On the other hand, Mr. Frank T. Blake (who has had considerable experience in psychic phenomena) and a committee established by him—consisting of two local photographers and two Spiritualists—conducted a series of experiments in which results were obtained upon plates and, to use Mr. Blake's own expression, "in our opinion the results obtained have no relation to psychic photography."

Mr. Barbanell essays to publish a statement of investigations made on the spot, which clearly portrays the means by which fraud could have been accomplished. We say "*could* have been accomplished," which does not necessarily mean that such actually was the case; but if Mr. Barbanell's recital of the facts is correct, it is not difficult for experienced investigators to find the weak spot in the Bournemouth experiments.

We shall make no secret of the fact that we have received a large number of letters from individuals who have sat with Myers, stating their dissatisfaction, and in some cases making even stronger accusations. Since they have not given us positive facts (but merely opinions) we have not considered it fair or necessary to publish them. The officers of the Victoria Psychic Research Society have sent us a number of reports which, since they have come from a responsible body, we have published from time to time. Further, we have received at least half-a-dozen letters from different people eulogising Mr. Myers' mediumship and his platform ability, and asking that these tributes be published. On several occasions we have replied to these communications, asking for further particulars, and in a number of cases our letters have been returned marked "Unknown." The tributes were signed with different names, and ostensibly come from different addresses but none of these correspondents are known at the addresses given. Who wrote these reports in an endeavour to use our columns to advertise Mr. Myers? There is internal evidence, too, that the communications signed by different people have come off the same typewriting machine.

THE TWO WORLDS has no other desire than to be fair, for in the Spiritualist Movement the first consideration should always be *Truth*. If Mr. Myers possesses genuine mediumship we should be glad to aid and support him; but if, on the other hand, he is not a genuine medium, then the quicker the fact is made known the better. Or is this one of those cases (not unknown) in which a person who possesses some modicum of mediumship ekes it out and emphasises it by fraud?

We still hold an open mind. If Mr. Myers cares to make a statement, we are prepared to give equal publicity to his statement as to that of Mr. Blake. Mr. Blake makes no assertion as to how fraud was practised. He merely contents himself with the opinion that there were loopholes which made the test unsatisfactory from the standpoint of psychic photography. Something further ought to be said upon the matter.

For more than twelve months Mr. Myers' mediumship has been a matter of recurrent controversy. Some of his friends have supported him, either in his own interests or in their own, and it is high time the matter was placed on a sound basis by getting away from circumstances which only leave loopholes of suspicion. It is possible to be over-critical, just as it is possible to be over-credulous and in psychic investigation we probably suffer more from the latter than the former, for there is unfortunately a class of people who would rather have fraudulent phenomena than no phenomena at all.

CURRENT TOPICS.

THE correspondence columns of the NEWSPAPER press often reveal a great deal of conceit and assumed authority on the part of CRITICS. those who contribute to them; but it is seldom that we have seen dogmatism so dogmatic as in the case of a correspondent to the *Kentish Mercury* last week. Mr. Alfred Denton having proclaimed (without a shred of evidence by way of substantiation) that "Spiritualism or Necromancy has been condemned, ejected and forbidden by the great world religions," goes on to declare "It is a matter of common knowledge among Spiritualists that the nervous exhaustion which so often follows to a medium during or after a seance has led in many cases to a complete breakdown of the mental and moral powers." We are further informed that the Jewish Church regarded Spiritualism with horror, and "inflicted the severest penalties upon her people who meddled in it." Here are a number of asseverations, given an air of authority by the magic flourish of the pen, but of such a nature, nevertheless, that they simply cannot bear impartial examination. We wonder at the logic of the mind which denies the tabulated and demonstrated facts of the Spiritualists; but itself utters fantastic statements with a dogmatism which could only be justified in the face of irrefutable evidence. Mr. Denton gives us no evidence; only belief; and belief that is born in the heat of argument and is stated dogmatically in the absence of confirmative facts, seldom convinces anybody but the person who utters it.

ARGUMENT— BUT NO FACTS. This correspondent in the *Kentish Mercury* remarks in his letter that "the spiritual world is a fact. It is inhabited by innumerable personalities, good and bad. On the one side there are angels of God; on the other the fallen." These statements may or may not be true, but on what authority are they asserted? We suspect that in a problem so debatable as the question of life after death the system which will in the end most influence mankind is that which is discontented with unproven assertion but attempts to bring a scientific attitude to bear on the question. That is exactly what Spiritualism is doing. For thousands of

years the matter has been considered argumentatively; and we are still as far from arriving, by that means, at any measure of certainty. There is but one way of settling the problem as to whether the soul survives death, and what type of existence it may enjoy: that is, by analysing the evidence available. Argument which proceeds without reference to the facts, or persistently refuses to consider the *whole* of the facts, is likely to continue indefinitely. The matter resolves itself, in our view, into a very simple question, and for many it has been scientifically decided.

WHEN THE SLEEPER AWAKES. . . . A more temperate attitude of mind is adopted by the Rev. H. B. Horne, Vicar of All Saints, Goodmayes, who in the course of a recent article stated his views upon Spiritualism. Whereas Mr. Denton ignores the whole of the facts, Mr. Horne actually considers a few of them—incidentally, the facts which are suited to his particular hypothesis. We wish a few of the clergy had at least a smattering of scientific training, for they would learn that a hypothesis formed upon one class of facts, but flatly contradicted by another class of facts, is established upon an insecure basis, and is likely to be demolished at any moment. Writing in the *Record* last week Mr. Horne took as his text the reference in Isaiah to "wizards that chirp and mutter," and by a striking feat of literary gymnastics, drew a parallel between this remarkable figure and the mediums of Modern Spiritualism. To-day the interest in Spiritualism (observes Mr. Horne) shows signs of increase rather than decline. "The popular press is giving more space to it, and Spiritualist Churches and seances seem to be increasing. Is there not need for the voice of the Christian Church to make itself plainly heard on the subject?" There is, assuredly! But we hope that when the sleeper awakes, it will be to an impartial examination, and not a prejudiced "inquiry," the result of which has been decided before the investigation has begun.

ONE SIDE OF THE STORY.

The Rev. H. B. Horne quotes with gravity Sir William Barrett's warning regarding the perils which may attend the improper use of mediumship; but we looked in vain for any parallel quotation from the same fervent scientist which would give the uninitiated reader an inkling that Sir William accepted not only the reality of psychic phenomena, but their spiritual origin and beneficent purpose. That is what we mean by referring to the critic who reviews not the whole of the facts, but only the section which is convenient to his purpose. A fatality attends such a policy, for sooner or later even the most acid Christian will refuse to be decoyed by the vague views of Old Testament literature, and will open his mind to the purer inspiration which comes from the spirit world in modern times. Mr. Horne begins his article in the pretence of stating the issues dispassionately, but it is only a pretence. And so his opening sentiment, to the effect that "mere denunciation unsupported by any evidence will carry very little weight," may or may not have been Divinely inspired, but it is certainly applicable to his own survey, and sums up tensely the tenor of his article.

ECHOES OF THE SCHNEIDER

In the September issue of the *Aryan Path* Mr. E. W. Waite has an interesting article reviewing some current developments in the psychical realm. Mr. Waite refers "EXPOSURES," incidentally to the recent "exposure" of Mr. Rudi Schneider, and recounts the re-action of psychical researchers the world over. He recalls the resignation of seven members of the Council of Mr. Price's own laboratory who wished to dissociate themselves from the report and its charges; the criticism published by Dr. Eugene Osty, President of the Paris Metapsychical Institute; the series of 44 questions which Dr. W. F. Prince, of the Boston S.P.R., challenged

Mr. Price to answer; and the vindication published in the final *Proceedings* of the English S.P.R. The conclusion reached in the latter publication was that neither Mr. Price's evidence nor its presentation was such as to make the charges "count for anything"; while Mr. Theodore Besterman added an addendum in which he expressed the opinion that Mr. Price's report appeared "quite worthless as an exposure." We attach importance to this chain of events because it indicates the growing spirit of justice in the field of Psychical Research, and a recognition of the fact that evidence for the alleged fraudulent production of supernormal phenomena should at least be as impressive as the evidence demanded on behalf of genuine cases.

BROADCASTING SPIRITUALISM:

By JOHN MONGER.

THE Australian section of the Theosophic Society have for some years past owned the station known as Z. G. B., Sydney. The following is extracted from an old number of the organ of the Society:—

HAVE YOU EVER SEEN A GHOST?

Nearly everyone has had at least one interesting occult experience during his lifetime. Would you like to contribute yours for the information of Z. G. B.'s many thousands of listeners? Can you relate any of the following?

- (a) Dreams of prophetic nature.
- (b) Experiences of meeting ghosts.
- (c) Other-world warning of impending danger.

Some few experiences have been printed in their journal. All Spiritualists are familiar with the various types of phenomena which comprise, for example, the appearance of an apparition at the time of death. The prevision of the disaster to airship R101, foreseeing the winner of a race, spirit warnings and spirit healing. One story, reproduced in this periodical, is, I think, worth repeating:—

ANGEL OF MONS.

My uncle, a very young English officer, was always very sceptical, particularly about religion. He never mentioned the word God, and did not believe in prayers. He was at the battle of Mons in the early days of the war, and one day I received a letter from him (we were very great friends, as he was only six years older than I), telling me: "I absolutely saw with my own eyes one big angel with outstretched wings, right across our front line." A few days later I heard someone else had said the same thing. He was killed later at Hill 60.

WALTHAMSTOW SPIRITUALIST'S PASSING.

WITH regret we record the transition, which occurred last week of Mr. Reuben Wright, an old worker in the Spiritualist Movement, who at the time of his passing was aged 82 years. He was particularly well known in the Walthamstow district in London.

For 58 years he had been associated with Spiritualism, and derived great benefit from his contact. Since his retirement from the Post Office more than 25 years ago he devoted much time and money towards the advance of the Cause. He distributed among inquirers thousands of copies of *THE TWO WORLDS*, believing that by such means he was greatly assisting the work of the Movement. On one occasion he engaged the Carlton Cinema for a meeting to propagate Spiritualism.

Mr. Wright was recently taken seriously ill, but to the very end his Spiritualistic convictions upheld him, and he passed forward full of the knowledge of the certainty of life to come.

S.N.U. OFFICIAL BULLETIN

(Continued from page 692.)

When the Church desires to repair its buildings, make alterations or additions thereto, to meet its growing needs, these matters must be undertaken in consultation with and by the approval of the Trustees. In the event of the Church failing to provide by voluntary contributions the sum necessary to carry out these intentions, the Trustees, if agreeable to the proposed intentions, may raise by mortgage on the premises, the necessary funds without seeking the consent of the Church.

Should the Church in pursuance of a policy of extended activities desire to sell or mortgage the whole or any part of their premises, or exchange their building for another more suitable, the Trustees must act for the Church. They retain all monies realised by the aforementioned transactions, and after paying all charges incurred thereby, they apply the remainder to improvements contemplated, or in providing another building at a distance not exceeding five miles from the site of the original one.

In the event of the Church becoming dissolved, or the services being discontinued for a period of not less than six months, or should the membership of the Church dwindle until there are not more than twelve members entitled to vote at the special meetings of the Church, the Trustees may in their uncontrolled discretion, let, mortgage, or sell the buildings, and discharge all debts, etc., from the proceeds thereof.

Any sum remaining over must be invested and earmarked for a clear term of six years. If during that period the Church can be revived, or a new Church formed within three miles of the one dissolved, the Trustees have discretionary powers to devote the whole or part of the sum in their possession to the benefit of the new or revived Church. In the event of no such revival, the sum invested shall be applied to such religious, philanthropic or scientific purposes as the Council of the Union may direct, provided always that the beneficiaries do not exist to promote doctrines or teachings inconsistent with the provisions of the Trust Deeds.

If large powers are given to the Trustees, it must be remembered that they lie under serious obligations. In case of failure to carry out the terms of the Trust they are liable to action at law to compel them to carry out such terms, or to restrain them from acting contrary to the Trust provisions. They also carry possible financial burdens, since in the event of carelessness in overlooking the affairs of the Church, the buildings were allowed to get beyond reasonable repair, or if the Church dissolved without assets, the Trustees would find themselves liable to the full discharge of the debts left behind after the Church had ceased to be.

PETERBOROUGH SPIRITUALISTS' EFFORTS.

PETERBOROUGH Spiritualist Church is engaged in a forward effort which will culminate in the erection of a building "fit for the exposition of the great truths of Spiritualism." An excellent plot of land has been purchased in Cromwell Road, Peterborough, and the Society is now accumulating funds for the building of a new church.

In July the Mayoress of Peterborough (Mrs. W. O. Snowden) opened a garden fete on behalf of the Society. The Mayoress complimented the local Spiritualists on their enterprise and enthusiasm.

A second garden fete was held on August 30th, when the delightful weather attracted many, and business was brisk. The President (Mrs. C. Palmer) extended a welcome to visitors. It was announced that as a result of the two fetes some £60 had been contributed to the church building fund.

SPIRITUALISM—ATTITUDE OF BRITISH ASSOCIATION.

BY JAMES LEIGH.

THE British Association for the Advance of Science opened its meetings at Leicester this week.

This bare statement of fact would be of little interest in a journal devoted to psychic investigation, did it not suggest an important history of events which is of peculiar significance to the Spiritualist. Nearly sixty years ago—in 1876, to be precise—Sir William Barrett introduced a discussion on Spiritualism at one of the meetings of the British Association. His paper, "On Some Phenomena Associated with Abnormal Conditions of Mind," was the sequel to an intimate investigation of certain aspects of mediumship, as a result of which he had become convinced of the reality of the facts under consideration.

As was anticipated, the precincts of the British Association, although the proper quarter for the discussion of such alleged phenomena, were extremely difficult of access; and it was only after Professor Barrett's paper had been rejected by the Biological Committee that it succeeded, by a series of favourable coincidences, gaining admission under the auspices of Anthropology. A year previous ancient witchcraft had been the subject of debate, and it was argued on behalf of Sir William Barrett that since the Association had devoted valuable time to the consideration of witchcraft in its historic aspect, it was only just that modern "witchcraft" should receive similar attention.

This argument was advanced very capably by Col. Lane Fox; and on the casting vote of the chairman—the late Dr. Alfred Russel Wallace—Professor Barrett's paper was accepted as a fit and proper subject for discussion.

The ground covered by the distinguished scientist, who later was the leading spirit in the founding of the Society for Psychical Research, was by no means limited to the confines of mediumship, but embraced the larger field of psychical activity. Professor Barrett first referred to his own comprehensive study of mesmerism, and later described investigations of Spiritualism. He pleaded with his scientific *confreres* that they should devote some little time to examining the phenomena under review, rather than repeatedly dismiss it in a cursory manner—for that was the fashion of the time.

Among the participants in the discussion which followed this address were Sir William Crookes, Lord Rayleigh, Dr. Wallace and Dr. Huggins. Sir William Crookes referred particularly to the levitations he had recently examined through the mediumship of Mr. D. D. Home, and made a brave stand on the side of supernatural phenomena. Lord Rayleigh not only congratulated Sir William Barrett on his courage in introducing the subject, but referred to psychical investigations with which he (the speaker) had been personally associated. He stressed the need of sane and temperate discussion, and deprecated the many signs of hotheadedness.

Rayleigh's remarks created a deep impression, but not profound enough to unsettle the grave dislike of the scientist for anything appertaining to the land of Psyche and Nous. A subsequent speaker who arose to amplify the evidence for mediumship was forced to resume his seat, so great was the opposition excited; and the distinguished Professor Ray Lankester, writing shortly afterwards in *The Times*, echoed the sentiment of the great majority of the scientific world when he declared that "the discussions of the British Association have been degraded by the introduction of Spiritualism."

Nevertheless, it was a notable victory for the cause of Psychic Science that it should have secured, at so early a stage in its history, a hearing before the British Association at all.

In later years it was Crookes who re-introduced the subject. Although his staunch advocacy of psychical

phenomena had caused such opposition among scientists generally, he never lost interest in the questions at issue, though he did subsequently retire from public controversy. Many were quick to interpret this forced retirement as a sign of the scientist's change of opinion, but Crookes never tired of contradicting that assumption.

Twenty-five years later, when he was President of the British Association, Sir William took the opportunity of affirming his position again. He had suffered much at the hands of his colleagues because of his attitude to Spiritualism, but at the zenith of his career he was not prepared to concede one iota of testimony.

"Upon one other interest I have not touched—to me the weightiest and farthest-reaching of all," he remarked in concluding his Presidential Address. "No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force, exercised by intelligence differing from the ordinary intelligence common to mortals. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto." In point of fact, Crookes actually became an avowed Spiritualist.

There are some who would quote the above incidents and the unqualified opposition they evoked, as examples of the "tyranny" of modern science; but I have no such design. The scientific temperament is characteristically cautious, and it is good that it should be so. Had the British Association taken readily to the astonishing narratives of Crookes, Barrett and others, it would surely have displayed an attitude wanting in scepticism, and the Association would inevitably have become the dupe of a hundred debatable and fantastic systems. The important fact is not that the discovery of truth is often delayed by the caution of science, but that when truth finally is seen and admitted, it is only after repeated verification and test.

Further, sixty years ago psychic phenomena were much more a matter of controversy than they are to-day. Then, the evidence of their reality was much less abundant. Then, scientific investigations were few and far between. Then, Professors Sidgwick, Balfour Stewart, Richet, Lodge, Hodgson, James, the Earl of Balfour, Frederic Myers, Dr. Schiller, Dr. McDougall, and a score of others whose evidence is weighty in the scientific world, had not borne their completed testimony to the reality of the phenomena. The Society for Psychical Research was not founded.

But in these days, when the subject is of such general importance that a famous scientist recently classed the Fellows of the Royal Society into groups according to their reactions to Spiritualism—and when these are available for examination, the cumulative evidence of half-a-century of painstaking analysis, there can no longer be an excuse for ignorance. And it is extremely questionable whether the phenomena of mediumship should not take precedence over many of the subjects which will be discussed this year by the British Association—not only in respect of importance, but in so far as the evidence for their validity is concerned.

One by one scientists have been forced to acknowledge Spiritualistic phenomena. It only remains for science to make that acknowledgment, and sooner or later the British Association for the Advancement of Science must be prepared to face anew, and this time quite dispassionately, the problems which were formulated by Barrett, Crookes and other savants at a time when psychical research was much more unpopular than is (perhaps unfortunately) the case to-day.

INTERNATIONAL CONGRESS— EXCLUSIVE DETAILS.

BY OUR OWN REPRESENTATIVE.

THE Grand Committee of the International Spiritualist Federation met on Saturday, Sept. 2nd, at the Maison des Spirites, Paris.

Representatives were present from France, Great Britain, Belgium, Holland, Spain, Switzerland, Portugal, Czecho-Slovakia, Brazil, Algiers, etc.

It was unanimously decided to hold the next triennial Congress of the International Spiritualist Federation at Barcelona, from Sept. 1st to 8th, 1934.

It is expected that the municipality of Barcelona will place a suite of rooms at the disposal of the Congress free of charge. It is also expected that there will be an official welcome extended to the Congress.

Arrangements include: Saturday, Sep. 1st, will be devoted to the business meetings of the International Federation. The Congress proper will be opened on Sunday at 11 a.m., and this will be followed by a reception of delegates at 4 p.m.

On Monday the Congress will be divided into two sections. Section (1) will deal with questions of philosophy, doctrine and morality in their relations to Spiritualism. This section will also include the consideration of social problems and international peace.

Section (2) will devote itself to the problems of psychic phenomena, mediumship and propaganda.

The Congress will end with a grand Banquet on the evening of Saturday, September 8th.

Membership of the Congress will be open to the general public at a uniform fee of 10 pesetas (approximately 5s.).

In a special report in THE TWO WORLDS next week a full report of the International Federation Meeting will be given.

THE PROBLEM OF LIFE.

"LIFE—The Unsolved Riddle of the Universe," was the title of an article from the pen of Mr. Robert Blatchford, which appeared in the *News Chronicle* on Tuesday this week.

Mr. Blatchford said: "When we ask ourselves 'What is life?' we turn hopefully from the nature of life to its history. We ask another question: 'How did life begin?'"

"One party claims that man is an automaton, another party claims that man is a spirit.

"When the earth was a spinning and rushing cloud of fire, life as we know it could not be. But within that mass of consuming flame there must have been the makings of life. There must have been the seeds of the hills and the sea, the grass and the oaks. The primrose, the kingfisher, women and children, philosophy, science, the aeroplane, diplomacy, dog-racing, the Irish sweep and war.

"If the makings of all life, and all life's striving and achievements were not present in the melting heat mass, then Professor Hæckel was mistaken, and life is not a cocktail shaken by the hand of casual forces.

"Let us be cautious. Out of the fiery furnace came the makings of protoplasm, and protoplasm is the stuff of which life is made. Is it? Or is it the stuff into which mind put the beginnings of life?"

PORTRAIT OF MR. J. CUMING WALTERS.

THE very pleasing portrait of Mr. J. Cuming Walters, which we reproduce in the present issue, was taken shortly prior to his transition by N. S. Kay (Manchester).

DO YOU AGREE?—Letters to the Editor

ASKING FOR MORE.

SIR,—Though the writer is not a Spiritualist from personal experience of or with phenomena, he is subjectively one, as the result of 40 years reading and thinking about human life here and now. He suggests that the next article by J. M. Stuart Young should deal with Edward Carpenter and Max Muller. The latter made some very fine remarks on this topic. I have a cutting somewhere. Carpenter, too, is very fine, and yet neither were known as Spiritualists. The present writer agrees that physical force can never produce world salvation, economic or spiritual.

R. J.

Clacton-on-Sea.

NOTE.—The Editor had several conversations on Spiritualism with Edward Carpenter at his Derbyshire home. Mr. Carpenter's interest in the subject had arisen as a result of his friendship with W. T. Stead. Carpenter's position was that survival and inter-communion were such vivid facts in his life that he could not understand why men wanted evidence on a matter which was so clear to him.—EDITOR.

TRANSITION OF MR. J. E. NOSWORTHY

PAIGNTON Spiritualist Church has sustained a physical loss in the passing to the higher life of Mr. John Ellis Nosworthy, for many years a faithful member and steward, after a short illness of eight days on Aug. 30th. Although he suffered intense pain, the end came very peacefully and serene, which those on the other side promised and fulfilled.

A service was held at the church on the Friday following, which was conducted by Mr. R. T. Rossiter, who gave a very inspiring and impressive address also at the committal service at the cemetery.

LONDON: FOREST GATE CHURCH.

THE inaugural service of the eighth years' work of the above Society took place on Sunday, Aug. 20th, when there was a good congregation. Mr. C. H. Maskell presided. The speaker was the Rev. Josiah J. Welch, who gave an inspirational address on "The Origin of Man," and followed with clairvoyant descriptions, all of which were placed. A public circle followed, which was conducted by the Vice-President Mrs. Jane Brown-sell.

The seventh year of this Society was a very successful one, and it moved into a larger hall on Sunday, April 23rd, 1933. The following will carry on the work during the eighth year: President, Mr. H. J. Kirby; Vice-President, Mrs. J. Brownsell; Hon. Secretary, Mrs. H. M. Kirby; also a committee.

SOUTHAMPTON PSYCHIC CENTRE.

SINCE the opening of the Southampton Psychic Centre, progress has been such that it has been found necessary to move to more commodious premises, situated at Shirley, and known as the Atherly Hall, Howard Road.

The pleasing feature about this moving is the knowledge it conveys of the interest in the Spiritualist movement in Southampton. It appears to be an augury for the future that the interest is a growing one.

The Society is reaping the benefit of the pioneer work of its President, Mrs. Carter, who is still a leading spirit in all its forward efforts.

AMERICAN SPIRITUALIST'S CONVERSION.

By OUR SPECIAL REPRESENTATIVE.

THE Rev. Will Erwood, the European ambassador of the National Spiritualist Association of America, is leaving England this month to return to the United States. Mr. Erwood has thus completed nearly two years work in this country and on the Continent, and is returning home to recommence his activities there.

His charming personality, and the constructive character of his work, have made him a popular figure both at home and abroad.

Behind the conversion of Mr. Erwood to Spiritualism there is an interesting story. Telling me how he discovered his mediumistic faculties, Mr. Erwood said that at an early age his grandmother, so impressed by his psychical nature, observed "Sure, the lad's been kissed by the angels."

When he grew up, and began regularly to practise mediumship, however, it was said of him, "Oh, it's the devil whispering in his ear."

How did he become connected with Spiritualism? While travelling in the West of America he heard of a slate-writing medium, and determined to put psychic phenomena to test. He bought two slates, cleaned them well, wrapped them in paper, then in rubber sheeting (to insulate them from electricity), more paper, etc. Going to the house of the medium, he knocked and was astonished to hear a voice saying "Come right in, Mr. Erwood." He was even more surprised when the medium added, "I knew you were coming, and that you would bring two slates wrapped in rubber. You told your mother you were coming, and she said 'All right go if you want—but don't run down my Church (Catholic.)'"

The astonished investigator gripped his slates with both hands, and held them out to the medium, who placed two fingers on one corner. After a moment the medium said "Have you finished, Charlie?" and three distinct raps were heard. Mr. Erwood refused to open the slates in the medium's presence, but, still holding them tightly, repaired home.

On the slates were six messages, one in the handwriting of an aunt he had never seen, and signed correctly, "Your aunt, Elizabeth." He covered the signature, and showed the writing to his mother, who at once declared "Why that's Aunt Elizabeth's writing. Where did you get it?"

And so the young psychic became actively interested in Spiritualism, and it was not long before conversion came to him. In the environment of Spiritualism his own mediumistic faculties developed speedily, and to-day he is one of the leading exponents of Spiritualism in the United States.

"SCIENTIFIC AMERICAN" AND SPIRITUALISM.

INVESTIGATING TELEPATHY AND APPARITIONS.

THE TWO WORLDS has already given publicity to the tests of telepathy which are being conducted by the *Scientific American*. In the future this journal will publish arrangements for a third telepathic test, thus continuing the series started in March of this year.

The September issue of the *Scientific American* reports the circumstances under which readers are invited to co-operate in the second test of telepathy, and prints the following request for data on apparitions:—

"Readers of the *Scientific American* who have been present while dying persons, otherwise seeming to be sane and rational, have by speech or other tokens given evidence of seeing apparitions and readers who know persons who have been at such scenes will confer a great favour on the undersigned by writing out in full detail and sending their accounts of such incidents or persuading others to do the same. These are wanted for comparative study. State clearly whether the apparitions were or were not recognised, and if they were, whether they were of the living or of the dead and how related to the dying person.

"Also, it is desired to obtain accounts of such experiences of dying persons by other tests judged to have been in a state of delirium, as by being unable to hold rational conversation or to recognise their relatives present. It now appears that there is a radical difference between the apparitions experienced of rational and delirious persons *in extremis*, but the matter has not been sufficiently tested.

"Whatever may be prepared as a result of the returns, in the *Scientific American* and elsewhere, will contain no name or identifying particulars, unless there is express permission given. The subject is of much more scientific interest and importance than appears on the surface."

WALTER FRANKLIN PRINCE, Research Officer,
Boston Society for Psychic Research,
719, Boylston Street, Boston, Mass.

AUTOMATIC WRITING.

COWES National Spiritualist Church recently had a visit from Mrs. Mabel Hughman who gave a most interesting address on automatic writing followed by demonstrations of this gift. She also gave six private interviews. Pet names, dates places of residence were given, which was of most evidential value.

The Britten Memorial.

HOLLINS CHAMBERS, 64A, BRIDGE STREET, DEANSGATE, MANCHESTER, 3. Tel: BLAckfriars 6840

FREE HEALING SERVICES.

MONDAYS, at 7-45, } Mr. JAMES KITE,
WEDNESDAYS, at 3, } Dipl. S.N.U.
Silver Collection.

GROUP SEANCES.

Limited to Ten Sitters. Early application desired.

TUESDAY, SEPT. 12TH, at 3 and 7-30, Mrs. FRANCIS WRIGHT (London).

THURSDAY, SEPT. 14TH, at 3 and 7-30, Mrs. FRANCIS WRIGHT (London).

TUESDAY, SEPT. 19TH, at 7-30, TRANSFIGURATION SEANCE (limited to 24 Sitters), Mrs. BULLOCK.

Special Engagement of Mrs. FRANCIS WRIGHT (London) for one week commencing MONDAY, SEPT. 11TH (Group Seances and Private Appointments). Early application desired.

LECTURES.

FRIDAY, SEPT. 8TH, at 8, Mr. GEO. F. BERRY.

"How to Interpret Descriptions of spirit Life."S
FRIDAY, SEPT. 15TH, at 8, Mrs. FRANCIS WRIGHT (London).

Members and Associates Free. Silver Collection.
Friends of Members and Associates, 1/-.
Library Open, Week-days 10 to 6, Saturdays 10 to 1.

Call, write or phone for full particulars as to Membership, etc., JOHN JACKSON, Hon. Secretary.

NORTHERN.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

MEMORIAL SERVICE
to the MEMORY of
CHARLES GEORGE RICKARDS
(Past President of the Church).
SUNDAY, SEPT. 10TH, 11 and 6-30,
MRS. A. C. OATEN.
Also MONDAY, 8, Clairvoyance.
SUNDAYS, 3, OPEN CIRCLE (Public).
SATURDAY, 7-45, PUBLIC CIRCLE.
SATURDAY, SEPT. 16TH,
Conducted by MRS. N. WILBY.
SUNDAY, SEPT. 17TH, MRS. N. WILBY.
Soloist, Master ALFRED WRIGLEY.

FRIDAY, SEPT. 22ND, 7-45,
TRANSFIGURATION
(Individual Messages).
MR. H. H. BAXTER.
Admission by Dicket, 1/- each.

WEDNESDAY, SEPT. 27th.
Opening of the Literary and Discussion
Group.
Special Attraction.
Lecture and Recitals by the Famous
Dickensian Actor,
Mr. FRANK SPEAIGHT.
Everyone Welcome. Free.
Commences at 8 p.m. prompt.
Reserve this date!

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, SEPT. 10TH, at 10-30, LYCEUM
At 3, PUBLIC CIRCLE.
At 3 and 6-30, MRS. BALL.
MONDAY, at 8, MRS. INGLE.
TUESDAY, at 7, LYCEUM GUILD.
WEDNESDAY, at 3 and 8, MRS. JOHNSON
THURSDAY, at 8-15, MEMBERS' CLASS.
FRIDAY, at 7-45, FREE HEALING SERVICE
SUNDAY, SEPT. 17TH, HARVEST FEST'AL
MRS. BATES.

Christian Spiritualist Church,
53A, HIGHER ARDWICK, MANCHESTER

SUNDAY, SEPT. 10TH, at 3, OPEN CIR.
At 6-30 and 8, MRS. EVANS.
MONDAY, at 8, OPEN CIRCLE.
TUESDAY, at 3 and 8, MISS M. DAVIS.
THURSDAY, at 3 and 8, MRS. WILLIAMS
FRIDAY, at 7-45, HEALING CIRCLE.
SUNDAY, SEPT. 17TH, at 3 MR. E. W.
DRANSFIELD.

Collyhurst National Spiritualist Church
COLLYHURST STREET, MANCHESTER.

SUNDAY, SEPT. 10TH, at 10-30, LYCEUM
At 3, PUBLIC CIRCLE.
At 6-30 and 8, USUAL SERVICES.
MONDAY, at 3 and 8, MRS. DIGGLE.
TUESDAY, at 8, WHIST DRIVE, 1s. each
WEDNESDAY, at 8, MR. ROBERTS.
SUNDAY, SEPT. 17TH, LYCEUM OPEN
SESSION.

Longsight National Spiritualist Society,
SHEPLEY ST. (opposite King's Theatre)

SUNDAY, SEPT. 10TH, at 2-30, LYCEUM
At 6-30 and 8, HARVEST FESTIVAL
Speaker, MRS. B. ENTWISTLE (of
Radcliffe), Trance Medium.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MR. T. GRAYSON.
WEDNESDAY, at 3, MRS. ROBERTS
(Oldham).
THURSDAY, at 8, MRS. M. BRIGGS.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 17TH, MRS. GRAYSON.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, SEPT. 10TH, at 2, LYCEUM.
At 3-15, OPEN CIRCLE.
At 6-30 and 8, MISS RICHARDSON.
MONDAY, at 8, MRS. BENSON.
WEDNESDAY, at 8, MR. MYCOCK.
SUNDAY, SEPT. 17TH, MRS. BRIGGS.

Moss Side National Spiritualist Church
Above 64a, GT. WESTERN STREET.

SUNDAY, SEPT. 10TH, at 2-45, LYCEUM
At 6-30 and 8, MRS. WORTHINGTON
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 and 8-15, MRS.
SHERRAN.
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, SEPT. 17TH, HARVEST FEST'AL
Speaker, MR. J. BELL, D.N.U.

Moston Spiritualist Church & Lyceum.
CHURCH LANE, MOSTON.

SUNDAY, SEPT. 10TH, at 10-30, LYCEUM
At 3, 6-30 and 8,
HARVEST THANKSGIVING.
Speaker and Clairvoyant, MRS. BATES
(Liverpool).
MONDAY, at 8, MRS. BATES,
Clairvoyance.
WEDNESDAY, at 8, MRS. TODD.
SUNDAY, SEPT. 17TH, MR. F. BACON.

Pendleton Spiritualist Church & Lyceum
3, FORD LANE, MANCHESTER.

SUNDAY, SEPT. 10TH, at 2-30, LYCEUM
At 6-30, MR. JAMES.
At 8, OPEN CIRCLE.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. LANGFORD.
At 8, HEALING CIRCLE.
THURSDAY, at 8, MR. MORGAN.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 17TH, HARVEST FEST'AL
At 2-30, SERVICE OF SONG.
At 6-30, MRS. GUY.

**Stockport Progressive National
Spiritualist Church,**
Over 37, MOTTRAM STREET.

HARVEST FESTIVAL SERVICES.
SATURDAY, SEPT. 9TH, at 8,
MRS. NALLY.
SUNDAY, SEPT. 10TH, at 3 and 6-30, 8,
MR. BANCROFT (from London).
MONDAY, at 3 and 8, MRS. SPENCER.
TUESDAY, at 8, OPEN DEVELOPING
CIRCLE.
WEDNESDAY, at 8, MISS REESE.

**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.

SEPT. 10TH, MRS. GRIFFITHS, L.D.C.
SEPT. 17TH, MR. BENTLEY, D.S.B.U.
SEPT. 24TH, MR. J. BELL, D.S.N.U.

Southport National Spiritualist Church
HAWKESHEAD STREET (between Man-
chester Road and Queen's Road).

SUNDAYS, at 3, 6-30 and 8.
MONDAYS, at 3 and 7-30.
SUNDAY, SEPT. 10TH, MR. PEEL.
SUNDAY, SEPT. 17TH, MR. PILKINGTON

LONDON.

Barking Christian Spiritualist Church,
MUNICIPAL RESTAURANT, EAST STREET

SUNDAY, SEPT. 10TH, at 6-30,
MR. BARRON.
CIRCLE after Service.
MONDAY, at 3, LADIES' MEETING,
MRS. PRINCEL
WEDNESDAY, at 8, MR. POTTER.

**Bowes Park and Palmer's Green
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, SEPT. 10TH, at 11,
MR. ERNEST MEADS.
At 7, REV. G. WARD & MR. HARRIS
WEDNESDAY, at 8, MR. NORMAN S.
FERGUSON.
SUNDAY, SEPT. 17TH, at 11, MR. T. W.
ELLA. At 7, MRS. FLORENCE STEPHENS

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON

SUNDAY, SEPT. 10TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, MRS. LELLIOTT,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, OPEN CIRCLE.
SUNDAY, SEPT. 17TH, MISS L. GEORGE.

Battersea Christian Spiritualist Church,
UNITY HALL, FALCON GROVE, FALCON
ROAD, S.W.11.

PUBLIC WORSHIP, SUNDAYS, at 6-30.
SUNDAY, SEPT. 10TH, MR. B. CAMPER.
SUNDAY, SEPT. 17TH, MRS. R. PETE.

At 56A, LAVENDER HILL, S.W.11.:
SUNDAY, at 11, SERVICE and CIRCLE.
MONDAY, at 2-30, MISS HEARNS.
At 7-30 HEALING (no charge).
SATURDAY, at 7-30, MR. BURTENSHAW

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOTE ROAD, BATTERSEA
Affiliated to S.N.U.).

SUNDAY, SEPT. 10TH, at 11 and 6-30
MRS. PODMORE,
Address and Clairvoyance.
MONDAY, at 2-30, MR. JONES (Medicine
Man) attends to Diagnose, give
Treatment and Advice.
WEDNESDAY, at 3, MRS. HAYWARD-
HENDERSON, Psychometry.
THURSDAY, at 8, MISS A. NEWTON,
Clairvoyance.

**Bounds Green Christian Spiritualist
Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, SEPT. 10TH, at 7,
MR. C. H. POTTER.
Address and Clairvoyance.
SUNDAY, SEPT. 17TH, MR. C. ANTEN.

Brixton Independent Spiritualist Church
28, WILTSHIRE RD. (off Angell Rd.).

SUNDAY, SEPT. 10TH, at 7,
MR. STEBBEN.
MONDAY, at 3, PSYCHOMETRY. Tea.
WEDNESDAY, at 8, CIRCLE (Develop-
ing).
For private sitting apply to the Sec.

Central London Spiritualist Church,
33, HATTON GARDEN, E.C.1.

FRIDAYS at 7-30, SUNDAYS at 7.
FRIDAY, SEPT. 8TH, MR. A. BREWSTER
SUNDAY, SEPT. 10TH, MR. J. POLLARD
FRIDAY, SEPT. 15TH, MRS. WIRDNAM
SUNDAY, SEPT. 17TH, MRS. M. LILLY
CIRCLE after every SUNDAY Service.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, SEPT. 10TH, at 6-30,
MRS. LILLIAN DUNCAN,
WEDNESDAY, at 3, CIRCLE. At 8, MRS.
F. LANE, Address and Clairvoyance.

Crouch End Spiritualist Society,
44, COLERIDGE RD., CROUCH END, N.8

SUNDAY, SEPT. 10TH, at 7,
MR. SINGLETON.
AFTER-CIRCLE after Service.
THURSDAY, at 3 and 8, MRS. LANE.

East Dulwich Friendship Psychic Centre
78, EAST DULWICH ROAD, S.E.22
(side door).

SUNDAYS, at 6-30, ADDRESS and CLAIR-
VOYANCE.
MONDAY, at 8, PSYCHOMETRY (MISS
CORRI).
THURSDAY, at 3, PSYCHOMETRY.

VICTORIA PSYCHIC RESEARCH SOCIETY,

(CORPORATE MEMBER OF THE SURVIVAL LEAGUE).

90 & 92, ROCHESTER ROW, LONDON, S.W.1. Telephone: Victoria (8458).

THE PROGRESSIVE SOCIETY.SUNDAY, SEPT. 10TH, at 6-30, **Mr. C. MORTON**, Address and Clairvoyance.TUESDAY, at 8, **Mrs. M. KELLAND**, Public Clairvoyance. Silver Collection.THURSDAY, at 8, **Mrs. C. YOUNG**, Address and Clairvoyance.

NOTE.—The Society have on their books accredited Mediums for Clairvoyance, Trance, Psychometry, Healing, etc., at nominal fees, and Private Appointments may be booked. **PSYCHIC PHOTOGRAPHY, Mr. J. MYERS.**

VISITORS ALWAYS WELCOME.

OPEN DAILY.

CLAPHAM SPIRITUALIST CHURCH

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

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

PUBLIC SERVICES AND MEETINGS.SUNDAY, SEPT. 10TH, at 11, **Open Circle.** At 3, **Lyceum.**At 7, **Mr. T. W. ELLA**, Address and Clairvoyance.MONDAY, at 3, **Psychometry.** At 8, **Healing Instruction Class.**At 8-30, **Healing by Trained Healers.**FRIDAY, at 8, **Miss LILY THOMAS**, Address and Clairvoyance.SUNDAY, SEPT. 17TH, **Mrs. DOLORES SMITH**, Address and Clairvoyance.

Workers' Educational Association Course of 24 Lectures on Psychology, 4/- inc. fee
Lecturer, **Mr. W. E. MANNING.** Enrolling Sept. 14th. Every Thursday at 8.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD
(off Wellesley Road, in rear of
Gunnersbury Station).

SUNDAY, SEPT. 10TH, at 11, LYCEUM.
At 7, **MR. SPEER.**MONDAY, at 2-30, **MRS. HAMMERTON**,
Psychometry.TUESDAY, at 7-30, **HEALING SERVICE.**WEDNESDAY SERVICE for the future to
be held on THURSDAY at 7-45.THURSDAY, at 7-45,
MISS J. MCKAY.SUNDAY, SEPT. 17TH, **MRS. BALMER.**

Croydon National Spiritualist Church,
BROAD GREEN HALL, HANDCROFT RD.
nr. Junction London Rd., West Croydon

SUNDAY, SEPT. 10TH, at 6-30,
HARVEST FESTIVAL.Speaker, **MR. H. L. VIGURS.**Clairvoyant, **MRS. HARDWICK.**MONDAY, at 7-30, **SOCIAL EVENING.**WEDNESDAY, at 7-45, **MRS. K. JARMAN**THURSDAY, at 3, **LADIES' MEETING.**FRIDAY, at 7-30, **TRANSFIGURATION**SEANCE, **MR. R. W. GIBSON.**

Admission, 1s.

SUNDAY, SEPT. 17TH, **MR. CHARLES**
G. C. PEACOCK.**Ealing Spiritualist Church,**

8, BAKERS LANE, BROADWAY, W.5.

SUNDAY, SEPT. 10TH, at 1-15,

MR. FORDER.At 6-30, **MRS. A. NUTLAND.**WEDNESDAY, at 8, **MRS. HENDERSON.**SUNDAY, SEPT. 17TH, **MRS. H. V. PRIOR**

Forest Gate Christian Spiritualist Church
EARLHAM HALL, EARLHAM GROVE,
FOREST GATE, E.7.

SUNDAY, SEPT. 10TH, at 6-30,
MRS. BETH BARNES.At 8, **PUBLIC CIRCLE.**SUNDAY, SEPT. 17TH, **MISS M. BARBER.**SUNDAY, SEPT. 24TH, **MR. E. MEADS.****HARVEST FESTIVAL SERVICE.**WEDNESDAYS, at 3, **LADIES' MEETING.**

Fulham National Spiritualist Church,
KELVEDON ROAD.

SUNDAY, SEPT. 10TH, **HARVEST**
FESTIVAL.MORNING SERVICE at 11-30 At 3, **LYCEUM**At 7, **MISS ALICE WHITE.**THURSDAY, at 8, **MRS. T. TIMS.**SUNDAY, SEPT. 17TH, **MR. E. SPENCER**

Forest Hill Christian Spiritualist Church
BEADNELL RD., off STANSTEAD RD.

SUNDAY, SEPT. 10TH, at 11-15, **PUBLIC**
CIRCLE. At 3, **LYCEUM.**At 7, **MR. VYVYAN DEACON.**MONDAY, at 8, **DISCUSSION MEETING,**
"Man's Invisible Bodies."TUESDAY, at 3, **MR. BERNARD.**At 7-30, **HEALING SERVICE.**THURSDAY, at 8, **PUBLIC CIRCLE.**FRIDAY, at 8, **MEMBERS' CIRCLE.**SUNDAY, SEPT. 17TH, **MRS. MELLOV.****Church of the Spirit,**14, DARTMOUTH ROAD, FOREST HILL.
S.E.23.SUNDAY, SEPT. 10TH, at 11, **MORNING**
SERVICE. At 3, **SUNDAY SCHOOL.**At 6-45, **EVENING SERVICE.**Speaker, **MRS. E. CLARK.**MONDAY, at 3, **THE "WOMAN'S HOUR."**TUESDAY, at 7-30, **HEALING SERVICE.**WEDNESDAY, at 7-30, **SPECIAL MEET'G.**Phenomena, **MISS RUTH GOLDSMITH.**FRIDAY, at 8, **SERVICE FOR SPIRITUAL****COMMUNION and DEVELOPMENT.**

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, SEPT. 10TH, at 7,
MRS. BLACK-HILL.MONDAY, at 3, **LADIES' MEETING,**
At 8, **OPEN CIRCLE.**TUESDAY, at 8, **MEMBERS ONLY.**THURSDAY, at 8, **MRS. POTTER,**

Psychometry. Silver Collection.

SUNDAY, SEPT. 17TH, **MRS. JARMAN.****Harrow Spiritualist Society,**CONSERVATIVE HALL, LOWLANDS RD.
(Leave Station by Platform No. 1,
one minute's walk).SUNDAY, SEPT. 10TH, at 6-30,
MISS NEAL, Address and Clairvoyance.WEDNESDAY, at 8, **WHIST DRIVE.**SUNDAY, SEPT. 17TH, **MR. E. MEADS.****Hounslow Spiritual Mission,**Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church).SUNDAY, SEPT. 10TH, at 6-45,
MR. HAROLD SHARP.TUESDAY, at 8, **HEALING CIRCLE,****MRS. KENT.**WEDNESDAY, at 3 (**LADIES' GUILD**),
and 8, **MRS. L. KING.**SUNDAY, SEPT. 17TH, **MR. IVAN COOKE**

Hendon Spiritualist Fellowship,
THE LIBERAL ROOM, 65, BRENT ST.
(opposite "Bell" Bus Stop).

SUNDAY, SEPT. 10TH, at 7,

MR. R. THORNTON.SUNDAY, SEPT. 17TH, **MR. H. J.**
STEABEN.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 10TH, at 7,

MR. ERNEST HUNT and MR. THOS.
WYATT.THURSDAY, at 3, **LADIES' MEETING.**
MRS. NUTLAND, Address and Clairvoyance.FRIDAY, at 8, **MRS. BALMER.**

Address and Clairvoyance.

SUNDAY, SEPT. 17TH, **MR. C. STEVEN-**
SON, Address and Clairvoyance.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, SEPT. 10TH, at 6-30,

MISS HELEN WRIGHT.

Address and Clairvoyance.

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