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SPIRITS TRANSPORT A  
RADIO-TELEGRAM

MESSAGE "APPORTED" FROM THE HIGH SEAS

By MAJOR A. BRYSON

The facts in the following remarkable story are vouched for by Major A. Bryson, who himself relates the circumstances associated with perhaps the queerest radio-telegram which has ever been handled.

TOWARDS the end of the year 1923 I went for a short cruise, from Leith round the North Coast of Scotland to Liverpool. On leaving the mouth of the Firth of Forth I sent a message to my family at Edinburgh by wireless. Arrived home in due course, and there the matter ended for the time being.

In the following year I was staying at Glasgow with Mr. John Sloan, who is one of the most remarkable mediums in the country. Mr. J. A. Findlay's records of his mediumship have made him known throughout the length and breadth of the land. At the meeting in question, however, we had the usual direct-voice phenomena—the trumpet floating, and giving messages to a number of sitters. Presently the trumpet came to me, and the voice of "White feather" (Mr. Sloan's chief control) was heard. He said to me, "Chief Bryson, you have not had anything to-night, but I will give you something presently that

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<del>gave</del>	To <u>Leeds</u> <u>glu</u>	Ship . . .	3 - 8	
RADIO	By <u>W.M.</u>	Coast Station	6 - 9	
		Wire Transmission		
		TOTAL	10 . 5	

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A. Bryson

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Signature and Address of Sender (not to be telegraphed) A. Bryson MacAulay

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This is the Radio Telegram which was apportioned from the Ship.

will 'knock you off your chair.' " "White feather" had the saving gift of humour, and I was an old sitter with him, which may

circle knew anything about my voyage, and could certainly not have known anything about my wireless message.

(Continued on page 332, col. 3)

# SOME IRISH EXPERIENCES

## A Mathematician's Problem: A Materialist Confounded: Ghosts in Solid Form

By W. J. FARMER

**A**BOUT a year ago my brother, Mr. Richard Farmer, sent me a long letter, giving his views on spirit, with the idea that I might like to expand them into a formal article.

During the time that has since elapsed I have not felt quite equal to the necessary concentration, but at present, after reflection, I consider that it is best to give his letter exactly as he wrote it, in his terse and clear style. It will therefore appear in full next week.

He is, I think, about one of the finest of mathematicians, and his great recreation is the study of mathematics—which he knows from A to Z. When a young man he got first place in a higher-class Civil Service examination, to which his mathematical ability largely contributed. His belief in survival is, like his mathematics, dependent chiefly on pure reason. It therefore treats the subject in an unusual, and I hope an illuminating, manner for Spiritualists.

He has never personally investigated Spiritualistic phenomena, partly because he was prejudiced by the exposure of certain false mediums. These fraudulent people have been, I fear, responsible for deterring many able minds from the subject who might have done good service as investigators.

### An Intelligent Agency

However, though devoid of experimental inquiry, he has not been without evidence of spirit action. He refers to a case where he says "the unseen agency did many things as required." Now I will give a brief summary of this case.

My brother, during his official career, was once stationed at Enniskillen, in Ireland. One of his chief friends was Mr. Plunkett, a man of great scientific attainments (I also knew him). From him my brother heard at first hand the history of *The Derrygonnelly Ghost*, which is referred to in one of the books written by Sir W. Barrett, the noted Irish Psychical Researcher.

### Levitation and Raps

Derrygonnelly is a village which one reaches from Enniskillen by a long, straight road, with scarcely a bend in it. The wife of a Protestant farmer died there, and after her death there occurred the most remarkable poltergeist phenomena. Articles went sailing round the rooms, untouched by human hands. Mr. Plunkett heard of it, and as a scientist, went out to investigate. He saw the happenings, and got correct answers by a code of knocks to his questions. The "spirit" told him correctly how much money he had in his pockets, where he had been, and what he had done the day before, etc.

On one of his visits he saw a thick book, which was lying on the windowsill, torn in two from cover to cover across its pages. He computed that it must have taken tons of force to do this. The book, I understand, was the family Bible. Because it was a Bible some

would say the spirit was an evil one, but this would not necessarily follow, because after all a Bible is as a book no more valuable as paper than any other book, and is easily replaced.

Mr. Plunkett was an unbeliever in spirit—a complete Sadducee,—and in spite of all these phenomena he would not give up his rooted materialism, but put the occurrences down to an "unknown natural force." His was not the right type of mind for this inquiry: had it been carried out by someone with psychic understanding, we might have had information of great value to clear up the cause of the happenings. Unfortunately, in most poltergeist cases there is not on the spot a qualified investigator.

However, it is all to the good that Mr. Plunkett, a crass materialist, should have admitted the facts and printed them in a pamphlet. He was a fine type of Anglo-Irishman, both in body and intellect, and very genial.

### "A Shower of Raps"

These disturbances continued for some time, and, finally, got so annoying that the family brought out three Protestant ministers from Enniskillen, representative I believe of the Anglican, Methodist, and Presbyterian Churches. They prayed. The daughter of the house then fell into a deep trance on a tester bed (one with a roof), and there was a tremendous shower of raps on this roof. After that the phenomena ceased, but Mr. Plunkett, about three months later, went out, and standing at the door asked a question and got a knock in reply; but he did not proceed further, as the family requested him not to do so.

Now I think there is space for another example. This time a personal family ghost. When my grandfather—Michael Sims—lay dying—in fact, I believe on the day preceding his decease—my grandmother, with some kindly neighbours present, was sitting by his bedside.

### The Visitor

It was Sunday afternoon, and the room was hushed and still. Through the open doorway a visitor entered, a good-looking, healthy woman, dressed in the fashion of her time, and with her handkerchief twisted round her little finger and hanging by her left side. She walked in and stood by the bedside for a time looking down into my grandfather's face. Then she turned and walked sedately out.

My grandmother regarded her as a visitor from a distance, whom she did not know, and concluded she must be a friend of the family. She rose up and followed her to offer hospitality, but could find her nowhere. She met people outside, but they had not seen the woman. She gave up the search and returned to the bedside. She was no sooner seated than a man-servant from a nearby farm put his head in at the door and said, "I am so sorry poor Mr. Sims is dead, and why don't you follow

his wife? I've seen her going over hedges and ditches as fast as the wind and with the finest cry I ever heard in a woman." "Nonsense," said my grandmother, "he is not dead, and I am here."

When the people went away my grandmother described the woman to my grandfather. She told him that she had seen her in a dream, so as not to alarm or excite him. "Ah," said he, "that was my mother. But how could she be here? She has been buried these many years in Doneraile churchyard. She always had her handkerchief twisted round her little finger when out walking."

My grandmother had never seen her mother-in-law. She died long before her marriage, and lived in or near Doneraile, in Co. Cork, whereas my grandmother always lived in Co. Kerry.

She saw and noted every minute detail of the ghost's dress as clearly as if she were real, and she took her to be a live woman.

### Not Telepathy

Some would explain this ghost by telepathy: but I am quite convinced that the dramatic way in which the ghost acted was not consistent with this theory; neither can telepathy explain why the ghost was seen also by the servant-man, and then also in a dramatic way. The servant-man came along a "boreen" in an entirely different direction from that in which my grandmother had left the house to seek the woman. Telepathy will never account for the appropriate and dramatic accompaniments usual in such cases.

The drama, as seen by the sensitives, may not actually have been enacted, but may have only been enacted in thought and impressed on their minds as a real happening; but this in no way affects the point that it was produced by a spirit who purposely manifested in this way, and the two happenings, taken together, are inexplicable otherwise.

Dr. Prince, of American Psychical Research fame, considers it a most noteworthy case of doubled phenomenon preceding a death.

This did not end the phenomena connected with my family. Some time after my grandfather died I myself was one of the hearers of a ghostly manifestation. Very late at night my grandmother, my brother, and myself, with a young cousin in his cradle, were sitting in the room waiting for the return of absent members of the family. There was a good fire, and the room was lit in the old-fashioned way by a dim oil lamp. We heard the sounds of thumping, etc., now here, now there, in and about the roof, and such noises as a woodworker would make. My grandfather made spinning wheels, etc. He was a wood turner, etc. When I stood on our feet the noises ceased instantaneously to recommence the moment we sat down. This continued for some time and, finally, ceased. What did it indicate?

Here ends my foreword.

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# SIDELIGHTS ON A DUNCAN SEANCE

## Questions Raised by Materialisations

By AUSTIN JONES

**A**SITTING with Mrs. H. V. Duncan is productive of much more than the demonstration of survival, wonderful though that side of it be. To the experienced Spiritualist it shows up very clearly the immense difficulty of communication between the two states, and at the same time reveals the unwearied labours of the spirit people to overcome these difficulties.

There is no need to detail the evidential side of Mrs. Duncan's work; that is already well understood, but the following narrative may prove of interest in other directions.

In an article in these pages some months ago I related how a spirit friend had explained that before a materialisation seance the medium's controls visit the scene of the forthcoming event and make their plans. It was decided to hold this particular sitting in an attic at the home of Mr. Coathup, secretary of the Colwyn Bay National Church. Mrs. Duncan was not informed of this; nor was the gentleman with whom arrangements were made.

### Mrs. Duncan's "Control"

Three weeks before the seance, at a seance at Mr. Coathup's, one of the mediums—Mrs. Owen—was controlled by "Albert," Mrs. Duncan's guide. "Albert" objected to the stairs leading to the attic, and suggested a room downstairs.

Later on I attended a sitting at Birkenhead. When Mrs. Duncan entered the room she informed me that "Albert" had told her he had been to Colwyn Bay: and the day tallied with the day of the circle at Mr. Coathup's. During the seance "Albert" requested me to convey a message to the lady at Colwyn Bay. The message was that she had been perfectly correct, and had contacted him. Note that I asked no questions: the information from both Mrs. Duncan and "Albert" was spontaneous.

How did "Albert" find the venue in Colwyn Bay? The one and only answer is that the friends are closer to us than hands and feet. When we fail to contact them, it is we who shut the door.

### One Discrepancy

At the Colwyn Bay seance "Albert" confirmed in detail the whole episode. There was one very trifling discrepancy, due, as "Albert" explained, to the interference of the medium's own mind, *although she was unconscious at the time*. So many people think that if a medium is tranced error is impossible.

The seance opened with a most encouraging tribute to the work of Rescue Circles. "Albert" asked us always to do our utmost for the downtrodden, and mentioned that there was present a miner from Wigan, who had taken his own life, and had been helped by the Rescue Circle in which I sit. Later on he materialised, and thanked my wife and I for the help we had given him. Now comes an interesting problem. He indicated my wife particularly, suggesting it was she whom he had controlled. As a fact, he had not con-



Mrs. H. V. Duncan, whose materialisation seances are described here.

trolled her. Ironically enough, the medium he had controlled was sitting disconsolately on the stairs outside the seance room, having arrived too late for admittance!

In all probability this spirit had no idea how he had succeeded in manifesting in the Rescue Circle. In my experience, most rescue cases do not know they are controlling a medium. If it be objected that one entity cannot control another without an act of the will, I ask how do animals materialise?

It was observed that this suicide's robe was not luminous and of such fine texture as were most of the others. Also, it was very tight, "like a shroud," as "Albert" remarked. Another with a dull robe was also a suicide, who is now finding happiness after a long struggle in the darkness. Throughout his long Gethsemane he has had as a constant companion, who has chosen to remain in the dark with him, a young spirit rescue worker. Such is the love of spirit.

This second suicide had been very much of a "card" in his physical life. On one of the sitters—a friend—remarking on his moustache he returned to the cabinet: on re-emerging, it was seen that his moustache had been twisted a la Harry Tate! Permanent wave experts would surely envy "Albert's" tonsorial skill!

A military gentleman came. He had been murdered by Afghans on the North-West Frontier many years ago when the sitter concerned was a boy in India. Time and space are conquered by the power of spirit.

Two young women who appeared were strikingly beautiful in their long, voluminous robes. Some of the forms assumed something of the characteristics of the medium, but these two in particular were entirely themselves. One of them swept us a low curtsey, the slim form in the beautiful flowing robe making a

charming picture. I said she was entirely herself, but I am not so sure. She spoke to her sister, who is Scotch, but her accent was more like "Albert's": was it that, receiving power from "Albert," she assumed something of his voice? Against this is the fact that others who manifested spoke in their own particular way. Yet, several seemed to have "Albert's" accent. Possibly, after a time in the spirit world, our English tends to become standardised.

### An Infant Materialises

This lady brought an infant in her arms. She said that nobody had ever seen the baby and that it had been handed to her when she passed over. This was most evidential, for she had died in childbirth. Both she and the baby had passed before the latter could be delivered. A wonderful awakening for the mother to have with her own child, whom she had never seen!

There came the brother of Mr. Coathup, aforementioned. He had passed unexpectedly, and when asked if he remembered an appointment which he had failed to keep owing to his sudden illness, he grinned and held up two fingers. Two girls! The Angel of Death has his uses!

He was one of the successes of the evening. He exchanged a flow of badinage with his brother, and when the latter asked to shake hands, offered his foot! This, we are informed, is exactly what he would have done when here. No sorrow here. No hysteria. A lively handful who brought joy.

### An Evidential Fact

When he returned to the cabinet, "Albert" explained that he had to keep his eye on him, as he did not know what he might be up to. The next moment he flung to his brother a bunch of lilies of the valley, which he had selected from the flowers in the cabinet. In the room next to the seance room hangs his photograph, in which he is wearing lilies of the valley!

As usual, "Peggy" came. These seances would not be complete without Mrs. Duncan's charming little control. From behind the curtain she stated she had come to see her sweetheart. This was my nine-year-old son, who was seated on my knee. She drank some lemonade, and called my boy to her to have a drink. She then proposed a song, and bowed in the approved manner.

On my remarking that she bowed like a prima-donna, she became angry, but being told that prima-donnas are the best singers, she bowed again, swallowing the base flattery! Then she, the child of spirit, and my boy, the child of this plane, stood side by side singing a duet, both bowing low in response to our applause!

When the sitting had come to an end "Albert" asked us to note the reduction in the size of Mrs. Duncan, due to the withdrawal of ectoplasm. He stood her up in front of the cabinet, and the actual shrinkage was distinctly noticeable. She was smaller in features and in body.

# SPIRITUALISM'S CRISIS

## Sharp Practices Which the Movement Must Face

By JOHN W. V. HEATON

THE recent arrest of a man posing as a reverend whilst addressing a Spiritualist meeting in Leeds, and already reported in *The Two Worlds* for May 10, caused much comment, not only amongst Spiritualists, but others who have little sympathy with our Cause.

The same week there was published in *The Two Worlds* an article by Mr. Raleigh Marks, entitled "Whither Spiritualism?" which is a strong indictment against certain persons who are doing their utmost to make Spiritualism appear ignominious to our orthodox brothers and sisters who have no practical knowledge of our Movement and the glorious truths it stands for.

### "Unscrupulous Rogues"

The accusations Mr. Marks makes against these parasites, whose corrupt practices are doing so much harm to the Cause of Spiritualism, are not exaggerated—I wish they were,—but, unfortunately, they are too true. These one-man rooms abound, and are mostly run by unscrupulous rogues of both sexes, whose only aim is to enrich their own pockets at the expense of a poor, deluded, and unintelligent class of people who appear to believe all the bogus testimonies these impostors so shamelessly broadcast.

In Leeds there are several of these proprietary rooms trading as Spiritualist Churches, and yet spirituality is rarely to be found in them. All that is practised in the majority is either nonsense or a very poor quality of phenomena, conducted by persons who have scarcely had any development, and think—if they think at all—that their imagination is true mediumship.

### A Farce

What a farce it all is; particularly so when cups of tea are brought round, because then the fun begins. On payment of twopence or more all kinds of imaginary things are seen by a medium (?) amongst the tea-leaves, and what joy illuminates a poor deluded woman's face when she is told that riches are coming her way, or a fair-haired handsome lover; and whatever else she does she must keep the dark man in her life at arm's length, or ill-luck will cause her much suffering. Cards also are brought into these so-called churches, and fortunes told from the pips or pictures found on playing cards.

It is monstrous that these abominations should be practised under the guise of Spiritualism, and unless this devilry is put a stop to I am afraid Spiritualism will never receive the legal recognition it merits to place us on an equality with our brothers and sisters who are members of an orthodox Church. Many convictions have been recorded during the past few months, and although heavy fines have resulted this charlatany is still carried on with impunity, and the police seem powerless to stop it. I know it will be difficult, but most obstacles can be overcome by effort, and all true Spiritualists should unite and do their utmost to help to bring the present state of

affairs to a climax. It is most unfair to genuine mediums when dishonest men and women are allowed to occupy a platform and dupe an audience by trying to make it believe that they are true exponents of Spiritualism when they know next to nothing about the subject, but who, through their glib tongues and cunning cross-questioning, often lead simple-minded people to make the vital mistake that they are what they try to represent themselves to be.

There are also women who, under the guise of Spiritualism, encourage young people to visit them at their homes, where, after extracting anything from one shilling to five, they pretend to tell them all kinds of things about their private affairs: most of it mere twaddle, oft-times with dire results to their future happiness. These women who profess to be mediums are frequently seen on our platforms conducting a Sunday service; and on more than one occasion I have taken a secretary to task for engaging such a person. "But how am I to know the honest from the dishonest?" queried a young man officiating in this capacity.

"A good Spiritualist, who understands his subject, can distinguish the real from the false just as easy as a jeweller can distinguish gold from brass, and if he is in doubt be like the jeweller and apply an acid test," I told him.

### A Word to Secretaries

Secretaries cannot be too careful, and if they are wise they will ask to see the credentials of every strange medium they engage, and all mediums who are not recognised by the Union should leave no stone unturned until they are.

Another complaint is that very often one sees a young person on the platform who has perhaps had, say, three months' tuition on the ethics of Spiritualism and thinks himself a good medium. These young people will try to give testimonies which often bring ridicule from outsiders on their Church. Of course I realise that there are young people who are very clever clairvoyants, but they are an exception rather than a rule.

### A Crusade Needed

All true Spiritualists should start a crusade at once to abolish the many evils which confront them to-day, and not only work for the good of our Movement inside our Churches, but outside as well. The pioneers of old set us an example for steadfastness we should all try to follow, and though the difficulties in the way of progress may be many, determination will help us to succeed in our quest for purity and justice.

Spiritualism must be legalised, and no effort to attain our object should be spared. Orators must make their voices heard, and writers should use their pens as frequently as possible. Let us all plead our Cause fearlessly when and wherever we can, and show by our lives that our faith is both noble and good, and if we strive earnestly Spiritualism will cease to be spoken of as a vagabond religion, but will be recognised as the greatest reform of the Age.

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# SEEING THE AURA

## Personal Observations of Mrs. Hewat McKenzie

*At the Psychic Conference in North Wales, Mrs. Hewat McKenzie gave an interesting address on this subject—a subject as old as Art, and yet possessing a scientific value.*

**T**HE story of the Mount of Transfiguration gave us, she said, a fine example of the aura: the shining forth of that inner light which made even the raiment of Jesus shine. The same phenomenon had been recorded of the great teachers, and had formed a subject for the artist and poet in all ages.

The story of this spiritual radiance was not confined to the gods: it was characteristic of saintly people, from Stephen to Bishop Latimer. It was due to the fact that each of us have a double, an etheric, or wraith. That fact has been thoroughly well verified in a tremendous literature. This double, which every man possesses in some degree, has its own luminosity—unparalleled in physics. It is a cold light, and every day we contact it more or less consciously. We often feel it when we meet new friends, and it affects us either with a feeling of welcome or revulsion.

We have been told a good deal about the aura in the writings of W. J. Colville, Mrs. Bessant, Dr. Kilner, and others. She believed that the book of life is recorded in the aura, and may be read by the illuminated.

### How to See It

Probably the best way to observe it is to watch someone in activity: the lecturer on the platform, or the preacher in the pulpit. In persons who are spiritually developed, she had noticed a translucence about the aura which singled such people out.

In the case of the late Dr. Lamond, she had seen the aura around him shining like an opal, like an iridescent soap bubble. She remembered when she was in America meeting Jesse Shepard (Francis Grierson), the inspired musician. In the early days of Spiritualism Shepard gave public and semi-public demonstrations of his musical ability, in which he sat

in more or less a psychic state before the piano, and would play old and new compositions by the great masters, with a mastery seldom equalled. While he played, he created around him a wonderful luminous aura which extended a great distance.

Through the good offices of Mr. David Gow she had been introduced to Shepard by Mr. Toller, and had the pleasure of not only listening to his playing but watching the aura. Mr. Toller had told of how he sat playing the piano one day, as it was his custom to do, when suddenly his hands fell upon the keys and he passed away in a blaze of glory.

### John Barrymore's Aura

It was strange to notice with some people how the aura seemed to take upon itself symbolic forms. She had watched John Barrymore playing in *Hamlet*, and in the finest parts of that play stars of light were thrown out by the aura like a pyrotechnic display.

She had watched a famous singer singing "Ave Maria" and seen the formation of two blue triangles, one rising from beneath, and the other meeting it from above. With a well-known clergyman she had noticed how the region of the heart glowed as he spoke.

One of the best things she had ever read on the matter was the diary of Dr. Stenson Hooker, which she had seen privately. He was a clairvoyant who used his psychic visions in the course of his work at a mental hospital. When diagnosing patients by observation of their aura he claimed that he never made a mistake.

She thought there was a great field for inquiry and observation in this department of psychic exploration.

It was recorded of the Buddha that his aura extended for miles. It was the symbol of spiritual worth. It was important to them to know what aura they were carrying. They had a responsibility concerning it, since it was the true reflex of the character within.

### A Sacred Power

The study had helped her very considerably in assessing the value of psychic phenomena. She urged everyone to make extended use of their observations, but she warned them against using such power for merely prying into other people's affairs. Information gained by this means should be very sacred, otherwise it would react upon their own spiritual conditions. Spiritualists who were observant had a great treasure, as the observation of the aura could unfold to them the existence of new gifts, new people, and new tools.

She warned her hearers that the possession of a psychic gift of any type meant new responsibilities. When the subject was more widely known, it could be essentially helpful to them in everyday life. The study of the aura opened up a very wide field and probably imposed burdens upon one, but she reminded them that nothing worth having could be obtained without labour.

The address was followed by a long and very useful discussion, in which many important points were brought out which were useful to the students.

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## S.N.U. NEWS.

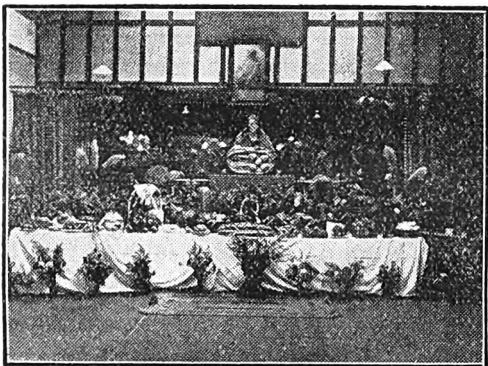
Edited By FRANK HARRIS

# Story of a Spiritualist Church

The Church known as Bennerley Hall, Battersea, claims a link and descent from the first Churches to come into the organisation of the London District Council, brought about through a spirit message and guidance.

Open-air propaganda meetings had been held in Battersea Park. From these efforts a new centre of activity sprung, with meetings at the Temperance Hall, moving later to Henley Street. Mr. and Mrs. Clements received a message from a spirit friend, who had passed during the war. He told them they would be led to a Church which would prove a blessing in years to come.

It happened that they wandered to Bennerley Road and saw the Hall, which was being run as a dancing academy: a notice intimated that the owner resided in the next road. Mrs. Clements felt impressed to call, and to her surprise discovered that the owner was an old acquaintance, who also knew the spirit who had communicated. When she asked the owner if she would allow the Hall to be rented for Spiritualist meetings, she had a further surprise when told that the owner



BENNERLEY HALL, BATTERSEA.

was the pianist for the Spiritualist Society in Henley Street over thirty years previous. Because of the old association she agreed to let the Hall.

Mr. and Mrs. Clements then consulted Mr. and Mrs. Tyler, Mr. Hibberd and Mr. Gee. They decided to rent the Hall. Mr. J. E. M. Tyler gave financial assistance in the initial outlay, and, with Mrs. Tyler, held whist drives and circles in their home to raise funds for the Church. Mrs. Tyler giving her services free to the Church as a medium. She also improved the appearance of the Church with curtains and embroidery.

The services commenced in November, 1922, with Mr. Tyler as president, and Mr. Clements, secretary. Mr. Tyler was resident for two years, and was succeeded by Mrs. Tyler, who still retains office as president. On relinquishing presidency Mr. Tyler became secretary, and held that position for three years. Mr. Clements again took up the secretarial office, and retains same to the present day. Mrs. Clements has been a member of the committee since the formation, and is a vice-president and L.D.C. delegate, Mr. Tyler acting as vice-president and a trustee.

In the early days the preparation for a service was hard work for the officers, as dancing was held on the Saturday evening. The floor had to be covered with matting and the rostrum built up from lemonade boxes, camouflaged with curtains. The present rostrum and other improvements to enlarge the Hall were built by Mr. Tyler.

A trust deed was executed in December, 1925, and seven trustees appointed. It was registered as a place of worship in September, 1926, and purchased in October of the same year. In May, 1934, it was registered for marriages: Mrs. Clements' daughter being the first bride to enter the Church.

The Committee have endeavoured to cater for all phases of Spiritualism and for all ages. For the children and adults, the Lyceum on Sunday afternoons. For the sick, Mr. Jones, the medium for "Medicine Man,"

rendered excellent service on Monday afternoons. Since his passing his band of workers still continue the work. In the evening there is healing by the Wing Group, when diagnosis is given. In a recent case the diagnosis by a guide differed from that of the medical adviser; it was ultimately proved that the guide was correct.

A developing circle is held for members. During the winter there was a new venture with a psychic photography class; the results having created the desire to recommence after the summer. For the student, discussion classes have been held. The social side includes whist drives, parties, entertainment by lyceumists, and summer outings. There is a benevolent fund for the needy. The photo. was taken at one of the harvest festivals, with Mrs. Frances Tyler, the president, on the rostrum. The gifts are sent to the Swaffield Road Institute for the aged and young.

## Fund of Benevolence

The honorary financial Secretary, Miss M. L. Staff, 4, Ravenstone Gardens, Sutton Mill, near Keighley, Yorks., reports the following income for April, viz.:

	£	s.	d.
London District Council	5	5	0
Barrow Psychic Dalkeith Street Church	1	0	0
Cardiff First	1	10	0
Chelmsford Society, per Mr. Harris	1	8	0
Walthamstow Lyceum Church, Mrs. Bell's Free Service	0	2	6
Little Ilford Christian Spiritualist Church (Mrs. Bell)	0	2	6
Lancashire District Council Collecting Box	0	11	8
Mrs. L. M. Hare	0	5	0
Home Collecting Box, Miss E. H. Islip	2	0	0
A Grateful Friend	0	10	0
Fred Maundrell	0	2	6
Meols	0	5	0
Total	13	2	2

The Committee gratefully thank all who have again subscribed this month, and earnestly appeal for more funds to carry on their work. Disbursements, £70; pensioners, 68.

## LONDON SPIRITUALISTS—UNITE!

At the Thirty-fourth Annual Convention of the London Branch of the S.N.U., Mr. J. M. Stewart made an eloquent appeal for a larger measure of co-operation on the part of the various sections into which Spiritualist activity is divided in this country.

Unity of opinion we do not ask for: truth is many-sided, and no one section can monopolise it. The fundamental facts which all sections accept do, however, provide a sufficiently broad basis for co-operation on the lines suggested by Mr. Stewart, whose plea I wish to endorse and to gain for it the widest publicity.

With more tolerance, more exercise of that ancient virtue called Christian charity, more practical expression of the principles of brotherhood, what could we not accomplish?

There is a London body known as the Spiritualist Central Council, about whose functions very little is publicly known. Here, in embryo, is the very thing we need. Can it not be induced to enlarge its personnel and take active steps to bring about the co-operation envisaged by Mr. Stewart? That it may have already tried and failed is no answer.

Persistence will win in the end.

I visualise a large central building, with adequate public meeting space in which all sections of Spiritualism will have their headquarters. In this way we shall be able to present a united front to the world and carry the weight to which our numbers and our seriousness of purpose entitle us. For a start let us have a public meeting (Queen's Hall or Albert Hall) under the aegis of all the great London organisations.

J. D. TURNER.

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Mr. T. DUDLEY PARSONS.

"Red Indian Controls."

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(Members, 2s. 6d.; Non-members, 4s.)

(Eight sitters only. Seats must be booked.)

FRIDAY, May 24th, at 5 p.m.

Miss A. GEDDES.

MONDAY, May 27th, at 3 p.m.

Mrs. BRITTAIN.

FRIDAY, May 31st, at 5 p.m.

Mr. T. AUSTIN.

WRITE FOR SYLLABUS.

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WEDNESDAY, May 29th, at 3,

"WHITE EAGLE," through Mrs. Grace Cooke.

will answer questions—give advice and instruction

Members, 2s. Associates and Visitors, 2s. 6d.

WEDNESDAY, June 4th, at 3,

Mrs. Bartlett.

Demonstration of Hand-reading. (Limited to 8.

Members, 3s. Associates and Visitors, 4s.

At Home, FRIDAY, May 31st, at 3-30,

Miss Jacqueline will give a Talk on "Your Birth-

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At 6-30, Mr. ERNEST W. BEARD.

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Wednesday, May 29th, at 7-30,

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Tuesday, 10 to 12 noon; 2 to 5 and 7 to 8 p.m.

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Sunday, 8 to 9 p.m.

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FREE HEALING, Sundays at 3, Mondays at 3,

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Wednesdays, at 8, Members' Classes.

Thursday, at 8, Mrs. Mauder, Psychometry.

Saturdays, at 8, Whist Drives. Tickets, 1s., include

Refreshments.

Sunday, June 2nd,

Mr. W. H. EVANS.

# “OUR PHILOSOPHY”: WHERE IS IT TO BE FOUND?

I—By C. GLOVER BOTHAM.

**T**O the student of English the words “Philosophy of Spiritualism” must sound very strangely, and I have often wondered how this mistaken phrase originated.

The meaning which it is supposed to convey is, the ethical teachings of Spiritualism, or, more briefly, the ethics of Spiritualism; and why ethics should be confused with philosophy I fail to understand.

#### An “Illiterate” Phrase

Ethical teaching means moral instruction. Philosophy is the science of living, and “the philosophy of Spiritualism” is as illiterate a phrase as would be “the chemistry of Spiritualism.” Philosophy is one thing, Spiritualism is another; and the one cannot qualify the other because each is separate and complete in itself.

The ethical or moral teachings of Spiritualism, based on the proven fact of survival, should be of value to every human being, without exception.

Now, philosophy was the theme of most ancient literature and classical authorship; and the conclusions of matured wisdom set forth in philosophical treatises are of great value, as they make a firm foundation for personal experience to rest upon. When our own hard knocks in life have taught us some charities, some tolerances and sympathies, some understandings of our common nature; and have shown us also that we suffer but as others have suffered before us, and that we have to learn thereby certain lessons which they also had to learn, that we are not unique in our sufferings nor foolish in our conclusions—then we have gained much in solidity of character.

But it is not Spiritualism.

#### Philosophy of Restricted Use

Long before the intellectual life of the world had reached the era when it was carried on entirely in Latin, and all learned men could understand the point of view of all other learned men at first hand, everything that philosophy had to teach had already been given forth; and when the printing press came into its own, the first printed books (still in existence) prove to us how much it was studied then, and how little has been added to it since. But of what use is philosophy to the broken-hearted, to the youthful whom life has hit too hard, to the uninstructed who have weighty decisions to make? None at all! Most of them have never heard of it. And the Spiritualist Movement, as a whole, does not appear even to know the meaning of the word.

When the ethical teachings of Spiritualism permeate human thought, the world will no



C. Glover Botham

#### THE QUESTION

I AM much interested in the article on “The Facts of Spiritualism,” by Mr. James Leigh, in last week’s “Two Worlds,” and it prompts me to put a question.

It refers to the phrase so frequently used by Spiritualists, “Our Philosophy,” otherwise, the philosophy of Spiritualism. I was struck by the frequency with which this term was used during a recent S.N.U. discussion at the close of my paper at a recent London meeting. On thinking it over afterwards, I asked myself, “What exactly is this philosophy, and where is it to be found?” I realise that if a newcomer were to ask me the above question, I should not be in a position to give him an entirely authoritative answer.

The question is the more interesting to me, because my fellow Methodists used to have a habit of alluding to “our doctrines,” and, although the ministers would have had no difficulty in saying exactly what the doctrines were, and where they were to be found, I doubt whether the average attendant at our Church would have been able to give an entirely satisfactory reply. The fact was that our doctrines—those supposed to be uniquely emphasised by the Methodist Church—were embodied in a particular 53 of Wesley’s sermons. These sermons were the standard of reference.

Now what do you suppose it is in Spiritualistic literature which represents “The Philosophy of Spiritualism”?

Rev. C. DRAYTON THOMAS.

From *The Two Worlds*, May 10th, 1935.

longer be the world we know, but something better. I most earnestly believe that the ethics of Spiritualism should be taught from all Spiritualist rostrums, for to follow them means that—

Life is clear before us,  
And death for us is gain.

But to label them “philosophy” is merely confused thinking, and students of philosophy, as well as students of English, might well be amused at such an unnecessary confusion of thought.

#### II—By WILLIAM HALL.

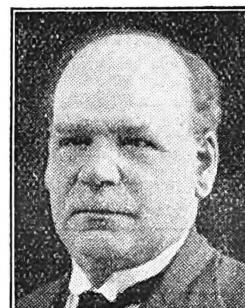
The Rev. Drayton Thomas asks, “What is the philosophy of Spiritualism?” And, in my opinion, it is a question pregnant with meaning. But can the ordinary Spiritualist understand, much less give expression to, the meaning of the Spiritualistic philosophy?

It will take a very clever man to give a lucid exposition of the Spiritualistic philosophy, if he has to learn it from the various kinds—the polyglot kinds—of “hash” we have dealt out to us from most of the platforms, at least in the area in which I reside.

The kind dished out is Christian-cum-Astralistic Fortune-hunting, and all and everything except the spiritual implication of the uplift of the man—the universal brotherhood—the one and undivided family.

This, and this only, in my opinion, is the true philosophy of Spiritualism.

III—By GEORGE F. BERRY.



George F. Berry.

I WAS much intrigued by the query voiced by the Rev. C. Drayton Thomas in *The Two Worlds* of May 10th. Really the reverend writer should be on his guard. Socrates was put to death for asking just such awkward and penetrating questions as this. I imagine our own age is much like those old

days of Greece, in that to-day, as then, many self-styled teachers and exponents of every school of thought fondly imagine that they know, quite fully, all the foundations and implications of their philosophy because they can repeat trite phrases. Having put their trust in mental short-cuts to understanding, they are suddenly dumb before some pertinacious inquirer, who refuses to accept empty words and platitudes in place of proven facts and reasoned arguments.

To begin with, the word “philosophy” looms so large before one’s mental vision. It seems to mean so much that is great and difficult of comprehension by simple minds. On the large scale philosophy has been defined as “the science that deals with the general principles which form the basis of the other sciences, and of which they themselves take no cognisance. It follows up the data of experience to their ultimate grounds, regarding each particular fact in relation to a final principle, and as a determinate link in the system of knowledge.”

#### A. J. Davis’ Teachings

For expositions of Spiritualist philosophy on this grand scale we may turn to several sources. For example, there is the *Harmonial Philosophy* of Andrew Jackson Davis. A complete study calls for the reading of many volumes, and much hard thinking. Yet it must always be taken into account whenever the history of Spiritualist philosophy is under serious consideration.

A more modern contribution to this subject is to be found in Gustave Geley’s *From the Unconscious to the Conscious*. It is a philosophy based particularly upon a scientific study of the nature of materialisation phenomena. It is the concept of one dynamic directing psychic energy behind all manifestation of life forms and working through progressive phases of expanding consciousness until man is reached, “till consciousness transcends all limitations—till it comprehends the thing in itself—the infinite—and God.”

Another modern book, simpler but planned to give a wide philosophic outlook, is *Psychic Philosophy*, by Stanley de Brath. The author takes the generally accepted facts of psychic phenomena and constructs thereon his thesis of a religion of law, with right conduct as the only passport to happiness and progression in the “life beyond the veil.”

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FRIDAY - - May 24, 1935

## ABSENT HEALING

JUDGING by our letter-bag, deep interest was taken in the report of Mr. Frank T. Blake's lecture on healing, published in *The Two Worlds* last week.

We are continually being asked for rules and regulations for the use of healing powers. Many people are told they possess these powers, but have no idea how to use them. We agree with Mr. Blake that it is impossible to lay down rules and regulations which would meet the needs of all. Every healer must work along lines peculiar to himself. There is no royal road to success.

There is, however, a big field for research into the various methods of unorthodox healing. Slowly the medical practitioner is beginning to incorporate some of these in his practice, which is all to the good. Unless healers and mediums are going to be more thorough in their work the time is not far distant when others will undertake the careful observations and classifications which are necessary, and it will be incorporated in orthodox practices.

Perhaps the most mysterious form of healing is absent treatment. We recently investigated a centre where this form of healing is much in evidence. A case-book is kept for each patient, and we were satisfied that there was strong evidence of actual organic diseases being cured by absent treatment. Growths, ulcers, neuritis, and other similar cases appear to have yielded in cases where the patient had not even been seen by the healer.

The Harmony Prayer Circles popularised by Mr. C. A. Simpson and "The Seekers" are becoming established in many towns and by many other organisations. In many such cases one is told that the healing is effected by prayer. The explanation is a perfectly valid one; but even prayer must have its machinery. If one asked the average Christian believer to analyse his own experience, it would probably be discovered that 90 per cent. of the creeds failed to produce effects except upon the mind of the one who prays, and yet with others it would appear that there are direct and definite answers to prayers.

It may well be that the power of prayer consists in one's ability to concentrate his mind: that the man who can direct a thought with some degree of dynamic power behind it is the individual who actually stirs up the spirit

world's eternal energies, which are attracted to him along the line of his own making, just as one connects two houses with electric wire in order that energy may be directed from one to the other. In absent healing, it is probably true that something of this kind occurs. The mind of the healer touches a two-way switch, one end of which connects him with a source of spiritual power, and the other directs it to his patient. The healer is merely a medium between the healing forces and the patient who needs them.

We believe in prayer because we believe in telepathy. Mind can reach out to mind, and this law applies not only between individuals incarnate, but between an incarnate mind and other minds disincarnate. Nor is that the limit of these powers. The whole universe is but the expression of the mind of the infinite, and it may well be that the concentrated mind can reach out to infinite realms. As Mr. Blake says, the healer will only be successful when he can disconnect his mind from personalities and unite with universal forces. That is his source of supply.

In absent treatment, then, one must first receive his supply; he must become, so to speak, in tune with the healing forces, whether they be personalities or impersonal. Having established his source of supply, his next step is to concentrate on his patient, and here again it may be that an invisible line can be telepathically extended between healer and patient, just the same as beam transmission is coming into wireless processes. There must come attunement between patient and healer either by correspondence or some other means. Unity of thought and purpose must be established between the two.

It is possible for the healer to visualise his patient: that is, to erect before him an imaginary form of the individual he is treating, and to use his vital powers either by making passes, or, in a state of stillness, by treating the visualised form as though it were the actual body of the patient while still keeping the line of connection between himself and his subject. In this case we should expect that the healer would experience just the same kind of exhaustion or expenditure of energy as if his patient were present.

It must not be forgotten, however, that the success of a healer depends upon the responsiveness of his patient quite as much as upon his own powers.

To be successful in absent healing there must be responsiveness. Nor must it be forgotten that in the main, every individual is a self-curing centre. Psychic power can help to supply deficiencies and can often move obstructions, but the actual building up of conditions of health exists inherently within every person, and very often the chief function of a healer is to stimulate the self-healing process of his patient.

It will be seen, then, that absent healing may be of several types. It may be that the direction of psychic power can stimulate into activity the patient's own healing power. It may be that the healer can connect his patient with an eternal reservoir of healing power. It may be that the mind of the healer often affects the mind of the patient and becomes a mental stimulus which reinforces the faded powers of the patient. It may be that the healer merely acts as a telephone exchange, linking up the

patient with an inexhaustible force of spiritual power which is universal and cosmic. Harmony of mind, unity of purpose, confidence and spiritual-mindedness are the essentials of absent healing.

In the Harmony Prayer Circles a number of people meet together, and by concentrating upon the principles of health, and uniting themselves in thought with an unseen world, they make themselves a centre from which healing power radiates. This healing power is drawn upon by all the minds that are concentrated upon it, in proportion to their needs.

The invisible world is the real world. Without it this physical world could not subsist for one single day. The life of this planet is energised, minute by minute, by unseen forces which flow into it from an invisible world. That invisible world is the real one: everything on earth is inconstant, eternally changing. The infinite realm of thought and purpose is the one enduring reality. To be in tune with this is to draw upon its inexhaustible powers.

The Christian Scientist, with his forms of hypnotic suggestion, is undoubtedly as successful as anyone else because he does direct the mind to the source of life and power. His philosophy may be wrong, his theology absurd, but that he gets results is evidence that he has found some phases of the law. His folly is that he imagines that it is the whole law.

To the Spiritualist, the spiritual and physical worlds are equally parts of God's creation. Each in its turn has its place and function to fulfil in the scheme of things, and the time is coming when the visible and the invisible will be more closely associated than they have been.

## RADIO-TELEGRAM APPORTE

(Continued from front page)

I asked "White Feather" where he had got the message, and he replied that they had got to know about this wireless message and had tried to find a copy in my own home, but with no result, "so we got this from the wireless cabin of the ship."

Subsequently, when the ship came into port some months later, I interviewed the wireless operator on the ship, and asked him to tell me what happened when a radio-telegram was sent.

He said: "One is sent to the Wireless Company, another copy is sent to the G.P.O. and one copy is filed away in the ship's records."

I asked him if he could find me the ship's copy of a message I had sent on November 26th. He was quite confident he could, and reached down his file. However, the previous message number 2682 was there, and also the subsequent message 2684, but my message (number 2683) was missing.

I asked him if he could tell me where the ship was on the night of my seance, and we went upstairs and consulted the ship's log. When the paper was produced at the seance the ship was some three hundred miles East of Aden, in the Indian Ocean. The wireless operator agreed that the office particulars or the radio-telegram were filled in in his own handwriting. Apparently, the copy from the ship had been taken from the wireless room and apporated to Glasgow,

## TOPICS OF THE WEEK

**Credulity of the "Christian Herald"** The *Christian Herald*, for the Nth time, is publishing a series of articles on Spiritualism, which it describes as "a menace to our children." We are rather surprised to find that this is not a reprint of previous articles which have appeared in that paper. The anonymous writer has evidently read widely and assembled his facts from many criticisms. We notice that the *C.H.* has placed *The Two Worlds* under extensive contribution, and has even reproduced, without acknowledgment or consent, illustrations, which are exclusively ours, of various forms of autoscope. In the series of articles argument seems to be substituted by innuendo. A number of facts are stated with the inference that they *might* mean something which is not clearly stated.

**Prejudice, as Usual** We shall watch the articles with interest, since they appear to be very entertaining. The chief objection to Spiritualism in the mind of the writer appears to be—not that it is untrue, since he claims that "it is impossible to deny that phenomena are produced by Spiritualistic mediums"—but that it seems to tumble up against prejudices, creeds, and beliefs which are either dying or dead. We certainly agree with the writer in his last paragraph that it is an excellent thing for the man who is in doubt to pray for guidance. It would certainly be more effective than taking it from the *Christian Herald*. In the article various alleged incidents are included, but in the absence of names and other particulars these may be mere "journals."

**A New Zealand Veteran** Our New Zealand correspondent reports the transition, which took place on Sunday, February 24th, of Mr. James Doney, aged eighty-four years. He writes:

Mr. Doney for sixty years had been a worker for Spiritualism. Born in Devonshire of humble parents, and with little education, he became a Spiritualist when still a young man, after having refused ordination for the Methodist ministry. For a few years he was an advocate of free thought. Being induced to examine psychic phenomena he found the key to experience and knowledge, and developed a measure of clairvoyance. He did a great deal of lecturing in the years gone by, both in the South of England, United States, Australia, and New Zealand. He also visited South Africa. It was always something of a free-lance, but his lectures were sound, philosophical, and thought-provoking. A memorial service was held at the headquarters of the New Zealand Spiritualist Church in Auckland. Mrs. Dreaver made a striking testimony to his life and work.

Thus another overseas pioneer passes behind the veil to enter into the reward of his labours.

**Another Chair of Psychic Science** A Chair of Psychic Science is to be founded at Lund University, Sweden. This welcome news comes to us from Mrs. Eira Hellberg, secretary of the International University Circle Free Forum in Stockholm, who has come to England to invite the co-operation of the Universities of Oxford, Cambridge, and

## TOPICS OF THE WEEK

London. She is apparently unaware that these three Universities have resolutely refused to examine the phenomena of Psychic Science, although we believe an attempt has been made to make good this defect by the foundation of Societies, both at London and at Oxford, for unofficial and independent investigations. We have long expressed the view that Chairs of Psychic Science were inevitable, and we are glad to see that Sweden has followed America in this direction. The pity of it is that there are so few men capable of shouldering the responsibility. But now that there is a call for them, there will probably be many who are only too anxious to take up the work. Our retort is "Better late than never," for Spiritualists have for more than half a century pleaded, with very little effect, for just such attention as the Chair at Lund University will make possible.

**"After Thirty Centuries"** "Rosemary," the medium whose work is so faithfully recorded by Dr. F. H. Wood, will become a well-known personality to a new public through the publication of the book, *After Thirty Centuries*. This work (3s. 9d. post free) can be had from *The Two Worlds* Office. We have ourselves published two pamphlets on the "Rosemary" case, but the new book allows of fuller discussion of the philosophical implications of the evidence. Meanwhile, we learn that Dr. Wood is busily engaged in writing a sequel, in which the evidence itself will be discussed at length. *After Thirty Centuries* will be reviewed in *The Two Worlds* next week.

## MORE READERS' VIEWS

## "RED CLOUD" CHALLENGED.

Will "Red Cloud" (who is referred to in Mr. Leigh's article in *The Two Worlds* of April 26th) oblige me and other readers by explaining *why* he supports reincarnation. What is his evidence?

Other well-known controls tell us there is no reincarnation. What are "Red Cloud's" facts?

WILL BAINES.

## THE SPIRIT WORLD.

I don't know if you will be able to find a corner for a few remarks upon the excellent symposium in a recent issue, "More Light Upon the Spirit World," which is so well put by different controls of eminent mediums.

I think *The Two Worlds* is doing extraordinarily good work in this direction, for it is also showing that the only heaven of Christianity cannot hold in any degree universality. Such very cramped ideas must give way before so many eminent witnesses. One says: "So I am from life-long experience constrained to say that the spirit world is not a location." Another speaks of conditional space and veritable location.

The whole conception must include two hypotheses, the two being, to my way of thinking, necessary. I allude to the order of subjective and objective. Can we possibly have a subjective consciousness without an objective to which it must be in some way connected? This, by the way, is the rock upon which Christian Science breaks.

If we hold as a positive affirmation that without the objective the subjective could have no existence, we cannot go far astray, for of what value could subjective existence be in itself? Consciousness without something to be conscious of seems rather absurd.

As consciousness is the subjective side of our existence here, why should its nature differ in any other existence? Therefore, let us conclude that our consciousness will continue to be attached to an objective world! I do not think it possible to have an objective apart from space!

High Wycombe.

"REFORMER."

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At 3, Psychometry, Mrs. Stella Hughes.

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

Wednesday, May 29th,

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

Thursday, May 30th,

At 3-30, Psychometry, Mrs. Livingstone.

Thursday, May 30th,

At 7-30, Clairvoyance, Mrs. Kingstone.

Friday, May 31st,

At 7-30, Clairvoyance, Mr. Cockersell.

## LECTURE.

Tuesday, May 28th, at 8, Mr. H. Ernest Hunt. Subject: "Telepathy and Thought Projection."

## GROUP SEANCES.

(Limited to Eight Sitters.)

Monday, May 27th, at 7-45 Mrs. Helen Spiers

Tuesday, May 28th, at 7-45 Mr. Edmund Spencer

Thursday, May 30th, at 7-45 Mrs. Kingsley

Friday, May 31st, at 3 Mrs. Stella Hughes

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

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Sunday, June 2nd,

At 11, Dr. W. J. VANSTONE.

Clairvoyance by Miss Lily Thomas.

At 6-30, Mr. THOMAS WYATT.

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Monday, June 3rd, at 8-30,

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## FERN WITHERS AT A SEANCE !

### The Mystery of Psychic Power

**W**HAT purpose does plant life serve in seance work? This fascinating problem was introduced by Mr. Arthur J. Wills in a recent article in *The Two Worlds*, when he expressed the view that "a bouquet of fresh-cut flowers, or better still a living plant, almost equals another sitter" in supplying psychic power.

Subsequently, Mr. David Bedbrook wrote to express a contradictory viewpoint. He put forward the opinion (voiced by a spirit communicator) that while fresh-cut flowers were indeed "a decided asset," living plants in pots were not. "The latter absorb the necessary power, instead of giving it off as in the case of cut-flowers," said Mr. Bedbrook.

### The Withered Fern

These contributions have encouraged readers to express their own experiences, and the following two letters will invite interest. Miss K. Richardson, 65, Tufton Street, Westminster, S.W. 1, writes :

It seems that David Bedbrook has not read Arthur J. Wills' article fully, as he clearly states, "the chemist" made these statements. However, in view of these opinions, we are venturing to write of a recent experience in contact with a guide of our own.

On April 5th, 1935, he said, through the table, "Please assist by placing green plant in screen."

This puzzled me, and during the following day, when I contacted him, I asked in what way would a plant help. He replied that since it is alive it gives of its life and power. We purchased a fine ribbon fern, at which he expressed satisfaction.

This we carefully tended, and on Wednesday, April 10th, before our sitting, a visitor commented, "What a beautiful fern!"

Strangely, after an hour's sitting, this same visitor exclaimed, upon the fern being lifted out of the screen, "Oh, just look at your fern—what can have happened to it?" We turned and to our astonishment saw our beautiful fern shrivelled up with the exception of about six fronds. We touched it and it crumpled in our hands.

At a later contact with this guide I asked what had happened to this plant, and he replied : "We made a great effort to speak, and it looks as though we took more from the plant than we should have done."

On Saturday, April 13th, we read our *Two Worlds*, and the article by Arthur J. Wills certainly seemed to bear out our own guide's contention.

Nothing has since happened to the plants we have had. Are we to infer from Mr. Bedbrook's article that we killed the plant?

(Miss) K. RICHARDSON.

Another reader, B. Hewitson, of Bournemouth, writes :

### Effect on Tulips

Although we are a very small group, sitting weekly for direct-voice development, the information and advice given to us by the spirit leader of our Circle has always been found valuable. He has, on two occasions, asked us for freshly-cut flowers, but requested us to avoid leaving any living plants in the room, as the latter absorb the power.

It might interest readers to hear of an incident which happened three weeks ago. A vase of tulips which had been cut on the afternoon of our Circle, tightly closed, were found, at the close of our sitting, to have opened widely, most of the petals drooping downwards. As we had no heat in the room and the evening was none too warm, there appeared to be no other reason for this than the fact that the guides had drawn rather well from the flowers.

Those readers who may be sitting for physical development might also be interested in the request made by the guide for us to place, if possible, darker-coloured flowers in our seance-room, in preference to white ones, or very pale shades.

Bournemouth.

B. HEWITSON.

## AMERICAN S.P.R.'s NEW SPLIT

### Mr. F. Bligh Bond's Statement

**A**N editorial defence of a report by Dr. Harold Cummins, published in London, on ectoplasmic finger-prints, has caused the American Society of Psychical Research to dismiss Mr. Frederick Bligh Bond, Editor of its journal.

Mr. Bond, in the May issue of the journal, approved of Dr. Cummins' report, which ascribed the finger-prints to a Boston dentist rather than to "Walter," who was described as the dead brother of the medium, "Margery." He said that the Society should have declared in the most emphatic manner the vindication of Mr. E. E. Dudley, who had long contended that the so-called "Walter" prints were actually those of a dentist using the fictional name of Dr. Kerwin.

### "Fraudulent Publication"

In condemning Mr. Bond's action, the trustees of the Society "apologised" for the article, which, it was contended, showed that the Society, its members, and the public had been "victimised by a conspiracy to procure fraudulent publication of the views of the conspirators as being the views of the Society." In a special supplement to their journal the trustees declare that the Society still holds that the thumb-prints have been proved to be "supernormal."

Following his dismissal, Mr. Bond made the charge that the policy of the trustees was fixed by a group "more or less pledged to support a particular interest, namely, the mediumship of Mrs. Crandon ("Margery"), and the advocacy of its supernormal character."

This is the second time that American psychical circles have split over "Margery."

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# "RED CLOUD'S"

## NEVER CONTROLLED ANOTHER MEDIUM

By Roy Brandon

THE suggestion that Red Cloud has controlled other mediums was emphatically denied by this guide at a remarkable public direct-voice seance, held last week at the House of Red Cloud, Wimbledon, London. Mrs. Estelle Roberts was the medium.

At this seance fourteen spirits people were able to manifest and speak to relatives and friends present. They volunteered their names, called to those in the audience for whom they had manifested, and brought their own evidence. Quite early in the sitting one of the officials of this organisation put to Red Cloud the following question:—

"As an executive of the House of Red Cloud, I want to ask you whether you have ever spoken through any other medium's body?"

"No!" Red Cloud's voice boomed out in reply. "I would not bring any confusion to my instrument. We, here, are at least practical!"

This public denial on the part of Estelle Roberts' guide should be sufficient to clear up any misunderstanding that has existed in connection with the point raised.

The first spirit voice, after Red Cloud had opened the seance, was that of a man, who gave his name as Louis, and asked to speak to his father. Recognition was claimed, and in the course of the conversation which ensued business matters were discussed and the sitter received certain advice.

Next, we heard Wilfred calling for his wife, Gertie.

"It's true!" this spirit declared. "Here I am! Give my love to Paul and Herbert. Walter is here with me."

Asked if Walter had a message for Alice, the "dead" man said, "Yes, tell his wife that he is all right." Thus, evidence of relationship was volunteered.

Then this spirit, informing his own wife that all pain had now gone, implored her not to grieve for him. He also told her not to be anxious about the "boys."

Immediately this communicator had gone another spirit came through for the same sitter. This spirit gave her own Christian name and surname, and announced that Dorothy (the sitter) was her cousin. As a final piece of evidence, she volunteered the name of the cemetery in which Wilfred was buried.

"That's wonderful!" said the sitter. Next, the spirit voice of Douglas Forence was heard calling for his brother Jack. Asked what he was doing now, the spirit stated that he was poking after the sitter's boy, Jackie, also in the spirit side of life. Following a conversation about India, in the course which the spirit displayed a knowledge of the sitter's movements, the "dead" again spoke reassuringly of Jackie. "Young Jack," he said, "told me, in a little baby way, that he's got a wonder-honk! honk!"

"What colour is it?" the spirit asked.

"Green," was the reply. "He says it's finished with the red one."

This remark, apparently, was extremely identical to the sitter concerned.

Later, a lady seated next to me held a conversation with a spirit, who said that her name was Roland, and who addressed me as May.

"Mother is awake," this spirit said. She is just over—wide awake."

Asked if she was with her husband, the spirit said, "Yes, and with Babs."

"Can you hear me?" the communicator asked at one point, and added, "I'm shrieking! Give my love to Dora, and to all of them. Tell Dora that mother sends all her love for what she did."

When this spirit had gone the sitter informed me that the communication was astoundingly evidential. The mother, it appeared, had passed over only the previous week, and I was told that the medium could not possibly have known anything of Dora or the significance of the message which the mother had passed on.

During the sitting my son came through and spoke to me. At first he would not give the nickname by which he was always known, because at a previous seance he had pronounced it wrongly. Eventually, however, he obliged with this name, the pronunciation on this occasion being correct.

Among other things, my boy told me that a young man named Thomson had brought him along, and that this young man's mother was present. Then he volunteered something that was very evidential.

"This young man wants me to thank you for telling his mummy and daddy about my doctor," he said.

Now, the Thomsons are business friends of mine. A year ago their son passed on, and, acting on my advice, Mrs. Thomson booked a sitting with Estelle Roberts, at which sitting her son returned to give her some amazing evidence. My friend had never previously sat with any medium, so that the evidence she received was really fool-proof.

The point, however, is that a few years ago, hearing of their son's illness, I advised the Thomsons to get in touch with the doctor, an extremely clever man, who was then attending my boy. Owing to the lapse of time I had forgotten this incident, and it was not until the conclusion of the seance that I was able to get it confirmed.

At these voice seances "Red Cloud," when thanked by the sitters, invariably replies, as he did last week, with the injunction, "If I have helped you, go and help your fellow-men."

That is why I have written this article.

## IPSWICH BIG MEETING

UNDER the auspices of the Ipswich Psychic Society about nine hundred people attended at the Ipswich Picture House, on Sunday, May 12th, to hear an address by Mr. Ernest W. Oaten.

The chairman, Mr. W. R. Bradbrook, announced that the Ipswich Psychic Society was founded nine years ago, with the object of being able to answer, through the personal experiences of its members, the age-old question: "If a man die, shall he live again?"

Mr. Oaten held the interest of his audience for three-quarters of an hour by relating an astounding sequence of experiences spread over some forty years' investigation. In rapid succession his theme alternated between rich humour and a deep solemnity, as he covered all that Spiritualism really stands for.

The address was followed by a demonstration of clairvoyance by Mrs. Helen Spiers. Most of her spirit descriptions appeared to be recognised, and the messages were accepted by various people present.

## DENIAL

### Mr. Sydney Bartlett's

#### Passing

THE transition has occurred of Mr. Sydney Bartlett, at the advanced age of eighty-three.

Mr. Bartlett was the founder of the Spiritualist Society at Leamington, in which town he resided for a number of years. At one time he lectured over a wide area on Spiritualism.

Many will remember him as having been for some years the Secretary for the Spiritualist activities of the late Archdeacon Colley, to whom he was much attracted. He was a very benevolent man as far as his means allowed, and many people had reason to be grateful to him.

*The Two Worlds* understands that by his will he has left a sum of £30 to the National Fund of Benevolence.

The body was cremated at Leicester Crematorium, with which city he had been lately identified.

### Manchester Spiritualist's Death

BY the passing of Mrs. H. Day, of Heaton Chapel, Spiritualists in the

Manchester district have lost the physical presence of a much-loved and respected friend, who passed to the higher life on May 8, after a long and painful illness.

At a service, held in the Reddish Methodist Church, conducted by the Rev. J. Robertson, a very high tribute to Mrs. Day was paid by the minister, who added that her release would enable her to carry on her work on a higher plane of service.

Numerous floral tributes testified to the high esteem with which Mrs. Day was held.

### KING'S LYNN HITS BACK

AS a result of criticisms in the *King's Lynn and County Press*, a well-attended meeting was held in the town on Monday, May 13th, when Mr. Ernest W. Oaten paid his first visit to the locality.

A good audience listened interestedly to an address which lasted over an hour, and great interest was taken in the half-hour of questions which followed.

The speaker dealt with "Evidences for Spiritualism," and laid before his audience ten cases of spirit communication which he claimed were conclusive, and left no other alternative than the conviction that communications had been received from the spirit world.

Mr. Oaten claimed that the evidences for Spiritualism had positively proved their case, and the man who doubted it was merely ignorant of the vast amount of work which has been done.

The astonishing growth of Spiritualism in the Eastern Counties in the last few years is very satisfactory.

Quite a dozen Societies have been established in Norfolk, Suffolk, and Essex, in which counties there were formerly very few activities.

## "THE SEEKERS'" ANNIVERSARY

"THE Seekers" celebrated the second Anniversary of the Opening of Addington Park, the "City of Prayer," on Saturday, May 11th. It was a most beautiful day, and the ceremony was very impressive.

The healers and Harmony Prayer Circle sitters, formed up in the large, panelled hall of the house and marched in pairs (carrying the flags of all the nations where the prayers are being said) to the Cloister Garden. A halt was called at the Gothic doorway, leading into the garden, and the Rt. Rev. Pigott, in his bishop's robes, passed between them, leading the way to the head of the large Cross, cut in the grass, shining like gold in the sunshine.

The crowds of visitors were lined up on the paved walk by the chapels. After the Lord's Prayer a hymn was sung; then the bishop blessed the Cross and gave an inspiring address. After the service ended they filed out of the Cloister Garden, forming a circle round a selected position, where two trees were planted by Mr. and Mrs. Simpson, in memory of Doctor "Lascelles" and "Mary" (a spirit to whom one of the chapels is dedicated).

Three hundred people sat down to tea in the dining-room of the house. An address, entitled "Addington—A Triumph of Prayer," was given in the large hall by Mr. Simpson, giving a resume of past activities; emphasising how wonderfully the Seekers' prayers had been answered. We were still paying our way, as the forthcoming balance-sheet would demonstrate, and look forward, with assurance to still greater development during the coming year.

The guests then wandered in the grounds, revelling in their spring-time beauty, many visiting the woods carpeted with bluebells, and going away with their arms filled.

The anxious coach-drivers sounded their horns for the stragglers, private cars started to move out through the gates, and a tired but happy group of residents and week-end visitors cheered their last cheer and waved their last wave as the sun sank behind the downs.

### Mrs. Meurig Morris at Bournemouth

THE Bath Road Church, Bournemouth, was crowded, and a large number turned away, on the occasion of the visit of Mrs. Meurig Morris, on Sunday evening, the 12th inst.

Mrs. Meurig Morris, who was supported by Mr. Laurence Cowen and Major-General Sir P. Holland-Pryor, very generously broke her rule of not conducting ordinary Church services, and paid this flying visit to Bournemouth before her departure for an extensive propaganda tour abroad.

"Power" discoursed eloquently and convincingly on "The Science of Religion," paying tribute to physical science for its great service in revealing the laws operating through the phenomenon of matter, thus making man aware of, and in a position to appreciate, the underlying principles governing the processes of Nature. "Power" suggested that a similar method of scientific inquiry is necessary if man is to discover and make known to himself the infinite spiritual kingdom of life and his relation thereto.

The address was a masterly survey of man's evolution from the dark ages of ignorance and superstition to the knowledge and understanding of to-day, and a prophetic vision of man's greater knowledge and power as he advanced in knowledge of himself as a spiritual being with a consciousness of his cosmic relationship.

# THE PHILOSOPHY OF SPIRITUALISM

(Continued from page 331)

## Different Opinions

These three writers differ widely in their outlook and teaching. Taken in combination or separately, their message would not be accepted as an authoritative statement of the philosophy of Spiritualism. It may be doubted whether any but an insignificant number of Spiritualists have so much as dipped into their pages. Generally speaking, the members of our Spiritualist Churches are not used to high philosophic flights on the grand scale, but are groundlings expressing themselves in simpler modes.

They are none the less capable of entertaining a real philosophy, which, however, must be defined to suit their smaller needs. On this lower scale we may accept the following definition: "Philosophy has constantly stood for inquiry not so much after certain particular facts as after the fundamental character of the world in which we find ourselves, and of the kind of life which, in such a world, it behoves us to live." Applying this view of philosophy to the study of psychic phenomena, mediumship, and the teachings of the spirit communicators, it is possible for the simple-minded inquirer to get an intelligent understanding of the nature of this mundane world, and the strength, vision, and encouragement to enable him to live worthily therein.

## A Survey of Essentials

Reduced to its simplest terms, the philosophy of Spiritualism discoverable by any earnest seeker on this lower scale may be summarised as follows:

**The Facts.** After an adequate investigation of psychic facts, survival is the inheritance of every human soul. It is not dependent on belief in any religious creed or set of principles. Communication is a fact between those living in the mortal body and those who have passed through death into another state of existence. From the few glimpses we can get of the conditions governing life in that other state it is seen to be fully as active and purposive as this life, and there is a very definite relationship between the two orders of existence.

**The Philosophy.** Survival becomes more than a fact of nature: it is charged with moral and spiritual significance in the revelation that the things we mortals desire and strive for largely determines our place and our happiness in that new state. We learn that this life is a veritable school-house, affording opportunities to learn some important soul truths. It is the beginning

of the unfolding of hidden divine qualities in our common humanity, and acquired through the experience of daily human contacts. However small our achievements in the earth body, there is progression in the after-life culminating in some far-off "day of perfection" transcending our present power of comprehension. This "perfection" symbolises the purpose behind Creation, and links every human soul intimately to the Great God and Father of the Universe.

**Where May It Be Found?** Most certainly not in any standard book, creed, or set of principles. The well-known Seven Principles of Spiritualism is the agreed basis upon which individuals and Churches may become affiliated to the Spiritualists' National Union, but these principles do not denote who are and who are not Spiritualists, nor do they embody the only Spiritualistic philosophy. Primarily, the philosophy is learned from our spirit communicators in the only way big truths can be absorbed—line upon line, and precept upon precept, as our capacity unfolds. We get it in the home circle, through our platform mediums and trance speakers, through automatic scripts and hints scattered throughout the vast literature devoted to Spiritualism.

The seeking may carry us through many weary years, or knowledge and understanding may come soon; but to every sincere seeker after truth and righteousness there dawns a glorious morning, revealing the meaning of existence, and that he is even now, and ever shall be, with God.

**NEXT WEEK**—More articles on this topic, and a summing-up of the recent series entitled "The Church at the Cross-Roads."

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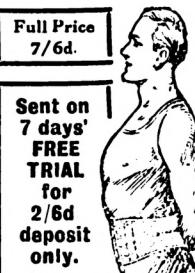
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TUESDAY, May 28th, at 3 and 7-30, Mrs. Susie Hughes, Cert. S.N.U.

WEDNESDAY, May 29th, at 3, Miss Peterson.

THURSDAY, May 30th, at 7-30, Mr. Roy Morgan.

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

JOHN JACKSON, Secretary.

FRIDAY, May 24th, at 7-45, Mrs. Francis Wright.

"The Human Hand and its Relationship to the Psyche."

FRIDAY, May 31st, at 7-45, Mr. James Leigh.

"The Philosophy of Plato."

# Church and Society Announcements

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SUNDAY, May 26th, at 7, Address and Clairvoyance by Mrs. L. PHILIPS.  
TUESDAY, May 28th, at 8, Public Circle.  
THURSDAY, May 30th, at 8, Trance Clairvoyance by Miss G. C. Butcher.  
SATURDAY, June 1st, at 8, Psychometry.  
(HEADQUARTERS CLOSED.)

## NOTICE!

On and after JUNE 2nd, 1935, all activities will take place at 319, City Road (3 minutes from Angel Tube Station).

OPENING SERVICE at 7.  
Address and Clairvoyance by well-known Australian Medium,  
Dr. J. WEDGWOOD.

Chairman: Wm. D. Collier, Esq., of New Zealand.

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

SATURDAY, May 25th, at 8, Open Public Circle.  
SUNDAY, May 26th, at 11 and 3, Open Circles. At 6-30, Mrs. S. HUGHES.  
MONDAY, May 27th, at 8, Clairvoyance. Medium, Mrs. S. Hughes.  
TUESDAY, May 28th, at 8, Members' Open Circle. Leader, Mrs. Hulton.  
THURSDAY, May 30th, at 8, Members' Developing Class. Leader, Mrs. Dumville.  
SATURDAY, June 1st, at 8, Open Circle.  
SUNDAY, June 2nd, Mrs. C. MUGGELTON.

Stockport Progressive National  
Spiritualist Church,  
Over 37, Mottram Street.

Saturday, May 25th,

At 8, Miss Goodwin.

Sunday, May 26th,

At 3, 6-30, and 8, Miss INGRAM.

Clairvoyant, Mrs. Buffey.

Monday, May 27th,

At 3 and 8, Mrs. Davies.

Tuesday, May 28th,

Closed.

Wednesday, May 29th,

At 8, Mrs. Halley.

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)  
65, BAKER STREET, W. 1. (Four Doors from Portman Rooms)

SUNDAY, May 26th, at 7-30, Mr. N. ZERDIN will speak on "Spiritualism in Brazil, followed by a demonstration of Clairvoyance by Mrs. A. Novak.  
WEDNESDAY, May 29th, at 8, Mrs. Dolores Smith will give a demonstration of Psychic Faculty.  
Every MONDAY, at 8, Psychic Healing will be given under the guidance and control of Hi Wung, through the mediumship of Mr. P. Annan-Moir-Annan, B.Sc.

Moston Spiritualist Church and  
Lyceum,  
Church Lane, Moston.

Sunday, May 26th,

At 10-30, Lyceum.

At 3 and 6-30, Mrs. BRIGGS.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Miss Goodwin.

Sunday, June 2nd,

Mrs. NURSE.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, May 26th, at 6-30, Mr. F. WHITMARSH, Address.  
TUESDAY, May 28th, at 3-15, Miss Lily Thomas, Psychometry.  
THURSDAY, May 30th, at 8, Mrs. Podmore, Clairvoyance.  
FRIDAY, May 31st, Healing Free. Apply Church Officers.

Mrs. Challis, Clairvoyance.

Mrs. Stella Hughes, Clairvoyance.

## LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. (Over Noons' Restaurant.) Chancery 7678.

SUNDAY, May 26th at 7, Address and Clairvoyance by Miss JACQUELINE.  
MONDAY, at 7-30, Group Sitting, Mrs. EDEY.  
WEDNESDAY, at 7-45, "Numbers and Destiny," with demonstrations by Miss Jacqueline.  
THURSDAY, 3 till 6-30, Free Healing.  
Mr. Keith interviews daily, 2 till 6.

Circles (limited), TUESDAY, at 7; FRIDAY, at 3.

Liverpool Spiritualists' National  
Church,  
14, Daulby Street.

Sunday, May 26th, at 3 and 6-30,  
Mr. W. H. LOTE, Dipl. S.N.U.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, June 2nd,

At 3 and 6-30, Mr. A. WHYMAN.  
Group and Private Seances arranged  
on application.

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

Subs., 2/6 yearly.

2d. per week per volume.

MONDAY, May 27th at 3 and 7, Mrs. Marmoy.  
MONDAY, June 3rd, at 3 and 7, Mrs. Woodward.  
Every TUESDAY, at 7, Mrs. Bowe.  
THURSDAYS in June, at 3 and 7, Mrs. Mote.  
SATURDAYS, at 7, Miss Hearn. Hours, 1-7.

TUESDAY, May 28th, at 3, Mrs. Nevan.

TUESDAY, June 4th, at 3, Mrs. Redfern.

WEDNESDAYS, at 1, Healing. At 3 and 7, Mrs. Betts.

FRIDAYS, at 3 and 7, Miss Hearn.

Closed Sundays. New Syllabus now ready.

Manchester Society of Spiritualists  
38, Maskell Street.

Sunday, May 26th, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Mr. ASHWORTH.

Monday, at 8, Mrs. Forrester.

Tuesday, at 8, Whist Drive. 6d. each.

Wednesday, at 8, Speaker.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, June 2nd,

Lyceum Open Session.

## NORTHERN

Salford Central Spiritualist Church  
St. Philip's Place, Chapel Street.  
Sunday, May 26th, at 2, Lyceum.  
At 3-15, Open Circle.  
At 6-30, and 8, Mr. CORBETT.  
Monday, at 8, Mrs. SMETHURST.  
Tuesday, at 8, Circle.  
Wednesday, at 8, Mrs. LANGFORD.  
Thursday, at 7-30, Mrs. BULLOCK.  
(Transfiguration Seance.)  
Thursday, at 8, Members.  
Saturday, at 7-30, Social. 1s.  
Sunday, June 2nd,  
Mrs. BENSON.

Moss Side National Spiritualist  
Church and Lyceum.  
Above 64a, Gt. Western Street.

Sunday, May 26th, at 2-45, Lyceum.  
At 6-30, Service of Song.  
At 8, Mrs. HOOK.

Tuesday, at 8-15, Open Circle,

Mrs. Baker.

Thursday, at 8-15, Mr. POOLE.

Saturday, at 8-15, Open Circle,

Mrs. Worthington.

Sunday, June 2nd,

Mr. J. HALL.

Wednesday, June 5th,

Transfiguration Seance, Mrs. BULLOCK.

Tickets, 1s.

Longsight National Spiritualist  
Society,  
Shepley Street, Longsight.

Sunday, May 26th,

At 2-30, Lyceum.

At 6-30 and 8,

Mr. J. CHAMBERLAIN.

Monday, at 8, Open Circle and Healing.

Mrs. Purvis.

Tuesday, at 8, Mrs. L. E. BOOTH.

Thursday, at 8, Mrs. BEEMAN.

Saturday, at 8, Open Circle.

Mrs. SHAW.

Sunday, June 2nd,

Mrs. WHALLEY (Stockport).

Collyhurst National Spiritualist  
Church,  
Collyhurst Street, Manchester.

Sunday, May 26th, at 1-45, Lyceum.

At 3-15, 6-30 and 8,

Mrs. WILBY.

Monday, at 3 and 8,

Mrs. STOTT.

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

Wednesday, at 8, Mrs. SHELTERDINE.

Thursday, at 8, Private Circle.

Sunday, June 2nd,

Mrs. SHELTERDINE.

## CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).  
 SATURDAY, May 25th, Grand Jubilee Entertainments. Guaranteed a good time. Bring all your friends. Price, 6d. each.  
 SUNDAY, May 26th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mrs. ROBERTSON.  
 MONDAY, May 27th, at 3, Psychometry. At 8, Healing Instructions. At 8-30, Healing Treatment.  
 TUESDAY, May 28th, at 8, Psychometry, Miss Joan Proud.  
 WEDNESDAY, May 29th, at 8, Developing Class.  
 FRIDAY, May 31st, at 8, Address and Clairvoyance.  
 SATURDAY, June 1st, Whist Drive. Tickets, 6d.  
 SUNDAY, June 2nd, Miss G. RUNDLE.  
 TUESDAY, June 11th, Mrs. Hellier Smith, Phenomena.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, May 26th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. F. W. WALL. TUESDAY, at 8, Open Circle.  
 WEDNESDAY, at 8, Healing Circle.  
 THURSDAY, at 8, Service. Address and Clairvoyance by Miss A. White and Mrs. Atmore.  
 SUNDAY, June 2nd, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mrs. DOLORES SMITH.  
 The Secretary of this Church would like to hear from some good Physical mediums. London area.

### Blackpool National Spiritualist Church and Lyceum.

Albert Road.

Sunday Services—

Lyceum at 9-30, Public Circle, at 11. Services at 3, 6-30, and 8. Sunday, May 26th, Mr. WILL EDWARDS. Sunday, June 2nd, Mrs. G. WILD.

## LONDON

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

Shaftesbury Hall, Bowes Park. Sunday, May 26th, at 11, Mr. G. HARRIS

At 7, Mr. EDWARD KEITH.

Wednesday, May 29th, at 8, Mrs. M. MAUNDER, Psychometry.

Sunday, June 2nd,

At 11, Miss R. WARD.

At 7, Mr. NORMAN S. FERGUSON.

### Bounds Green Christian Spiritualist Church,

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

Sunday, May 26th, at 7, Mr. JOHN CLEE, and

Mr. VVYVAN DEACON.

Sunday, June 2nd, at 7, Mr. F. H. WALL.

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

Sunday, May 26th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. LELLIOTT.

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

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

Admission 6d.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, June 2nd,

Mrs. B. STOCK.

### Battersea Spiritualist Church

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

Saturday, May 25th, at 7, Jubilee Concert and Social.

Admission 1s. Including Refreshments. Sunday, May 26th,

At 11, Miss L. GEORGE.

At 3-15, Lyceum.

At 6-30, Mrs. HOLLOWAY.

Address and Clairvoyance.

Every Monday, at 2-30, Medicine Man's Healing Band attends to give Treatment and Advice.

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

Wednesday, at 3, Miss G. Butcher.

Psychometry.

Thursday, at 8, Mr. G. Elliott,

Clairvoyance.

Sunday, June 2nd, at 11, Mr. WHITE and Mrs. TREADGOLD.

At 6-30, Mrs. E. C. McCONNELL, Dipl. S.N.U.

### Battersea and Wandsworth Christian Spiritualist Church.

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

Sunday, May 26th,

At 11, Service and Circle.

Address by Mr. A. C. OAKLEY.

At 6-30, Address and Clairvoyance,

Mrs. GRETNA BYCROFT.

Monday, May 27th,

At 2-30, Psychometry, Mrs. Edith Hines.

At 8, Healing.

Wednesday, May 29th, at 8, Clairvoyance, Mrs. Evelyn Dunne.

Friday, May 31st, at 7-30,

A Lecture on "The Planetary System," by Mr. Simister.

Silver Collection.

Saturday, June 1st, at 7-30,

Psychometry, Mr. A. Dearnley Sergeant.

### Chiswick Christian Spiritualist Church

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

Sunday, May 26th, at 11, Lyceum.

At 7, Mr. LEONARD.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Service.

### Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.

Sunday, May 26th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mrs. TURNER.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. D. C. Williams.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, June 2nd,

Mr. VVYVAN DEACON.

### Cricklewood Christian Spiritualist Society,

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

Sunday, May 26th, at 6-30,

Mr. GORDON SHARP.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss L. White.

### Croydon National Spiritualist Church

Bedford Park, near West Croydon Railway Station.

Sunday, May 26th, at 6-30,

Mrs. STELLA HUGHES.

Wednesday, at 7-45, Mrs. Atmore.

Thursday, at 3, Ladies' Meeting,

Sunday, June 2nd,

Mr. TINA TIMS.

Lyceum every Sunday, at 3.

### Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

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

Friday, May 24th,

Mr. J. Graham.

Sunday, May 26th,

Mrs. REDFERN.

Friday, May 31st,

Mrs. G. Gibbins.

Sunday, June 2nd,

Mr. C. POTTER.

### Hounslow Spiritualist Mission

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

Sunday, May 26th, at 6-45,

Mr. D. BEDBROOK.

Monday, at 7-30, Mrs. Caton.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Miss Hands.

At 8, Mrs. Stephens.

Lyceum at 3 every Sunday.

### Christ's Church of the Spirit

309, Upper Richmond Road, Putney.

S.W. 15. Putney 3129.

(Buses 30 and 37.)

Sunday, May 26th, at 7,

Mrs. A. THOMAS.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance.

Mr. C. Burtenshaw.

Friday, at 7-30, Spiritual Healing.

Sunday, June 2nd,

At 11, Communion Service.

At 7, Mr. F. A. COUZENS.

For Seats, Developing Circles, apply Hon. Secretary.

Monday, at 7-30, Healers.

Tuesday, at 3, Ladies only.

At 7-30, General. Wednesdays, at 7-30, Direct Voice.

### Independent Spiritualist Church

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, May 26th,

At 3, Lyceum Session.

At 7, Mr. ELMER and Mrs. BARNES.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Wednesday, at 8, Numerology.

Thursday, at 8, Mrs. H. V. Prior.

Saturday, June 1st, at 7-30,

Social Supper. 9d. each.

Sunday, June 2nd,

Mrs. CALWAY,

### Clapham Christian Spiritualist Centre

New Morris Hall, 79, Bedford Road, Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, May 26th, at 7,

Mrs. RANDELL.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8,

Mrs. Hillier Smith.

Psychometry.

Sunday, June 2nd,

Mr. J. GRAHAM.

President and Medium:

Mrs. DONALDSON.

### Ealing Spiritualist Church

8, Baker's Lane, Broadway, W.

Sunday, May 26th,

At 11-15, Mr. A. FORDER.

At 6-30, Mrs. TINA TIMS.

Wednesday, at 8,

Mrs. McConnell.

Saturday, at 7-45, Whist Drive.

Sunday, June 2nd,

Mr. GEORGE PRIOR.

### Ilford Psychical Research Society

Clemens Road, Ilford.

Sunday, May 26th,

At 7, Mr. GLOVER BOTHAM.

Address and Clairvoyance.

Wednesday, May 29th, at 8,

Mrs. Calway, A.N.S.C.

Address and Clairvoyance.

Thursday, May 30th, at 3,

Ladies' Meeting.

Mrs. Mote.

Address and Clairvoyance.

Sunday, June 2nd,

At 7, Rev. E. WHITFIELD

and Miss PRINCE.

### Hackney Progressive Lyceum Church

4, Sanford Terrace, Brooke Road,

Stoke Newington, N.16.

Buses—67, 69, 73, 76, 106, 549.

Trams—43, 47, 49, 75, 83.

Sunday, May 26th,

At 3, Lyceum.

At 7, Mr. CHAPMAN.

Monday, at 3, and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

### Kensington Spiritualist Church

Lindsay Hall.

The Mall, Notting Hill Gate.

Sunday, May 26th, at 6-30,

Mr. HORACE LEAF.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall

(entrance West Mall),

Mr. Norman Ferguson.

Psychometry.

Thursday, at 3,

Mr. Dearnley Sergeant.

Psychometry.

Tuesday, at 7-45,

Healing in Small Hall.

### Hackney Spiritualist Church

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, May 26th, at 7,

Mr. H. WRIGHT.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Mrs. Mary Lilley.

Kenton Spiritualist Church,  
Northwick Park Hall.  
Stations: Northwick Park (Met.), and  
Kenton (Bakerloo).  
Sunday, May 26th, at 6-30,  
Mr. P. SCHOLEY.  
Address and Clairvoyance.  
Tuesday, at 3, Women's Meeting.  
At 7-45, Healing Circle.  
Thursday, at 8,  
Mr. B. RODIN, Psychometry.  
Sunday, June 2nd,  
Mrs. G. COOKE.

Kingston Spiritualist Church,  
Villiers Road.  
Sunday, May 26th,  
At 3, Lyceum.  
At 11 and 6-30, Mr. WHYMAN.  
Address and Clairvoyance.  
Monday, at 7-30,  
Mr. Whymann.  
Address and Psychometry.  
Wednesday, at 7-30,  
Miss POTTER.  
Sunday, June 2nd,  
Mr. R. BARRACLOUGH.

Little Ilford Christian Spiritualists' Church,  
Third Avenue, Manor Park, E. 12.  
Sunday, May 26th,  
At 7, Mrs. D. WILLIAMS.  
Monday, May 27th,  
At 3, Mrs. Pearson.  
Wednesday, May 29th,  
At 8, Mrs. Skinner.  
Address and Clairvoyance.  
Sunday, June 2nd,  
At 7, Mrs. M. ROBERTSON.  
Address and Clairvoyance.

Palmerston Christian Spiritualist Temple,  
Maryland Road, Stratford, E. 15.  
Sunday, May 26th,  
At 11, Forward Movement.  
At 6-30, Miss GOLDSMITH.  
Wednesday, May 29th,  
At 2-45, Mrs. Newton.  
Thursday, May 30th,  
At 8, Mr. C. POTTER.  
Sunday, June 2nd,  
At 6-30, Mr. D. BEDBROOK.

South London Spiritualist Mission,  
Lausanne Hall, Lausanne Road,  
Peckham, S.E. 15.  
Sunday, May 26th, at 11-30, Open Circle.  
At 3, Lyceum Session.  
At 7, Mrs. MAUNDER.  
Address and Clairvoyance.  
Tuesday, at 7-30, Healing Circle.  
Thursday, May 30th, at 8-15,  
Mr. POLLARD.  
Address and Questions.  
Sunday, June 2nd,  
At 7, Mrs. ELLIOTT.

Spiritual Help and Healing Centre.  
95, Church Road, Richmond, S.W.  
'Phone: Richmond 0993.  
Sunday, May 26th, at 7,  
Mrs. CAYTON.  
Address and Clairvoyance.  
Tuesday, at 3, Mr. STANLEY FORSYTHE.  
Psychometry.  
Wednesday, at 8, Miss HANDS,  
Clairvoyant Readings.  
Thursday, at 7-45, Healing.  
Mediums, Mr. HOADLEY and Mr. HOGBIN.  
Saturday, at 8, Mrs. W. RICHARDS.  
Psychometry.

Occult Research Society.  
Stembridge Road Halls, Anerley  
Sunday, May 26th, at 11,  
Sunday School.  
At 3-30, Mrs. KAVAN.  
At 6-30, Mr. H. BODDINGTON.  
Sunday, June 2nd,  
At 11 and 6-30, Mrs. LOGAN.

Southall Spiritualist Church,  
Hortus Road, Southall.  
Sunday, May 26th, at 7,  
Service.  
Tuesday, at 2-30, Ladies' Guild.  
Wednesday, 7-30 to 9, Healing Circle.  
Thursday, at 8,  
Short Service. Clairvoyance.  
Sunday, June 2nd,  
Captain J. FROST.

Manor Park Spiritualist Church,  
Strone Road, Shrewsbury Road,  
Forest Gate, E. 12.  
Sunday, May 26th,  
At 11, Healing Service.  
At 3, Progressive Lyceum.  
At 6-30,  
Mr. H. N. BOLTON.  
Address and Clairvoyance.  
Thursday, May 30th,  
At 3, Ladies' Meeting,  
Mrs. E. EDEY.  
At 8, Mr. Ernest Hunt.  
On Spiritualism.  
Sunday, June 2nd,  
Mrs. WM. EDWARDS.

## FILL YOUR CHURCH

"I would like to mention  
that our advertisement is  
proving very beneficial to  
the above Church and has  
brought in a large number  
of new members."

This letter, one of many, can be  
seen at The Two Worlds Office.

Streatham Spiritualist Church,  
Tudor Hall, Pinfold Road  
(Back of Public Library).  
Sunday, May 26th,  
At 11, Circle.  
At 6-30, Mrs. COLQUOHOON.  
after Circle.  
Wednesday, May 29th,  
At 3, Psychometry.  
At 8, Address and Clairvoyance,  
Mr. Nuthall.

Wembley Spiritualist Society,  
Union Hall, Ealing Road, Wembley.  
Sunday, May 26th,  
At 11-15, Service.  
At 6-30, Mrs. BROOKS.  
Address and Clairvoyance.  
At 3, Lyceum.  
Sunday, June 2nd,  
Miss D. MOORE,

Streatham Christian Spiritualist Church,  
285, High Road, Streatham, S.W. 16.  
Sunday, May 26th, at 6-30,  
Service.  
Address and Clairvoyance.  
Wednesday, at 3, Service.  
At 8, Service.

Shepherd's Bush Spiritualist Society,  
73, Becklow Road, Askew Road, W.  
Sunday, May 26th, at 11-15,  
Open Circle.  
At 6-30, Miss ROTHERHAM.  
Address and Clairvoyance.  
Thursday, at 8,  
Circle.  
Every Wednesday, at 7-30, Free Healing.

South-West London Psychic Centre  
5, Spencer Park, Wandsworth,  
Common, S.W.  
Tel.: Victoria 9113.  
Sittings for Psychic Photography  
with John Myers  
by Appointment.  
Tuesday, May 28th,  
Service.

Mr. John Myers is open to take  
Propaganda Meetings. Services Free.

The Fellowship of the Golden Triangle.  
Spiritual Healing Centre.  
21, Sinclair Gardens, West Kensington,  
W. 14.  
Resident Healer, Diana.  
'Phone: Shepherd's Bush 5310.  
President: Mrs. SHEDDEN.  
Hon. Sec. Mrs. R. FORTT.  
Sunday Service every week at 6-30.  
Address and Clairvoyance.  
Tuesday Afternoons, at 3,  
Lectures on various subjects of interest.  
At 5, Intercession for the Sick.  
Wednesday Afternoon, at 3,  
Paper Psychometry.  
Thursdays, at 8, Healing Circle.  
Fridays, at 8, Open Circle.  
Miss A. Thomas.

Instruction Classes for Healers, and  
General Development. Apply to Sec.  
Control Spirit Paintings, depicting the  
life of a Soul through the Ages.  
Daily Thoughts, 1s. 6d. Life Science 1s.  
Inspired Writings given by the Guides.

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

Sunday, May 26th, at 6-45,  
Address and Clairvoyance,  
Mrs. A. NUTLAND.  
Thursday, May 30th, at 8,  
An Evening of Psychometry,  
Mr. H. J. Steabben.  
Saturday, June 1st, at 8,  
An Evening of Psychometry,  
Mr. S. Isted.

Watford Christian Spiritualist Mission.  
77a, Queens Road, Watford, Herts.  
President and Medium: Leslie Flint.

Sunday, May 26th, at 7,  
Trance Address and Clairvoyance.  
Monday, May 27th, at 8,  
Public Direct Voice Seance.  
All Welcome. Silver Collection.  
Friday, May 31st, at 8,  
Transfiguration Seance.  
All Welcome. Fee 1s. on entrance.  
Mr. Flint has open dates for Churches  
and Societies. Letters, care of above  
address.

Westbourne Park Psychic Centre,  
155, Cornwall Road, Westbourne Park,  
London, W.  
(Lower Door Entrance.)  
President: Mr. H. Francis.  
Mondays, Tuesdays and Fridays, at 3 and 7.  
Public Meetings for Psychometry,  
Clairvoyance and Clairaudience.  
Visitors 2s.  
(Private Interviews by appointment.)  
Buses to Cornwall Road, Nos. 46, 28,  
31. To Elgin Crescent, Nos. 15, 52,  
No. 7 bus to door.  
(Met. Station—Ladbroke Grove).

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

## SOUTHERN

Brighton National Spiritualist Church and Sussex Psychic Bureau,  
Mighell (Mile) Street.

Sunday, May 26th,  
At 11-15 and 7,  
Mr. T. W. ELLA.  
Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Sunday, June 2nd, at 11-15 and 7,  
Mrs. K. BOND.  
Group Seances:  
Tuesdays, at 3, and Saturdays, at 7-30,  
Thursdays, at 3, Transfiguration.  
Miss A. L. SCOGGINS.  
Advice on Health and Healing  
by Appointment.

Eastbourne National Spiritualist Society,  
Dickens Fellowship Hall.

Sunday, May 26th, at 3-30 and 6-30,  
Mrs. BIRD.  
Sunday, June 2nd,  
Mr. L. B. LILLEY.

Bournemouth Spiritualist Mission  
(Spiritualist National Church),  
Charminster Road (opp. Richmond Wood  
Road), Bournemouth.

Sundays, at 11 and 6-30,  
Address and Clairvoyance.  
Tuesday, at 7-30, and Thursday, at 3,  
Clairvoyance and Spirit Messages.  
Thursday, at 7-30,  
Address and Clairvoyance.  
Local Clairvoyante, Mrs. W. G. HAYTER

Sutton Spiritualist Church,  
St. Barnabas Road, Sutton.  
Sunday, May 26th, at 6-30,  
Mr. HAROLD SHARP.  
Address and Clairvoyance.  
Sunday, June 2nd,  
Mrs. STELLA HUGHES.

National Spiritualist Church, 16, Bath Road, Bournemouth. Resident Minister: Mr. F. T. Blake. Sunday Services, at 11 and 6.30, Tuesday, at 8, Phenomena. Thursday, at 3, Phenomena. At 8, Educative Lecture and Discussion. Friday, at 6, Healing. Guild attends to give Treatment to Sufferers.

Ramsgate National Spiritualist Church, Chatham Street, Ramsgate. Saturday, May 25th, at 7, Mr. F. Couzens. Sunday, May 26th, at 3, and 6.30, Mr. F. COUZENS. Address and Clairvoyance. Sunday, June 2nd, Mrs. PODMORE.

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey. 'Phone: Richmond 0212. Monday, May 27th, at 3, Mrs. Florence Lane. Descriptions and Messages. Tuesday, at 8, Mrs. Beth Barnes. Descriptions and Messages. Wednesday, at 3, Mrs. Hayward Henderson. Psychometry. Thursday, at 3, Mrs. Ada F. Atkinson, Developing Class. Friday, at 8, Mrs. H. V. Prior. Psychometry. Admission Free. Silver Collection. Monday, June 3rd, Mr. George Daisley.

Southend Spiritualist Church, Hildaville Drive, Westcliff. Sunday, May 26th, at 11 and 6.30, Mr. CHARLES WALL. Thursday, at 8, Mrs. Nutland. Sunday, June 2nd, Service.

Richmond Spiritualist Church (The Free Church), Ormond Road, Richmond, Surrey, Sunday, May 26th, at 7, Mr. HORACE HAMBLING. Trance Address. Wednesday, at 7.30, Mrs. Hillier Smith. Sunday, June 2nd, Miss A. WHITE. Healing Service every Wednesday, at 3.

Crusaders Progressive Fellowship, 73, St. Aubyns, Hove, Sussex. Saturday, May 25th, at 7.45, Psychometry. Sunday, May 26th, at 3.15, Circle. At 6.45, Mr. THOMAS and Mrs. S. G. HEATH. Address and Clairvoyance. At Oddfellows Hall, Queen's Road, Brighton, (near Central Station). Tuesday, at 3, Group Clairvoyance. Thursday, at 3, Public Circle. Short Address and Clairvoyance.

Worthing Spiritualist Church, Grafton Road. Sunday, May 26th, at 11 and 6.30, Mrs. CHESTERMAN. Thursday, at 6.30, Mrs. Stock. Sunday, June 2nd, Mrs. ETHEL THOMPSON.

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