

RAPS THAT SIGNAL DEATH  
(See page 350)

# The Two Worlds

Registered at the G.P.O.  
as a Newspaper.

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

No. 2479—Vol. XLVIII. FRIDAY, May 31, 1935 Price TWOPENCE.  
Entered as Second Class Matter, March 15th, 1926, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.).

## “SPIRIT” THUMBPRINTS

### ARE THEY THOSE OF A LIVING MAN?

WHAT circumstances prompted Mr. F. Bligh Bond, Editor of the *Journal* of the American Society for Psychic Research, to state in the last number of that periodical that the “spirit” thumbprints produced at Mrs. Margery Crandon’s seances were identical with those of a living man?

*The Two Worlds* is able this week to lift the veil from the dispute which led to many misleading and contradictory statements in the daily press. The controversy is one which can only be understood by reviewing the facts from the beginning.

Shortly before the first seance at which were produced thumbprints ostensibly of a discarnate spirit, “Walter,” Mrs. Crandon visited her dentist, who is known by the pseudonym of “Kerwin.” They had a conversation relating to the production of fingerprints on dental wax, and to illustrate the clarity of such reproductions, Dr. Kerwin thereupon made impressions of his own thumbs, and handed them to Mrs. Crandon.

The medium does not deny this, but she alleges that she subsequently presented these to an official of the American S.P.R., but he flatly contradicts this assertion.

In 1932 Mr. E. E. Dudley, then investigating the mediumship as an official of the American Society, began to make records of the fingerprints of everyone who had previously participated in the Crandon seances. He was then very favourably disposed to the claim that the prints produced at the sittings were the work of discarnate spirits.

To his astonishment, he found that the prints of the dentist Dr. Kerwin, and those of

“Walter,” tallied in every detail. The American S.P.R., when confronted with this new development, replied that the “Walter” prints which Mr. Dudley had used as the basis for his claim of identity, were not authentic, and therefore unworthy of any confidence. Mr. Dudley then resigned from his post as Research Officer.

suggestion that Mr. Dudley’s classification of the prints had been so confused that it was difficult to discover the genuine psychic thumbprints. They reiterated their statement that (1) the prints of “Walter” used by Mr. Dudley were not authentic; and (2) even if they were authentic, they were not identical with those of Dr. Kerwin.

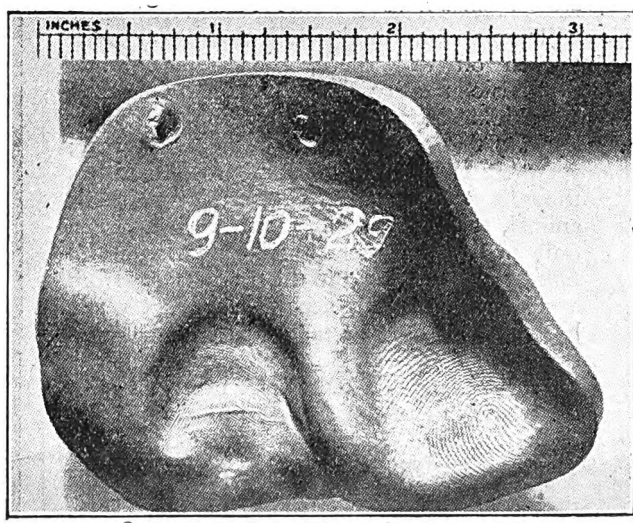
That was the position until some months ago. Then Prof. Cummins had occasion to visit London. When the original prints were submitted to him, he had no idea of their source, but having since been informed, and being interested in the problem, he now desired to carry his investigations a stage further.

In 1929 Mrs. Crandon had visited London, and given sittings at the seance room of the Society for Psychical Research. There had then been produced certain “Walter” prints which Mrs. Crandon had left behind her, and other prints which had been presented to friends residing in England.

Eight such impressions were examined by Prof. Cummins, in London, and his findings only confirm Mr. Dudley’s earlier allegations. Prof. Cummins has reported:

1. The eight “Walter” prints listed above, like other right thumbprints ascribed to “Walter,” are identical with “Kerwin’s” right thumb.
2. Examples obtained in the London sitting are of further significance in showing that this identity cannot be explained away on the theory that Dudley had confused materials in his charge, inadvertently or wilfully substituting known “Kerwin” prints for the seance productions. Mr. Dudley did not attend the London sitting, nor has he ever seen the impressions then

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Is it the Thumbprint of an Incarnate or Discarnate Spirit?

In order to quell the growing suspicions of members, the Society referred the prints of Dr. Kerwin, and a set of “genuine” prints of seance origin, to Prof. Harold Cummins, of the Department of Anatomy, Tulane University of Louisiana. He found that the sets were identical.

Subsequently the Society advanced the

INFORMATIVE ARTICLES AND LATEST NEWS ON SPIRITUALISM

AS OTHERS SEE IT

# WHAT IS SPIRIT?

The Problem Considered from the Standpoint of a Non-Spiritualist Mathematician

By MICHAEL FARMER

**S**IR OLIVER LODGE points out that thought is not a secretion of the brain, for the molecules of the brain waste rapidly, because all our actions start in the brain as the instrument; every atom in it is renewed every few weeks or months, and hence one need for the great flow of blood to the brain.

No written record could remain for a lifetime, as some memories do, hence the mind, the real man, is ethereal or spirit. What is spirit? Some substance whose property is thought; and it is quite useless to ask *why* things have properties, why, say, nitrogen does this or that. The ultimate is that there is no why or cause. The property is just there, and that ends it.

Half the dispute in arguments arises because a word used by both sides does not mean the same to both.

## Trouble With Terms

Whether a Unitarian is a Christian depends on the definition of Christian. So a writer on spirit must define what he means by spirit. No man can define a cow; no description is enough; the definition of a cow or horse is only a conception of a cow we have seen, whereas the man who never saw a hyperbola could draw one from a definition. Spirit cannot be fully defined, whether it be fancy only or actual, as if spirit exists nobody knows all its qualities, nor whether all spirit is of one mind and grade.

Let us consider it all round.

One first point is that spirit is supposed to be something not matter; that is, the chemist or scientist cannot find it. If we stopped there, spirit might be only some substance not possessing what we call life. And what is life? Is it the same thing as plant or animal, to be distinguished only by growth from inside while crystals grow by adding layers outside. Motion is no clear test, for many things move, though nobody says they live. Whatever kind of spirit there may be has no interest for us, unless some kind of spirit can think, for if we are to live again an existence without thought, it is death in effect.

## What Death Is

Now, a man dreaming or raving has thoughts. If raving, it is fairly certain that he does not know what he is thinking, talking or doing. Does the sleep-walker know, who will often act as if wide awake? So thought does not, of necessity, mean consciousness, and life devoid of thought is death.

Whether we are to exist after bodily death would not be worth these words if existence implied thought without awareness. Is awareness enough? The madman and some imbeciles know they live and think, so mere awareness would give no excuse to wish for survival. The only bait left is reason, and what is reason?

Reason is not a logical process, though

when reasons are set out in certain order, the argument when so stated is logic.

Any man who has solved a tough problem of a kind new to him, knows he did not begin his thinking in any order. It was a jig-saw with the bits wrapped up, so that shapes could not be seen, or not at all clearly seen; or a tangle where he vaguely pulls this bit or that. He handles a clue, but cannot see it is a clue. At last he gets the right idea, but for his life could not say how he got it; it just came, as if from another man.

## Mind and Spirit

Not once or twice when deep in hard business calculations, but often, I have suddenly thought "that will solve it," relative to some problem forgotten for weeks, and not the business engaged on at the moment. No conscious thinking about it, but at last aware I had thought and at some time carried on two lines of thought, aware and unaware. Real reason comes from the unaware; perhaps aware we want to reason or discover; we discover, but can't say how. It is fair to say something *deep* in us simply sees without any logical process. *If a mind were the greatest conceivable, it would never reason by steps, it would just see.*

So far, we have only got to the one thing making a life worth while, and not given evidence for spirit. It remains to consider *whether reason is only a quality of matter.* Nobody will say a stone thinks. If it does, every part broken off will think, too; each minute subdivision; every atom, proton or electron can think. Few will say they do; but many will say that in certain groupings they will; yet there is no evidence that protoplasm has thought *or life*, if not in form of plant or animal, that is something with a quality seen only in living matter: and the living is infinitely few compared to the dead. (Parts from a chicken have been kept alive for 15 years, but show no signs of taking particular shapes or of any thought. So flesh life is no better test than plant life. A shark's heart will beat for hours out of the body.)

## "Billions of Minds"

Well, after this interpolation, let us take that problem again. There are billions of atoms in the brain. Has each one of them a mind?—a mind big enough to say, "Let me consider this." If so, a man has billions of minds. After much logic or random, did we agree to say "that's it!" The materialist without an atom of proof will say "so it was"; though, as the vast bulk of matter gives no sign of thought, he might well say "there is something more here." The Spiritualist says the *something more* is present, and it becomes a question of probability.

The materialist asks very rightly whether every animal from amoeba to man has some sort of spirit, and if not the amoeba, why man? To that we may say bodily life is not

the test for spirit. The robot machine will do many things when told. Many more will move when some outside impulse is given, such as by steam or electricity, a magnet, or even a flash of light. The amoeba may probably be a robot, as it were responding to outside influences and without a particle of thought and awareness; it is like the plant fly-catchers.

Go higher; horse and dog do almost certainly reason at times. Have they spirit? If reason be counted good evidence for spirit, then they have! There may be several kinds of spirit, reasoning better or worse. If a horse reasons, that is an argument, for spirit is a reasoner; I would not deny spirit to any reasoner. The number of spirits might be as great as the number of atoms, and only man's pride would limit spirit to man.

There is plain proof that life alone is no proof of thought. Hand and foot live, but do not think; they are tools, and the brain is a tool by which we direct tools; but what are we? Certain arts are no proof of brain, for a frog will eat if fed when the brain is removed; that is robot-action on nerves and muscles, a life like that of the chicken parts already mentioned.

## The Best Proof

The very best proof that man is a spirit would be evidence undoubtable that the dead have been seen or heard. It is evidence no materialist will ever look at, and so far he puts himself out of court. Even one well-attested case of return would outweigh all we have said, and there have been cases as well proved as any matter ever was in a law court. We can give a case where, beyond all doubt, the unseen agency did many acts as required, yet some, when told, say "unknown natural force," *as if forces had minds.* It is the last refuge to plead the unknown, for the same thing could be pleaded if a man long dead and decomposed were seen by thousands to rise from the grave.

If a spirit were asked to give any cause for his existence or his reason, the question would be absurd; as well ask why matter is, and has, certain properties? Why is there heat, magnetism, gravity? No one can say. So it is useless to ask how and why for even very common things. Even a great God could give no how and why for His existence and powers, no cause for Him. "I was, I am, I shall be," is all that He could say. If man can wonder, whether he is only clay or spirit mixed in clay, then he does not know what he is, and, not knowing, has no right to be dogmatic when he has no evidence, and say it is unknown force. Those who believe in spirit are not dogmatic, they appeal to evidence of spirit return, evidence the materialist will not consider, and yet he thinks his denials are sure.

Does clay, against all impulse, interest, or wish, dare the martyr's death for an opinion or a duty?

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A SUMMING-UP

# THE CHURCH AT THE CROSS-ROADS

Orthodoxy and Spiritualism Come to Grips

By JAMES LEIGH

**H**OW diverse are the opinions of Spiritualists! Under the heading, "The Church at the Cross-Roads," a number of articles have appeared in these columns setting forth the "challenge" of Spiritualism, and the reactions of religion.

It is perhaps a sign not of dissipation, but rather of abundant vitality, that viewpoints should be so various on what is, after all, an elementary consideration. Our relationship to the Churches—what is it? We were told that the Church is not interested; that it is interested but not sympathetic; that it is not sympathetic, but strongly antagonistic; that Spiritualism will sign the death-warrant of present-day Christianity; and that Spiritualism, so far from dealing a death-blow at any particular denomination, will itself be absorbed by all existing denominations!

There is perhaps more sentiment than reason for some of the arguments thus advanced. Least of all is it possible to appreciate the position of the "no-compromise" school, whose attitude was outlined in an article recently from the pen of Mr. David T. S. Smith. Here are a few extracts indicating the tone of his survey:

The Church cannot accept Spiritualism and maintain the superstitions she sponsors.

Why should Spiritualists continually beg the Church to inquire into our case? We have nothing to gain by the Church's recognition, and the Church has less.

Leave the Church to work out its own salvation.

These sentences ought to be read in their original context, but Mr. Smith's attitude is so emphatic on the question, and his phrasing so definite, that their isolation here does him no injustice.

### Some Questions

Well, let us examine this point of view. It provokes many questions. First of all, we want to know on whose authority Spiritualist Churches can be taken as the custodians of spirit communication? Have there not always been psychic phenomena? Is there a religious movement of any magnitude which has not experienced those phenomena at some period in its history? Do we find spirits endorsing one particular religion in preference to another when they have been resident in the spirit world for any length of time? Do not spirits in the main regard religions as vehicles for the expression of revelation, and nothing more?

Before we can consistently say to the Church "Hands off the spirit world!" we must be sure that there is no possibility of mediumship within the Church; and, further, that the spirit world itself will not communicate with the Church.

### No Monopoly

Of course the facts are contrary to Mr. Smith's predilections. However weighty his opinion, and however popular his prejudice, his policy is destined to frustration unless he can count on the faithful co-operation of the spirit world in setting-up, for organised Spiritualism, a monopoly of spirit intercourse.

He blandly suggests that either the Church must accept the whole truth, or none of the truth, of Spiritualism. This ignores the fact that if psychic faculty is endowed on certain individuals, and this irrespective of faith, then the Church will sooner or later be in a position—by cultivating the faculty—where it can



Rev. LESLIE J. BELTON, B.A., M.Sc., Editor of "The Inquirer" and Minister of Golders Green Unitarian Church, thinks Spiritualism has much of value for the Churches.

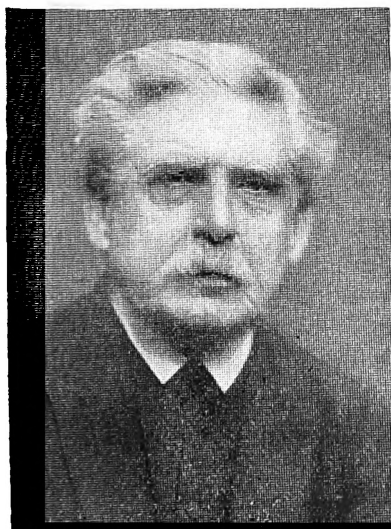
adopt by the use of its own mediumship just what Spiritualistic facts it cares, without consulting us. Precedent and psychology are at variance with Mr. Smith, for mediumship will out, regardless of its local setting.

But let us carry our inquiry further. It would be interesting to know on what grounds Mr. Smith and others consider it their obligation to expound Spiritualism as a permanent religious sect. I do not recall that its pioneers, either on this side or the other, gave the specific direction that a new religion should be formed, and preserved for all time. On the contrary, efforts were made at first to impress existing religions; and it was only their resistance that called Spiritualism, as a religious movement, into being.

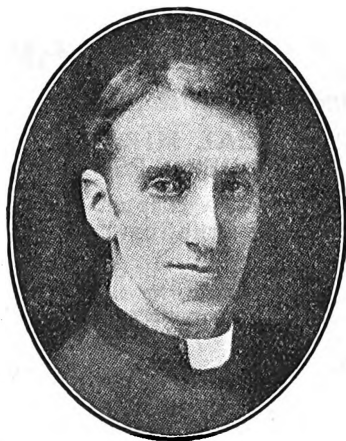
Whatever was the opinion of J. J. Morse and others in later life, in the early stage of their careers these pioneers vigorously debated the question, "Should Spiritualism be made the basis of a new religion?" and there was no unanimous view that such a religion should be founded. Morse went out of his way to suggest that the *cultivation* of Spiritualism might lead to its own undoing.

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## WHAT SPIRITUALISM MEANS TO THE CHURCH



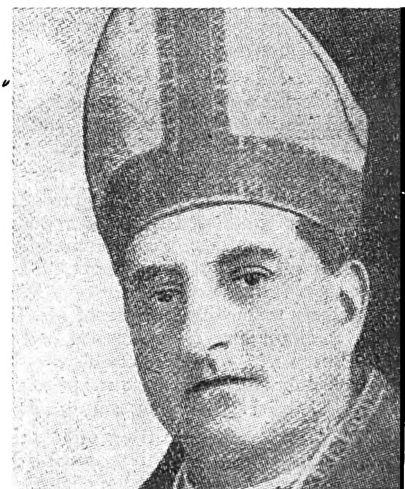
Rev. J. PAGE HOPPS: "Spiritualism is the key which unlocks all doors."



Rev. VALE OWEN: "Either the Church must adopt Spiritualism or perish."



Rev. DRAYTON THOMAS fights for our recognition by the Churches.



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# BRITISH HEALERS SUPERSEDED

Brazilians Have Set Us A Splendid Example!

By EDWARD J. DEASON, B.Sc., F.R.G.S.

**W**ILL you permit me to refer to the Brazilians, described in *The Two Worlds* of May 3rd, as "a mixed race of people—white black and red—inheriting not only the culture, but the diseases of each race forming the mixture in Brazil"?

Some of our British Spiritualists will be humbled by reading that in the city of Rio de Janeiro alone there are "200 Spiritualist Healing Centres doing great work"; that "nearly all the Brazilian Spiritualists are Reincarnationists"; and that "the number of Spiritualist journals and periodicals published in Brazil is about 100"!

I know something of these South American places, with their astounding clairvoyance and psychometry in great contrast to such exhibitions in England. The mediums don't ask questions. They make statements straight out, giving names, addresses, figures, dates and such like, in a marvellous manner.

## Results Not Reported

But what I want to mention here is the extraordinary lack of advertising spirit shown by Spiritualists in the British Isles. For years upon years we have had healing services—nearly every society has two or three per week—yet without gaining a thousandth part of the fulsome publicity lately given to one or two Church ministers who have become converts to healing by faith, or non-surgical treatment.

What is wanted is that records be kept—and made public—of treatments and results. I have tried personally in a number of cases to get some reliable data, but only in a very few instances have I got substantial and vouched-for results.

## EDISON ON SPIRITUALISM

The *Freethinker*, in a recent issue, contained a paragraph upon the article written by Mr. J. L. Davidge for the *Australian Theosophist*, and published in a recent copy of *The Two Worlds*. The Editor tells his readers that "we should take with the greatest reserve the statement of Mr. Henry Ford that Edison believed in the continuity of the individual."

He is also very sarcastic in his remark concerning my claim that Edison has been exonerated from the stigma of Agnosticism, claiming that "it is an example of religious impudence."

He also states, "that, as a matter of fact, Edison, until his death, was a member and subscriber to an American Freethought Society," and closes his remarks with: "*The Two Worlds* writer should make certain of his facts."

To exonerate a person from the stigma of Agnosticism can hardly be considered religious impudence by any person who possesses average commonsense. Neither logic nor honesty seem to be exemplified in the *Freethinker*. Mr. Davidge quoted not only Mr. Ford, who was for forty years a close friend of Mr. Edison's, but his private physician's statement also, and the fact that Mr. Edison was a member of the Theosophical Society is conveniently ignored in the attempt to prove him so lacking in intellect as to deny a future life.

It is a misnomer to use the word "thinker" with or without the prefix "free" to those who deny the fact of individual survival beyond the change called death.

Non-thinker more aptly defines them.

JOHN MONGER.

## An Interesting Experiment

Over 20 years ago I assisted at a demonstration at the Royal Society's Institute, London, when a professor made some remarkable claims regarding electricity in the human body. He claimed that electricity, heat and ether were the same thing—a sort of fluid—which could even be photographed, although invisible to the ordinary or naked eye.

The professor connected his hand with a galvanic instrument, which at once showed a rise of voltage. He showed photographs of the "current" passing from the fingers of a healer to the patient when the former was making "passes," as is done by the healing mediums. Even when he put on rubber gloves we saw the fine spray of electricity passing from the professor's fingers.

Through a hole in the side of a glass case which had been filled with cigarette smoke the professor pushed his finger, and under a powerful electric light the spray of current could be seen as if oozing from the pores of the finger. The spray of current began to spurt out, although a rubber tip had been put on the finger. On withdrawing his finger we saw ordinary air entering the hole, and, in comparison with the smoke, it had a decidedly black colour.

I suppose that these wonderful demonstrations suffered from the usual English lack of aggressive publicity, but they certainly showed that the curative power of "passes" lies in the strength of magnetic force given out by the "healer," possibly assisted by the "faith" of the patient just as in the case of ordinary medical efforts.

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## OCCULTIST VERSUS SPIRITUALIST

### An Outline of Occultism

By JAMES NORBURY

IF we could discover golden elephants with pink spots, I have no doubt we should eventually find the proverbial "pig that might fly." I know this is a trivial remark to fall from the pen of a critic. I am quite prepared to have my knuckles rapped. I shall not be at all surprised to find myself standing in a corner for hours on end. In spite of these rather terrifying thoughts, I repeat, "If we could discover golden elephants with pink spots . . ."—which summarises to perfection my reaction to Mr. Cyril Scott's new book, *A Manual of Occultism*. (Routledge, 7s. 6d.)

I am always somewhat diffident when I approach a work on the occult. It always tends to remind me of the trite remark about "not being able to see the wood for trees." Or, to bring it all down to a simple phrase, it always tends to glorify the obscure at the expense of the obvious.

#### An Impregnable Fortress

Mr. Scott presents his case from the impregnable fortress of personal experience. The theories he outlines are to him not a quest for knowledge, but an assertion of knowledge that has come to him first hand. This, in itself, however, is no criterion of truth. The madman who believes he is Mussolini may feel all the power and glory of the patriotic Italian in his veins. In fiction he is the leader of the Italian nation; in actual fact he is a plumber from Pimlico suffering from hallucinations. It is with regret that I am bound to point out that Mr. Scott's claims belong to the same order.

He is not as other men are. To him there has come an exclusive revelation. Well, I am sorry, Mr. Scott, but I am as other men are, and I prefer a more inclusive and reasonable philosophy.

Mr. Scott's *Manual of Occultism* is really a text-book of Theosophy. The label may be different, but the mixture is the same. His obvious superiority is as self-evident as the spikes of a porcupine.

What the author does not seem to realise is the obvious fact that you can build the most elaborate dream structure on an unproven premise which, in the first hour of waking, will crumble in dust and ashes about your feet.

I am afraid I may sound a little harsh. You might even charge me with the sin of intolerance. I am sorry that such should be the case, but when a writer commences to patronise the facts of Spiritualism by making it pander to the fictions of Theosophy, I see red. The man who invents a single-sized collar to fit everybody may be a genius—but he has forgotten the diversity in the sizes of human necks. The author who writes a philosophy to standardise all organised forms of human activity in his own narrow framework has in a like manner overlooked the diversity of human needs.

#### References to Spiritualism

Mr. Scott goes on to assure us that even we poor Spiritualists are not left out in the cold. One of the "Masters" is guiding us to the truth . . . which is, of course, Mr. Scott's truth. I call this gross impertinence. First of all, we have to assume the existence of "Masters." This might be a very easy task, but alas, even their professed followers seem to disagree upon this vital question. Next we have to assume that their teachings are the truth. Here again we discover avowed believers as often as not engaged upon heresy hunting against any whose "Master's" revelation proves of a different brand to their own.

No, Mr. Scott, it will not do. In spite of the glib way you have skimmed over the surface of present-day science and modern psychology; in spite of the clever manner in which you have called well-known writers to your aid as witnesses for the defence; you have not proved your case.

Once we were reminded of the need for a "faith that moves mountains." Now we are told of the necessity for a faith that makes "Masters." Well, mine is rather of the grain of mustard-seed variety. The facts of the seance-room have convinced me that man survives death. My talks with the dead (in spite of their being "mischievous entities on the lower astral plane") have proved that they are more firmly rooted in common sense than Mr. Cyril Scott.

## ACTIVITIES IN A PICTURESQUE AREA

### What Spiritualists are Doing in Winchester

By RONALD MCCORQUODALE

WINCHESTER is the capital of old Wessex, and also at one time of England. This fine historical city has much of interest, and the most striking feature is the Cathedral, which is the longest Gothic building in the world. The nave and interior of this stately Cathedral are magnificent, and one finds inside the names of the old Wessex Kings—Alfred the Great, Ethelbert, and Ethelred. And in the Great Hall of the ancient Castle is what is reputed to be the actual Round Table of the Knights of King Arthur. There were stirring times in those days of ancient Britain.

#### Spiritualist Church

I found the Spiritualist Church to be a neat little building, with a seating capacity of about eighty. I had a thoughtful and interested audience. The officers are endeavouring to maintain a good standard. Recently the Church has been entirely reorganised and placed on a sound financial basis. Instead of a debit balance of £5, there is now a credit balance of £6, due to such efforts as a display of dancing, a Christmas social, and a jumble sale.

The Church has recently been redecorated voluntarily by the gentlemen members. The floor is now covered with lino, and new notice-boards have been put up inside and outside. Through the kindness of two members a brass plate, beautifully inscribed, appears over

a commemoration stand, used as a flower receptacle for anniversary occasions. Membership is increasing, and a Developing Class and Healing Circle are being formed. The committee also hope to form a Lyceum, a Study Group, and a Library.

#### A Good Idea

A striking feature of this Church is a suggestion box, placed at the entrance, for suggestions and criticisms from members and friends, which are considered by the committee. The object is a pooling of ideas for mutual improvement, and everyone is made to feel a responsible unit and integral part of *their* Church. Members may also request special prayers and hymns.

#### Interest and Propaganda

The secretary says there is in this ancient city a definite inquiry as to what Spiritualism means, and the committee visualise the necessity of a larger meeting-place in the near future. With this in mind a series of special propaganda meetings is being arranged, the first to be addressed by Mr. F. Blake.

Special Jubilee Services were held on May 5th. The afternoon service was conducted by Mr. H. Pallister, their able secretary; and in the evening Mr. Stuart Berry, of Reading, gave an inspiring address. As a result of these services the sum of £1 0s. 3d. was sent to the Mayor for the King George Jubilee Trust.

## THE CHURCH AT THE CROSS-ROADS

(Continued from page 343)

#### Folly of Religion

And why? Because there is always the danger of exaggerating the importance of the organisation, and overlooking the greater importance of the truth. That has been the folly of religionists throughout all time. There is no need to give examples. Indeed no, better example could be provided than that with which Mr. Smith himself has presented us, for, obviously, he is concerned with Spiritualism more as a perpetual movement than as a penetrating gospel.

Else why should we do other than welcome the growing sympathy of the Churches? Their change of heart will mean that the knowledge we have gathered will be handed on to hundreds of thousands who are unlikely to find their way into Spiritualist Churches. Think you it is of any consequence to the spirit people whether they meet the Muslim in his Mosque, or in a properly constituted, officially recognised, Spiritualist Church? We claim that we Spiritualists are working for the emancipation of mankind. Then, surely, we should rejoice at any and every opportunity presented for the spread of our facts, so that a greater number of people may be sustained and comforted in their hour of need.

#### The Old and the New

"Ah, yes," you say, "but the waters of Spiritualism are clear and clean, and the waters

of the Churches are stagnant. You cannot mix clean and dirty water, without making all the water dirty." The metaphor is a poor one. It is true that there is much in orthodox religion that is superstitious, but some of these superstitions (as, for example, the fall of man) have a spiritual significance which is undeniable.

Nevertheless, I grant you your point. If you are apprehensive that a growing familiarity between Spiritualism and the Churches will disrupt and harm the philosophy peculiar to Spiritualism, you have your remedy. The Spiritualist Church itself will survive so long as there is a need for it.

My point is that their zeal to keep Spiritualist Churches free from contamination must not lead Spiritualists into that narrow-minded position where they will refuse to share their particular experience with others of a different turn of mind. That would be bigotry. Revelation and bigotry have never gone hand in hand, for so soon as the latter appears the former generally escapes elsewhere. That being so, any attempt to confine Spiritualism to Spiritualist Churches would be suicidal.

Surely there is room for *all* sides. Let us be tolerant and liberal in our religious life. I make this plea because I believe that the thief and the vagabond have accomplished no worse havoc than the over-zealous religious devotee.

## S.N.U. NEWS.

Edited By FRANK HARRIS

## Liverpool Church Jubilee

ON Friday, June 14th, the Liverpool Spiritualists' National Church will have completed 50 years' unbroken occupation of Daulby Hall. This is a record of which the Church committee are justly proud, and they are holding a week's celebrations commencing on June 11th, at which it is hoped many former members, along with their present congregation, will gather. On Friday evening, June 14th, there is to be a Birthday Party, and it is hoped that a number of the old workers who have served their platform over a long period of years will be present.

The Church is also making the period of the Jubilee Celebration an opportunity for an increased membership drive. There is some part of the celebrations for everyone interested in Liverpool Spiritualism, and all who read this will, I am sure, join in congratulating the Church on its fine record.

### Questions of Parliamentary Candidates

The value of questions being put to candidates in Parliamentary elections in regard to the disabilities from which Spiritualists suffer, has been strikingly illustrated recently in a conversation I had with a well-known barrister, who was a candidate at the last two General Elections.

When he was questioned in the opening days of his first campaign, he admits quite candidly that he had no idea that the Witchcraft and Vagrancy Acts had ever been invoked against Spiritualists. So persistent were his questioners, that he inquired into the position, and was convinced that we have a real grievance. I was both gratified and amused to hear that his questioners were so persistent, and the questions so carefully followed up with supplementaries, that he had to devote an appreciable time to framing his answers. At all events, he is now ready to take his stand against further prosecutions of mediums.

### London Headquarters Fund

The London Headquarters Fund should benefit considerably as a result of the garden party to be held under the auspices of the London District Council on Saturday, June 22nd at Forest Hill. Mrs. Wesley Adams has very kindly lent her grounds at "Perry Mount," Mayow Road, Forest Hill, and Mrs. Hewat McKenzie has consented to open the proceedings at 3 o'clock. Admission is 6d. The District Council is hoping that all London Churches will support the effort in view of the urgent need for a central meeting-place for London Spiritualists.

Many well-known mediums have promised to attend, and contributions have been promised by a number of Churches for the various stalls. One donation is in the form of an organ, which is to be sold in aid of the Fund, and the District Council will be able to let a Church without an organ have it at an extremely reasonable figure.

The arrangements for the Garden Party are in the hands of Miss Winifred Sarfas, and inquiries regarding it or the organ should be

made to her at 261, Wanstead Park Road, Ilford, Essex.

### Suitable Readings?

Most of us have, at some time or other, been at a loss for a suitable reading. After reading "Ask the Spirits"—edited by David Gow, the former editor of *Light*—I think the problem has been solved. There are more than 170 readings suitable for any kind of Spiritualist meeting, arranged under subject headings in the form of questions. For the speaker called on at short notice to take a service, it should be extremely useful, and it will supply a want felt by many of our Churches. Arrangements have been made for the Union to handle orders for the book, which is priced at 5s. net, and orders should be accompanied by a remittance for that amount.

### Armaments

"In Bedford stands a gun with a brass plate recording its capture at Gaza, by the Bedfords. On the other side of that gun is stamped 'made by Sir W. G. Armstrong Whitworth and Company.'"

This was one of the statements made at a sitting this week of the Royal Commission on the private manufacture of and trading in arms, which is being held at the Institution of Mechanical Engineers.

Mr. W. Arnold Forster, on behalf of the National Peace Council and 26 associated organisations, affirmed that the motive of private profit afforded a stimulus to armament production which was socially injurious, and that so long as national armaments were required, their supply ought to be limited and regulated under thorough supervision. The remedy, in his opinion, and that of the National Peace Council, was that the manufacture of casually produced weapons should be taken over by the State. He went on to say that there were inevitable objections to a system in which two interests, the one public and the other private, were so closely intertwined. The manufacturer of arms for private profit must desire the continuance of conditions in which there was a demand for his product, and he must be under the temptation to stimulate that demand by whatever means were open to him.

The newspaper report adds that "representatives of Vickers listened intently to Mr. Arnold Forster's speech."

Some of the daily papers in which I have looked for reports on the sittings of the Commission dismiss it in a few short and garbled paragraphs, but I hope that Spiritualists will follow the sittings regularly, and thus have a clear idea of the ramifications of this ghastly traffic.

### SPECIAL NOTICE

Owing to the Whitsuntide Holidays, will ADVERTISERS please send in Copy for issues of June 14 and 21 NOT LATER THAN TUESDAY, JUNE 4?

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# AFTER THIRTY CENTURIES

## Ancient Egypt Comes to Life

By ERNEST W. OATEN

**A**FTER THIRTY CENTURIES† is the title of a new book by Frederic H. Wood, Mus. Doc., in which he claims, and not without reason, that his experiments with "Rosemary" have made the investigation of psychic phenomena something more than an inquiry into the question of survival. To quote Prof. Bozzano, "the Lady Nona case carries us much farther towards the proof of immortality."

For the average investigator, inquiry into the phenomena of mediumship provides abundant evidence of man's survival beyond death, but gives rise to the question, how long does he survive? The "Lady Nona" case gives us strong evidences of communications from a lady who has been dead three thousand seven hundred years. And there comes a natural inference that if personality is retained for that lengthy period, then no limit can be placed to its existence.

### Survival not Temporary

The evidences of *After Thirty Centuries* place the onus of proof upon those who suggest that survival is a mere temporary thing.

Dr. Wood does not attempt to produce the whole of the historic evidences upon which his claim is based. That has already been done in previous publications,\* he merely summarizes it, and passes on.

The Lady Nona not only claims that she was the wife of the ancient Pharaoh Amenhotep III, but offers language tests as evidence. Certain Egyptian hieroglyphs are produced, and their pronunciation and meanings are given.

Neither "Rosemary" nor Dr. Wood, know anything about ancient Egyptian, but the results have been taken down phonetically and sent on to Mr. Howard Hulme, of Brighton. When these Egyptian words and phrases were first given to Dr. Wood, he was unable to find any verification, and it was the writer's good fortune to be able to put him in touch with Mr. Hulme, of whom up to that time the doctor had never heard.

### Expert on Egyptology

Mr. Hulme has made a special study of Egyptology, and was for a time the curator in charge of the Leverhulme Museum at Port Sunlight. He accompanied the late Lord Leverhulme on a great many expeditions gathering material for that museum. We do not think the language tests can be questioned, and the only other incident of a similar nature that occurs to us is that of Dr. Whymant, who claimed to have held conference with the Chinese sage, "Confucius."

This book, however, carries us farther than mere survival or even extended survival. Whatever the spirit world may be, it is certainly larger in extent and possibilities than this physical world. We have many times insisted

that the individuals who have passed behind the veil a few score years, can hope to know about as much of the spirit world as a man who spends a week in America knows of that continent.

If we are to know anything of the conditions of the next state of life, it must be from those who have had an extended range of experience over there. Even these may find it difficult to express themselves in terms which shall be understood by us. But, at any rate, we hold it true that the only individuals who can tell us anything concerning the nature of the larger life that awaits us all, is the individual who lives there.

### The Only Real Information

The messages may be fragmentary and partial, but at any rate they constitute the only



DR. F. H. WOOD.

real information we can have, and we need to satisfy ourselves that we are in contact with people who can make good their claims.

Dr. Wood tells us that :

Much depends upon the mental attitude and spiritual development of those who undertake the search. If we are foolish we shall be fooled. If we are wise, we shall attract wise and sensible guides. People who are not disposed to treat this subject seriously, and to prepare themselves for the work by self-discipline of every kind, should leave it alone. But for those who, like Rosemary and myself, have consistently striven to fit themselves for the task, there is no danger at all, nothing but an increasing joy of service which brings its own reward.

Dr. Wood goes to some pains to show that "Nona" retains the memories of her earth life, and even shows us how this becomes possible. He also shows us that she has an intelligent understanding of the life she is at present living. That it is a "life abundant" her messages clearly show.

### What Spiritualism Is

In summing up, Dr. Wood says :

No one will be afraid to die when this knowledge of psychic truth becomes general. We can only attain that knowledge by recognising that mediumship is at

(Continued at foot of next col.)

# ON CAPITAL PUNISHMENT

## A Spirit's View

**C**APITAL Punishment is a vile, abominable way of sending a man into the spirit sphere. He arrives here too ill, for months perhaps, to make any progress, and is often filled with hatred for those who have sent him to his premature end.

When he is prematurely sent to our side, where he is frequently still filled with a boastful and even blood-thirsty spirit, and does not realise the seriousness of his evil deed, he is filled with hatred towards the prosecuting authorities and the powers that brought him to be punished by losing his life.

### Drawn to "Spirit Slums"

Instead of repentance and progress to higher spheres, he is drawn deeper into the slums and low companionship of his new abode, and often has no further desire to free himself from their company. He becomes one of their brotherhood, lost perhaps for thousands of years.

Capital punishment is a crime of humanity that brings only evil consequences upon itself and the man who is the victim of its shortsightedness and folly.

### The Better Way

If the criminal is left to the time that was predestined for him to pass on the earth plane, then he has space to recover from his abnormal tendencies and the desire to murder for gain, or revenge, lust, or thirst for blood will abate, or even fill him with horror. He may even come to the point of advancement that he heartily abhors the evil deed of the past, resolves never to do such an act against God and mankind again.

Many a murderer has been able to outlive his past to such a degree that, when he passes over to our spheres, he had not to enter the purgatory at all, because he had paid for his guilt by a life of goodness and self-abnegation in later years. His progress in the future was assured, and God had acquired a fervent servant and follower of His commands.

"RUTTER."

(Continued from previous col.)

present the only means of linking the two worlds together for mutual intercourse and help. It must be studied as a new science, accepted as a proven fact, cherished as a priceless gift, and appreciated as a new revelation.

In one message from Mr. Gladstone occurs a sentence typical of that great man :

Once your eminent men can give their time and thought to this subject, you will make great strides along the ways you now creep so fearfully. It is yet a thing of back streets and darkness—the poor Cinderella of religious thought. How very like the way the Christ-teaching was received.

Dr. Wood wields a facile pen. The book is written with an absence of technical language. It appeals by its persuasive eloquence, and no one can read it without feeling that to Dr. Wood at least, the spirit world is a real world that has something to add to our intellectual life, and is a stimulus to our spiritual development.

† *After Thirty Centuries*. Rider and Co. 3s. 9d. post free from *The Two Worlds Office*.

\* *The Rosemary Records*, 7d. post free. *A Challenge to Sceptics*, 1s. 2d. post free from *The Two Worlds Office*.

FOUNDED NOVEMBER 18th, 1867.

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Editor and Secretary: ERNEST W. OATEN.

Issued by  
"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED  
18, CORPORATION STREET, MANCHESTER, 4.

Where all Business Communications should be addressed.  
(Telegraph and Telephone BLACKfriars 9903.)

Cheques and Drafts should be crossed "————— and Co." and  
made payable to The Two Worlds Publishing Company Limited.  
The Editor will not undertake to be responsible for any rejected MS.  
nor to return any contribution unaccompanied by a stamped and  
directed envelope.

London Office: 71, FLEET STREET, E.C. 4.  
Phone: Central 7641. Wires: "Jonagont, Fleet, London."

FRIDAY - - - May 31, 1935

## THE TECHNIQUE OF TRANCE MEDIUMSHIP

By THE EDITOR.

IN consequence of the article on "The Evolution of Trance Mediumship," in our issue of May 17th, the Editor has had quite a number of letters of congratulation and thanks, and several asking for further particulars.

Well! In the early stages of trance mediumship the beginner often experiences a tendency towards extraneous control whenever he enters a field of psychic power, such as a circle, or a number of friends talking over the subject, or any congenial atmosphere. In fact, he may feel the condition of trance stealing over him perhaps during his daily avocation, or even when walking in the street. This must be resisted. I would lay it down as a very sound rule that the only individual who should submit to control is he who can control himself. Just as the slave is the person who must do as he is told, and the free labourer the individual who has a measure of choice as to whether he will or not work for an individual, so mediumship must never be slavery. It must be conscious and voluntary labour undertaken for those whom the medium may consider trustworthy.

This gives rise to the question as to how control can be prevented. It is actually the easiest thing in the world. The only essential thing is to *keep your thoughts active*. It is not difficult to survey the whole of your day's activities from the time of rising in the morning; to wilfully remember the succession of events for the day or the week. As long as your own will is active, no control can be effected by any external intelligence.

Another difficulty which arose with me, was that in the very early stages of trance development I was once thrown upon the floor. I have a strong objection to anyone abusing my body, and I will not allow any spirit to demean that body (unless for a wise and exceptional purpose) in a manner that I would not demean it myself. The result was an arrangement made with the chief guide that control should be effected by *one* spirit only. The one chosen for the purpose was not the chief speaking guide, but the one who was magnetically the strongest of the band. He was a high caste Hindu, and I made it a rule

that no one but he should be allowed to take control. My arrangement included a contract on his part that he would be responsible for whoever should subsequently use me. Thus, the Hindu would take control, and hand me over to whoever was essential for the purposes to be achieved, and the responsibility for those who followed him was undertaken by him. He was always true to his contract, and, as a result of this arrangement, I can say that in all my years of mediumship, I never had one uncomfortable half-hour, or one sleepless night as a result of my psychic activities.

This Hindu never spoke. He was a peculiar man. He viewed with contempt any attempt on the part of anyone to induce him to speak English. It would be demeaning his caste; but he knew his job, and did it well.

Gradually I became aware of a number of individuals, each of whom I knew by the influence their presence exerted upon me. The majority of them were English, and the band seemed to have been gathered together for the specific work I had to do.

In the case of a medium like Mrs. Osborne Leonard, whose trance work was very different from my own, we have the same principle established. "Feda" is the guide who is responsible for the medium. If some other spirit is to be allowed to control "Feda" must be satisfied that that spirit is a fit and proper one for the job. "Feda" is not only a wise spirit, but a filter, through whom other spirits have to pass to reach Mrs. Leonard. That is the medium's protection. I am persuaded that orderly mediumship depends upon the existence of someone upon the other side of life who supervises this department (namely, the care of the medium's body, and the careful selection of those who shall use it). The medium who allows every Tom, Dick, or Harry to control, is not only unwise, but is asking for trouble.

I never realised the tremendous organisation which must exist behind a successful trance medium, until, as I said in a previous article, I was able to float in space over an audience, and watch my body on the platform. At that time I had a general idea of a spirit who entered into the body, or stood immediately behind it controlling its activities. When, however, I was able to watch the process, I would often find that the guide who was using the body at any particular time would be stood facing his medium at the farthest point from him in the room, but I saw the tiny cord of light which united the operator with the medium's body.

Again, it was most interesting to watch the interplay of forces when taking an evening of "replies to questions," during which 20 or 25 written questions submitted by the audience would be read by the chairman. There would be perhaps a dozen different individuals gathered round the medium in a semi-circle, and as the questions varied from science to Theology; from Church history to general Philosophy; from psychic matters to details concerning activities in the spirit world, so the line of light would change its contact, linking first one and then another of the band to the medium. Interesting and instructive was the occasional experience provided when a question was asked and no spirit who was present possessed sufficient knowledge to deal with it. The chief guide managed to make a few general remarks for a minute or two, while

a general call was sent out for someone who could deal with the subject, and like a flash of light, in came a total stranger. Many of them were unknown, others were noted historical characters who would deal with the subject under discussion.

To talk of myself and my own experience on these matters, is rather repellent to me, and these two articles have been written solely in response to many requests for information.

One of the first things a trance medium, or any medium, for that matter, should avoid is the sense of self-importance. Humility may not pay in all departments of life, but it certainly does in all efforts at spiritual attainment. The medium who cannot practise it is likely to get not only his mediumship, but his life, in a dangerous tangle.

It is a great pity that some means cannot be devised by which mediums could get together to discuss such questions as these—the question of personal experiences and sensations. The individual who is not mediumistic cannot hope to understand them, and it is sheer waste of time to try and explain them to him. The medium sees in mediumship problems which the outsider must be totally blind to, and which he can no more understand than if they were written in a foreign language.

It is in the hope that these few hints may be useful to young mediums that they are penned.

## "SPIRIT" THUMBPRINTS

(Continued from front page)

produced. These London prints are of authenticated seance origin, and are identical with the equally authentic reference prints of "Kerwin."

The prints speak for themselves in establishing the identification. A sober view of the case must grant that this is a simple, concrete issue, and one that cannot be evaded or obscured by fatuous argument.

It was this report, then, that inspired Mr. F. Bligh Bond's statement in the *Journal* of the American S.P.R., a statement which led to his immediate dismissal by the trustees of the Society. The actual statement which Mr. Bond made was:

The finding of Professor Cummins, a qualified dermatologist, will be generally accepted as final, and relief will be felt at the termination of a tedious and painful controversy which has not only taxed the patience of critics for a long time past, but has done injury to the cause of Psychic Research and harm to the repute of the very mediumship it was designed to defend.

The findings of Professor Cummins relate purely to the question of the specimens submitted to him for comparative study without any reference to a seance origin. The question, therefore, of their claim to a supernatural nature does not arise. The facts which he is asked to ascertain are simply whether two sets of specimens submitted are, or are not, of identical origin. Thus, he remains entirely outside the area of controversy, as a dispassionate judge of the evidences submitted.

It only remains to express the hope that the final clearance of a vexed issue, which has disturbed the whole world of Psychic Research, may clear the way for a further development of the constructive work of the American Society.

It is likely that the American S.P.R. will make a further statement on the case, pending which *The Two Worlds* withholds comments, as the case must logically be regarded as still *sub judice*.

Meanwhile, a Boston newspaper suggests that *The Two Worlds* and other journals should organise a series of independent seances with Mrs. Margery Crandon here in England.



# TOPICS OF THE WEEK

**Modern Views** The Bishop of Chelmsford, preaching at Barling Magna recently, showed himself in sympathy with modern views. He deplored the tendency to talk of "poor so and so, who died on such and such a day." They had to realise that poor so and so was much better off than themselves. He went on to say that :

Some people imagined that when people die, they are buried in churchyards and cemeteries. Some of our hymns teach us that, which is not Christian at all. The Christian religion teaches us that in the first stage of life, we inhabit a physical and material body. It is a poor, weak thing, and when it wears out it will die, and will be laid reverently in the grave. But you never die. The real you will go on living under better conditions. All those grim scenes of lying in graves in narrow beds, is something which is deplorable; it isn't the teaching of the Christian religion at all.

But the Bishop has to face the fact that it is only in Christian countries that such a view is taken. It is the outcome of Christianity. It is the result of the pernicious and totally false doctrine of the physical resurrection, and the Church is responsible for it. It is a great thing to know, at any rate, that some of its clerics are emerging from this Christian materialism.

**Does the Church Represent religion?** Preaching at Frodsham, the Bishop of Chelmsford dealt with the decline in the Church attendance. He claimed that not one tenth of the people were in real living touch with the Church. Masses of people in England to-day did not look upon Sunday as a day of worship at all. It was a situation he thought of great gravity. The Bishop, however, seemed to imagine that religion was suffering because the Church is being neglected. It may probably be true that the great freedom of to-day means a more real contact with religion, despite the fact that there is a lesser contact with the Church. The Archbishop of York said, a few years ago, that people are still interested in religion, but they are not interested in the Churches. The Bishop does not seem to realise that the lack of interest in the Church is probably due to the fact that people do not consider the Church the representative of real religion. Is not that the point? The position of the Church towards religious beliefs and creeds has changed completely in the last few decades. One is tempted to ask whether this change is due in any sense to a truer appreciation of religious values, or whether it is only yielding to public opinion. The Church is not changing its creeds, because it sincerely believes that those creeds are wrong, but purely because those creeds no longer appeal to the public. The fact is the people are forcing the Church away from its foundations.

**Spirit Communion in the Past** Speaking at the Edinburgh Psychic College last Friday, on "Some Aspects of Mystic Philosophy," Mr. Charles Richard Cammell traced the desire of the human understanding to grasp the ultimate truth, which was, he said, the motive of all mystic schools, to the childhood of the human race, when man was in closer contact with the spirit-world than

he was to-day. The memory, he continued, of those remote days has been preserved in legend or allegory by every nation in every clime. Speaking of Pythagoras, in whose teaching, he explained, first appeared plainly the heritage of primeval wisdom hidden in the ancient mysteries, and who was said to have received his doctrines from the Delphic priestess, Mr. Cammell said that the priestesses, who were the mouthpieces of the oracles, were what we called to-day trance-mediums, controlled by spirit-entities far removed from the earth-plane.

**The Albert Hall.** The Albert Hall, has been filled more than once in the interests of Spiritualism. On Sunday last it was again engaged for a Spiritualistic meeting, the occasion being a trance address by Horace S. Hambling. Many a soul-stirring message has echoed in this historic meeting-place, but we doubt if many have been more powerful in their effect than the message of the Spiritualist, which has penetrated every aspect of present-day society. The Albert Hall was again very handsomely attended on Sunday, when "Moon Trail" gave his address.

**A South African Tour** At the end of this week Mrs. Meurig Morris, accompanied by Laurence Cowen and General Sir P. Holland-Pryor, sail for a tour of South African cities, and a great popular welcome is assured. Their itinerary, as at present arranged, is—Town halls of Cape Town, June 25 and 28; Port Elizabeth, July 3; East London, July 8; Bloemfontein, July 10; Kimberley, July 12; Johannesburg, July 15, 17, and 19; Pretoria, July 22; Pietermaritzburg, July 24; Durban, July 26, and 29. About 25,000 miles of travelling will have been comprised in the completion of this round of meetings.

A leading firm of London publishers has arranged with Mr. Cowen to write a life of Mrs. Meurig Morris, which he hopes to accomplish on the voyage, to be followed by a first volume of the "Teachings of 'Power'"

**Developing Mediumistic Power** Miss Winifred Holtby asks in *Time and Tide* if there is anything "really impossible" in the idea that some day colleges may be founded to develop the faculties of thought-transference, telepathy, silent meditation, and other psychic states "at present discredited and ridiculed"? No, it is not really impossible. It has, in fact, been done in scores of thousands of cases. It is taking place all over the world to-day. In Spiritualist Churches in almost every country of the globe there are classes for the development of these psychical faculties. Miss Holtby apparently does not know what is taking place. Perhaps, like other eminent persons of letters, she has pre-occupied herself unduly with the criticisms and ridicule. If psychic faculties exist, they can be cultivated. That they have been, and are being, cultivated, nearly every Spiritualist Society can testify from personal experience.

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Clairvoyante: Miss. LILY THOMAS  
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*Monday, June 3rd,*  
At 3, Psychometry, Miss Lily Thomas.  
At 7-30, Clairvoyance, Mr. Thomas Wyatt.  
*Wednesday, June 5th,*  
At 7-30, Psychometry, Mrs. Helen Spiers.  
*Thursday, June 6th,*  
At 3-30, Clairvoyance, Mrs. F. Kingstone.  
*Friday, June 7th,*  
At 7-30, Clairvoyance, Mrs. Stella Hughes.

**NORMAL LECTURES.**  
*Tuesday, June 4th,* at 8, Mr. H. Ernest Hunt.  
Subject: "Control, Overshadowing and Inspiration."

**TRANCE LECTURES.**  
*Thursday, June 6th,* at 8, Mrs. Barkel.  
Address by "White Hawk," followed by Questions.  
Subject: "Who is this Nazarene?"

**GROUP SEANCES.**  
(Limited to Eight Sitters.)  
Tuesday, June 4th, at 3 Mrs. Graddon Thomas.  
Tuesday, June 4th, at 7-45 Mrs. Stella Hughes.  
Thursday, June 6th, at 7-45 Mrs. Livingstone.  
Friday, June 7th, at 3 and 7-45, Mrs. Helen Spiers.

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

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At 11, Mr. HAROLD SHARP.  
At 6-30, Dr. W. J. VANSTONE.  
*Wednesday, June 5th,* at 7-30,  
Mr. Horace Leaf.  
Clairvoyance.  
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*Friday, June 7th,*  
Miss Jacqueline.  
Lecture subject: "Healers, Patients, and Colours."  
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Clairvoyance by Miss Lily Thomas.  
At 6-30, Mr. R. DIMSDALE STOCKER.  
Mr. THOMAS WYATT, Clairvoyance.  
*Monday, June 3rd,* at 8-30,  
Mrs. Helen Spiers.  
Demonstration of Clairvoyance. Silver Collection.  
*Sunday, June 9th,*  
At 11, Dr. H. P. SHASTRI.  
Clairvoyance by Mr. GEORGE DAISLEY.  
At 6-30, Mrs. HEWAT MCKENZIE.  
Clairvoyance by Mrs. Helen Spiers.  
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# "SPIRIT" RAPS THAT SIGNAL DEATH

## A Vicar's Amazing Experiences

**A**S a general rule, stories of rappings on the wall and similar mysterious happenings are taken with a grain of salt.

From Gulval Vicarage, Cornwall, however, comes the news of tappings on the wall at night, tappings portending tragedy, and as the story is told by the Vicar—a man who on his own admission is not superstitious nor a Spiritualist, and who is beloved by the people of the parish—there is no reason to doubt the truth of these remarkable happenings.

A representative of *The Cornishman* had been interviewing Rev. C. H. S. Buckley, and afterwards the vicar told him of tappings on the wall, and every tap had meant a death.

Never more than one tap is heard in a night, but it has always been followed by news of a death in the parish, or some tragic incident in which Rev. Buckley is in some way connected.

### The Latest Incidents

The most recent incidents were in last week. On Tuesday night, when in bed, Rev. Buckley heard the rap on the wall. On Wednesday he was informed of the death of Mrs. W. H. Borlase. On Wednesday night he again heard the uncanny noise. When he came down next morning he inquired if there was anyone dead in the parish. No one had died, and it seemed

as if the taps had been coincidences. But such was not the case, for on Monday Rev. Buckley was at St. Buryan when Mr. Andrews fell over the cliff, and Rev. Buckley helped in the rescue operations. So once again tragedy had followed in the wake of the rapping on the wall—if not in the parish this time it was an incident in which the vicar was concerned.

The vicarage is not old, as houses go, and Rev. Buckley told the reporter that he does not know of any person who has heard the noise before. But he himself has heard the taps several times, and moreover, his wife has heard them, so it is no illusion on his part. And every time, without fail, has come the news of death—until now the vicar inquires every time after he has heard the tap.

### For Every Rap a Death!

At first, the vicar was sleeping in a room in the front of the vicarage, when he heard the single rap on the wall dividing his bedroom from an adjoining empty room. There was nothing on the wall, such as a loosely-hung picture, to cause the noise, for beyond the paper, there was nothing on the wall.

Not because of the mysterious raps, but for another reason concerning the cleaning of the house, the vicar now sleeps in the wing. Yet, at times, the rappings still come . . . for every rap a death!

## WALSALL'S NOTABLE RECORD

By J. TIBBITTS

**I**N reference to the pioneers of the Spiritual Movement, I am going back nearly 60 years, when Mr. Blinkhorn, who was the father of Spiritualism in Walsall, and myself, entered into public life, and took rooms for public work.

Two years after our public adventure, I formed a Lyceum, which was the first in the Midlands, and we were fairly successful in our endeavours.

We had not been long in our public work before we were assailed by the Church, including the vicar of the town. The vicar's first complaint was that marching on a Sunday or physical recreation was a desecration of the Sabbath, and when we entertained our speakers and friends who came from a distance, with refreshments, there was another objection to having "tea parties" on a Sunday!

A year or two later, we entered into a public discussion with four of the parsons that were in the town. This lasted some weeks, and the Rev. Peter Dean (the Unitarian minister) was satisfied that we had come out on top. He also contributed several letters, asking for fair play for us; but this we never got. The editor of the paper was opposed to our Movement.

During our public controversy, we had Dr. Nicholls as our lecturer and speaker, also Mr. Richard Harper, of Birmingham, Mrs. Groome, and several others from the surrounding district, including Mr. John Mahonic. We

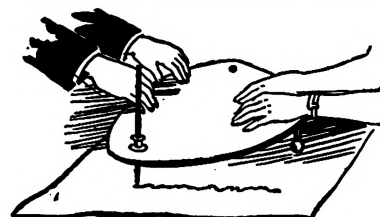
ventured then to engage public speakers, and among them were Mr. T. W. Wallis, Mr. G. G. Morse, Mr. T. Wright, of Liverpool, Mr. W. Howell and quite a number of others.

In looking back and comparing the religious teaching of that day, and now, it is very encouraging to see the wonderful revolution that has taken place in religious faith. It is very common, from the Salvation Army upwards, to listen to the teaching of eternal punishment and damnation and salvation by faith, instantaneous salvation and spontaneous creation. We realise the fruits of our labours to a certain extent, and the wonderful progress that has been made since that time.

Our ambition did not cease with hiring a room for public meeting, but the Committee decided that we should purchase a piece of land, and build a hall. This project was a very big one, and three of the Committee left us to continue the work and take the responsibility, but we persisted with the work, and accomplished our ideals in the completion of a hall that to-day is worth £4,000, and we had the small capital of £60 to start the project. To-day we have not only paid off all the mortgage debt and spent £900 on renovation, but we have still left £1,000 in the bank.

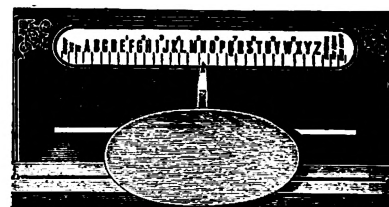
I am to-day more inveterate in my belief of a continued existence than I was on the first day we entered into public work. What we owe to the pioneers in the Movement, who very seldom get credit for their service, is more than we shall ever be able to pay.

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# "THE NEW RELIGION"

## Address at Unitarian Conference

By A Special Correspondent

THE Rev. Dr. Percy Dearmer, speaking at the Unitarian Conference, at Liverpool, last week, pointed out that Christianity had gone far astray. His subject was "Christianity as a New Religion."

The gospels of Paul or John were not the gospel of Jesus, nor were subsequent developments of thought and ecclesiastical organisations, he said. Jesus taught no doctrine, neither did He organise a Church, establish a clergy, or formulate a creed. And yet it was for just these things that thousands had been imprisoned, tortured, burned, and excommunicated.

Dr. Dearmer went on to speak against the gross legend of Hell, without so much as a murmur of opposition. Now Hell either exists or it doesn't exist. A century ago the Church proclaimed it, and to-day doesn't proclaim it. Why the change? If the existence of Hell is true, there should be no reason for abandoning it. If it is not true, then it never was true.

But is it not a fact that the Church has abandoned it, not because of its truth or untruth, but purely because in these days of free education it is sheer folly to talk about an all-loving God, and eternal torment in the same breath. Public opinion is against it,—hence the need must change.

If the dropping of this dogma is due to the change in public opinion, then it is not difficult to visualise the time when a change in public opinion might cause the dropping of any of the dogmas embodied in the creed to be dropped.

We do suggest to the clergy that the change in the Church is due to the fact that the Church to-day follows public opinion, and does nothing to mould it. The reason has destroyed the belief in ancient Hell; it is also destroying anything which is not universal in its appeal.

All the great religions of the world have in the same fundamentals, and it is probable that the points upon which the Muslim, Buddhist, Hindu and Christian agree, are the points which are essential, for God is the Father of all.

## Sheffield Transition

MRS. KATHERINE E. FURNESS of Sheffield, passed to the higher life on Tuesday, May 21st, at a young home, from heart failure. She was a faithful Spiritualist for 25 years, and did much useful work in her life. The nursing of an invalid and occupied much of her attention. She will be much missed, and our sympathies are offered to those who yet remain.

## OFFER TO HELP

MR. WILLIAM BIGGINS (President of the Mansfield National Spiritualist Church), writes to express his regrets at the large number of people who, because of lack of means, are unable to get mediumistic assistance because of bereavement and sickness. He will be glad to assist, free of all charge, such people, if they will write him at Mansfield Church.

## FORESAW HUSBAND'S ACCIDENT

WHEN sitting last week in her home at Geddington, Northamptonshire, Mrs. George Clipstone had a premonition that her husband, who had gone for a trip on his motor-cycle, had met with an accident.

Taking her bicycle, she scoured the countryside for several hours, and eventually found her husband lying severely injured by the side of his machine, which had skidded and crashed into a tree.

"Something told me that he was in danger," Mrs. Clipstone said to-day. "When I found him he had been lying in a hedge in a lonely road 10 miles from the village for seven hours."

Clipstone is in hospital with injuries to his head and ribs.

## SMETHWICK'S LOSS

ON Wednesday, May 15th, another pioneer of Spiritualism in Smethwick, passed to the higher life. Mrs. Agnes Webb, daughter of the pioneer, Mr. Skelding, founder of the first Smethwick Spiritualist Society, and sister to the present president, Mr. Enoch Skelding.

Owing to extreme deafness, Mrs. Webb had been unable to take an active part in the work of the Church, but had always maintained a great interest in all its activities.

A service was held on Tuesday, the interment following at "Uplands," conducted by Mrs. Webb's faithful friend and vice-president of Smethwick S.N.U. Church, Mr. Albert Maybury, Cooper's Lane, Smethwick, in the presence of many friends, and the beautiful floral offerings paid tribute to the high esteem in which Mrs. Webb was held.



A section of the gathering which attended the Psychic Science Conference this year at Llanberis.

## SCIENCE AND THE UNSEEN

ONE noted scientist, E. S. Shrapnell-Smith, C.B.E., has in his possession an instrument capable of detecting from a photograph whether the subject of that photograph is dead or still living.

The theories on which the idea is based are that the human brain is a sort of broadcasting station, which emits waves capable of being transferred to a photograph, and of being retained there indefinitely while the subject is still living, and that the moment the person dies these personal waves cease to emanate from the photograph.

Edison, too, was working shortly before his death on a machine with which the great inventor was confident he could communicate with the dead. Copious notes and experiments were made in the last months of his life. Certain data was lost, and his papers are now being carefully searched in efforts to discover it.

All his life Edison was a confirmed agnostic. Publicly he refused to accept the belief of personal immortality, or of a personal God. The revelation that caused him to work during his last days on a machine to make possible conversation with the unknown must have been overwhelming, indeed.

HOWARD THURSTON, the "Maskelyne" of America, after many years of stage tricks in imitation of Spiritualistic phenomena, was converted to Spiritualism by real phenomena.

## FREE BROCHURES

FROM Mr. J. H. Selkirk, Apart. 11, 2219, Prudhomme Avenue, N.D.G., Montreal, Canada, come two little booklets: one entitled *Spiritualism—A Few of Its Principles*, and the other, *Fear and Mammon*.

Mr. Selkirk endeavours to blend the facts of Spiritualism with the theological conceptions of the Churches as a factor for reinforcing faith, and finds much in the Bible which substantiates his claims.

He writes very thoughtfully upon the necessity of using all the facts and the things of the Spiritual world for the purpose of attaining peace and harmony on earth by the application of spiritual law to all life's activities.

He is willing to send copies of his pamphlets free of cost to any reader of *The Two Worlds*.

## SPIRIT PHOTOGRAPHY

AN interesting lecture was delivered at the Ashbridge Street Spiritualist Church, Runcorn, on Tuesday last week, on "Spirit Photography," by Mrs. Susie Hughes, of Liverpool.

The lecture was one of a number of propaganda meetings which Mrs. Hughes is conducting with the object of keeping alive the memory of the late William Hope of Crewe. A number of slides from negatives made by Mr. Hope were shown.

## ULSTER'S BIG MEETING

"WHAT is the best book on Spiritualism?" Mr. John G. Findlay answered this question—choosing "the Bible, if read sensibly"—at a crowded meeting at Belfast, last week, organised by the local Alliance Spiritualist Church.

"From end to end the Bible is full of psychic phenomena," said Mr. Findlay. "If you take the supernatural out of the Bible, there is practically nothing left. Spiritualists endorse precisely the same phenomena as are recorded in the pages of Holy Scripture."

Citing experiences gained during 16 years' contact with Spiritualism, Mr. Findlay said his psychic adventures had been the adventures of people as long back as 3,000 years ago. Psychic phenomena were not new, but very few persons understood them.

A further point made by Mr. Findlay was that if it were not for psychic phenomena, there would have been no Christianity, no Mohammedanism, no religion worth having. These phenomena had occurred at the outset of every religion, binding their adherents to a spiritual world.

The meeting—a great success in every way—concluded with a convincing demonstration of clairvoyance by Mrs. Bertha Harris. Colonel R. G. Berry, J.P., of Newcastle, ably presided, and other psychological interests in Belfast were well represented.

An indication of the orthodoxy of certain local non-Spiritualists was provided by a well-known Belfast bookseller, who told the Spiritualists that, because he had exhibited their poster and sold tickets for the meeting, several of his best customers had threatened to withdraw their support!

The Belfast press, hitherto not markedly sympathetic to Spiritualism, gave the venture appreciative notices, and Mr. Findlay himself further assisted financially by crossing the channel at his own expense.

## Nuneaton Children's Interest

PEOPLE came from miles away to attend the Lyceum Sermons, on May 5th, of the Nuneaton (Norman Avenue) National Spiritualist Society.

About 80 children, ranging in years from four to 20, took part in the celebrations, and proof of the popularity of the occasion was the realisation of £10 in collections.

GERALD MASSEY, the poet and author, wrote: "Facts have given me proof palpable that our very human identity and intelligence do persist after death. The Spiritualist who has plumbed the void of death as I have has to establish a faith which can neither be undermined nor overthrown. Psychic science, in my belief, has to provide the basis of religion."



Jubilee Day at Llanberis.

# THE PHILOSOPHY OF SPIRITUALISM

## IT MUST BE DISCOVERED FOR ONESELF

The Rev. C. Drayton Thomas desires to know something of the philosophy of Spiritualism. I will mention two books: *The Harmonial Philosophy*, by A. J. Davis; *Psychic Philosophy*, by Stanley de Brath.

There are other writers, but philosophy being the application of pure thought, or the rationally thought-out explanation of things, it follows that writers may vary according to their thinking.

It is often said that the most important thing about survival is its implication: the implication is that we are spirits here and now, and our spiritual state is summed up in the words, "as we sow we also reap." This is no new teaching; but Spiritualism gives it a new interpretation.

The Rev. Drayton Thomas cites the Methodist Church for his comparison, presumably for the reason that it is only through comparison we are able to judge whether we have gained or lost.

### A Personal Search

For this reason I use the Church of England, of which I was a member before becoming a Spiritualist. In order to become a member of the Church of England I had to know the Catechism and recite the Creed; to say "I believe," without knowing why; to blindly accept. Faith was the only thing that mattered, and to accept the teachings of the Church through creeds and dogmas was the final word.

When death robbed me of one I dearly loved I found that the faith as propounded by the Church did not bring consolation: creeds and dogmas did not satisfy my desire for knowledge. I was advised not to inquire or to have anything to do with what I now recognise

as Spiritualist philosophy, which gave the comfort I was seeking, opened up a wider vision with the assurance of continuity of life and spiritual guidance in everyday life.

When I became a Spiritualist I became a philosopher. Liberty of thought made me a reasoner. I put a new construction upon religious ideas. Instead of Jesus being a mystical form in an unexplainable trinity, he became a human being, not the only Son, but a Son of God as all men must be, seeing that God has created them. He has changed from "my Saviour" to "my Exemplar."

Through the fifth principle of Spiritualism, as adopted by the S.N.U., I understand my own personal responsibility through which I must become my own saviour. The second principle, "The Brotherhood of Man," has imbued a universal feeling toward the people of all races.

### Admiration for Jesus

My admiration for Jesus is the result of His teachings being instilled into my mind, because it was decreed that He should be the Teacher for Christianity. If the decree had fallen upon Myhra, my mind would have been instilled with his teachings and, no doubt, admiration for his personality.

Because Spiritualism has made me a philosopher, I realise that those whose minds have been instilled with the teachings of Confucius and others, must have the same admiration for their leader as I have for Jesus, and when I read the writings or sayings of those teachers, I find just as much wisdom as in the Bible of Christianity.

As the Seventh Principle affirms eternal progression, we have not reached the final word. Revelation and inspiration are still ours to attain, and we may even change our philosophy.

EVA C. DEAN.

London, N.W.1.

## THE QUESTION IS SUPERFLUOUS

I am surprised that after some eighty-seven years of progressive Spiritualism it is now asked: What is the philosophy of Spiritualism? That seems to be the trouble. What is it in its teachings that constitutes its philosophy? May I be permitted to ask: What is it in Christianity that constitutes its philosophy? Is it its New Testament? Is it its orthodoxy, or its dissenting Churches, its literature, its pulpits, or anything from its numerous sects?

I know of nothing in the philosophy of Christianity or Spiritualism that should be creedalised into philosophy. Is it not a fact that what one deems philosophy, another would

reject? Certain teachings in both would be received or rejected as suited the views of the persons or societies which became concerned or interested.

I presume all Spiritualists would agree that our literature teaches survival! The Rev. Drayton Thomas refers to Methodism, and tells us that fifty-three sermons of the Rev. John Wesley comprised its doctrinal philosophy! Then, if this were the case, the ten-thousand messages from beyond the veil would constitute the doctrinal philosophy of Spiritualism!

F. G. WILLATT.

High Wycombe.

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TUESDAY, June 4th, at 7-30. Transfiguration Seance (limited to 24 Sitters), Mrs. E. F. Bullock.

TUESDAY, June 4th at 3, Miss Peterson.

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

JOHN JACKSON, Secretary.

WEDNESDAY, June 5th at 7-30, Mr. Roy Morgan.

THURSDAY, June 6th at 3 and 7-30, Mrs. B. Harris, D.N.U.

LECTURES.

FRIDAY, May 31st, at 7-45

FRIDAY, June 7th, at 7-45, Mr. J. M. Greenwood.



# Church and Society Announcements

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Chairman: Wm. D. Collier, Esq., of New Zealand.  
(After Circle.)

TUESDAY, June 4th, at 8, Open Circle.

THURSDAY, June 6th, at 8, Clairvoyance by Miss G. C. Butcher,  
of Northampton.

SATURDAY, June 8th, at 8, Psychometry by Mr. R. R. THORNTON.

SUNDAY, June 9th, at 11-15, Divine Service, Miss G. C. BUTCHER.  
At 3, Divine Service, Mr. R. R. THORNTON.  
At 7, Divine Service, Mr. Wm. REDMOND.

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

SATURDAY, June 1st, Open Circle. Public.  
SUNDAY, June 2nd, at 11 and 3, Open Circles. At 6-30, Mrs. MUGGLETON.  
MONDAY, June 3rd, at 8, Clairvoyance. Mrs. Muggleton.  
TUESDAY, June 4th, at 8, Members' Open Circle. Mrs. Hulton.  
THURSDAY, June 6th, at 8, Members' Developing Class. Mrs. Dumville.  
SATURDAY, June 8th, at 8, Open Public Circle.  
SUNDAY, June 9th, Mr. AUSTIN JONES.

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

65, BAKER STREET, W. 1. (Four Doors from Portman Rooms)

SUNDAY, June 2nd, at 7-30, an Address by Mr. G. BECK, entitled, "Unity in Psychic Research." Followed by a Demonstration of Clairvoyance by Mrs. A. E. Thomas.  
WEDNESDAY, June 5th, at 8. A Short Talk and Psychic Demonstration by Mrs. K. Fillmore.  
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.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, June 2nd, at 6-30, Mr. ERNEST HUNT, Address. Mrs. NUTLAND, Clairvoyance.  
TUESDAY, June 4th, at 3-15, Mrs. H. Smith, Psychometry. At 8, Mrs. Cannock, Clairvoyance.  
THURSDAY, June 6th, at 8, Mrs. Redfern, clairvoyance.  
FRIDAY, June 7th, Healing. Free. Apply Church Officers.  
SUNDAY, June 9th, at 6-30, Mrs. W. H. EVANS, Address. Mrs. EVELYN THOMAS, clairvoyance.

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, June 2nd, at 7 p.m., Address and Clairvoyance by Mrs. EVA DONALDSON.  
MONDAY, at 7-30, Group Sitting, Mrs. F. Betts.  
WEDNESDAY, at 7-45, Address and Clairvoyance, Mr. Bernard Rodin.  
THURSDAY, 3 to 6-30, Free Healing.  
Mr. Keith, interviews daily. 2 till 6. Limited Circles, TUESDAY at 7, FRIDAY at 3.

## NORTHERN

**Card Central Spiritualist Church**  
St. Philip's Place, Chapel Street.  
Sunday, June 2nd, at 2, Lyceum.  
At 3-15, Open Circle.  
At 6-30, and 8, Mrs. BENSON.  
Monday, at 8, Mrs. Sherran.  
Tuesday, at 8, Circle.  
Wednesday, at 8, Mrs. Hartley.  
Thursday, at 8, Members.  
Saturday, at 7-30, Social. 1s.  
Sunday, June 9th,  
Mrs. BULL.

**Longsight National Spiritualist Society,**  
Shepley Street, Longsight.

Sunday, June 2nd,  
At 2-30, Lyceum.  
At 6-30 and 8, Mrs. WHALLEY.  
Monday, at 8, Open Circle and Healing.  
Tuesday, at 8, Mrs. Roberts.  
Thursday, at 8, Service.  
Saturday, at 8, Open Circle.  
Sunday, June 9th,  
Mrs. WHITEHEAD.

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

Saturday, June 1st,  
At 8, Miss Bates.  
Sunday, June 2nd, at 3, 6-30, and 8,  
Miss P. GOODWIN.  
Monday, June 3rd, at 3 and 8,  
Mrs. Spencer.  
Tuesday, June 4th, at 8,  
Open Healing and Development Circle.  
Wednesday, June 5th,  
At 8, Mrs. Lowther.

**Moston Spiritualist Church and Lyceum,**  
Church Lane, Moston.

Sunday, June 2nd,  
At 10-30, Lyceum.  
At 3, and 6-30, Mrs. NURSE.  
Monday, at 8, Open Circle.  
Wednesday, at 2-45, Psychometry.  
At 8, Mrs. Kelly.  
Sunday, June 9th,  
Mrs. LANGFORD.

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

Sunday, June 2nd, at 3 and 6-30,  
Mr. A. WHYMAN.  
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 9th,  
At 3 and 6-30, Mr. R. MORGAN.  
Group and Private Seances arranged on application.

**Manchester Society of Spiritualists**  
38, Maskell Street.

Sunday, June 2nd, at 10-30, Lyceum.  
At 3, Open Circle.  
At 6-30 and 8, Open Session.  
Monday, at 8, Mrs. Langford.  
Tuesday, at 8, Whist Drive. 6d. each.  
Wednesday, at 8, Mrs. H. Jackson.  
Thursday, at 8, Members' Class.  
Friday, at 8, Healing Service.  
Sunday, June 9th,  
Mrs. WORTHINGTON.

**Collyhurst National Spiritualist Church,**

Collyhurst Street, Manchester.  
Sunday, June 2nd, at 1-45, Lyceum.  
At 3-15, 6-30 and 8,  
Mrs. SHELMEKDINE.  
Monday, at 3 and 8,  
Mrs. L. E. Roberts.  
Tuesday, at 8-15, Whist Drive. 1s. each.  
Wednesday, at 8, Mrs. Gledhill.  
Thursday, at 8, Private Circle.  
Sunday, June 9th,  
Whit Sunday, Mrs. FROST at 6-30 only.

**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, June 2nd,  
Mrs. G. WILD.  
Sunday, June 9th,  
Mr. T. CONNOR.

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

Sundays, at 10-30, Lyceum.  
Other Services at 3, 6-30 and 8.  
Mondays, at 3, and 7-30.  
Wednesdays, at 3 and 7-30.  
Sunday, June 2nd,  
Mrs. LOMAS.  
Sunday, June 9th,  
Mr. R. McCORQUODALE.

## LONDON

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

Shaftesbury Hall, Bowes Park.  
Sunday, June 2nd,  
At 11, Miss R. WARD.  
At 7, Mr. NORMAN S. FERGUSON.  
Wednesday, June 5th, at 8,  
Mrs. Florence Lane.  
Sunday, June 9th,  
At 11, Study Group.  
At 7, Mrs. VIOLET REDFERN.

**Bounds Green Christian Spiritualist Church,**

Canning Hall, Canning Crescent,  
High Road, Wood Green.  
Sunday, June 2nd, at 7,  
Mr. F. H. WALL.  
Sunday, June 9th, at 7,  
Miss JOAN FULLER.

**CLAPHAM SPIRITUALIST CHURCH.**

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

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

SUNDAY, June 2nd, at 11, **Open Circle**. At 3, **Lyceum**. At 7, **Address and Clairvoyance**, Miss G. RUNDLE.MONDAY, June 3rd, at 3, **Psychometry**. At 8, **Healing Instruction**. At 8-30 **Healing Treatment**, Free.WEDNESDAY, at 8, **Developing Class**.FRIDAY, at 8, **Short Talk and Clairvoyance**.

SUNDAY, June 9th, Mr. J. M. ALLEN, J.P.

THURSDAY, June 13th, Mrs. Hellier Smith.

MONDAY, June 17th, Whist Drive. Tickets 6d.

**FULHAM NATIONAL SPIRITUALIST CHURCH.**

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

SUNDAY, June 2nd, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. **Address and Clairvoyance** by Mrs. DOLORES SMITH.TUESDAY June 4th, at 8, **Open Circle**.WEDNESDAY, June 5th, at 8, **Healing Circle**.THURSDAY, June 6th, at 8, **Service**. **Address and Clairvoyance**.SUNDAY, June 9th, at 11-30, **Open Circle**, at 3, **Lyceum Session**. At 7, **Service**, **Address and Clairvoyance** by SISTER PEARL.**Brixton Spiritual Brotherhood Church,**

Stockwell Park Road, Brixton.

Sunday, June 2nd, at 11-15, **Service**.At 3, **Lyceum**.

At 7, Mrs. B. STOCK.

Monday, at 7-30, **Ladies' Public Circle** (Gentlemen invited).Wednesday, June 5th, at 2-30, **Psychometry**.

Sister Pearl and Miss Miller.

Wednesday, 7 to 9, **Public Healing**.Thursday, at 8-15, **Open Circle**.Sunday, June 9th,  
Mr. E. MORRIS.**Battersea Spiritualist Church**(Affiliated Spiritualist National Union),  
Bennerley Hall, Bennerley Road,  
Northcote Road, Battersea, S.W. 11.

Sunday, June 2nd,

At 11, Mr. WHITE and Mrs. TREAD-  
GOLD.At 3-15, **Lyceum**.

At 6-30,

Mrs. E. C. McCONNELL,

(Dip. S.N.U.)

**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, Mrs. Podmore.

**Psychometry.**

Thursday, at 8, Mrs. Hillier Smith.

**Clairvoyance.**

Sunday, June 9th, at 11 and 6-30,

Mrs. WILLIAM EDWARDS.

**Cricklewood Christian Spiritualist****Society,**

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, June 2nd, at 6-30,

Miss MADDISON.

**Address and Clairvoyance.**Wednesday, at 3, **Circle**.

At 8, Miss F. Daunton.

**Chiswick Christian Spiritualist Church**Harvard Towers, 56, Harvard Road  
(off Wellesley Road, in rear of  
Gunnersbury Station).Sunday, June 2nd, at 11, **Lyceum**.

At 7, Mrs. DOLORES SMITH.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Mr. Welch.

**Battersea and Wandsworth Christian****Spiritualist Church.**

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

Sunday, June 2nd,

At 11, **Service and Circle**.At 6-30, **Address and Clairvoyance**.

Miss FRED A WINN.

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

Mrs. G. Kevan.

At 8, **Healing**.Wednesday, at 8, **Clairvoyance**.

Mrs. Edith Long.

Saturday, at 7-30, **Psychometry**.

Mr. Nuthall.

**Croydon National Spiritualist Church**

Bedford Park, near West Croydon

Railway Station.

Sunday, June 2nd, at 6-30,

Mrs. TINA TIMS.

Wednesday, at 7-45, Mr. David Bedbrook.

Thursday, at 3, **Ladies' Meeting**,

Sunday, June 9th,

**Special Services.**

First Anniversary of Church.

Lyceum every Sunday, at 3.

**Central London Spiritualist Church**

33, Hatton Garden, E.C. 1.

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

Friday, May 31st,

Mrs. G. Gibbins.

Sunday, June 2nd,

Mr. C. POTTER.

Friday, June 7th,

S. F. BARKER, Esq. M.Sc.

Sunday, June 9th,

MADAME CLARE CLARE.

**Forest Hill Christian Spiritualist****Church,**

Beadnell Road, Off Stanstead Road.

Sunday, June 2nd,

At 11-15 **Public Circle**. At 3, **Lyceum**.

At 7, Mr. VYVYAN DEACON.

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

"Gates of Life."

Tuesday at 3, Miss Corrie.

At 7-30, **Healing Service**.Thursday, at 8, **Public Circle**.

Friday, at 8,

Members' **Developing Circle**.

Sunday, June 9th,

Mr. P. S. MILLS TANNER.

**BRITISH SPIRITUALISTS' LYCEUM UNION****AINSWORTH HOME OF REST SCHEME**

THE COMMITTEE OF MANAGEMENT of the Ainsworth Home of Rest Scheme is empowered to provide suitable accommodation in Convalescent Homes at seaside places for Lyceumists, whether children or adults, who need rest or require treatment or sea air, and whose circumstances render them unable to meet the cost themselves.

Lyceumists pay their own travelling expenses to and from the Home. The Committee of Management bear the cost of maintenance during 14 days' stay in the Home. Application forms can be obtained from the General Secretary, B.S.L. Union, Hollins Chambers, 64a, Bridge Street, Manchester, 3.

Patients can be accommodated at Homes at the following seaside resorts :  
**MEN, WOMEN, and CHILDREN** : Dunoon, Silloth, Felixstowe, Hunstanton, Withernsea.  
**MEN and WOMEN** : Saltoats, Blackpool, Southport, Hastings, Walton, Seaford Skapes, Redcar, Whitely Bay, Bexhill-on-Sea.

**MEN ONLY** : Rhyl, Rustington.**WOMEN ONLY** : Southerndown, Exmouth, St. Leonards.**CHILDREN ONLY** : Southport, West Kirby, Weston-super-Mere, Bognor, Hove

Broadstairs, Great Yarmouth.

**Forest Gate Christian Spiritualists' Church,**

Earlham Hall, Earlham Grove,

Forest Gate, E.7.

Sunday, June 2nd, at 6-30,

Mrs. ALICE GEORGE.

At 8, **A Public Circle**.

Sunday, June 9th,

Rev. JOSIAH J. WELCH.

Sunday, June 16th,

Mrs. ETHEL CLARKE.

Wednesdays at 3,

Ladies' Meeting.

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

Sunday, June 2nd, at 6-45,

Mr. WRENFORD CLARKE.

Monday, at 7-30, Mr. D. Sergeant.

Tuesday, at 8, **Healing Circle**.

Wednesday, at 3, Mrs. Treadgold.

At 8, Mr. Hammond.

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, June 2nd, at 11,

**Communion Service.**

At 7, Mr. F. A. COUZENS.

**Address and Clairvoyance.**Thursday, at 3, **Psychometry**.At 8, **Address and Clairvoyance**.

Mrs. G. Ray Richmond.

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

Sunday, June 9th,

At 7, Miss HANDS.

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, June 2nd,

At 3, **Lyceum**.

At 7, Mrs. A. CALWAY.

**Address and Clairvoyance.**

Thursday, at 8,

Mrs. Tina Tims.

Saturday, at 8,

Meeting for **Psychometry**.

Sunday, June 9th,

Miss BUTCHER, B.M.U.

**Ealing Spiritualist Church,**

8, Baker's Lane, Broadway, W.

Sunday, June 2nd,

At 11-15, Mr. F. Whitmarsh.

At 6-30, Mr. GEORGE PRIOR.

Wednesday, at 8,

Mr. Burwell and Miss V. Potter.

Saturday, at 7-45, Whist Drive.

Sunday, June 9th,

Mrs. E. REILLY.

**Clapham Christian Spiritualist Cent-**New Morris Hall, 79, Bedford Road  
Clapham, S.W.(Near Acre Lane, Clapham N. Und-  
ground Station.)

Sunday, June 2nd, at 7,

Mr. J. GRAHAM.

**Address and Clairvoyance.**Tuesday, at 3, **Psychometry**.At 8, **Healing Circle**.

Thursday, at 8,

Mrs. E. Donaldson.

**Psychometry**,

Sunday, June 9th,

Mr. P. WALLIS.

**President and Medium:**

Mrs. DONALDSON.

**Ilford Psychical Research Socie-****Clements Road, Ilford.**

Sunday, June 2nd,

At 7, Rev. E. WHITFIELD,

and Miss PRINCE.

Wednesday, June 5th,

At 8, Miss Hearn, **Psychomet**

Thursday, June 6th, at 3,

**Open Meeting**,

Mr. McCorquodale, of Newcast

**Address and Clairvoyance.**

Sunday, June 9th,

At 7, Mr. R. BARRACLOUG

**Address and Questions.****Hackney Progressive Lyceum Ch.**

4, Sanford Terrace, Brooke Rd.

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 15

Trams—43, 47, 49, 75, 83.

Sunday, June 2nd,

At 3, **Lyceum**.

At 7, Mr. and Mrs. WILLIAM

Monday, at 3, **Clairvoyance**.

At 8, Mr. Bert Camper.

(Silver Collection.)

Tuesday, at 8, **Open Circle**.

Sunday, June 9th,

Mr. and Miss LANGFORD

**Kensington Spiritualist Chur-****Lindsay Hall.**

The Mall, Notting Hill Gate

Sunday, June 2nd, at 6-30,

Mrs. FLORENCE LANE.

**Address and Clairvoyance.**

Monday, at 7-45, in Small Ha

(entrance West Mall),

Miss Lily Thomas.

**Psychometry**.

Thursday, at 3,

Mrs. V. Palmer.

**Psychometry**.

Tuesday, at 7-45,

**Healing in Small Hall.****Hendon Spiritualist Fellowsh**The Liberal Room, 65, Brent  
(opposite "Bell" Bus Stop).

Sunday, June 2nd, at 7,

Mr. S. ISTD.

At 8-30, **Spiritual Healing**.

Sunday, June 9th,

Mrs. L. CAMPBELL.



**THE BRITISH SPIRITUALISTS' LYCEUM UNION**

The above Union will hold its

**FORTY-SIXTH ANNUAL CONFERENCE**

On Saturday, June 8th, at 3 p.m., and Sunday, June 9th, at 10 a.m.

IN THE

**CONNAUGHT ROOMS, ST. MARY'S ROAD, SIX DILES, SOUTHAMPTON.**

President: JAMES SLIMIN, of Sunderland.

A PROPAGANDA MEETING will be held on the Sunday Evening at 6-30, in the Connaught Rooms, St. Mary's Road, Southampton. SILVER COLLECTION. Hymn Sheets provided.

**Hackney Spiritualist Church,**  
2 Sutton Place, Urswick Rd., Hackney.  
(Founded 1896.)  
(Entrance Back of House.)  
Sunday, June 2nd, at 7,  
Miss BUTCHER.  
Monday, at 8, Open Service.  
Tuesday, at 8, Healing, Mr. Cumings.  
Thursday, at 8, Mrs. E. Laing.  
Friday, Healing, Mr. Rean.  
Sunday, June 9th,  
Mrs. EDITH CLEMENTS.

**Kenton Spiritualist Church,**  
Northwick Park Hall.  
Stations: Northwick Park (Met.), and  
Kenton (Bakerloo).  
Sunday, June 2nd, at 6-30,  
Mrs. G. COOKE.  
Trance Address and Clairvoyance.  
Tuesday, at 3, Women's Meeting.  
At 7-45, Healing Circle.  
Thursday, at 8,  
Mrs. Stockwell, Flower Psychometry.  
Sunday, June 9th,  
Dr. VARSTONE, Address.

**Kingston Spiritualist Church,**  
Villiers Road.  
Sunday, June 2nd,  
At 11, Mr. COCKERSELL.  
Address and Clairvoyance.  
At 3, Lyceum.  
At 6-30, Mr. R. BARRACLOUGH.  
Tuesday, at 7-45, Healing Centre.  
Wednesday, at 7-30, Mrs. Mackenzie.  
Sunday, June 9th,  
Mrs. D. C. WILLIAMS.

**Little Ilford Christian Spiritualists' Church,**  
Third Avenue, Manor Park, E. 12.  
Sunday, June 2nd,  
At 7, Mrs. M. ROBERTSON.  
Monday, June 3rd,  
At 3, Mrs. Raynor.  
Wednesday, June 5th,  
At 8, Mrs. Bell.  
Sunday, June 9th,  
At 7, Mr. A. E. STEVENS.

**Palmerston Christian Spiritualist Temple,**  
Maryland Road, Stratford, E. 15.  
Sunday, June 2nd,  
At 11, Forward Movement.  
At 6-30, Mr. D. BEDBROOK.  
Wednesday, June 5th,  
At 2-45, Mrs. Archer.  
Thursday, June 6th,  
At 8, Mrs. Prince.  
Sunday, June 9th,  
At 6-30, Mr. G. MASON.

**Occult Research Society,**  
Stembridge Road Halls, Anerley  
Sunday, June 2nd, at 11,  
Sunday School.  
At 3-30 and 6-30, Mrs. LOGAN.  
Sunday, June 9th,  
At 11 and 6-30, Mr. L. BANCROFT

**South London Spiritualist Mission,**  
Lausanne Hall, Lausanne Road,  
Peckham, S.E. 15.  
Sunday, June 2nd, at 11-30, Open Circle.  
At 3, Lyceum Session.  
At 7, Mrs. ELLIOTT.  
Address and Clairvoyance.  
Tuesday, at 7-30, Healing Circle.  
Thursday, June 6th, at 2-30,  
Miss L. George, Psychometry.  
At 8-15, Mrs. McConnell.  
Address and Clairvoyance.  
Sunday, June 9th,  
At 7, Mr. BERNARD.

**Spiritual Help and Healing Centre,**  
95, Church Road, Richmond, S.W.  
Phone: Richmond 0993.  
Sunday, June 2nd,  
At 7, Miss EVELINE CANON.  
Address and Clairvoyance.  
Tuesday, June 4th,  
Miss Ruth Goldsmith, Psychometry.  
Wednesday, at 8,  
Circle for Psychometry and  
Clairvoyance, taken by Miss M.D.  
Hands, every Wednesday,  
Thursday, June 6th, at 7-45, Healing.  
Saturday, June 8th,  
Mrs. Janet Scott, Clairvoyance.

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

**Manor Park Spiritualist Church,**  
Strone Road, Shrewsbury Road,  
Forest Gate, E. 12.  
Sunday, June 2nd,  
At 11, Healing Service.  
At 3, Progressive Lyceum.  
At 6-30,  
Mrs. WM. EDWARDS.  
Address and Clairvoyance.  
Thursday, June 6th,  
At 3, Ladies' Meeting,  
Mrs. Metcalf.  
At 8, Mr. T. W. Ella.  
Sunday, June 9th,  
Mr. HY. EDWARDS, Address.  
Mr. GEORGE DAISLEY, Clairvoyance

**Streatham Spiritualist Church,**  
Tudor Hall, Pinfold Road  
(Back of Public Library).  
Sunday, June 2nd,  
At 11, Circle.  
At 6-30, H. T. HOUGH, After Circle.  
Wednesday, at 3 and 8,  
Mrs. Morris.  
Sunday, June 9th,  
Mr. DESWART.

**Wembley Spiritualist Society,**  
Union Hall, Ealing Road, Wembley.  
Sunday, June 2nd,  
At 11-15, Service.  
At 6-30, Miss D. MOORE.  
Address and Clairvoyance.  
At 3, Lyceum.  
Sunday, June 9th,  
Mr. H. BODDINGTON.

**Streatham Christian Spiritualist Church,**  
285, High Road, Streatham. S.W. 16.  
Sunday, June 2nd, 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, June 2nd, at 11-15,  
Open Circle.  
At 6-30, Mrs. HOLLOWAY.  
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, June 4th,  
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,  
Mrs. Gertrude Pike, 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, June 2nd, at 6-45,  
Address and Clairvoyance.  
Mr. H. J. STEABEN.  
Thursday, June 6th, at 8,  
An Evening of Clairvoyance.  
Miss Frances Dauntou.  
Saturday, June 8th, at 8,  
An Evening of Psychometry.  
Mrs. Blackwell.

**The Golden Cross Spiritualist Mission.**  
347a, Edgware Road, London, W. 2.  
(Entrance through Cafe.)  
Sunday, June 2nd, at 7,  
Miss JACQUELINE.  
Address and Clairvoyance.  
After Circle.  
Tuesday, at 8,  
Seance for Psychic Photography.  
Wednesday, at 3, Miss B. Derbyshire.  
Thursday, at 8,  
Mr. George Daisley.  
Friday, 7 to 9, Healing and Diagnosis.  
Saturday, at 8, Mrs. F. Mote.

**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 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, June 2nd,  
At 11-15 and 7,  
Mrs. K. BOND.  
Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Sunday, June 9th, at 11-15 and 7,  
Mr. A. PUNTER.  
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, June 2nd, at 3-30 and 6-30,  
Mr. L. B. LILLEY.  
Sunday, June 9th,  
Mrs. GRACE NEWTON.

**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, June 2nd, at 6-30,  
Mrs. **STELLA HUGHES.**  
Address and Clairvoyance.  
Sunday, June 9th,  
Mr. **B. RODIN.**

**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, Educational Lecture and  
Discussion.  
Friday, at 6, Healing. Guild attends to  
give Treatment to Sufferers.

**Ramsgate National Spiritualist  
Church,**  
Chatham Street, Ramsgate.  
Saturday, June 1st, at 7,  
Mrs. Podmore.  
Sunday, June 2nd, at 3, and 6-30,  
Mrs. **PODMORE.**  
Address and Clairvoyance.  
Sunday, June 9th,  
Mrs. **LEVITT.**

**Richmond Psychic Centre,**  
163, Kew Road, Richmond, Surrey.  
Phone: Richmond 0212.  
Monday, June 3rd, at 3,  
Mr. **George Daisley,**  
Psychometry.  
Tuesday, at 8,  
Mrs. **Hayward Henderson.**  
Descriptions and Messages.  
Admission Free. Silver Collection.  
Wednesday, at 3,  
Mrs. **H. V. Prior.**  
Psychometry, and from 6 to 8, Private  
Readings.  
Thursday, at 3, Mrs. **Ada F. Atkinson,**  
Developing Class.  
Friday, at 8,  
Mrs. **Beth Barnes,** Descriptions and  
Messages.  
Admission Free. Silver Collection.

**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.  
Sunday, June 2nd, at 11 and 6-30,  
Service.  
Thursday, at 8,  
Service.  
Sunday, June 9th,  
Service.

**Richmond Spiritualist Church  
(The Free Church),**  
Ormond Road, Richmond, Surrey,  
Sunday, June 2nd, at 7,  
Miss **A. WHITE,** Address.  
Wednesday, at 7-30, Mr. **W. Brewer.**  
Sunday, June 9th,  
Mr. **ERNEST HUNT.**  
Healing Service every Wednesday, at 3.

**Crusaders Progressive Fellowship,**  
73, St. Aubyns, Hove, Sussex.  
Saturday, June 1st, at 7-45,  
Psychometry.  
Sunday, June 2nd, at 3-15, Circle.  
At 6-45, Service, Address and Clair-  
voyance.  
Mrs. **POTTER.**  
of "Dawn" Spiritual Church.,  
London.  
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, June 2nd, at 11 and 6-30,  
Mrs. **ETHEL THOMPSON.**  
Thursday, at 6-30, Mrs. **Berkeley Ryan.**  
Sunday, June 9th,  
Mrs. **FLORENCE STEPHENS.**

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