

# The Two Worlds

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## THE SUBCONSCIOUS MYTH

### SPIRIT MESSAGES WHICH SILENCE THE CRITIC

by **E. B. GIBBES**

SOME students of Psychical Research categorically ascribe all mental phenomena to the subconscious mind of the medium. In the case of the various writings produced by Miss Geraldine Cummins, it has been stated that, because of the enormous output of the Cleophas Scripts, they can only be attributed to her subconscious mind.

For the following reasons this theory does not seem to be based upon very sound argument. In the first instance, we must bear in mind the fact that the method of production for *The Scripts of Cleophas*, *Paul in Athens*, *The Great Days of Ephesus*, and *The Road to Immortality*, and many personal communications is precisely the same. The first three books claim to be communicated by the "Messenger of Cleophas," and deal with early Christianity. The writings incorporated in the latter book, concerning life after death, purport to emanate from the late F. W. H. Myers. His identity has been vouched for by Sir Oliver Lodge, Sir Lawrence Jones (*Light*, April 13, 1933), and Dr. Gerald Rendall, all of whom knew him in his earth life.

Many other people of distinction, among them Dr. E. W. Somerville and Mr. Stanley de Brath, have testified to their belief that these essays emanate from Frederic Myers. Introductions to these books explain the method of writing, and in two of them—*The Scripts of Cleophas* and *The Road to Immortality*—will be found examples of the personal conversations of the alleged communicators.

Now, to use the colloquial language of the present day, "you can't have it both ways." If the Cleophas writings are explained as uprisings from the subconscious mind of the automatist, it stands to reason that the essays of F. W. H. Myers must come into the same category. Moreover, it naturally follows that records of a personal character, which I and others have received through Miss Cummins by the same method, are also the product of



MISS GERALDINE CUMMINS  
whose mediumship completed the Gospel records.

her subconscious mind. Yet these communications have, apparently, come from the entities claiming to be present at the time of writing, and their personalities have been recognised by the sitter.

It is a little difficult therefore to accept the subconscious theory as explaining the Cleophas scripts, seeing that Miss Cummins has also reproduced the characteristics, idiosyncrasies, and peculiarities of a number of people she has never met in the flesh, and the existence of whom, in most cases, she was unaware.

Now if it is claimed that each subconscious mind is the store-house of everything that has been read, seen, or heard by its owner (though, actually, this statement has never been proved), how are we to explain the cases referred to above and also the following?

To quote at random: (1) The information given through Mrs. Hester Dowden concerning the burial place of a man who had died 100 years ago, for which rewards had been offered, and every kind of search and research made. (*Light*, "The Case of Arthur Graham," July 21, 1933. Also *S.P.R. Journal*, March 1932.)

(2) Following directions given him through Mrs. Blanche Cooper, Mr. S. G. Soal dug in a certain place and found a metal disc, which his communicator had buried there when no one else was present. (*S.P.R. Proceedings*, Part 96; Vol. 35.)

(3) Two Australian lads drowned in a yacht-accident explained through a medium the nature of the mishap in which they lost their lives, and stated that one of them had been bitten by a shark. Confirmation of this story came to light when a shark was captured shortly after and the boy's arm, with wrist-watch attached, was found in its stomach.

(4) Dr. Whymant's remarkable experience in connection with Confucius, and the correct interpretation of an ancient Chinese poem, the rendering of which had puzzled philosophers

(Continued overleaf.)

IN THIS ISSUE:

EXTRA PAGES  
OF LATE NEWS

# SURVIVAL ONLY THEORY

## None Other will Explain All the Facts

(Continued from previous page.)

for centuries. (*Psychic Adventures in New York.*)

(5) The astonishing Egyptian language tests recorded by Dr. Wood through "Rosemary," which seem to establish incontrovertible proof of the immortality of the soul for at least 3,000 years. (*Psychic Science*, October, 1932, and frequent articles in *The Two Worlds*.)

Many other cases are on record where knowledge, unknown to any one present, has been given by psychic means, and afterwards verified. Numerous instances of this kind can be found in the library of the S.P.R. in connection with Mrs. Osborne Leonard.

On numbers of occasions Miss Cummins has produced facts and information unknown to any present at time of writing, but which have on investigation been confirmed. (See *S.P.R. Journal*, May, 1929, and reproduced by permission in *The Road to Immortality*, page 166.) In the summary of this book other cases are recorded which completely preclude any possibility of the information given being derived from submerged knowledge in the mind of the automatist.

### Police Verification

In connection with Miss Cummins is summarised here another case—i.e., the "Story of the Burglar's Glove." (*Light*, May 9 and 16, 1931). It concerns a glove from which Miss Cummins obtained a description of the personal appearance and some episodes in the past history of a man whose glove was left behind in a house ransacked from top to bottom. The details obtained from the glove were verified by the C.I.D., when an individual, answering the description, was later caught by the police. Is this also to be attributed to the subconscious?

*Light*, of December 13, 1934, contained an article by a complete stranger to us—the Rev. James Black, M.A. (Edin.), of British Columbia. He stated that he has made a critical study of the three *Cleophas* volumes. He makes no suggestion whatever to the effect that these works could, for an instant, be considered as the outcome of Miss Cummins' subconscious mind. The minute records concerning the struggles of the early saints, and the geographical details contained in these books, stretch the hypothesis of the subconscious mind to limits beyond all reason.

### Geographical Accuracy

In this connection we have to consider the accurate geographical descriptions recorded of countries and cities which Miss Cummins has never visited. She has had no classical or theological education, and her readings are confined to books of a modern character. In a review which appeared in *Time and Tide of The Great Days of Ephesus* (the third volume of the *Cleophas* Scripts), attention is drawn to the character of the style, to the fact that it belongs to that period. For instance, in this review it is stated: "What specially impresses the reader of these records is the archaic cast of thought—the point of view. Every simile, and of these every page has its example,

suggests the East and the unconscious poetry of an early time. There are internal evidences that make the miracle of this chronicle stand out as something entirely remote from our time."

In their foreword to the first volume of the *Cleophas* Scripts theological experts call attention to the remarkable likeness in style and manner of expression that may be noted in connection with this *Cleophas* book and the *Clementine Recognitions*. Miss Cummins has never read the *Clementine Recognitions*—a work that belonged to an early period in Church history.

In the writings it is claimed that the *Cleophas* Scripts are communicated by a "Messenger" who once lived on earth, and that the information is conveyed to him by several scribes. It is stated that the original source of these scripts were ancient chronicles written on earth, and that the thoughts of their authors were, during the act of composition, impressed upon the "Tree of Memory."

### Individuality of "Cleophas"

It must also be noted that the individuality of the "Messenger of *Cleophas*," who transcribes these chronicles, is quite distinct from Miss Cummins' other guide, an ancient Greek. These two are both as much personalities as is F. W. H. Myers and others who have written through Miss Cummins. Therefore, if it is claimed that submerged knowledge in the mind of the automatist explains the production of the *Cleophas* Scripts it seems that Miss Cummins also possesses the faculty for inventing distinct personalities in order to communicate them.

The *Cleophas* Scripts have also been described as "proving immortality of memory, but not of survival." In view of this criticism, it was suggested that cases given through Miss Cummins should be published where the personal identity of the communicator was indubitably proved. This has been done from time to time in various psychic journals.

In considering the above facts, those students of Psychical Research who cannot accept the statement that the *Cleophas* writings are communicated by an unseen intelligence, and are derived from the source stated above, will surely be compelled to attribute these writings to some cause other than that of the subconscious mind.

### A DUTCH TRANSLATION

Proof of the popularity of English Spiritualistic literature is provided by the splendid Dutch translation of the Rev. Charles L. Tweedale's book, *Man's Survival After Death*.

This translation, which has just been published in Leiden, comprises 702 pages, and includes five plates.

The jacket is designed on modernist lines, and the whole work is so well done that it is hailed by the Dutch press as a likely best-seller.

*Man's Survival after Death* (10/6) is one of the most comprehensive surveys of Spiritualism, and is in constant demand at *The Two Worlds* Bookshop. It is a whole armoury of facts.

## PRAYER A PSYCHIC NECESSITY

### Power Which Brings Strength

(Concluded from opposite page.)

Whilst walking through the streets, especially in certain localities, one becomes aware of thoughts of an undesirable character encroaching on the mind. Many of these thoughts come from poor wandering spirit-entities, who try to influence us in the hope of appeasing themselves in the satisfaction of some desire corresponding to their former earthly inclination.

If we pray for these poor souls, asking God to bless them in all that is good, that they may know that God is love, and that He cares for them; that He is waiting to uplift them by the ministry of His angels to all that is good, true and holy, then comes a feeling of release from all the unpleasant thoughts, and of happiness in the accomplishment of a soul's upliftment. Here, again, we are missionaries, redeeming poor fallen souls, helping them back to the consciousness of the Divine love, care and purpose. It is in this knowledge of the reality of the psychic world around us, and of the constant activity of these poor earthbound souls who need our help that we prove the necessity of prayer as a means of protection for ourselves and of emancipation for these psychic wanderers round and about us. Thus, we need to read, mark, learn and inwardly digest of spiritual truth, and further always to watch and pray even as Jesus did.



## HOW TO USE YOUR MIND

by H. ERNEST HUNT

3/6

Some Chapters :

How to Use Mind	How to Use Body
How to Use Thought	How to Use Emotion
How to Use Will	How to Use Memory
How to Use Imagination	How to Use Habit
How to Use Suggestion	How to Use Reflection
How to Use Inspiration	How to Use Life

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# HOW PRAYER HELPED

*Haunted by a Troubled Spirit, he found Prayer  
brought Light to the Darkened Soul*

By JOHN HYDE TAYLOR

**T**HE Spiritualist Movement has its faults, but it cuts more ice than do the various Christian movements. Without psychic and spiritual development, all our religious profession is worthless—hundreds of people fail because they will not give themselves to a downright practical application of the Christ-teaching. Jesus may still say of many—“These people praise me with their lips, but their hearts are far away.”

There is great confusion within Spiritualism, new thought, theosophy, etc., but most of it arises from the confusion of orthodox Christian Churchianity through which these people have passed. Few religionists have as yet dropped their spiritual swaddling clothes; most people fail to grow up. We need to live in the intimacy of the Father's love and care, the intimacy of daily prayer—meditation—waiting in silence daily, so that we may catch the thoughts which come from God in the influx of His Holy Spirit. If we desire to meet God in the “Sublime abode,” we must remember it does not signify a place as much as it indicates a condition of the heart and mind.

## The Gate of Heaven

The gate of heaven may be discovered in a prison cell, whilst the palace of a king may be none other than the gate of hell. The beggar on the highway may be nearer to God than he who sits in comfort and ease. Neither wealth nor poverty will make a man a saint, and there can be little virtue in making oneself become unnecessarily poor or unnecessarily rich. The gifts of the spirit and the loving care of God come not according to human favour.

Many ask: Is it safe to follow Spiritualism? and many Spiritualists even, doubt the safety of rescue work. Of course, if we play on the fringe of Spiritualism, just dabbling in its psychic phenomena, but not pursuing its deeper knowledge or developing ourselves spiritually, we do court disaster. On the other hand, if we follow Jesus in the intimacy of spiritual and psychic association, we are perfectly safe. He overcame by prayer and the following episodes of personal experience prove that we can do the same.

## An Earthbound Spirit?

My first visit to London in the interests of Spiritualism brought me the following experience. Being fixed up in the home of the lady who was to entertain me, my bedroom had been previously occupied as a bed-sitting-room. The first night, as I tried to get to sleep, my rest was disturbed, and my mind upset with thoughts which were very distasteful to me, and it became obvious that the thoughts were not my own. Feeling that some poor earthbound spirit was responsible for these thoughts, I set myself to pray, and, in so doing, asked God to open the eyes of this poor soul so that he may see the error of his ways. I prayed that this poor dark soul might

be lifted up in the light of God's love and care.

As I continued in prayer, my angel friends permitted this poor dark soul to take possession of me, and he began to pray for himself through me. Whilst he continued his prayer, I took on his physical conditions, and felt myself to be a man with deep and hard lines on my face. I felt all the hardness and grossness of this man's former self; the whole experience was remarkable for the vividness of that which I passed through. He finished his prayer, and ceased to control me: after this I was enabled to get to sleep quite peacefully without any further disturbance until morning.

When I told my hostess about the experience—having described the man as I felt him—she knew the man to have been a brother of the lady who occupied the room as a bed-sitting-room. She told me that he committed suicide, a fact which may have accounted for his earthbound state.

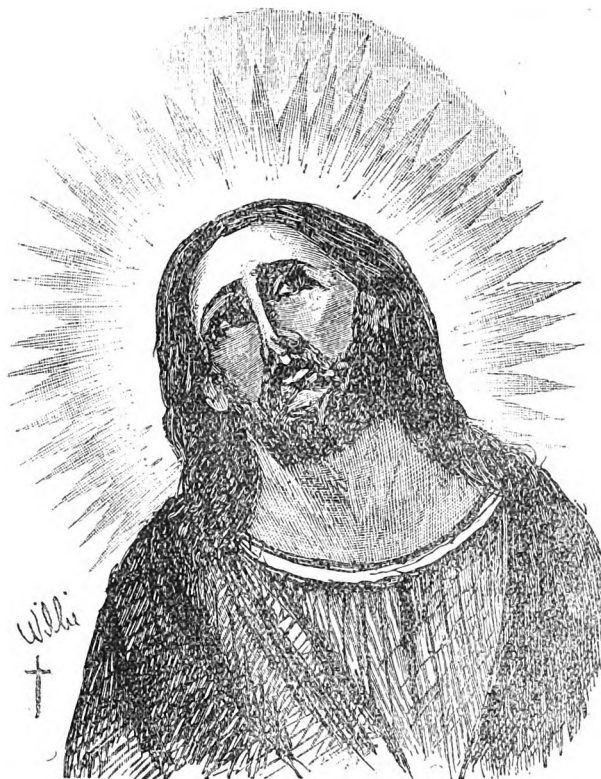
## Loving Care of God

A woman with whom I was thrown into contact tried to force her friendship upon me against my wishes. When I got back to my home from London—living, as I was then, in the Midlands—this woman wrote to me. In her letter she stated that on a particular night she desired to see me in my home. She explained that having laid herself down, she became aware that she was psychically travelling through space. She arrived at my home, and was able to describe the mantelpiece, in fact, the whole of that side of the room, as perfectly as if she had been present in the room in her physical body. She went on to state that when she turned to look at the rest of the room, the larger part of it was hidden from her view by a cloud, the density of which she could not penetrate. Thus it was that whilst she was permitted to see so much of my room, the part which was strictly private, and not her affair, was hid from her view by angels who enveloped it in a dense cloud. Thus, we are kept in the loving care of God from the superinquisitiveness of interfering acquaintances.

## An Alarming Incident

On one occasion when I had moved from one house into another, there was a front room which had not been used by the previous tenant. As I was hanging up a picture over a cupboard on which a glass bell was standing, the glass bell was suddenly shattered into tiny pieces without anything visible touching it.

At a circle meeting following this, I made inquiries of our medium's spirit control, whom we called Hector. After I had related the incident to him, he suggested that if we could wait a few minutes, he would travel to my



This remarkable Direct Drawing, executed in total darkness, was produced through the mediumship of William Eglinton. It symbolises the human soul in prayer.

home, and investigate the conditions of my room. We waited, and when Hector returned, he told me that a poor fellow was there in an earthbound condition, not having realized that he had passed from his physical body. The room having been empty for a time, this earthbound spirit had taken possession of it, making it a haunted room. When he saw that I was taking possession of the room, he resented my action, and with his grossly-materialistic nature enabling him, he broke the bell, hoping to terrify and keep me from using the room.

## Prayer Solicited

Our spirit friend, Hector, advised me to pray daily in audible voice for this poor spirit entity, that he might realise his state, that he may reach up to God whose love was as much for him as for others. After giving myself to pray daily for the earthbound friend, I made further inquiry at the circle, and Hector again made his journey to my home to investigate the position. On returning he informed me that the sorry fellow had not yet moved away, but that he realised the friendliness of my feeling, and had no desire to interfere with me in any way. I was advised to continue my prayer for this poor fellow, and having done so, was eventually informed that by the aid of my prayers, he had been uplifted and redeemed from his depravity henceforth to walk in the pathway of light.

It should be realised that Jesus taught the way to overcome obsessing spirits by the power of prayer and the knowledge which a pure and true devotion to spiritual life brings. It is not an unwarranted presumption to state that if we live prayerfully and carefully in the exercise of spiritual knowledge, we shall find ourselves masters of the obsessing influences which surround us all more or less at one time or another.

(Concluded on previous page, col. 3.)

## SPIRIT COMMUNION IN SCRIPTURE

"Flooded from Cover to Cover"

By Rev. G. MAURICE ELLIOTT  
*Vicar of St. Peter's, Cricklewood.*

THAT great library of books, which we call the Bible, has been the inspiration of millions because, as Sir Oliver Lodge says: "Communications from the other side flood it from cover to cover." Take away those "communications," and the history of the Hebrews and the life and teaching of the Christ become meaningless.

Let me quote a few of the reported "communications." I am not concerned, at the moment, with what modern scholarship and research has to say about them. They are a hindrance, rather than a help in such matters. I am only concerned with the cumulative effect of such reports. Here are some:

### Examples Cited

It is reported that, *The Lord appeared to Abraham*, and had a good deal to say to him.  
*An Angel* consoled and guided Hagar.  
*The Lord* appeared to Isaac.  
*Messages from heaven* were received by Joseph.  
*The Lord* constantly spoke to Moses.  
*The Lord* spoke to Aaron and Miriam.  
*God* spoke to Balaam.  
*A Captain of the Host of the Lord* came to Joshua.  
*An Angel* instructed him.  
*A Spirit from the Lord* "put on" Gideon (*i.e.*, wore him as a garment; controlled and possessed him.)  
And, on another occasion,  
*An Angel* instructed Gideon.  
*An Angel* instructed Manoah and his wife.  
*A Spirit from the Lord* "put on" (controlled) Samson.  
*The Lord* spoke to Samuel.  
*A Spirit from God* came upon Saul.  
*An Angel* instructed David.  
*The Lord* appeared to Solomon.  
*The Lord* spoke to Elijah.  
*An Angel* came to Elijah.

### Voices From Heaven

*The Prophets* were guided by Voices from Heaven.  
Now, the New Testament reports:  
*An Angel* spoke to Joseph and Mary.  
*An Angel* spoke to Zacharias, the priest.  
*John the Baptist* received guidance from a Voice from Heaven.  
*A Revelation* was given to Simon.  
*Peter, James and John* saw and heard Moses and Elijah, and received instruction, consolation, and guidance from the Christ when He came back from the Dead.  
*The Seventy Disciples* and others saw and heard the Christ when He came back from the Dead.  
*A Spirit from the Lord* transported Philip.  
*The Lord* spoke to Ananias.  
*An Angel* spoke to Cornelius.  
*An Angel* released Peter from prison.  
*Angels* spoke to the Women at the Tomb.  
*A Voice from Heaven* instructed Paul.  
*An Angel* rebuked John for being so foolish as to give him worship.

### Passages Mistranslated

To-day, when men are discovering the hidden beauties behind the ruins of the scaffolding of the religions of the world, they turn to Christianity, expecting to find a glorious building with very little scaffolding, but, instead, they find a glorified scaffolding with very little building. The administrators and organisers have had no use for the seers and the prophets and the prophetesses. And, knowing little of the psychic side of things, they misunderstand, mis-translate and misinterpret passage after passage in that great library of books—the Bible.

Well, men and women everywhere will be encouraged to "stir up the gift that is in them," to develop their psychic and spiritual powers, as they develop the powers of muscle and intellect. Then will come the open vision. This world and that will again contact each other, and the Will of God be done on Earth as it is in Heaven.

*In a recent Address.*

## SECRET FORMULÆ OF GOLD

Hindu Records Yield Secret

By S. B. BANERJEA  
*Late Editor of "The Calcutta University Magazine."*

YEARS ago, I wrote the first original scientific romance in the Bengali language. My hero had discovered a process of manufacturing gold from sea water, on a commercial scale; but such a discovery was bound to rouse cupidity, etc., and my hero had many hair-breadth escapes before he could satisfy his ambition.

It was a story, but many of my literary friends thought that I had discovered a method of manufacturing gold, and asked me why I did not make my fortune, instead of free-lancing.

My explanations didn't satisfy them, and they thought I was keeping a secret all to myself.

But my mind was set athinking: Could gold be really manufactured on a commercial scale?

### Hindu Scientist's Feat

I heard of a Hindu B.Sc. who had, at the risk of his life, manufactured gold which, on being tested by a goldsmith, was found to be 14 carat. He did not repeat his experiment, although the goldsmith offered to purchase all his gold at the market rate. Wise man!

My inquiries continued. I came across cheats, charlatans, and others, who professed they knew how to manufacture gold from the baser metals, but their knowledge was found to be nil.

My study of certain Hindu texts convinced me that like the latter-day European alchemists, certain Hindu sages must have tried to manufacture gold, but not for personal gain.

It was just by chance that I came across two formulas for gold manufacture. From what little I knew of chemistry, I was convinced gold could be manufactured. But this gold would not be better than 14 carat. I did not actually experiment with them, and it once struck me that the Hindu B.Sc. referred to above must have got hold of one of these formulas.

Unfortunately, I spoke about my find to certain friends, who got excited, and wanted me to experiment. One man even offered to finance my venture.

### Attitude of the "Adepts"

But I was not prepared to oblige anybody, or flood the market with cheap gold, so I destroyed my copy, and found peace.

I narrate the story with the object of bringing home to my readers that, in India, at any rate, money is not all, and that the sages knew many things, by the power of which weird events could be done, defying what certain European scientists hold to be fixed laws of nature—gravitation, for instance.

Only they should know the real "adepts," as we call them, are not out to exhibit themselves for their own fame. They are invisible, yet visible. They may be seen walking about; but people, not knowing their worth, pass them by. They are the real rulers of the mind of Hindu India.

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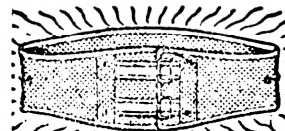
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# PRIMITIVE MAN'S CONVICTION

THE Rev. Edward Langton has made a long and exhaustive study of the doctrines of angels and spirits. He is the author of "Supernatural," which is an authoritative treatment of the whole subject, and of several other volumes which will shortly be published. He has also made a patient and cautious study of the resurgence of these beliefs in the case of Modern Spiritualism, and his attitude to our Movement is one of sympathetic inquiry. This further article from his pen will be gladly received by Spiritualists generally.

Belief in the return of the departed has prevailed since the earliest times. Men like Myers, Gurney, and Barrett, investigating with the greatest caution, have only found that in believing there was return from the spiritual world, primitive man argued logically from the available facts.

By Rev. EDWARD LANGTON, B.D.

Readers of the previous article upon "The Early Christian Belief in Spirit Forms and Apparitions" will not fail to observe how closely parallel this conception of a spirit form is to that held by Augustine and other early Christian writers—who, be it noted, claimed that these spirit forms had actually been seen by people of their own day.

Further, the fact that these spirit forms actually exist, having at least most of the characteristics above described by Tylor, and that they have been seen in modern times by a multitude of observers all over the world, is the firmest conclusion of the most famous investigators of the subject, such as Gurney, Myers, Barrett, Flammarion, and Lombroso, and a great host of other investigators. Thus, the naive beliefs of primitive man, which the crude materialists of fifty years ago thought were on the point of being banished for ever into the limbo of "mere superstitions," are to-day being increasingly justified by the most careful investigators, many of whom are men of scientific training who, when they began their studies, had no place for "spirits" in their philosophy.

## Other Evidence

Illustrations of belief in spirit forms and apparitions abound in the works of anthropologists, missionaries, and travellers of all kinds, who, whilst themselves often regarding native beliefs as "mere superstition," devoid of any basis in reality, make it evident that these beliefs are very firmly held by the peoples in question as representing actual experiences of the spirit world.

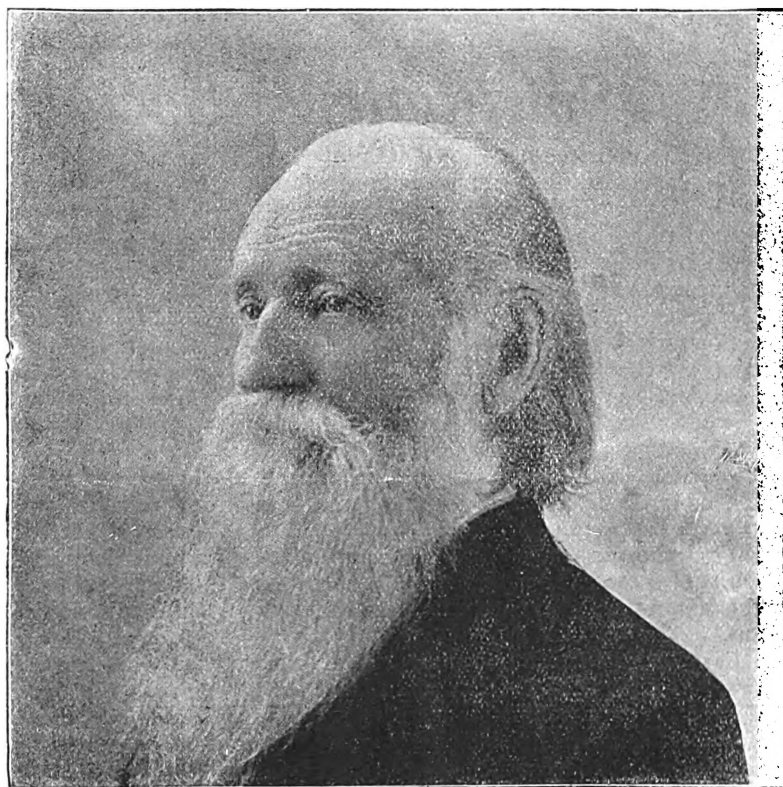
It appears to the present writer that the view is rapidly gaining ground that native beliefs in spirits are far richer in truth-content than has usually been supposed. Superstitious ideas which are not grounded in reality, grotesque exaggerations, mythological conceptions—the presence of these in primitive religions may be frankly admitted. But the supposition that primitive religions are compacted only of these

elements is a view which we believe will be increasingly rendered untenable by the un-biassed student of native life.

It is impossible here to cite any considerable number of illustrations of such beliefs in spirit forms and apparitions as we have in mind. We offer the following only as a very small sample.

In the *Journal of the Anthropological Institute* for 1916, Dr. B. Malinowski, Ph.D., D.Sc., gives an account, full of interest to believers in the reality of a spiritual world, of the spirit beliefs of some of the peoples of British New Guinea, and of the surrounding district. The account is entitled: "Baloma: The Spirits of the Dead in the Trobriand Islands." In his account, Malinowski has much to say concerning native beliefs in spirit communication by means of trance and dream, and also concerning the intense belief that departed spirits are frequently visible to their surviving friends and relatives. In British New Guinea it is believed, he says, that the ghost of a dead man may be met on a road near the village where he lived

(Continued on page 502, col. 1.)



Dr. J. M. PEEBLES,

Spiritualism's "grand old man" and world-wide ambassador, who often wrote and lectured on the antiquity of the belief in spirit communication.

IT is interesting to observe that the belief in spirit forms and apparitions, which in a previous article we have shown to have been firmly held by the most eminent leaders of the early Church, is also found amongst the most widely scattered primitive peoples, whether of the ancient or the modern world. It is naturally suggested by those who have not studied the subject carefully that this similarity of beliefs in the ancient and modern world, within the Church and outside it, is to be accounted for by a process of borrowing, and by the handing down of traditional beliefs from time immemorial. But when full allowance has been made for the element of borrowing, and for the filtering down of traditional beliefs through the ages, the most serious students of the subject are compelled to admit that the evidence rather points to the conclusion that the widespread and age-long belief in ghostly phenomena, which is one of the most outstanding features of human history, is based upon an almost universal experience of psychic happenings.

## A Realistic Description

Tylor's *Primitive Culture*, although written for the avowed purpose of explaining away the belief in "spirits," is a vast storehouse of information upon the subject of the belief in spirit forms, which has prevailed amongst the most widely separated peoples. In this famous book Tylor gives the following description of the disembodied spirit of man, as being that which is most generally held by primitive peoples. "It is," he says, "a thin, unsubstantial human image, in its nature a sort of vapour, film or shadow; the cause of life and thought in the individual it animates; independently possessing the personal consciousness and volition of its corporeal owner, past or present, capable of leaving the body far behind, to flash swiftly from place to place; mostly impalpable and invisible, yet also manifesting physical power, and especially appearing to men waking or asleep as a phantom separate from the body of which it bears the likeness; continuing to exist and appear to men after the death of the body; able to enter into, possess, and act in the bodies of other men, and of animals, and even of things." (Cf. vol. i., pp. 429, 455.)

**S.N.U. NEWS.**Edited By **FRANK HARRIS**

## The Work Reviewed

Following is a precis of General Council Minutes of Meeting held at the Heaton and Byker National Spiritualist Church, July 5 to 8, 1935: Present J. B. M'Indoe, Chairman; F. T. Blake, J. M. Stewart, M. Barbanell, R. Boddington, R. F. Brewer, W. Burrows, A. H. Jones, E. A. Keeling, E. W. Oaten, W. Rawlinson, J. Slimin, M. L. Stair, N. Wadlow, and the General Secretary. Apologies for absence were received from B. P. Membership and E. Paling.

Matters relating to the Annual General Meeting were given precedence over other business.

### New Churches

Seven new Churches were accepted into affiliation covering the areas of Lancashire, Midlands, Northern, Southern and Yorkshire.

A new Spiritualist Society, functioning on the lines of the S.N.U. affiliated Churches situated in Paris was accepted as a kindred organisation on suitable terms.

### New Subscribing Members

Twelve new Subscribing Members were accepted into membership on a ballot vote. A southern newspaper which published a Spiritualist Church advertisement reflecting on the Union had tendered an apology and promised not to insert any similar advertisements in future.

The Pooling Fund Committee met and arranged the details of a number of new Advances etc.

The John Lewis Case verdict was reported to the Council the President explaining the position *re* the recovery and amount of the

damages. It was agreed to lay before the Annual General Meeting a digest of the judge's summing up, and the damages apportioned to the several defendants.

### Official Exponents

Arising from another resolution of the 1934 Annual General Meeting, the Council considered the final details of a scheme to reserve for affiliated Churches, the services of mediums of outstanding ability. It was agreed that the scheme should be given a trial with a few approved mediums, and to be operated as soon as possible after the conclusion of the 1935 Annual General Meeting.

The scheme has been modelled upon a plan which has proved successful over a number of years by a District Council. It was resolved to lay the scheme before the Annual General Meeting for approval. Details will be circulated to all District Councils shortly.

Irregularities in the election of the Area Representatives in several District Councils have been brought to the notice of the Council, and in two instances, these have been declared invalid, and a Postal Ballot called for. The Council has resolved to consider the legal aspects of the position created where District Councils hold their Annual Conferences and Elections to Office on Sundays, and such Elections are not ratified on a succeeding weekday.

### B.S.L.U. and S.N.U. Conference Resolutions on Fusion

A Sub-Committee has been appointed to confer with a similar sub-committee of the B.S.L.U. on the problems involved.

## Spiritualists' Social Work

THE Fourteenth Annual Outing, organised by the Birmingham Spiritualists' "Poor Children's Fresh Air Fund," took place on Saturday, July 20, when 1,000 poor children were taken to Henley-in-Arden.

A special train left Birmingham at 10-50 a.m. The Erdington Boys' band accompanied them, and on arrival at Henley-in-Arden, some of the party marched through the village, when a collection was taken, by kind permission of the chief constable of Warwick.

On arrival at the fields lunch was served, comprising rolls and ham and lemonade. The children being ready for the games and sports, a happy time followed.

Two showers of rain rather damped the spirits of those responsible, but the youngsters didn't mind a bit, but took it all in the day's fun.

Early in the afternoon the clouds rolled away, and the sun shone for the rest of the day. With races and competitions for prizes the afternoon slipped quickly by, and teatime arrived, when the children were served with bags of food, containing bread and butter, and various kinds of cakes, and the tea-urns were replenished many times—some of the boys managing 12 cups of tea.

While the workers, numbering about 65, had tea, the children were busy finding hidden

treasure, which had been planted round the hedges of the fields.

Later preparations were made for the homeward journey. On leaving the field, each child was given a penny and a bag of chocolate and biscuits, the gift of many local firms, notably Kunzle, Cadbury, and Jacob. A thousand pennies were collected by one of our workers. One lady gave 10s. to Pennies Fund in memory of her soldier son.

On arrival at the station, a wonderful sight met their view—over 1,000 bunches of flowers had been collected from the surrounding villages by members of the Henley-in-Arden Women's Institute, and each child took a bunch home.

One of our workers had collected children's clothes during the year, and rigged-up those kiddies who were very badly clad.

We sadly missed the presence of two old friends this year—Mr. Welch, of Henley-in-Arden, and our own president, Mr. E. Trykle, who was called to higher service a few weeks ago, but we know his work with us is not ended.

Our great day closed when the children were claimed by their parents and friends at the station. Now we must work for next year's further service of love given by Birmingham Spiritualists.

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### AUGUST

The College will remain open during August.

Private Appointments may be booked with:

Miss Naomi Bacon, Mrs. Vaughan, Mrs. Fairclough, Mrs. Hirst, Mrs. Brittain, Mr. Glover-Botham, Miss Geddes, and The Rohamah, Rhamah.

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

## WIMBLEDON SPIRITUALIST CHURCH

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136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

Sunday, August 4th,

At 11, Holy Communion.

All who Love the Lord Jesus Invited.

At 6-30, Mrs. M. LOGAN

Wednesday, August 7th,

At 7-30, Mrs. LILLIAN PHILLIPS.

Address and Clairvoyance.

No Healing.

## ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, August 4th,

At 11, Mrs. GILLIARD.

At 6-45, Mrs. K. JARMAN.

Monday, No Meeting.

Free Healing, Sundays and Mondays at 3. Tuesdays, 7-30.

Members' Classes, Wednesdays.

Thursdays, at 8, Mr. B. Camper.

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Sunday, August 11th,

At 11, Mr. BEDBROOKE.

At 6-45, ETHEL M. HOUGHTON

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Monday, August 12th,

Quarterly Meeting of Members.

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## IS MR. HARRY PRICE A MEDIUM?

### Hears Raps in His Bedroom

**W**RITING in *The Listener* this week, Mr. Harry Price describes how, in the absence of any medium, he was startled by a strange phenomena in his own bedroom—a spirit child.

"Somewhere in these memoirs I have emphasised the fact that I am a sound sleeper, and seldom awake until about 6 a.m., my usual hour for rising," he says. "It was the more extraordinary, then, that the soft pattering of a child's feet round my bedroom should have awakened me so thoroughly.

"I live in a quiet Sussex village, and before the mighty grid spun its metallic web across the county, I habitually kept a powerful electric lantern by the side of my bed. One evening I retired to rest after a strenuous day, feeling as if I could sleep the clock round. Actually, I awoke in a very few hours. I did not merely 'wake up': something happened that instantaneously roused me to the full waking state. I was as wide awake as if someone had thrown me out of bed."

#### "Soft Patter of Feet"

"With the knowledge that I was wide awake came the discovery that somebody or something was in my bedroom, the door of which was, of course, closed. I could hear the soft patter of naked feet round my room as if a little child were running round the bed. Sometimes the pattering sounds came from under the bed, proving that whatever the intruder was, it was not of a great height.

"My dressing-room leads out of my bedroom and the window of the former apartment is always open a few inches at night, even in the winter. The only door in the dressing-room opens from my bedroom. As I lay in bed I considered what animal could possibly have climbed into my room, nearly forty feet from the ground. I knew that my dog was fast asleep in his bed by the kitchen fire, and I possessed no other animal. But the sound of the pattering was not that which could be caused by any animal with which I was acquainted, and no animal could have climbed into my dressing-room window, the only free entrance to my sleeping apartment.

#### Ten Minutes' Vigil

"For ten minutes I listened to the pattering round my room and turned over in my mind every possible thing that could produce such sounds, which I reiterate, exactly resembled those made by a child of three running round the room in its bare feet. At any moment I could have told the precise position in the room of whatever was responsible for the disturbance. At last I decided to switch on my lantern.

"Choosing a moment when the sounds appeared nearest to me, I suddenly flooded the room with light—and the pattering stopped instantaneously. I jumped out of bed; it was exactly a-quarter to four, and (in January) quite dark.

#### No Explanation

"The first thing I did was to look under the bed: there was nothing there. Then I ex-

## A REMARKABLE STORY

### Brother Confirms a Message

**A** REMARKABLE story was told by Miss Taylor Wagstaff, of Derby, who was the speaker on Sunday last week, at the Peterborough Spiritualist Church.

She referred to an old lady who sat opposite her in a 'bus, and it became apparent to the speaker that her companion was very worried. She sensed that an operation was impending for the old lady's son. She also saw another old lady build up beside her, and a message was given to the effect that the operation would prove successful. The medium passed the message on to the old lady, who was most grateful.

Relating this experience in a nearby town, Miss Wagstaffe was surprised when a gentleman in the congregation jumped up and said "That was my mother, and I'm so glad to hear your message about my brother."

Peterborough Church was crowded, and a splendid address was given by the medium's control—a K.C.

During the clairvoyance the transfiguration of the face and form of an old lady was recognised by several of the congregation.



Miss Taylor Wagstaff

## "MIND THAT WORKS MIRACLES"

Rider & Co. inform us that in their advertisement in our last issue, the price of June Hope Kynaston's book, *The Mind That Works Miracles*, was inadvertently wrongly stated as 3s. 6d. The correct price is 5s. This work, which is full of inspiration and guidance, can be had from *The Two Worlds Bookshop*.

(Continued from previous col.)

amined the rest of my apartment, including the dressing-room; I drew blank. Determined to solve the mystery, if possible, I moved every article of furniture in the room—and found nothing. The window of my dressing-room was open 3½ inches, my bedroom door and windows being closed. I explored the house without result.

"No one was about, and my retriever was sound asleep in his basket in the kitchen, the door of which was closed. I returned to my room, and as it was by then nearly five o'clock, I dressed instead of going back to bed.

"In my career as an investigator there have been few mysteries for which I could not find some sort of solution—but I must admit that the 'baby feet' in my bedroom puzzle me to this day. If it is possible for spirits to return to this earth, and demonstrate exactly as humans, then my 'psychic child' is capable of that explanation."

## HINTS ON PSYCHIC DEVELOPMENT

### Practical Notes for Sitters

(Concluded from next page)

obtaining of communications, and having got this far there should be co-operation between the communicators and the sitters, and a good deal of light can be obtained upon the best methods of development for the sitters individually. Last and greatest of all rules for circles is the injunction: Do not believe all you are told, even though it purports to come from the spirit world. Be frankly suspicious of great names! Judge all communications in the light of reason and commonsense. You are dealing with men and women, and should apply the same fund of commonsense to your inter-relations as you do in the business of every day. No spirit of any quality will ever grumble at being questioned concerning the validity of his statements. Most of them welcome it. They know the difficulties just as we do, for such difficulties are probably as great on their side as they are on ours. A good deal of information is contained in the little pamphlet, "Hints to Enquirers," by J. J. Morse.\*

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FRIDAY - - August 2, 1935

## THE DEVELOPMENT OF MEDIUMSHIP

**W**E are continually receiving letters from individuals who desire information as to how to sit for development. There appears to be a very considerable number of public clairvoyants who are fond of telling individuals that they possess psychic faculty, and "ought to develop it," but never dream of giving instructions as to the methods to be adopted. And so they write us.

The question is a very large one, and is complicated by the fact that the very methods which will assist in the unfoldment of psychic faculty with some individuals will effectually dry up all psychic susceptibility in others. We have never met any two mediums who are exactly alike; when we do, we shall begin to suspect the genuineness of their mediumship.

Long experience leads one to believe that the psychical differences between men are even greater than the physical differences between them, and just as "one man's food is another man's poison," so is it true that the methods which produce the maximum of growth and change in one individual will often stultify and retard another. In the development of mediumship, then, it is not too safe to copy the methods of another. Every individual is uniquely himself. No one else is, or can be, like him. We believe that if anybody else could fill the particular niche in life which we are called to fill as efficiently as we ourselves, we should never have been born. Lest this should savour of conceit, let us say that we believe the same of every other individual. There are no duplicates in human life. Weight lifting and cold baths may develop the physical body of one individual, but they will strain and shock another individual, even to the extent of breaking down his health. Such facts must be carefully considered in dealing with psychical development.

It may be taken as an axiom that if a certain form of development is successful with one person that is the very reason for supposing it will fail with another. We hold no brief for the faddist. While there are some people who

would surround the development of mediumship with all the mystery imaginable, we have always found it wise to apply commonsense to all the difficulties and objections raised.

Broadly speaking, we do not advise any individual to attempt to develop mediumship until he has first of all satisfied himself that there are such things as psychic faculties. Secondly, that there are beneficent agencies (spirits) who can aid in the unfolding of them. Thirdly, that there is a spiritual or mental advantage in the unfolding of the faculties; and, fourthly, that there is no trace of selfishness in his desire for development. Until these four considerations have been carefully pondered and settled, it is unwise to attempt, to develop mediumship at all.

Mediums, in our opinion, are merely the advance-guard of the race. In the ordinary course of evolution we believe the psychic faculties of *all* individuals will presently come into evidence, even upon this physical plane. We believe the time is coming when the individual who is not clairvoyant, or clairaudient or otherwise psychically alive, will be regarded with the same degree of sympathy as is at present bestowed upon the blind or the deaf. In the unfoldment of mediumship, then, we are merely anticipating the normal future. Just as the horticulturist has developed the rose from the dog rose, and the plum from the sloe, we think it the duty of the human race to anticipate evolution in the case of unfolding a better humanity, as it has done in the product of better fruit. This applies psychically as surely as it does physically. The development of mediumship should never be entered upon lightly, but only after careful consideration, and with a determination to proceed slowly and with perseverance.

There are various means by which these faculties can be unfolded, and probably the most popular is by sitting in circles. The theory of the circle is that each individual sitter contributes to the total of psychic energy generated, and that this may be concentrated for a given time upon the one who is developing. Where, however, one has a circle of a dozen individuals, each of whom is anxious for development, the object of the circle too often defeats itself, since everyone is drawing simultaneously, and the sum total of the power which may come to each is little more, and sometimes less, than his own contribution. In a well-regulated circle each psychic submitted for development takes a certain portion of the time, the rest of the circle endeavouring to preserve the positive attitude of mind, in order not to absorb the power. A great advantage ensues where the rules of the circle necessitate that the same sitters, without variation, shall meet periodically. This ensures some constancy in the stream and quality of the power available.

In the interests of order and seemliness, it is wise to select a leader of the circle. It avoids much confusion. We are sometimes asked: "Is it not necessary that the leader should be a clairvoyant?" If it were true that a clairvoyant was able to perceive *all* the discarnate entities present, or even the flow of the psychic forces of *all* the sitters, it would be an advantage, but no such clairvoyant exists. It is a well-known fact that no two clairvoyants see exactly the same thing at the same time, and the very best clairvoyant sees only one small segment of

the forces or spirits at work. We are not at all sure that a medium is necessary as a circle leader, but we are sure that a leader should have a wide experience of the phenomena of the seance room, and should have witnessed many types of mediumship in actual operation. Sound commonsense and a keen intuition seem to be the best requirements for a leader.

Most of our questioners formulate one question which it is totally impossible for us to answer definitely—viz., "What shall I sit for?" As we do not know the qualities of the questioners, it is impossible to tell them. One thing is sure, a person can only develop that phase of psychic susceptibility which is near enough to the surface of consciousness to emerge, as the result of careful nurture. It is not possible for everyone to sit and develop clairvoyance in a month. It is not possible for everyone to sit and obtain materialisations or direct voice mediumship. Such phenomena can only be developed *if the faculty or power is there*, and, in order to find what is inherent, the only definite method is experiment. The better type of psychometrist or clairvoyant can often assist by diagnosing the psychic faculty of an individual, but we have known even the best to be mistaken, whilst we have met many scores of cases in which a physical form of mediumship has been apparent in the first six or twelve months of development, and has then died away and given place to mental mediumship. It has appeared as though a certain superficial accumulation has had to be cleared away before the true gifts could emerge. The soundest advice we can give to young mediums is: *Be what you are*. It is useless imitating others or coveting gifts which you do not possess in any strength. It is useless for the thistle to grumble at the palm tree, or the elephant to complain against the bee. Each can only be what he is, and in the economy of life everyone is fitted for the niche he must fill. His chief business is to find that niche.

We have found the best general rule to be that of forming a home circle. The sitters may range from one or two to a dozen or fifteen. The room should be comfortable, warmed, cheerfully lighted, and its privacy ensured during the duration of the circle. No one should be *persuaded* to join the circle, which should consist of willing individuals anxious to pursue investigation. A small, uncovered table can be used, and the commoner the wood the better.

We have distributed from *The Two Worlds* Office over a million leaflets on *How to Form Spirit Circles*, and anyone may have a few copies by enclosing a stamped addressed envelope. Such circles generally result in the

(Continued on page 499, col. 3.)

## LOOK INTO YOUR KETTLE



That coating of lime, that muddy mass represents SOME of the mineral impurities of your water supply. The others you have swallowed, according to time and circumstances, induce or aggravate Rheumatism, Rheumatoid Arthritis, Gout, Stone and Gravel, Dyspepsia and Constipation. They stiffen the joints and blood-vessels, impede the circulation, ossify the body, and so bring on premature old age. The Gem Still is a handy apparatus that makes water absolutely pure. It would be immensely valuable to you. Recommended by Physicians and Health Culturists. Learn what the *Lancet* says of the Gem Still. Booklet free. **THE GEM SUPPLIES CO. Ltd.** (Desk T.W.), 230, Borough High Street, London, S.E. 1.



# TOPICS OF THE WEEK

## Archbishop's Message: The Facts

We have frequently alluded to the value of mechanical apparatus in recording psychic phenomena. An interesting example of this

has been provided by the International Institute for Psychical Research, in connection with a message foolishly ascribed to Dr. R. T. Davidson, the late Archbishop of Canterbury. *Light* says:

The first time the late Dr. Davidson was quoted as speaking from the dead was after Mrs. Perriman's voice seance at Victoria Hall, London, on April 27 last. "The Link," whose fourth anniversary was celebrated on the occasion, asked the Institute to record the voices on their newly-acquired electrical recording apparatus. The recording, of which Dr. Nandor Fodor took charge, was eminently successful. From the re-hearing of the record, the interesting fact emerges that the voice quoted as the Rev. Davidson did not claim to be the late Archbishop of Canterbury, nor, as a matter of fact, Davidson. The name was simply announced as "Rev. Davids." It is true that the audience jumped at the interpretation of "Davidson," but no confirmation came forth. From the record in possession of the Institute, it is quite plain that, on that occasion, the late Archbishop of Canterbury did not speak from the dead.

Our contemporary suggests that the Bishop of London was encouraged to make his recent attack on Spiritualists because of the publicity given to "Dr. Davidson's" message.

## Sir Oliver Lodge's Warning

Hearing of this investigation Sir Oliver Lodge has sent the following letter to the Editor of *Light*, in which he sounds a word of warning.

I did not know what was the cause of the Bishop's attack; but I see that he was perfectly justified, in that an utterance from some unknown person was attributed by unwise people to Archbishop Davidson. I wish people were not so hasty, for it is a danger that confronts everybody to have some utterance attributed to them for which they are in no way responsible. This should be regarded as just as serious an offence as forgery; and it is not surprising that the Bishop resents it, and that it should have drawn down an attack instead of what we might rather have hoped for, a blessing. Folly of that kind has thrown the subject back, and undone a generation of effort."

Every Spiritualist will echo Sir Oliver Lodge's view.

## Passing of Mr. R. D. Stocker

London Spiritualists in particular knew of the work of Mr. R. Dimsdale Stocker, the noted author and lecturer, whose passing occurred on Tuesday last week at the age of 58. *The Times*, which generally reviews Spiritualism with the gravest suspicion, apparently did not know that Mr. Stocker was a confirmed believer in spirit communication, for it published the following notice of his work:

His name will be familiar to a large number of persons who found in his general teaching a permanent basis of Christianity, including all the ethical teaching that inevitably appertains to it, together with a wide and undogmatic outlook on all the material furnished by scientific and psychological research. He was known for many years as leading a kind of non-sectarian Church in Hampstead, which he opened to speakers and lecturers of very varied views. But in later years his name has been associated mainly with the New Thought Alliance (International), which has quite extensive premises in Lancaster Gate. This Alliance conducts a series of lectures and classes on many subjects related to anything that may be understood to come under the heading of "New Thought," but Mr. Stocker's own contribution was more particularly

expressed in his Sunday sermons. He was an admirable speaker, and often rose to a genuine eloquence. He had been injured by a fall in his infancy, and all through his life had to struggle against a serious physical disability. His loss will be deeply regretted by an unusually large circle of friends.

Mr. Stocker was an acceptable and popular speaker on many of our platforms, and his passing removes, though only in the physical sense, a helpful and instructive worker and lecturer.

## Another Pioneer

The transition of Mr. Henry Blackwell was another regrettable event. His name conjures up memories of pioneer mediums and speakers who blazed the trail of Spiritualism in this country when the subject was far from popular. Thirty years ago he devoted considerable energies to investigating the mediumship of Bournsnall, and in due time Mr. Blackwell became an expert on supernormal photography. Mr. Blackwell was the proud owner of a collection of psychic books and photographs which were of great historic value, and now that he has passed to a realm of fuller service, it is to be hoped that these treasures will be preserved for posterity.

## South Shields' Fraud Exposed

"Come and hear your spirit friends speaking." This extract from an advertisement in a South Shields' newspaper, heralding the seances of a "direct voice medium," interested a group of local Spiritualists, and led last week to the unmasking of a fraudulent medium. Seances were held regularly in a one-man "church," and claims of wonderful direct voice phenomena were advanced.

A party of local Spiritualists—J. G. Houbly, William W. Coates, Margaret Silver, and Mrs. White—attended three sittings, and becoming convinced of fraud, exposed the charlatan in the act of speaking through the trumpet. Among those whose names had been given as communicators was Nurse Cavell. The case serves to emphasise the need for caution and level-headedness in the seance-room—a policy which *The Two Worlds* has always advocated. Credulity has never done Spiritualism any good; it has often led to exploitation. A critical but open mind is the best friend of the Movement, especially in these days when anyone can found a "Spiritualist Church," and claim the possession of mediumistic powers.

## A Famous Medium

August 12 is the anniversary of the birthday of Mr. R. H. Lees, the author of so many books which are favourites amongst Spiritualists. Not many successful novels have had as wide a circulation as Mr. Lee's *Through the Mists*, but this is only one of a series of books which are still best-sellers. These works are dictated by spirits to Mr. Lees. He is a remarkable medium. It was he who was primarily responsible for the cessation of the atrocious crimes of "Jack the Ripper." He was also privileged to give private seances to Queen Victoria. Mr. Lees was born in 1849, and was an ardent Spiritualist.

## MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.

**SPECIAL NOTICE.**—Owing to alterations at the Queen's Hall, the usual Sunday Services are transferred to the Aeolian Hall for the whole of July and the first week in August.

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Wednesday, August 7th,  
At 7-30, Psychometry, Mrs. Hirst.  
Thursday, August 8th,  
At 3-30, Clairvoyance, Mrs. Graddon Thomas.  
At 7-30, Clairvoyance, Mrs. Stella Hughes.  
Friday, August 9th,  
At 7-30, Clairvoyance, Mrs. Kingstone.

## GROUP SEANCES.

(Limited to Eight Sitters.)

Thursday, August 8th, at 7-45, Mrs. Livingstone.  
Friday, August 9th, at 3 Mrs. Stella Hughes.

**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. FRANK WALL.**  
At 6-30, **MR. ERNEST HUNT.**

Wednesday, August 7th,  
At 7-30, **MR. HORACE LEAF.**  
Clairvoyance.

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At 11, **HAROLD SHARP.**  
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At 6-30, **REV. C. DRAYTON THOMAS.**  
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## Open Meetings:

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Wednesday, August 7th,  
Speaker, **REV. A. F. SHARP.**  
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# ISLAND WHERE NO DEAD ARE KNOWN

## No Chasm to Divide

(Continued from page 497.)

in the body, or he may be seen in his garden, or heard knocking at the houses of his friends, at least for a few days after death.

This writer also affirms that some of the friends and relatives are believed to possess the faculty of getting right into the shadowy world of spirits. Others can only get glimpses of the spirits, or hear them. They may see them at a distance in the dark "just sufficiently clearly to recognise them, to be absolutely sure that they are baloma"—that is, "spirits." He declares that in some villages there was scarcely any one who had not had some experience of the spirits. One of Malinowski's most intelligent and reliable informants affirmed that he had seen any number of spirits, and he had not the slightest doubt that a man staying in a certain island for some length of time would have no difficulty in seeing his deceased friends. Various stories are related by Malinowski concerning such apparitions and their communications.

### "The Nether World"

In a further study, in a small volume entitled *Myth in Primitive Psychology* (1926), other illustrations of primitive beliefs are given by the same writer. According to Malinowski, the peoples referred to believe that after death every spirit goes to the nether world, which is situated in the Island of Tuma. But they do not stay there. They pass to and fro between the so-called dead and the living. Many people claim to have seen their deceased relatives or friends, and apparently from time immemorial there have been men and women who, in trances, and sometimes in sleep, go on long expeditions to the nether world. They take part in the life of the spirits, and carry back and forth items of information, and convey important messages. Such people, the writer says, bring home to other men and women the reality of the spirit world. "They also give a great deal of comfort to the survivors who are ever eager to receive news from their dear departed."

### Reunion Despite Death

It is evident, then, from the unbiassed account of Malinowski, who views the life and customs of the people purely from the standpoint of the science of Anthropology, that the people in question have an intense belief in spirit forms and apparitions of the departed. It is believed that those who have passed over still remain near to them; they often become visible in recognisable human form. They speak and act as they did in former days; and from these apparitional visitors they derive guidance and much comfort.

Similar beliefs are found amongst many other peoples. We will refer only very briefly to the vivid account of native beliefs given by Warneck in his book, *The Living Forces of the Gospel*. Here also we read of those who have the power to see spirits or souls. These are believed to possess the human form as when they were in the earth condition. The living live in continual communion with them. They ask for their guidance in all the details of daily life. No important matter is undertaken with-

(Continued at foot of col. 2.)

## OUR READERS' VIEWS

### RASH STATEMENTS

A certain speaker stated at a London service that Joseph of Arimathea on the Day of Pentecost was enabled to speak Anglo-Saxon through the descent of the Spirit, and that he afterwards travelled to England, and at Glastonbury settled as a missionary, preaching to the people in the Anglo-Saxon tongue.

History tells us that the Engles were just pirate invaders of this country in 410 A.D., and that the actual conquest by the Engles was not until 449 A.D. Thus the statement of the speaker is a very extravagant exaggeration of the facts, and it is a pity to preach such rubbish. This is not by any means an isolated instance: the same speaker definitely preached trans-substantiation, the vicarious atonement, and that Jesus was the God-head. That this man has read a great deal is obvious.

If our speakers desire to teach truth, it is not sufficient to repeat like parrots something they have read and not taken the trouble to analyse.

JOHN HYDE TAYLOR.

### ANSWERED PRAYERS

I am engaged in writing a little book on prayer, and I would welcome any examples of answered prayers that any of your readers would like to share with others.

Will those who have experienced any outstanding example of answer to prayer, and would like others to know, please forward them to me? Their names need not appear unless they wish.

84, Elton Avenue,  
Greenford, Middlesex.

W. H. EVANS.

### HIGHER STANDARDS WANTED

I see by the review of Major Gabriel's book, I am supposed to be dead, as an allusion is made to "the late Frederick H. Haines." May I assure your readers I am not, despite rumour. In fact, I am very much alive, and feel more than ever a great urge to do something to justify life.

If only I could awaken some Spiritualists to the need for a higher standard of platform service. For instance, last Sunday I had to sit and listen to a well-known speaker and medium read for nigh on half an hour on a public platform, a pamphlet written to educate non-Spiritualists—a most boring display of inability to grasp our spiritual need. And, as for clairvoyance, it chiefly consisted of telling people to "develop," although the persons thus told were more wisely advised to leave development severely alone.

Watford.

F. H. HAINES.

(Continued from previous col.)

out first consulting them. The people generally are familiar with all the practices of mediumship. (See pages 68 ff.)

From the facts that we have so briefly cited we see that the early Christian belief in spirit forms and apparitions, which we have previously described, has much in common with those which are found to-day amongst many different peoples, and which have prevailed, as history shows, from the earliest times. We may therefore say that to assume, as is so often done by historians, anthropologists, psychologists, and other students of primitive life, that these beliefs are "mere superstitions" which reflect no underlying reality is to assume the very fact that remains to be proved: it is to jump to unwarrantable conclusions.

Evidence exists which seems clearly to prove that spirit forms, or phantasms, are objective realities which have been seen by multitudes of people, frequently by several people at the same time, as well as by animals. The nature of such forms we cannot here discuss. We will only say that such beliefs of primitive peoples as those we have cited can only be rightly estimated in the light of modern investigations, and that it appears to us very probable that the ultimate conclusion will be that the primitive beliefs in spirits will be found to have a much firmer basis in actual experience than has been usually supposed to be the case.

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## PHOTO CAUSES SENSATION

### All Cape Town Baffled

**SPIRITUALISTS** in Cape Town are eagerly discussing the remarkable picture which appeared in the *Cape Times* of July 3, portraying the platform party at a meeting in the City Hall, which was addressed by Mrs. Morris.

The picture, which was taken when "Power" was speaking, shows streams of light encircling the platform. It almost looks as though the platform had been enveloped by a veritable manifestation of spirit power.

The *Cape Times* is frankly astonished by this strange effect. It describes the picture as "a photographic curiosity," and asks, "can any chemist, scientist or photographer explain it?"

The picture was taken by a *Cape Times* staff photographer in the Cape Town City Hall.

It was developed from a film negative which is part of the ordinary stock of the *Cape Times* photographic department.

#### "A Curtain of Light"

It may be seen emanations of light resembling the folds of a curtain in front of the ordinary City Hall platform drapery.

Mrs. Morris is seen addressing the audience. Accompanying her on the platform is Major-General Sir Pomroy Holland-Pryor, the chairman, and Mr. Laurence Cowen.

The medium obviously has moved during the exposure, and the film, which was not a flashlight, but a short time-exposure, shows this.

The film has not been interfered with, and was developed in the ordinary way.

So far, no explanation whatever of what looks like a curtain of light in front of the platform has been given.

The *Cape Times* has taken hundreds of photographs in the City Hall in the past, but this is the first occasion on which a film has shown such markings.

#### Press Attitude Changed

A great change has come over the secular press in South Africa. Many of the leading journals which up till now have been prejudiced against Spiritualism have thrown open their columns to full accounts of Mrs. Meurig Morris's campaign.

Undoubtedly, her broadcast has done much to influence public opinion, but there is no disputing the telling effect which "Power's" own messages have had.

Major-General Sir Holland-Pryor, K.C.B., C.M.G., D.S.O., M.V.O., who is presiding at all the meetings, is also a popular visitor.

He was in South Africa during the Anglo-Boer War, but was never in this part of the Union. He met afterwards in the Great War more than one of the gallant men he had opposed in this country.

#### Pentecost Again

Addressing a meeting at Cape Town, Sir Holland-Pryor said when he first heard Mrs. Morris it was an experience that would live in his memory, for it reminded him of the Pentecostal incident, when the gift of the Holy Spirit was given to the disciples and they went forth to all parts to do the work.

The third member of the party, Mr. Laurence Cowen, usually precedes "Power's" oration by giving a resume of the work of Mrs. Morris in this country.

#### Returning to Convent

Interviewed by the *Eastern Province Herald*, Mrs. Morris is reported to have said: "After my South African tour

(Continued at foot of next col.)

## CONAN DOYLE'S EVIDENCE

### Lady Doyle on Proofs

**LADY CONAN DOYLE** has intervened in a controversy which has been running in the *Evening Star*, Ipswich, regarding messages from Spiritualism's great propagandist.

She leaves no doubt as to the fact that Sir Arthur has given adequate proof of survival to his family.

"My attention has been drawn to the controversy in your columns on the subject of the alleged non-return from the Hereafter of certain well-known persons including my husband, the late Sir Arthur Conan Doyle," writes Lady Doyle.

"Among other misleading assertions your correspondent states that all those mediums who have given out messages from my husband have been promptly and publicly silenced by Lady Conan Doyle, who denied their statements and warned them as to future conduct."

#### Cross-Evidence

"My very necessary warnings regarding alleged communications from my husband applied solely to non-evidential and uncorroborated messages, the identity of whose authorship has not been proved. It has been found absolutely necessary to prevent the constant misuse of his name by, in so many cases, publicity-seeking mediums.

"When my husband gives messages, information, etc., to us, he invariably provides cross-corroboration.

"With regard to the book *The Kingdom Come*, only a certain amount of the matter contained in it has been corroborated by my husband. The remainder still awaits his corroboration.

"In his second letter your correspondent infers that my husband was deceived in connection with his work for Spiritualism when alive. This statement is entirely false, and is without the slightest justification. My husband studied and investigated the subject most exhaustively, with his truly Sherlock Holmes-like brain, for nearly 50 years.

#### "In Constant Touch"

"My husband, far from being 'disillusioned' as to the facts of survival and communication, for which he sacrificed so much on earth, has proved for himself the truth of the essential facts which he proclaimed.

"I may say that he has been in constant and intimate touch with his family ever since he passed on. The results of the new and great work upon which he is now engaged will be given to the world at the right time."

(Continued from previous col.)

there is some talk that we should go to America, and I shall go to a convent again, in the hope that I shall be able to accomplish what I set out to do in England. I can't be always appearing in public. I have to get away.

"I would much prefer to be used in a normal way. At present I am not conscious of what I am saying when this takes hold of me. I went away for seven months to a Protestant convent in England, which I left to come to South Africa. I went to this convent in the hope that I would be able to bridge the physical mind with the higher mind so that I would be a normal medium. . . . But after seven months, though I made great progress in the sense that I saw and explored a great deal of the invisible world, I did not accomplish what I hoped to do."

## A "NEW DEAL" WANTED

### Treatment by the Press

**WHEN** will the press give Spiritualism a fair deal?

This is the question asked by Mr. Maurice Barbanell in the current number of *World's Press News*, a journal devoted to journalism and advertising.

He recalls that the *Daily Mail* estimated that the total number of people interested in Spiritualism in this country alone was 3,000,000, and adds:

"Although I think this figure is an exaggeration—personally, I would put it at nearer a million—Spiritualists get sick and tired of the way their case is constantly misrepresented in the newspapers.

#### "Bad Business"

Usually the facts are all wrong. As a rule, only the jeers of anti-Spiritualists get printed. Newspaper proprietors do not seem to have learned that unfair attacks on Spiritualism are bad business.

"No one objects to attacks on Spiritualism, if they are well-informed, but, usually, they are written by ignorant journalists, or by religious leaders who are opposed to our case.

"News editors seem to get excited when a ghost is reported to have flitted across some country churchyard. Every Sunday, in nearly 2,000 Spiritualist Churches, attended by at least a quarter of a million people, 'ghosts' are described by mediums to their congregations. Yet, no news editor seems to think that this amazing fact is worth a line.

#### Our Home Circles

"Up and down this country there are approximately 100,000 home circles, where the members of the family, or their friends, hold a weekly seance. You will never find this fact mentioned in a newspaper.

"The largest halls in London and the provinces are filled by Spiritualists every week. Our best mediums are booked for seances months ahead. People of every rank and of every grade society, including members of the royal families of Europe, are inquiring into our case. Seances are attended by the highest in the land.

"The Dowager Countess of Warwick told me when I saw her not long ago, how she used to go to seances with Earl Haig and General French. Sir Benjamin Cherry, who formulated the Law of Property Act of 1925, told me how he regularly used to send spirit messages to members of the Cabinet.

#### Wanted—Fair Play

"You won't find these facts mentioned in the newspapers for, apparently, news editors have never heard of them. They seem as a rule only to be interested in silly stories about exposures.

"They do not seem to know that, in every case without exception, it is the Spiritualist who exposes the fake, because he is the only one competent to tell the difference between the genuine and the fraudulent.

"Spiritualism is the biggest story in the world. One day, newspapers will realise there is a big circulation waiting for them—when they give it fair play."

#### Stockport Anniversary

**STOCKPORT** Progressive National Church celebrated its Anniversary on July 21 and 22, when special services were conducted by Mrs. Susie Hughes. The Church was beautifully decorated, and a feature of the clairvoyance was that several full names were given and recognised.

## APARTMENTS

### HOVE, BRIGHTON.

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**MRS. RAWLINSON**, homely apartments. Beds, 3/6 two persons. Board optional. 57, Ribblesdale, off Central Drive.

### CLEVELEYS (near Blackpool).

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**BOARD-RESIDENCE**, Bed and Breakfast. Separate tables, individual attention. Facing South. Near Sea, Station, Amusements.—Mrs. Gething, Pine Vale, Spencer Road.

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**SPIRITUALISTS** spend your holiday with Spiritualists. Write to Mrs. C. Tucker, Cliff View, 5, Bowling Green, St. Ives, Cornwall.

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## SPEAKERS

**MEDIUM DESIRES BOOKINGS** for 1936. Trance Speaker, Clairvoyant and Psychometrist.—R. Sparrow, 87, St. John's Hill, S.W. 11.

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## VISITS TO THE HOME CIRCLES

### "Link" Officers' Report

AN account of their experiences as visitors to many Home Circles is given by Mr. and Mrs. F. Bell, in the current issue of *The Link*. This journal circulates amongst home circles associated with "The Link" organisation.

"Since the last Conference my husband and I have visited a number of circles, one as far north as Whitley Bay, Northumberland, one as far west as South Wales, and one as far south as Leatherhead," writes Mrs. Bell. "The purpose of these visits is to see the method of procedure, and to make suggestions, if necessary, for alterations."

"Our visits have taught us many things. One, that most circles visited are seeking physical phenomena, especially direct voice."

#### Trumpet Moves.

"Very frequently we are asked whether or not to sit in darkness. We recommend complete darkness. Psychic force, or ectoplasm is probably much more sensitive to light than the photographic plate, so make your seance room as impervious to light as the photographer's dark room. Often we find that circles claiming to sit in darkness are certainly not doing so. Light streams through cracks in doors and windows. Even phosphorescent light is inimical to the production of phenomena. To one circle we recommended the removal of the excess phosphorous paint from their trumpet, with the result that on the first evening after this was done, the trumpet was thrown twice across the room, and this after sitting for five years without results. A bead suspended in the trumpet will enable you to hear the trumpet move."

#### Advice to Circles.

"Once phenomena and mediumship are developed sufficiently, light may be very advantageously introduced. Your guides will let you know when this is possible. For mental phenomena a subdued light is best. It conduces to passivity."

"If you have a physical medium, control him or her. This is only fair to the sitters and medium. A sympathetic sitter on each side can do this quite easily without discomfort to themselves or to the medium."

#### Problem of Sound.

"Sound in the seance room presents a problem to many. It now appears that talking is often preferable to singing, and we are sure that there is a scientific reason for this. Is it that singing, which is apt to become mechanical, permits of concentration on the desired phenomena?"

"Unfortunately, comparatively few people obtain definite evidence of survival, and we urge you all constantly to remind your guides that that is what we want, because a personal loss always creates a yearning for personal evidence. Guides are apt to forget this. 'Blessed are they that mourn for they shall be comforted.' It is up to us to provide that comfort, and only by producing irrefutable evidence of survival can we do so."

"The direct voice is interesting, but it is the message, and seldom the voice, that clinches the evidence that the communicator really is the person he or she claims to be. 'Evidence, and still more evidence,' must be our watchword."

"Keep records faithfully. Patience, perseverance, and enthusiasm are invaluable assets contributing to success, so cultivate these virtues. Beware of false prophets."

## TESTS OF NEW MEDIUM

### Flowers Appeared

A NUMBER of readers have written to describe experiences with Miss Hilda Lewis, the "flower medium," whose unusual type of demonstration has provoked wide interest.

As several investigators were dissatisfied with results, *The Two Worlds* published certain suggestions for experiments, and several readers have written to testify that they experienced remarkable phenomena, notwithstanding these tests.

Following is a representative statement: We read with interest the "Suggestion to Searchers," which appeared in *The Two Worlds* of July 19.

We had the flower medium to our house for the second time yesterday, and we carried out minutely the various points suggested.

1. A friend and I never left the dressing-room.

2. The medium sat on an armless chair both there and in the sitting-room.

3. Each garment was minutely examined as discarded, and locked in a wardrobe in the room.

The medium's handbag was given to me before entering the dressing-room, and put away. The portfolio holding the seance clothes was also handed to me, and opened, examined, emptied, and locked in the wardrobe. Also the towel which she did not require.

4. Both discarded, and seance clothing were minutely examined one by one, by my friend and myself.

5 and 6. No torch was required.

7. The medium never left the dressing-room until going into the sitting-room. I walked in front of her, and my friend walked behind.

8. No attempt was made to show us any photograph, or distract our attention in any way.

9. We watched every movement.

10. There was no clairvoyance given on this occasion, as the flowers started to come at once.

As well as being delighted to comply with any tests we chose to suggest, Miss Lewis herself asked, if while in the sitting-room they would rather she removed her little jacket, and wrap round her a coat, belonging to a friend of mine, for better evidence.

This was done, and all present saw her in only a bathing dress and small skirt (no blouse). The result of this sitting was 14 pink roses and a bunch of corn-flowers.

51, Redcliffe Gardens,

S. W. 10. MAISIE S. FAIRLEY.

Other readers whose experiences confirm the statements made above are: Hilda M. Glash, 1, Birch Grove, Acton, W. 3; Frances Dauntton, 33, Penywern Road, Earls Court, S.W. 5; W. R. Fowler, Fulham, S.W. 6; Dorothy Neaves, 10, Mildmay Road, N. 1; and Catharine A. Wilson, President of Hendon Spiritualist Fellowship. Most of these correspondents state that they imposed severe tests, but were convinced that they experienced supernormal phenomena.

#### ACTIVE AGAIN

MRS. WOODGATE is now resuming her work after her serious accident, in which she broke her leg. The Open Door Library thanks the numerous friends who have so kindly inquired after her welfare.

## SCIENCE GIVES A CLUE

### Psychometry Explained

A NOVEL explanation of psychometry, based on a simple fact in physical science, was given by Mr. J. B. M'Indoe, who lectured at the Edinburgh Psychic College on Friday last.

"It does not involve any great effort of the imagination to visualise some mode of human perception, which may perceive emanations which neither our normal senses nor any known instruments register," he said.

"In recent years the new science of radiology had made us acquainted with emanations from matter, of which an earlier generation knew nothing. At first only one or two elements were known to the radio-active; then others were discovered, and during the last two years the number has been increased, till now about half the elements are known to be characteristically radio-active, or else can be rendered radio-active temporarily by various methods."

"There are some fourteen elements in the human body, and thus by postulating the emanation which psychometrists perceive analogous to radio-activity, and the possible reaction of some of these elements to emanations from external sources, we get a link which suggests a possible explanation of the phenomena."

#### A Husband's Ashes.

"Normal knowledge, coupled with acute deductive reasoning powers—characteristic of the subconscious—may furnish a large measure of explanation of some psychometric readings."

"We have examples, such as a piece of lava, resulting in a description of the interior of a volcano, or the case of the lady who had a sealed envelope psychometrised. The only effect the psychometrist registered was a sensation of immense heat. The envelope contained all that was left of her husband's body—the ashes from the crematorium."

"But these are not the types of psychometry as usually practised, though of great interest scientifically. Usually psychometric readings are concerned with articles closely associated with some human activity. Thus, a letter, a trinket, or an article of clothing may be used."

#### Telepathy Ruled Out

"Telepathy may be ruled out by the article being handed to the psychometrist by some third party, quite ignorant as to its source; and the reading by the psychometrist may describe accurately the personality, the mental, emotional, or physical state of the owner, or of someone else closely associated with it. Frequently some outstanding incident, some crisis in life, some special strain or worry, something calculated to involve great mental or emotional stress, is clearly perceived. And the problem is rendered more puzzling by prevision."

## UNITED BEYOND DEATH

THE transition of Mr. H. Emery took place at Northampton on June 25th.

Mr. Emery only survived his wife's passing by three weeks. Thus they were quickly united on the other side.

Mr. Emery with his wife had been connected with the Spiritualist Church at Northampton since its formation, and took a great interest in the workings of the Society.

## HEALING AND MEDICAL

BOOK on Herbs that Cure and How to Use them. 2d. Post free. Trimnell, The Herbalists, 144, Richmond Rd., Cardiff.

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## CHANGE OF ADDRESS

Miss JACQUELINE, 58, Queen's Gate Terrace, S.W. 7. (Western 5881). Available for Private Sittings, Lectures, Demonstrations, Propaganda Meetings, Group Psychometry, Tuesdays, 7-30 p.m. Classes in Psychic Development, Insomnia, and Obsession especially treated. By appointment only.

Mr. TONGE, 83, Manchester Road, Chorlton-cum-Hardy, Manchester. Open to accept dates for 1936. Any distance. Few for 1935.

Miss POLLY GOODWIN has removed from 12, Tiverton Street, Ardwick, to 6, Delwood Gardens, Brownley Green, Wythenshawe, Manchester.

## TO LET

BRIGHT, Sunny Ideal Home and Companionship for Elderly Lady or Gentleman, Healer's House, Acton District, London.—BOX No. B.D., *Two Worlds* Office, Manchester.

## HONOURS

HONORARY DEGREES.—Doctor of Spiritual Science, £3; Fellow of Spiritual Science, £1; both, £6. Requirements—Five years' experience, three references.—Guy Pelton, Dean, Universal Divine Science Inc., 719, Seymour Street, Vancouver, Canada.

## XMAS CLUBS

SOMETHING REALLY NEW IN CLUBS. The "Sixty" Club is different. At last, just what club organisers and members have been waiting for—a club that is complete in six weeks. Why wait 20 weeks for your turn? Two prices only: 3s. and 6s. 10s. goods for 6s., and 5s. goods for 3s. Everything to wear. Useful things for the home. Big commission and postage. Most wonderful variety of goods ever gathered in one catalogue, at such low prices. Send P.C. NOW for newly-issued Catalogue. Geo. Day, Ltd. (Dept. 105), 29, Altrincham Street, Manchester, 1.

## CHURCH ACTIVITIES

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

Please support these Churches.



## CLERGY FIGHT IT OUT!

### Facing-up To Our Facts

ALTHOUGH Spiritualists have won the sympathy of many distinguished "pillars of the Church," they have still to convince a great army of clergymen that spirit communion is possible.

Proof of this was provided at the anniversary of a Methodist Church, at Bexhill, where the Rev. W. J. Tunbridge, superintendent minister of the Clapham circuit, went out of his way to condemn spirit intercourse.

Taking "Spiritualism" as the subject of his address, he proceeded to show that he knew nothing about it, but contented himself with giving voice to sheer assumptions.

#### "Might be Bluffed"

Both Lodge and Doyle might shine in their respective fields, but on the subject of Spiritualism they might easily be bluffed, he declared. He did not add that the investigations of these men were conducted in a highly critical spirit, and that it was only after years of judicious inquiry that they declared themselves favourably impressed.

Evidently, the Rev. Tunbridge does not know of the stringent examinations to which Mrs. Piper's mediumship was subjected, being verified again and again before Sir Oliver Lodge would admit the facts.

The very nature of the Rev. Tunbridge's remarks reveals impertinence in questioning the authority of such a trained and experienced researcher, for it is clear from his own observations that his personal experience has been infinitesimal.

#### Sir William Barrett's Statement

An example of the speaker's prejudice is illustrated by his reference to Sir William Barrett, whom he quotes as dissuading even level-headed people from associating with Spiritualism.

The fact is, Sir William Barrett only reiterated that every Spiritualist avows: unbalanced people should leave the subject alone, just as they should leave alone any investigation calling for a critical and balanced intellect.

Judging from the remarks of many of the clergy, they would be advised to leave Spiritualism alone, also.

#### Fighting it Out

The fact is, Spiritualists have no need to interfere in this present controversy in the Church. The ministers who "expose" Spiritualism will have sufficient opposition from the ministers who expound it.

Sermons based on bias, ignorance and sentiment when they deal with a subject upon which the intelligent layman knows more than some bishops, will do the Church untold harm. The Church has either got to admit modern spirit communication, or renounce ancient spirit communication. However reluctant it may be to come to a decision, the verdict is certain.

Meanwhile, it is left to Spiritualists to do the work which the clergy might be doing.

### The New Christianity

CHRISTIANITY as a New Religion, the booklet which Mr. James Leigh reviewed in our last issue, is advertised—amongst others published by the Lindsey Press—on page 496. All these works, which are written by men of scholarship and distinction, may be had from the publisher, or *The Two Worlds* Bookshop.

## ISLAM AND SPIRITUALISM

SPIRITUALISM, Judaism, and Islam were associated together last week! "The Moslem Conception of the Hereafter," was the title of an interesting lecture delivered by the Imam of the Woking Mosque, Mr. Aftab-Ud-Din-Ahmed, before the Jewish Society for Psychical Research, on Wednesday, July 17. He treated his subject in a manner worthy of note.

His introspection of cause and effect—in the moral and spiritual sense—determining the state of man's existence in the life hereafter, and his argument that "reason that dwells in man is immortal," were due to the influence of the great Moslem philosopher, Averroes, who believed in the sub-lunar or the imperfect world and the higher or external world.

An enthusiastic discussion ensued, during which the Imam admitted that the ethical system of Moslem religion, while contrasting with other religions, is distinctly susceptible to the hypothesis that communication with the spirit world is a potential fact.

The lecturer readily responded to the many questions put, and in summing up, said that humanity endeavoured at all times, to bring about a happier state of spiritual, as well as material consciousness.

## BRITTON HARVEY RETURNS

### Sends a Convincing Message

AT a direct voice circle held at Christchurch, New Zealand, Mr. Lancet Brice being the medium, Mr. W. Britton Harvey, the former editor of *The Harbinger of Light*, sent a message to the present editor, who after consultation with Mr. Harvey's family, agreed that the message was typical of him, and was also satisfactory and convincing.

To the circle, or indeed, to anyone not in the confidence of his family, the message was meaningless, but to those who were privileged to be constantly in touch with him while he was in the flesh, the message was clear, and brought great comfort.

It would not serve any useful purpose to publish the text of the message; it was of a private nature and concerned his intimate friends alone.

Mr. Brice is a world-renowned direct-voice medium, whose work is recorded in Mr. Crane's book, *Spirit Voices*, which is one of the finest records of this type of mediumship ever published.

## FIFTY YEARS AN OFFICER

AN interesting social and presentation took place at the Macclesfield Spiritualist Church, on Tuesday evening, July 9. In spite of the warm weather a large number of members gathered on this occasion when Mr. Charles Challinor was presented with an armchair. It was Mr. Challinor's 70th birthday on June 24, and the armchair was a complete surprise to him as he had no idea what form the presentation would take.

The presentation was made on behalf of the members by the President, Councillor John Potts, who, in his remarks referred to the long years of service Mr. Challinor had given to the Lyceum and Church. Mr. Challinor, who is a trustee, has been an officer of the Church for nearly 50 years, and for a greater part of that time has held the position of treasurer.

## Church Announcements

### NORTHERN

**Collyhurst National Spiritualist Church,**  
Collyhurst Street, Manchester.  
Sunday, August 4th, at 1-45, Lyceum.  
At 3-15, 6-30, and 8,  
Mrs. FROST.  
Monday, Closed.  
Tuesday, at 8-15, Whist Drive. 1s. each.  
Wednesday, at 8, Service.  
Thursday, at 8, Private Circle.  
Sunday, August 11th,  
Mr. COTT.

**Colwyn Bay National Spiritualist Church.**  
Coop. Hall, Sea View Road,  
Resident Minister - Mr. J. Bell.  
Sunday Services, 3, 6-30, and 8.  
Monday Services, 3, 7-30.  
Thursday Service, 7-30.  
Saturday Service, 8.  
Group and Private Seances arranged on application.

**Manchester Society of Spiritualists**  
38, Maskell Street.  
Sunday, August 4th,  
At 10-30, Lyceum.  
At 3, Open Circle,  
Mr. THORNTON.  
At 6-30 and 8,  
Mr. PARTINGTON, G.N.S.C.  
Monday, Closed.  
Tuesday, at 8, Whist Drive.  
Wednesday, at 8, Miss Sellars.  
Thursday, at 8, Members' Class.  
Friday, at 8, Healing Service.  
Sunday, August 11th,  
Mr. and Miss WILSON.

**Longsight National Spiritualist Society,**  
Shepley Street, Longsight.  
Sunday, August 4th,  
At 2-30, Lyceum.  
At 6-30, and 8, Mrs. B. Entwistle.  
Trance Medium.  
Monday, Closed.  
Tuesday, at 8, Mrs. Fellows.  
Thursday, at 8, Mrs. L. E. Booth.  
Saturday, at 8, Open Circle.  
Sunday, August 11th,  
Mrs. SHAW.

**Blackpool National Spiritualist Church and Lyceum.**  
Albert Road.  
Sunday Services—  
Lyceum at 9-30. Public Circle, at 11.  
Services at 3, 6-30, and 8.  
Sunday, August 4th,  
Mrs. M. E. PICKLES.  
Sunday, August 11th,  
LYCEUM DAY.

**Moss Side National Spiritualist Church and Lyceum.**  
Above 64a, Gt. Western Street  
Sunday, August 4th, at 2-45, Lyceum.  
At 6-30 and 8, Mr. S. ASHLEY.  
Tuesday, at 8-15  
Open Circle, Miss Pollie Goodwin.  
Thursday, at 8-15, Developing Class.  
Saturday, August 10th, at 8, Mrs. Walter Gilbert, of Derby.  
Painting and Clairvoyance.  
Tickets, 9d. each.  
Sunday, August 11th,  
Mrs. WALTER GILBERT, of Derby.  
Silver Collection.

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

Saturday, August 3rd,  
At 8, Mrs. Lowther.  
Sunday, August 4th,  
Flower Services at 3, 6-30, and 8,  
Mrs. SPENCER, Dip., S.A.  
Monday, August 5th,  
At 3 and 8, Mrs. Roberts.  
Tuesday, August 6th, at 8,  
Open Healing and Developing Circle.  
Wednesday, August 7th,  
At 8, Mr. Le Clere.

**Miles Platting Spiritualist Church,**  
S.N.U.  
Coglan Street, Lodge Street, Queen's Road.

Sunday, August 4th,  
At 3, Open Circle.  
At 6-30 and 8, Mr CRAVEN.  
Monday, Closed.  
Wednesday and Saturday, at 8,  
Public Circles.

Thursday, at 3 and 8,  
Mr. Hey, of Oldham.  
Sunday, August 11th,  
SERVICE.

**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, August 4th,  
Mrs. CHARNOCK.  
Sunday, August 11th,  
Mrs. WINTERS.

**Liverpool Spiritualists' National Church,**  
14, Daulby Street.  
Sunday, August 4th,  
At 3, Open Circle.  
At 6-30, Mrs. L. GEORGE, A.N.S.C.  
Monday, at 8, Study Group.  
Tuesday, at 7-30, Healing Brotherhood.  
Wednesday, at 3 and 8, Clairvoyance.  
Every Sunday, at 8-15, Clairvoyance.  
Sunday, August 11th,  
At 3 and 6-30, Mrs. N. FORREST.  
Group and Private Seances arranged on application.

### LONDON

**Bowes Park and Palmer's Green Spiritualist Church.**  
Shaftesbury Hall, Bowes Park.

Sunday, August 4th,  
At 11, Mr. JOHN GRAHAM.  
At 7, Mr. WILLIAM GODFREY.  
Wednesday, at 8,  
Miss Evelyn Canon, Psychometry.  
Sunday, August 11th,  
At 11, Mr. J. TAYLOR.  
At 7, Mrs. MAUNDER, Dipl. S.N.U.

**Bounds Green Christian Spiritualist Church,**  
Canning Hall, Canning Crescent,  
High Road, Wood Green.  
Sunday, August 4th,  
At 7, Mr. EDWARD KEITH.  
Sunday, August 11th,  
Mrs. L. HART.

## The Britten Memorial.

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

**The Spiritualist Library and Investigation Centre for the North.**

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Healing Services, WEDNESDAYS, at 3, Silver Collection.

The Monday Evening Services will be resumed on September 2nd.

GROUP SEANCE (Limited to 10 Sitters) Seats must be Booked.

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

The Institute and Library will be closed during the whole of the week,  
August 5th to 10th.

### LECTURES.

FRIDAY, August 2nd. No Lecture.

FRIDAY, August 9th. No. Lecture. Closed.

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

JOHN JACKSON, Secretary.

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

SATURDAY, August 3rd, at 8, Open Public Circle.

SUNDAY, August 4th, at 11, and 3, Open Circle, at 6-30, Mrs. BURNETT.

MONDAY, at 8, Clairvoyance. Mr. F. Spencer.

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

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

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

SUNDAY, August 11th, at 6-30, Mr. JAMES LEIGH.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, August 4th, at 6-30, Dr. W. J. VANSTONE, Address. Mrs. PODMORE, Clairvoyance.

TUESDAY, August 6th, at 3-15, Mrs. Evelyn Thomas, Psychometry. At 8, Mrs. Gregg, Clairvoyance.

THURSDAY, August 8th at 8, Mrs. Dolores Smith, Clairvoyance.

FRIDAY, August 9th. Healing Free. Apply Church Officers.

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

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, August 4th, at 7, Address and Clairvoyance. Mrs. EDEY.

MONDAY. Bank Holiday. Closed.

TUESDAY, August 6th, from 6 to 9, Free Healing.

THURSDAY, August 7th, from 3 till 6-30, Free Healing.

OPEN CIRCLES—TUESDAY, at 7; and FRIDAY, at 3. Mr. Keith.

Mr. Keith attends Daily from 3 till 6 for Private Interviews.

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

MONDAY, August 5th, Bank Holiday. TUESDAY, August 6th, at 3, Mrs. Gibbins.

MONDAY, August 12th, at 3 and 7, Mrs. Marmoy. TUESDAY, August 13th, at 3, Mrs. Bateman.

Every TUESDAY, at 7, Mrs. Woodgate. WEDNESDAY, at 3 and 7, Mrs. Betts.

THURSDAYS, at 3 and 7, Mrs. Bowe. FRIDAYS, at 3 and 7, Miss Hearn.

SATURDAYS at 7, Mrs. WOODGATE. Hours: 1 to 7. Closed Sundays.

ETHEL A. KNOTT.

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

Sunday, August 4th,  
At 11 and 6-30, Mrs. H. V. PRIOR,  
Address and Clairvoyance.  
Lyceum at 3-15.

Monday, No Healing.  
Wednesday, at 3, Mrs. Lilian King,  
Psychometry.

Thursday, at 8, Mrs. B. Stock,  
Clairvoyance.

Sunday, August 11th,  
At 11, Mrs. M. MAUNDER.  
At 6-30, Mr. D. BEDBROOK.

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

Sunday, August 4th, at 11-15, Service.  
At 3, Lyceum.

At 7, Mr. F. VERNON.  
Monday, at 7-30, Ladies' Public Circle.  
(Gentlemen invited).

Wednesday, at 2-30, Whist Drive. Prizes.  
Admission, 6d.

Wednesday, 7 to 9, Public Healing.  
Thursday, at 8-15, Open Circle.

Sunday, August 11th,  
Miss ROSE JACKSON.

**Battersea and Wandsworth Christian  
Spiritualist Church.**

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

Sunday, August 4th,

At 11, Service.

At 6-30, Address and Clairvoyance.

Mrs. ALTHEA MANSELL.

Monday, No Meeting.

Wednesday, at 8, Clairvoyance,

Mrs. A. Bellue.

Saturday, at 7-30,

Psychometry, Signora E. Pusterla.

**Cricklewood Christian Spiritualist  
Society,**

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

Sunday, August 4th,

At 6-30, Mrs. W. EDWARDS,

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss Canon.

**Croydon National Spiritualist Church**  
Bedford Park, near West Croydon  
Railway Station

Sunday, August 4th,

At 6-30, Mrs. HELEN SPIERS.

Wednesday, at 7-45, Mr. Bert Camper.

Sunday, August 11th,

Mr. T. W. ELLA.

Lyceum Every Sunday, at 3.

**Christ's Church of the Spirit.**

309, Upper Richmond Road, Putney.

S.W. 15.

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

Sunday, August 4th,

At 7, Mrs. GREGG.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

Miss May Phillips.

At 8, Address, Mrs. Snowden.

Miss May Phillips, Clairvoyance.

Sunday, August 11th,

Mr. C. W. COOPER.

The Friday Spiritual Healing Service  
will be Closed until August 23rd.

The Developing Circles will be closed  
on July 27th, and re-opened on Aug. 19.

**Forest Hill Christian Spiritualist  
Church,**

Beadnell Road, Off Stanstead Road.

Sunday, August 4th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mr. A. BERNARD.

Tuesday, at 3, Mrs. Turner.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, August 11th,

Mrs. H. V. PRIOR.

**Central London Spiritualist Church,**  
33, Hatton Garden, E.C. 1.

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

Friday, August 2nd, Mrs. J. Melchior.

Sunday, August 4th,

Mrs. M. WOODWARD.

Friday, August 9th,

Mr. Roth.

Sunday, August 11th,

Mr. J. GRAHAM.

**Chiswick Christian Spiritualist Church**  
Harvard Towers, 56, Harvard Road

(off Wellesley Road, in rear of

Gunnersbury Station).

Sunday, August 4th,

At 11, Lyceum.

At 7, Mrs. BALMER.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

No Meeting.

**Forest Gate Christian Spiritualist  
Church.**

Earlham Hall, Earlham Grove, Forest

Gate, E. 7.

Sunday, August 4th,

At 6-30, Mrs. MARY LOONES.

At 8, A Public Circle.

Sunday, August 11th,

Mr. A. STEVENS.

Sunday, August 18th,

Mrs. GLADYS HARDINGHAM.

Wednesday, at 3, Ladies' Meeting.

**Kenton Spiritualist Church,**

Northwick Park Hall.

Stations: Northwick Park (Mct.), and

Kenton (Bakerloo).

Sunday, August 4th,

At 6-30, Mr. MEADS,

Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Mrs. G. Elliott.

Sunday, August 11th,

Mr. E. SPENCER.

**Clapham Christian Spiritualist Centre.**

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, August 4th,

At 7, Mrs. DONALDSON.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mr. Chas. Wall.

Psychometry.

President and Medium:

Mrs. DONALDSON

Sunday, August 11th

Mr. GEO. SHEARMAN.

**Ealing Spiritualist Church,**

25, Baker's Lane, Broadway, W.

Sunday, August 4th,

At 11-15, Mrs. S. NEWCOMBE.

At 6-30, Mr. and Mrs. REDGRAVE.

Wednesday, at 8,

Mrs. D. Richards.

Saturday, at 7-30, Whist Drive.

Sunday, August 11th,

Mrs. B. STOCK.



## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, August 3rd, at 8, Psychometry.

SUNDAY, August 4th, at 11-15, Address and Clairvoyance.

At 7, Miss CLAUDIA GUILLOT, Address and Clairvoyance.

TUESDAY, August 6th, at 8, Psychometry, Mr. R. R. Thornton.

(3 minutes from Angel Tube Station.)

THURSDAY, August 8th, at 8, Clairvoyance, Miss G. C. Butcher.

FRIDAY, August 9th, at 7-30, Healing. Free.

SATURDAY, August 10th, at 8, Psychometry.

WEDNESDAY, August 14th. Transfiguration Seance.

### FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, August 4th, at 11-30, Open Circle. At 7, Service. Address by Mr. A. BERTRAM SCARFF, M.N.I.P., Clairvoyance.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. A. Nutland.

SUNDAY, August 11th, at 11-30, Open Circle, at 7, Service. Address by Mr. ERNEST MEADS. No Lyceum Session during the month of August.

### CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, August 4th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance. Mr. NORMAN FERGUSON.

MONDAY. No Meeting.

TUESDAY, at 8, Psychometry Readings (6d.), Mrs. Morris.

WEDNESDAY, at 8, Developing Circle.

FRIDAY, at 8, Usual Service.

SUNDAY, August 11th, at 7, Miss CLAUDIA GUILLOT.

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

Sunday, August 4th,  
At 6-45, Mr. and Mrs. STANLEY  
WILLIAMS.

Monday, at 7-30,  
No Meeting.

Wednesday, at 3, Mrs. Treadgold.  
At 8, Mr. W. Clarke.  
Lyceum at 3 every Sunday.

**Hackney Progressive Lyceum Church**

4, Sanford Terrace, Brooke Road,  
Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549.  
Trams—43, 45, 49, 75, 83.

Sunday, August 4th,  
At 3, Lyceum.

At 7, Mr. WELCH.

Closed Monday, August 5th and Tuesday,  
August 6th, No Meeting.

Sunday, August 11th,  
Mr. DREW.

**Independent Spiritualist Church,**  
113, Clapham High Street, S.W. 4.  
(Corner Carpenter's Place.)

Sunday, August 4th,

At 7, Mr. JOHN HYDE TAYLOR.

Address and Clairvoyance.

Tuesday, at 3, No Service.

At 8, No Service.

Thursday, at 8, Miss G. Williams.

Saturday, at 8, Miss Rose Jackson.

Sunday, August 11th,  
Mr. S. ISTD.

**Ilford Psychical Research Society,**  
Clements Road, Ilford.

Sunday, August 4th,

At 7, Mr. C. STEPHENSON,

Address and Clairvoyance.

Wednesday, August 7th,

At 8, Mr. Nelson, and Clairvoyant.

Thursday, August 8th,

At 3, Ladies' Meeting, Mrs. Mote.

Address and Clairvoyance.

Sunday, August 11th,

At 7, Mr. A. NICKELS.

Address and Clairvoyance.

**Hendon Spiritualist Fellowship.**  
The Liberal Room, 65, Brent Street  
(opposite "Bell" Bus Stop).

Sunday, August 4th,

At 7, Mrs. E. THOMAS.

At 8-30, Spiritual Healing.

Sunday, August 11th,

Mrs. A. GREGG.

**Hackney Spiritualist Church,**  
2, Sutton Place, Urswick Rd., Hackney.  
(Founded 1896.)  
(Entrance Back of House.)

Sunday, August 4th,

Mr. and Mrs. BROWN.

Monday, at 8, No Service.

Tuesday, at 8, Healing, Mr. Cummings.

Thursday, at 8, Miss Canon.

Friday, at 7-30, Healing, Mr. Rean.

Sunday, August 11th,

Mrs. PODMORE.

**Occult Research Society.**  
Stembridge Road Halls, Anerley

Sunday, August 4th,

At 11, Sunday School.

At 3-30 and 6-30,

Mr. P. S. MILLS-TANNER.

Special Monday Meetings at 8.

Demonstrators:

Mrs. Godden.

Mr. P. S. Mills-Tanner.

Mr. A. E. Pearson.

Sunday, August 11th,

At 3-30, Mrs. KEVAN.

At 6-30, Mr. KEITH.

**Spiritual Help and Healing Centre,**  
95, Church Road, Richmond, S.W.  
Phone: Richmond 0993.

Sunday, August 4th,

At 7, Miss HANDS.

Trance Address and Clairvoyance.

Tuesday at 3, Mr. W. Redmond. Psy-  
chometry. (Tea).

Wednesday, at 8, Miss HANDS,  
Clairvoyance.

Thursday, at 7-45, Public Healing Circle.

Saturday, at 8, Mrs. W. Richards,  
Psychometry.

Sunday, August 11th,

At 7, Mr. COUZENS.

**Manor Park Spiritualist Church,**  
Strone Road, Shrewsbury Road,  
Forest Gate, E. 12.

Sunday, August 4th,

At 11, Healing Service.

At 3, Progressive Lyceum.

At 6-30,

Mr. A. L. MEAD, Address.

Mr. A. WILLS, Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Mrs. Tuffnell.

At 8, Miss M. Phillips.

Address and Clairvoyance.

Sunday, August 11th,

Mrs. M. METCALFE.

**Little Ilford Christian Spiritualists'**  
**Church,**

Third Avenue, Manor Park, E. 12.

Sunday, August 4th,

At 7, Mrs. E. CLEMENTS.

Address and Clairvoyance.

Wednesday, August 7th,

At 8, Mrs. Edey.

Address and Clairvoyance.

Sunday, August 11th,

At 7, Mr. BERT CAMPER.

Address and Clairvoyance.

**Kingston Spiritualist Church,**  
Villiers Road.

Sunday, August 4th,

11 and 6-30, Mr. E. SPENCER.

Address and Clairvoyance.

At 3, Lyceum.

Tuesday, at 7-45, Spiritual Healing  
Centre.

Wednesday, at 7-30, Mrs. E. Thomas  
Psychometry.

Silver Collection.

Sunday, August 11th,

Mr. GLOVER BOTHAM.

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Psychical Development Classes by  
John Myers.

Mr. John Myers is open to take  
Meetings.

**South London Spiritualist Mission,**  
Lausanne Hall, Lausanne Road,  
Peckham, S.E. 15.

Sunday, August 4th,

At 11-30, Open Circle.

No Lyceum Session during August.

At 7, Miss LILY THOMAS.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, Mrs. Fillmore.

Address and Clairvoyance.

Sunday, August 11th,

At 7, Mrs. F. KINGSTONE.

**Southall Spiritualist Church,**  
Hortus Road, Southall.

Sunday, August 4th,

At 7, Mr. GORDON SHARPE.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Short Service. Clairvoyance.

Sunday, August 11th,

Mr. WHITE and Mrs. TREADGOLD.

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Hon. Sec. Mrs. R. FORTT.

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At 5, Intercession for the Sick.

Wednesday Afternoon, at 3,

Paper Psychometry.

Thursdays, at 8, Healing Circle.

Fridays at 8, Open Circle.

Miss A. Thomas.

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Public Meetings for Psychometry,

Clairvoyance and Clairaudience.

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31. To Elgin Crescent, Nos. 15, 52,

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**Shepherd's Bush Spiritualist Society,**  
73, Becklow Road, Askew Road, W.  
*Sunday, August 4th,*  
At 11-15, **Open Circle.**  
At 6-30, **Mr. MACLEAN.**  
Address and Clairvoyance.  
*Thursday, at 8, Mr. Cross.*  
Psychometry.  
**Every Wednesday, at 7-30, Free Healing.**  
*Sunday, August 11th,*  
**Miss ROTHERHAM.**

**Watford Psychical Research Society,**  
77a, Queens Road, Watford, Herts.  
Entrance through shop  
**Medium for Direct Voice,**  
**Leslie Flint.**  
*Sundays at 7, Service.*  
*Mondays, at 8, Public Voice Seance.*  
All Welcome. No Fees. Silver Collection.  
*Fridays, at 8, Group Voice Seance.*  
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Write for particulars. Secretary, Mrs. E. Mundin, 46, Doggett's Way, St. Albans, Herts.

**Wigmore Psychic Centre,**  
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Wigmore Street, London, W. 1.  
Telephone: Wellbeck 7382.  
Principal: **HORACE LEAF, F.R.G.S.**  
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**Public Developing Class.**  
*Every Wednesday, at 3,*  
**Psychometry.**  
*Every Friday, at 3 and 8,*  
**Clairvoyance (Trance).**  
Particulars from Hon. Secretary,  
**Miss Claudia Guillot.**

**Wembley Spiritualist Society,**  
Union Hall, Ealing Road, Wembley.  
*Sunday, August 4th,*  
At 11-15, **Service.**  
At 6-30, **Mrs. CALWAY.**  
Address and Clairvoyance.  
At 3, **Lyceum.**  
*Sunday, August 11th,*  
**Service.**

**Streatham Spiritualist Church,**  
Tudor Hall, Pinfold Road  
(Back of Public Library).  
*Sunday, August 4th,*  
At 11, **Circle.**  
At 6-30, **Mr. S. M. FORSYTHE.**  
*Wednesday, at 3 and 8, Mr. Geo. Swift.*  
*Sunday, August 11th,*  
**Mr. W. F. TACHON.**  
*August 18th, at 6-30, Moon Trail.*

**South Norwood Spiritualist Society.**  
34, Lancaster Road, South Norwood  
Park.  
*Sunday, August 4th,*  
At 6-30, **Miss VERA POTTER.**  
Address and Clairvoyance.  
*Tuesday, at 3, Circle for Clairvoyance.*  
*Wednesday, at 8, Mr. S. M. Forsythe.*  
Psychometry.  
*Thursday, at 8, Address and Clairvoyance.*

## SOUTHERN

**Eastbourne National Spiritualist Society.**  
Dickens Fellowship Hall.  
*Sunday, August 4th,*  
At 3-30 and 6-30,  
**DAVID BEDBROOKE, Esq.**  
*Sunday, August 11th,*  
**A. PAWSEY, Esq.**

**National Spiritualist Church,**  
16, Bath Road, Bournemouth.  
Resident Minister: **Mr. F. T. Blake.**  
*Sunday Services, at 11 and 6-30.*  
*Tuesday, at 8, Phenomena.*  
*Thursday, at 3, Phenomena.*  
At 8, **Educative Lecture and Discussion.**  
*Friday, at 6, Healing.* Guild attends to give Treatment to Sufferers.

**Brighton National Spiritualist Church and Sussex Psychic Bureau,**  
Migbell (Mile) Street.  
*Sunday, August 4th,*  
At 11-15 and 7,  
**Mr. A. PUNTER.**  
*Monday, at 7-30, Free Healing.*  
*Wednesday, at 8, Public Meeting.*  
**Miss A. L. Scoggins.**  
*Sunday, August 11th, at 11-15 and 7,*  
**Mr. H. C. GUY.**  
**Group Seances:**  
*Tuesdays, at 3, and Saturdays, at 7-30,*  
*Thursdays, at 3, Transfiguration.*  
**Miss A. L. Scoggins.**  
**Advice on Health and Healing**  
by Appointment.

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

**Sutton Spiritualist Church,**  
St. Barnabas Road, Sutton.  
*Sunday, August 4th,*  
At 6-30, **Mrs. LEVITT.**  
Address and Clairvoyance.  
*Thursday, August 8th,*  
At 8, **Mr. Bernard.**  
*Sunday, August 11th,*  
At 6-30, **Mr. POLLARD.**

**Ramsgate National Spiritualist Church,**  
Chatham Street, Ramsgate.  
*Saturday, August 3rd,*  
**Mr. Isted.**  
*Sunday, August 4th,*  
At 3 and 6-30,  
**Mrs. HENDERSON.**  
Address and Clairvoyance  
*Sunday, August 11th,*  
**Mrs. G. NEWTON.**

**Richmond Psychic Centre,**  
163, Kew Road, Richmond, Surrey.  
Phone: Richmond 0212.  
*Monday, August 5th,*  
Bank Holiday, Closed.  
*Tuesday, at 8,*  
**Mrs. Hiller Smith.**  
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*Wednesday, at 3,*  
**Miss Freda Winn.**  
Psychometry and Messages.  
*Thursday, at 3, Mrs. Ada F. Atkinson,*  
**Developing Class.**  
*Friday, at 8,*  
**Mrs. H. V. Prior.**  
Psychometry from 6 to 8.  
Private Readings by  
**Mrs. H. V. Prior.**

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73, St. Aubyns, Hove, Sussex.  
*Saturday, at 7-45, Psychometry,*  
*Sunday, August 4th,*  
At 6-45, **Address and Clairvoyance.**  
**Mr. W. REDMOND, of Croydon.**  
**Mrs. S. G. Heath conducts, Tuesday at 3,**  
**Public Meeting, Wednesday, at 3, Group**  
**Clairvoyance. Thursday, Public Meeting,**  
**at Odd Fellows Hall, Queen's Road,**  
**Brighton.**

**Richmond Spiritualist Church**  
(The Free Church),  
Ormond Road, Richmond, Surrey,  
*Sunday, August 4th,*  
At 7, **Mr. RALPH BARRACLOUGH.**  
*Wednesday, at 7-30,*  
**Mr. E. Macdonell Dodd**  
Address.  
*Sunday, August 11th,*  
**Service.**  
**Healing Service every Wednesday at 3.**

**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.  
*Sunday, August 4th, at 11, and 6-30,*  
**Mr. BERNARD RODIN.**  
*Thursday, at 8,*  
**Mr. F. C. Elmer, F.C.I.B.**  
and **Mrs. Barnes.**  
*Sunday, August 11th,*  
**Mr. E. C. COLLEN SMITH,**  
**N.D., Ps.D.**

**Worthing Spiritualist Church,**  
Grafton Road.  
*Sunday, August 4th, at 11 and 6-30,*  
**Mr. WOODHOUSE.**  
*Thursday, at 6-30,*  
**Mrs. Maunder.**  
*Sunday, August 11th,*  
**Mrs. CARTER.**

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*Sunday, August 4th,*  
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**Group Clairvoyance, Tuesday, at 8.**  
**Psychometry.**  
*Monday and Thursday, at 8, Tuesday at 3.*  
**Clairvoyance.**  
*Monday and Thursday, at 3.*  
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**Mrs. SOPER** holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbroke Grove, London, W. 11.

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

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**ADA AMILEY WEST.**—Meetings for Psychometry. Thursdays at 3 and 7-30, at the Home of Vout Peters, 61, Hunter Street, W.C. 1. Fridays by Appointment only. (No Meetings Thursday, Aug. 8).

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