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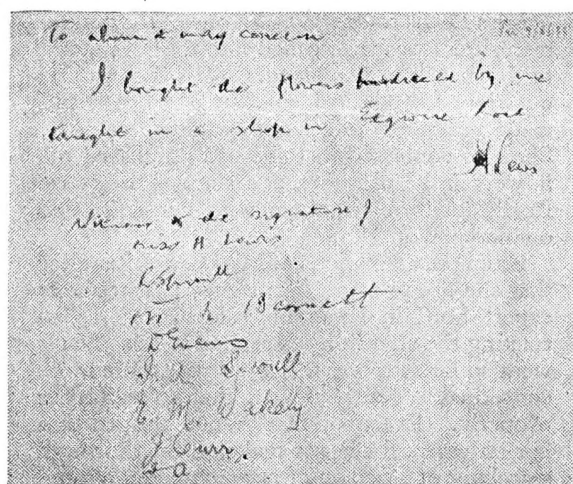
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THE "FLOWER MEDIUM" EXPOSED

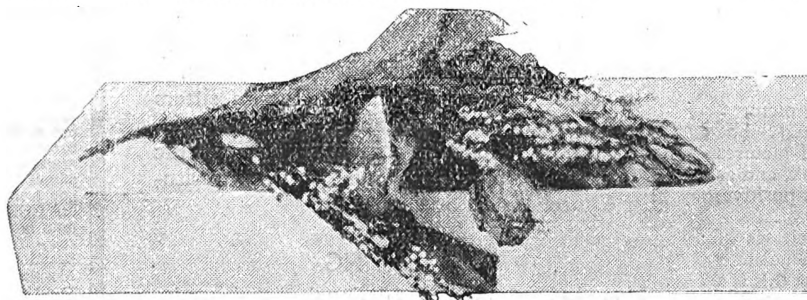
SPIRITUALISTS UNMASK A BLATANT FRAUD

By F. H. C. BELL, G.N.S.C.



THE "FLOWER MEDIUM'S" CONFESSION.

An exact reproduction of the confession signed by Miss Lewis after she had been exposed. It is to be observed that Miss Evans—Miss Lewis's friend and secretary—signs as a witness to this confession.



THE "SPIRIT" FLOWERS.

Another *Two Worlds* photograph, showing the flowers and heather which were to be produced at the seance. Apparently Miss Lewis bought heather because some of the sitters were Scots. The *Two Worlds* warned its readers concerning the Flower Medium, but was not prepared to denounce her until there was definite and clear-cut evidence of fraud, such as in the case of this confession. Not only were readers warned, but we published suggestions to those who intended to take part in her seances. No words of ours can express too strongly the nauseating nature of the sham and imposture, and we congratulate our readers on bringing her to book. The "Flower Medium" gained a certain amount of notoriety when publicity was given to her alleged conversion of Professor Julian Huxley, but he immediately denied being even slightly impressed by her performance, which did not take place under satisfactory conditions.

the dressing-room on the first floor, with two ladies whom she had not met before.

Miss Lewis occasionally feigned sickness, and she made little effort to disrobe herself, but permitted the removal first of her shoes, and then, rather reluctantly, of her jacket.

It should be explained at this point, that on her arrival Miss Lewis had been met by a lady searcher. When conducting her into the house, this searcher had felt between her left arm and body a soft bulk, which by touch convinced her that Miss Lewis had brought flowers.

Accordingly, when the two searchers took Miss Lewis into the dressing-room, one of them asked Miss Lewis how long the flowers took in coming, and Miss Lewis replied: "Sometimes I have to wait two or three hours in intense pain, before the flowers come."

Miss Lewis's subsequent actions strengthened the conviction of the searchers that Miss Lewis had the flowers concealed about her person, and was more determined than ever to hoodwink them. At this stage, therefore, an additional lady searcher was introduced into the dressing-room.

Hereupon Miss Lewis, at the request of the three ladies, stood up, but with knees bent, in a manner that indicated precisely the position of some flowers between her thighs. As she stood up, a searcher flicked the elastic of her undergarment, and two roses fell to the ground. Miss Lewis, unaware of what had happened, commenced putting on the bathing costume; but as she did so the searchers moved her clothing so that more of the flowers and heather were discovered on her.

(Continued on page 526, col. 2.)

PSYCHIC PHOTOGRAPH MYSTERY

Mrs. Lilly Claims New Mediumship

IT is some time since *The Two Worlds* drew attention to the psychic activities of Mrs. Lilly, of Regency St., Vauxhall Bridge Rd. Many of our readers will remember that Mrs. Lilly first came to our notice as a healing medium. We sent a number of investigators to sit with her, and their reports were disappointing, and in one case disgusting.

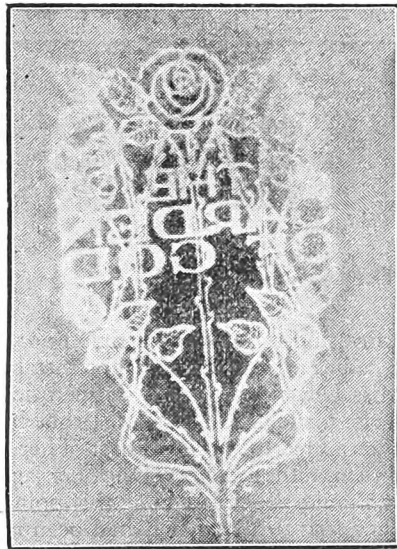
Later she posed as a materialising medium. As a result, we made application for a personal sitting. It was not granted. The London Central Council of Spiritualists took the matter

fear, bringing a lot of people into the ranks of mediums who would be far better outside. The sitters who provide photographic paper or plates to mediums and allow them to keep them for a week, and then receive prints without question, must expect to be imposed upon.

We think it is time either Mrs. Lilly proved her possession of some mediumship, or ceased to make any more claims.

The interest in psychic photography which has been encouraged of late may be all to the good, but in these days when something is to be gained from fees never heard of 20 years ago, it does behove investigators to insist upon such conditions as shall justify them in accepting results as genuine.

Mrs. Lilly, like any other accused person, should have the opportunity to defend herself if she so desires, and the columns of this paper are open to her. But, in the absence of such defence, we shall have to warn our readers to exercise extreme caution to avoid being imposed upon.



MRS. LILLY'S "EXTRA"

The print above appears to be a reproduction of a book cover, or a calendar. It shows a conventional rose design bearing the words "The Garden of God." Can anyone help us to trace this calendar or book cover?

up, and asked for evidential sittings, which were also refused. Since then, we have only occasionally heard of her activities.

A Reader's Experience

Now, we have received from a reader—on whose reports we are accustomed to rely—the following statement:

I went to sit with Mrs. Lilly, of whom you have heard. A packet of photographic paper was taken there, and laid on the altar for a week. The following week I and others had a piece of this paper given us to hold. They were afterwards developed by the medium in the room, and I was handed the enclosed print.

Mrs. Lilly asserted that her guides drew the pictures, whilst the papers were in the laps of the sitters. She explained that as two of the sitters received pictures which were alike, there must be a psychic link, and as one was darker than the other, one sitter was positive, and the other negative.

As a Spiritualist who has dabbled in all classes of photography, both as a professional and an amateur for 30 years, I have no hesitation in saying that this is a deliberate fraud. These prints were made in a printing frame, and that is obvious by the margins. These manifestations cost the sitters 5s. each. Mrs. Lilly consistently refuses to have test sittings, but I think you will agree in the light of these facts that test sittings are quite unnecessary. The methods of production are obvious."

Sitters Who Invite Trouble

So much for our reader's letter. The growing interest in Spiritualistic phenomena is, we

THE BISHOP'S BLUFF IS CALLED

IN reply to the Bishop of Winchester: We are afraid that if His Grace inquires he will find an enormous increase in the followers of Spiritualism since the finish of the war. If he only has the courage to examine the Spiritualist Churches, he will find one of the causes why so many of the Cathedrals are bankrupt.

There is, of course, nothing new in the phenomena of spirit return, and he, as a minister of God and Christ, should fully realise the truth of the many manifestations given by Christ to His disciples.

Spiritualism teaches love as the keynote of our future happiness. It also gives unto us a wonderful power and courage to battle against the odds of this life.

It teaches us that the coloured races are, in the eyes of God, as much His children as the white races. It gives to us the knowledge that to send the sons of any nation to war is to break one of God's Commandments—"Thou shalt not kill." It enables us to be sympathetic and kindly to the under dog, and the services in our Churches are for the love and benefit of those who come seeking.

It is not harmful to the religion of the Church, as spirit friends, when returning through trance mediums are able to give us a finer and better conception of the laws of our Creator than all the bishops.

Concerning materialisation, which is, according to His Grace, nothing but fraud or decaying mind, once again we ask have these spiritual leaders ever attended a seance to find for themselves the truth of materialisation?

We have witnessed materialisation and also transfiguration at a seance where the room was well lit, permission being granted always to touch the forms when requested by sitters. The statements of His Grace concerning these fraudulent sittings in the dark are very wide of the truth.

May our mediums rest in their humble homes, the bishops in their palaces so fine, united in furthering the word of God.

We are, etc.,

HUGH NEVILLE NORMAN.

WILLIAM A. PATTERSON.

(Members of Dundee Spiritualist Society.)

"FLOWER MEDIUM" EXPOSED

(Continued from previous page)

Miss Lewis re-dressed, and one of the gentlemen sitters was then called into the room, and told what had happened. Miss Lewis was questioned by the principal lady searcher, and made a number of declarations and admissions. She also confessed that she had purchased the flowers in the afternoon at a shop in Edgware Road, and brought them with her, concealed on her person.

From the admissions of Miss Lewis, it is clear that she does not go into trance; that she is expert both in simulating sickness and distracting the attention of searchers. Miss Lewis went so far as to say that Spiritualists are more concerned to get the flowers than to search her properly. Even so, that is not altogether a fair statement for her to make, as the thorough searching of a person of her technique, daring, cunning and long experience, is both difficult and distasteful.

Having regard for all the circumstances, it is not surprising that her deception has for so long remained unexposed.

She is quite frank in stating that her only concern is to make money out of her efforts.

It should be stressed that all the 12 sitters and searchers present at the above "demonstration" are experienced Spiritualists and Psychic Researchers, drawn from home circles, Spiritualist Churches and Societies.

SICK VISITING

I have had a serious illness during the last six weeks, and have not been paid a visit from any of the members of the Spiritualist Churches. Yet I have been a voluntary worker in the Movement for over 30 years.

Surely, sick-visiting is a matter which ought to be considered by Church committees? I have had most beautiful letters and tokens of remembrance from those who know nothing of our Movement.

If we are to have our Spiritualism recognised as a religion, we must brighten up our ideas, and put more action into the work.

Nottingham.

LOUIS HILL STANLEY.

TRUE SKIN CURE

I hereby claim that my Regd. True Skin Cure Domine Brand Ointment is the best on earth, and offer to test it against any other for £100. Failures with puffed-up nostrums astounded with one dressing, many cases being cured in a night as if wiped away with angels' hands. This grand old specific must not be eluded with disappointing patent medicines. Whatever skin it touches curing begins; you feel it exhilarating, soothing, cooling. Cruel burning and itching gone. The same True Cure made by the same man for 45 years with amazing success in most hopeless cases of Sore Legs, Eczema, Lupus, Psoriasis, Children's Eruptions, Dermatitis, Pimples, Boils, Blackheads, Abscesses, Chilblains, Burns, Piles, Insect Bites, and Skin Trouble. Counter case crammed with letters testifying success. 1 oz. 1/3, by post 1/6; 4 oz. 3/-, post free. Posted by return privately packed, "Skin Hints" Booklet Free from Maker, JOHN A. CAMPBELL, Skin Expert, "Lezarnock," 1, St. Andrew's Drive, Glasgow, S.1.

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CLERGY and BISHOPS' BAN

Developments Following Attack on Spiritualism

IN spite of the recent episcopal pronouncements condemning Spiritualism, the great wave of public interest continues unabated.

Spiritualist Churches in all parts of the country report increased congregations as a result of the publicity devoted to the attack. So far from dealing a death-blow to clerical interest in the subject, the bishops' statements have only added zest to the efforts of those ministers who are trying to get the Churches to admit the facts of Spiritualism.

The Two Worlds is able to disclose sensational developments arising out of the interest within the Anglican Church:—

1. *Plans are under consideration for a mass meeting of clergy from all parts of the country, when it is hoped an address will be given, through a trance medium, by a former Archbishop of Canterbury.*

2. *The Order of the Preparation for the Communion of Souls, which aims at Church recognition of Psychic Phenomena, is still active, and a further meeting will be convened shortly.*

3. *The Order has just published a booklet—the third it has issued—which prints the Bishop of London's attack alongside a sermon preached by the deceased Archbishop, who manifested at a recent seance at Grey Friars, Canterbury.*

4. *The Confraternity of Clergy and Spiritualists—which was born at the recent round-table conference of clergy and Spiritualists—has booked the Fortune Theatre, London, for a series of meetings in which both the clergy and Spiritualists will take part, and Mrs. Estelle Roberts will demonstrate clairvoyance.*

5. *An attempt will be made in certain corners to divert the evidences of Spiritualism so as to give much-needed support to a number of doctrines which modern scholarship has discredited. Spiritualists must be on their guard.*

These are only a few of the many remarkable developments following immediately on the criticisms of the Bishops of London and Winchester. With regard to the message from the deceased Archbishop of Canterbury, there is no question that this has been composed by an Anglican mind as it contains many internal evidences of that specific point of view.

The Archbishop seems keen to persuade the Churches to recognise psychic phenomena, yet he warns his followers against any "undercurrent leading away to that spiritism that leads to the abandonment of God and the destruction of the soul."

Such expressions prove that personality and character are unaffected by death, as Spiritualists have long maintained, and they also constitute a warning to our adherents to be on their guard lest the facts of psychic phenomena be twisted so as to give support to notions which modern scholarship has exposed.

They indicate that our campaign for the recognition of the true facts of Spiritualism has only just begun.

In his address at Canterbury, the Archbishop said:

I have requested, and again request, and I leave it to you to decide the venue and the time, that those of you who take this Order seriously should strive to hold

a retreat for spiritual unfolding and spiritual guidance. I ask you to do this with due care and deliberation as the next necessary step forward in the progress of the Order. And I promise upon my part to do all that I can in my own humble way to aid and help you during that retreat. That I again leave with you for your further prayerful consideration.

There are hundreds and thousands of souls in Christendom who are waiting and watching the evolution of this Order. And that is why I have been so careful in exhorting you in every way to be cautious in advancing; why I urged you, and I think you have agreed with me, wisely to refrain from any kind of psychical manifestation at your earlier public meetings.

I have a suggestion to make to you as a still further preparation for the ultimate end that I have in view when I may be able to address a body of my clergy,



JOAN OF ARC

She was banned by a Christian Church because of her mediumship. Today she is regarded as a Saint.

two or three hundred of them I hope that there may be. And that is a goal that I believe is quite possible of attainment. But, as a further process of preparation, I am quite willing if you will appoint the time now to give an address through this sensitive, or any other sensitive you may deem suitable, in the Denning Hall or any other location upon which you may decide, to an assembly of those who are already members of the Order.

There is no doubt that the Churches are waking up to a sincere and serious interest in Spiritualism. It is the duty of Spiritualists to see to it that the essential character of their facts should not be changed through association with Christianity.

The Churches are overlaid with doctrines and dogmas which cannot be maintained in the light of scientific research. If this position were faced fearlessly, and the chaff were separated from the wheat, there would be no difficulty in applying the facts of Spiritualism to the facts of Christianity. But while the Churches cling to discredited ideas, any such alliance is bound to be dangerous.

OPEN LETTER TO Rev. W. J. Tunbridge

I SEE you have voiced your belief upon Spiritualism, at Bexhill, and you think that Lodge and Doyle might easily be bluffed!

Your statement shows a great lack of observation, for Spiritualism does not exist upon the assertions of Lodge or Doyle, but upon the bona fides of hundreds of eminent men of whom you seem to be quite ignorant! You might just as well condemn mathematics!

Spiritualism, in one form or another, is as old as mankind itself, but evidently you have neither taken the trouble to investigate it personally, nor read it up! What ground have you for assuming Sir Oliver Lodge to be bluffed, or Sir William Crookes, Alfred Russell Wallace, Baron Notzsig, Sir William Barrett, and a hundred other eminent scholars and authors, K.C.s, lawyers, Reverends Tweedale, Vale Owen, etc.; and as many convinced Spiritualists as you have Methodists?

It would be a surprise to you, no doubt, to know something of the thousands of volumes published of Spiritualistic literature; and, if you don't know of these things, why risk your reputation as a critic in such weak suggestions? How many books on Spiritualism have you read? How many seances have you attended? . . . and if you are acting upon prejudices—as I guess is the case—your condemnation will be sure to condemn yourself, for it would be difficult to find a Methodist congregation which does not contain several who have a strong leaning towards Spiritualism. It is a growth, a science, a religion upon which early Christianity was founded.

I would strongly recommend the weekly publication *The Two Worlds*, from any newsagent or Smiths' bookstalls (2d.), and you will be surprised to see how every town, village and city has its Churches or home circles, also get into touch with clergy and ministers who profess Spiritualism.

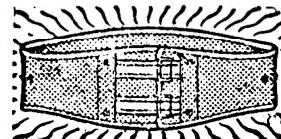
Your condemnation will do as little good as does the condemnation of some of the bishops. Examine it, and then judge.

Yours sincerely,

F. G. WILLATT.

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THE FACULTIES OF THE SOUL

Address in Biblical Spiritualism

MR. ERNEST HUNT lectured to a large attendance at the Canterbury Spiritualist Church on Tuesday of last week, on "Psychic Phenomena and the Scriptures."

The Bible, he claimed, was a psychic book from beginning to end—a record of psychic happenings which were the same in essence as we experienced to-day. The soul was a duplicate of the physical body in matter of so high a vibrational order as to be beyond the limits of our senses, and therefore invisible. In speech it was the soul that operated through the body mechanism; it was the soul that argued, observed, heard and saw.

Faculties of the Soul

During life, soul and body could be separated, and the soul trained to use its centres of perception as they were used in clairvoyance, clairaudience and other psychic phenomena. Those were the faculties of the soul, and those faculties were in an embryonic state in all of us—in the subconscious, subjective part of the mind. The subjective world was an interior world, through which we came in contact with subjective forces.

The next world was very close to this world and was always moving behind the scenes in our affairs. If we were wise, we should co-operate with the other world. From the point at which a million years ago, humanity emerged, it had developed and grown from the rudimentary to the mere savage, from the savage to the civilised, from the civilised to the enlightened, from the enlightened to the spiritual—one long climb.

Our Work

If England could lead the world back to an appreciation of the place of Jesus Christ in the schemes of this world's history, she would have fulfilled her duty and God's Will will have been done better on earth than it has been yet, and earth would be a little nearer heaven, and there would be more happiness and harmony in our lives, and more hope for those who follow us.

THE FUTURE OF RELIGION

(Continued from page 531)

Well, if the Churches do not accept the truth that is offered them, their buildings will continue to empty, and the Spiritualists must take the good in the old forms, and carry forward the torch of religion.

I said at the beginning that prediction is always wrong, and that nevertheless we cannot help predicting. I hope that the obsolete creedal forms will drop out, for most of the Prayer Book is a fossil. Indeed, I think this will happen, at long last. I hope and believe, also at long last, but more quickly than the Prayer Book revision, that a real belief in survival and progression will return to religion. This, of course, was what Jesus taught, and the future was to be an affair of gradation: "in my Father's house are many stages or tarrying-places." Much will depend on what mediums are vouchsafed to us, and that will depend on the will of the Higher Powers who watch over our destinies.

TO THOSE ABOUT TO DIE

Faith Fortified by Fact

DEDICATED "To Those About to Die," a new book, published by the Author-Partner Press gives voice to strong arguments on behalf of Spiritualism.

Written by R. Knight, who is described as a "serious philosopher and psychologist," this work, *Where is Thy Soul?** certainly brings comfort and cheer to those who view the unseen with uncertainty.

"The mistake of looking at discarnate life exclusively from the religious standpoint must be avoided," writes the author. "The habit has arisen from the belief that faith alone can penetrate the mysteries of the hereafter, despite the prophecy which tells us that there is nothing hidden which shall not be known."

"The life after death is an integral part of evolution, and the fact that it is passed in a region inaccessible to sense does not mean that it is impervious to inquiry; else were modern theories of matter so much moonshine."

"If it be clearly realised that the after-life is just as much a matter for inquiry as the vagaries of a comet, the subject takes on a healthier aspect, and we can approach it seriously."

In this spirit, the evidence for survival is considered, and the author accepts not only the fact that survival has been demonstrated, but he also accepts some of the facts concerning the world in which we are to survive.

He also explodes the fallacy that "life in the hereafter is necessarily more spiritual than in the present," and asserts "It is only less sensual. . . . A man is not necessarily more spiritual in limbo than on earth."

Rift in the Lute

There is but one rift in the lute, and that is where the author criticises in far too general terms the people who have provided the only evidence that we *do* survive. Being unimpressed by some of the messages which have been unwisely ascribed to famous personalities, he takes a flight from reason, and in some passages condemns the whole subject.

Manifestly, this is illogical and tantamount to biting the hand that fed him. If it be not true that spirits communicate, how then do we know that Mr. Knight's words for "those about to die," have any scientific foundation?

As it is, the messages which are criticised in one section are quoted and confirmed in another, and thus we have a picture of life both here and here-after which is fully in keeping with Spiritualism.

SEANCE IN HYDE PARK

A very enjoyable outing was experienced by members of Cricklewood Christian Spiritualist Society, when Bank Holiday was spent at Hyde Park listening to the speeches and generally exploring the surroundings.

Novelty was lent to the occasion by securing deck chairs, and forming a circle under the trees, when psychometry was much in evidence.

It was a splendid excursion, enjoyed by everyone.

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PEEPS INTO THE PSYCHIC WORLD—I.

A SCIENTIST SUMS UP

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By HERWARD CARRINGTON

I AM seated quietly at my desk, writing a letter. It is late, and the noises of the city are stilled, creating a cosy, peaceful atmosphere about me. Suddenly, my attention is attracted by a movement near the door. I glance up, and see my cousin—whom I have not met for years—entering the room. I rise to greet him, an exclamation of surprise upon my lips. I advance with outstretched hand, but before I have half crossed the room, he suddenly vanishes! Darkness and emptiness occupy the space where I had seen him standing.

"What the deuce does this mean?" I say to myself; "I thought it was odd that Phil should pay me a visit at this late hour, without any notice. Three o'clock; it's later than I thought! That must be one of those 'apparitions' they talk about. Well, I must finish off this letter, and get to bed."

Just as I was leaving the office for lunch next day, I received a telegram. It read:

"Phil passed away at three o'clock last night. His last words were of you. Writing. Love. Cecily."

The Link

I stand, tightly clutching the sheet of paper between my trembling hands. It was precisely at that hour when I thought I had seen him entering my room the previous night!

The above experience is typical of many. Thousands of such cases have been collected. Some years ago the Society for Psychical Research issued a Report on what they called "The Census of Hallucinations," in which many such instances were quoted, based upon 30,000 replies which had been received. The Report in question ends with these words:

"Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact."

Apparitions of the Dying

Since the above was written, many scores of such cases have been published. How do we psychic investigators account for them? We believe that the vast majority of such curious happenings may be accounted for by means of telepathy or thought-transference; that it is not necessary to believe that a real "ghost" was manifesting at the time, but rather that one mind influenced another mind—perhaps across miles of space—causing it to see a picture in the mind of the person sending the message. The majority of such cases cluster around the moment of death, and hence have been called "apparitions of the dying."

This fact—that one mind can influence another, independent of the recognised channels of sense—is one of the most solidly established of all psychic phenomena. It has been proved by innumerable tests, and has only lately been re-demonstrated, so to speak, by Dr. J. B. Rhine, of Duke University, associated

with Prof. William McDougall, in the Department of Psychology. In more than 100,000 well controlled experiments, carried on with students and associates in his own department, both telepathy and so-called clairvoyance have been mathematically shown to exist. What happened, briefly, was this:

A pack of 25 specially-prepared cards was shuffled, and placed face downwards on the table. In the earlier tests these were looked at, one at a time, by one of the students, while another, some little distance away, with eyes closed, tried to catch the picture of the card being "transmitted" from the mind of the sender. These tests were so successful that more difficult ones were undertaken. The pack was shuffled, and placed face downwards as before. Then the receiver proceeded to name the cards, in their proper order, without anyone looking at them. That is, without any mind in the world knowing the right order of the cards, he (the subject) endeavoured to name them correctly, one at a time.

Normal Explanations Excluded

In these tests, eight, ten, up to 23 cards in succession were named correctly—before they were turned over, and the correctness of the replies or "guesses" verified. The chances that this might have been due to chance were, of course, quintillions to one. These experiments were carried out, with equal success, when receiver and sender were as far as 250 miles apart! All normal explanations were therefore quite excluded, as well as chance coincidence.

This careful report by Dr. Rhine has come as rather a "shock" to the psychological world.

Yet, if it be true that the mind of man is somehow capable of existing and influencing other minds hundreds of miles away from the material brain, is not this a fact of tremendous significance? Do not such facts run counter to the central dogma of psychology—that "thought is a function of the brain"? Psychic science opens new vistas and new possibilities before us, of the utmost importance.

Our Pioneers

Psychical Research, or the scientific investigation of these baffling and unusual phenomena, is a relatively young science. It was only slightly more than 50 years ago that a small group of scientific men met in London, to form the nucleus of the first Society. These men were Professor Henry Sidgwick, of Cambridge University (known as "the most incorrigibly critical and sceptical mind in England"), Edmund Gurney, and F. W. H. Myers psychologists and literary men of distinction), and William Barrett, professor of physics in Dublin University. These men were soon joined by others, likewise distinguished in their various fields; and since then the list of presidents and prominent workers has included some of the most eminent names in politics, science, religion and philosophy.

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Myers tells us, in almost poetic language, how this great Society came to be born. He says of a talk with Sidgwick:

"In a star-light walk, which I shall not forget, I asked him, almost with trembling, whether he thought that when tradition, intuition, metaphysics, had failed to solve the riddle of the universe, there was still a chance that from any actual observable phenomena—ghosts, spirits, whatsoever there might be—some valid knowledge might be drawn as to a world unseen. Already, it seemed, he had thought that this was possible; steadily, though in no sanguine fashion, he indicated some last grounds of hope; and from that night onwards I resolved to pursue this quest, if it might be, at his side."

Thus was Psychical Research initiated; and during the years which have ensued, important facts have been discovered and many new truths unearthed.

It is, unfortunately, true, that much fraud has been practised by professional mediums producing so-called "physical phenomena"—fraud which the investigator himself has done more than anyone else to detect and expose.

But the mere fact that "old masters" can be copied so skilfully that no one but an expert can detect the difference does not prove that there are no genuine old masters.

Of late years, scientific instruments of precision have been employed in the investigation of such phenomena—in properly-equipped "psychic laboratories." I propose to describe, very briefly, a few modern investigations of this character, which have been conducted within the past few years, and to suggest their implication.

NEXT WEEK—THE STORY OF RUDI SCHNEIDER.

S.N.U. NEWS.

Edited By FRANK HARRIS

The Spiritualist Directory

I LEARN that material for the "Manual and Who's Who of Spiritualism and Psychic Research" is coming in rapidly, in response to the Questionnaires which were sent to the secretaries of all Spiritualist Churches.

The publishers, however, write to say that, whereas independent societies have been quick to supply the information necessary for such a work of reference, our own Churches have been less speedy in making their returns.

Naturally, we hope that the Spiritualists' National Union will be done justice to in the forthcoming "Manual," but we cannot expect the publishers to give details of societies if the latter are reluctant to supply them.

I have been asked to emphasise that the information solicited will be printed absolutely without cost to the Churches; they enter into no obligation whatever. As it is hoped to have the book out in a very short time, Churches which wish to be included in the list of Societies are urged to give early attention to the Questionnaire which has been sent them. If any secretary has mislaid his copy, a duplicate can be had on application to the publishers, the Francis Mott Company, 5, Staple Inn, London, W. C. 1.

Arrangements have been made for an article outlining the many activities of the Union, and this will be contributed by Mr. J. B. M'Indoe, the President. Another interesting feature will be a survey of "The Law Relating to Mediumship," which will be written by the Chairman of the Union's Parliamentary Committee, Mr. Ernest W. Oaten.

The Parliamentary Fund

The Union has received a donation to the Parliamentary Fund during the week accompanied by the following letter:

"Although I am not a Spiritualist, I have read with much interest the report of the action (S.N.U. versus Lewis, The International Psychic Gazette, Ltd., Bobby and Co., Ltd., and the Hillside Press), which appeared in *The Two Worlds*, and I enclose a guinea in appreciation of my admiration of the stand the Union has made for truth and justice."

This is an example that might readily be followed by others. There will be heavy inroads made on the Fund when the General Election comes along.

Peace Sunday

Peace Sunday is being generally observed by our Churches on the Sunday before Armistice Day this year, and in light of the appeal made at the Annual Meeting of the Union for special peace propaganda meetings to be held on that day, it is hoped that every Union Church will make this day one of demonstration against the growing war-spirit. It was suggested last year that the collections taken in our Churches on this day should be devoted to the National Propaganda Fund. Many carried out the suggestion, and we appeal for an even more generous response this year. The Fund is designed to enable the

Union to send its National Propagandist into the backward areas that need his attention so badly.

National Panel Trustees

An erroneous idea of the duties of National Panel Trustees seems to have raised its head again in the last few months. Several inquiries have been made as to whether in the event of a Joint Trust being set up, the Panel Trustees, would, along with the local trustees, act as *guarantors* for an advance to be obtained from a building society. While such Panel Trustees share with the local Trustees whatever liability there may be in a Joint Trust, it must be pointed out once more that the primary idea of such a Trust is for the holding of the property of the Churches for Spiritualism in perpetuity, and not merely for the purposes of providing a building society with additional security. We have come across cases where, so long as there was a liability attaching to the position, a difficulty was found in finding anyone locally to shoulder the burden, but so soon as the liability was repaid, then there was a rush for the position.

Articles of Association

Every Church on acceptance into the Union is given, along with the letter of acceptance, a copy of the Articles of Association of the Union. On many occasions in the past few months, requests have been received by the Union for copies to be sent to Church secretaries on the grounds that in taking over the duties, no copy was among the papers handed over by his predecessor. May we make it quite clear that these Articles are not meant for the *personal* information of the Secretary, and that in handing over his office to another, this document must be handed over along with the rest of the papers in his possession. The first copy is the only one that can be provided free; any replacements will be charged for.

The same applies to the requests that are constantly reaching the office for sample copies of such publications as the Building Fund Pool Constitution, Model Church Rules, etc. Whilst the Union is anxious to do everything it can to help the Churches, it has been found that the small charge made for them is seldom remitted with the request. Will Church officials therefore please note that there is a charge made to cover the cost of printing and postage.

Mr. George F. Berry

Will correspondents please note that Mr. G. F. Berry is frequently away from the office in connection with his duties as the National Propagandist, and that communications unless of a personal nature should not be addressed to him, but to the General Secretary.

THE OFFICIAL WEEKLY BULLETIN of the Spiritualists' National Union (President: Mr. J. B. M'Indoe) appears exclusively in "*The Two Worlds*" weekly. Contributions should be sent to Mr. Frank Harris (Gen. Sec.) at the Registered Office, 64a, Bridge Street, Manchester 3. (Telephone: BLAckfriars 6840.)

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AUGUST

The College will remain open during August.

Private Appointments may be booked with:

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THE FUTURE OF RELIGION

By
J. ARTHUR HILL

IT has been said that the only certain thing about prediction is that it will be wrong; but, nevertheless, we—or most of us—cannot refrain from having a shot at it.

Religious people bewail the falling off in church and chapel attendance, and with reason. Apart from anything else, it is a sad thing that the younger generation should grow up without much knowledge of that fine collection of books known as the Bible. There is nothing like Job in English or perhaps in any literature, for beauty of language and the setting forth of the ideas it contains. There is nothing morally nobler than the teaching in the New Testament. (Be it noted that I have not much good to say, and could say quite a lot that is bad, about the creeds invented by men later on.) And there is much in the prophets and the epistles that is too good to lose. Also churches and chapels are social centres which serve many useful purposes.

Competing Attractions

But attendance declines for various reasons. The popularity of motoring, either for weekends or for the day on Sunday, the increased use of the bicycle, cinemas, and the allowance of more freedom at home—are some factors in producing small congregations. Increased education is another, for the young schoolboy will find out, if he goes to some Churches, that he has a better acquaintance with English grammar than the preacher to whom he is listening, and this will cause him to discount the said preacher's remarks, perhaps too much, indeed, but probably the discount will not be far wrong.

And here we come to a rather fundamental point. Are the clergy behind the times in one important branch of education? Indeed, in more than one branch. We are told to believe in the resurrection of the body, but on inquiry, the clergyman says that he doesn't mean what we mean by "body." Whereupon we ask ourselves whether in the use of other words also he means something different from what we mean. We question his honesty, which is almost worse than having to question his knowledge.

Where is the Proof?

But we do often question his knowledge. On what evidence does he base his belief in resurrection and the spiritual world? He will perhaps point to the Biblical evidence, but this is merely trying to throw dust in our eyes, for he knows very well that there is no proof of any written report of the resurrection of Christ until many years after the event. If a rationalist or a Mohammedan tried to persuade our theologian with evidence of that strength, I doubt the success of the attempt.

But the Spiritualist says that he has evidence much more recent than the Christian evidence. He does not deny the resurrection of Christ—far from it; he says that it is confirmed by other and more recent and stronger evidence. Some of the cases gathered by John Wesley are stronger, in strict logic, than the accounts in the Gospel narratives. They had happened



ROBERT BLATCHFORD

who says of Mr. J. Arthur Hill's books that "They are as remarkable for their personal modesty and judicial fairness as for their deep human interest and ordered presentation of evidence. All Mr. Hill's books are reasonable, temperate, and honest: thoroughly sane."

not long before. Wesley obtained as much corroborative evidence as he could, and he wrote the account down in his *Journal*.

What is required in religion, first, last, and all the time, is honesty. We want to be able to believe what the minister says; we cannot trust him if we find out that what he is meaning by "body" is not what we mean by "body." If he says "body," and does not mean the physical body, he ought to tell us so, and the creed ought to say: "I believe in the resurrection of the spiritual body," and, as everyone knows, there are many other things in the creeds and in such phrases as Saviour of the World, Atonement, and the like, which require so much mental reservation on the part of the Minister that the general public never knows what meaning he attaches to those terms.

It seems that conservatism is so strong that the Prayer Book cannot be altered, and only here and there in a Nonconformist chapel which moves with the times, can we hope to hear a minister who is telling what he believes to be the truth, in words which mean the same to him as they mean to us. I have long hoped that the clergy would take up the confirmation of their belief in immortality, but they do not. Spiritualism believes in most things believed in by the old Churches, and is with them in all schemes for moral and social betterment.

The verbal infallibility of the Scriptures having been abandoned by most thinking people, it is hardly possible to get from that source a completely satisfactory creed. The doctors differ in their interpretations. Most of us rather regret that "I know that my Redeemer liveth," in Job, no longer means what it meant to our orthodox grandparents, but

we do not question the fact that the old meaning was wrong. Perhaps we do not know what the writer did mean; there is much that is obscure in Job. Yet, though the infallibility has gone, we do not fall into materialism. Matter has been evaporated into electrons and protons, and other things, and we do not quite know what *they* are. So we cannot explain the universe by the properties of matter, when we know so little about matter itself. What then are we to do?

Higher Intelligence

There is intelligence in the world, also goodness. We know this, for we possess some little particles or rays of them ourselves. The lower animals possess them in lower degree. Is it not a little absurd to think that no *higher* intelligence exists; perhaps a gradation of higher beings, with God at the highest point, only partially comprehensible because of the unimaginable difference between Him and us.

Then, as to the spiritual world and the communication between inhabitants of that world and ourselves. The orthodox Churches are afraid of accepting this as a truth now, though they accepted it in old records about Moses, Elijah, and others. If they would only accept the obvious logic of the situation, admitting that the modern cases are better proved than the old ones—and if they accept the old ones, they ought to accept the new and better evidenced ones—they would have a very good system of belief. We have good reason to believe that the life over there is a progressive one, and no one can grumble except those who expected to go at once to everlasting glory. Well, it may do them no harm to have their large expectations cut down a little. And everyone else would gain, for a rational religion would again be possible. The universe would seem rational once more, and worth living in.

Where Anglicanism Stands

Some of the Nonconformists may adopt this new philosophy which is to a great extent going back to an older belief than that of the creed-makers—but I see little hope of the Anglicans doing so. They carry too much dead-weight of convention. I have been asked to speak to many bodies—groups of Methodist ministers, Congregationalist ministers and Congregationalist students, Unitarian classes—and have had a friendly hearing. I was asked on one occasion to address a study-group of Anglicans; but, unfortunately, I was ill. I need hardly say that I have never been asked to address a Catholic audience. They think they know without study. But there is a little difference among themselves. Father Knapp says it is all fraud. Father Thurstan says it is partly devils. Such statements seem comic to those with any experience, or would seem comic if the subject were not such a serious one.

(Continued on page 528, col. 1.)

The Two Worlds

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FRIDAY - - August 16, 1935

MOTHS AROUND THE FLAME

LYING in bed one night during the recent heat wave, with the window wide open, I was trying to interest myself in a book; it was too hot to sleep. My attention was attracted by the large number of moths which flew through the window, attracted by the light. They could not have been interested in my book, and they knew nothing about electric light, but they continually struck themselves against the globe, and fell bruised and wounded on the floor, only to rise again and continue their aimless flight.

They were attracted by something they did not understand, and their bewilderment was amusing to watch. Had they had the first inkling of their own nature, they would have gone off about their business, but their ignorance was the key to their foolish imprisonment.

Spiritualism with its definite evidence of a spiritual world beyond this, its clear-cut proof that man is a spiritual being here and now, and of his possession of spiritual qualities which are eternal, is the electric light of the religious world; and it is amazing and somewhat humorous to see the aimless moths who continually flutter around the flame, without any attempt, and often without the ability, to understand it. The statements of the bishops of London and Winchester are cases in point.

But, then, bishops are men of one compartment of thought, with but one string to their bow, and one can scarcely expect balanced judgment from them. They always seem to be looking through spectacles with a purely theological tinge, whose lenses have been coloured by ancient myths, doctrines and traditions, which the world should long ago have outgrown. They stand for certain occult theories which have not even biblical sanction, but which have been handed down to them from the hoary past of Egypt, India and Greece. They are, however, wrapped up in their own little world, and doubtless find satisfaction in it. Why disturb them? Someday they will wake up, and find themselves

living in a practical and progressive world. They will then be astonished at the changes which have taken place during their long sleep, just as did dear old Rip Van Winkle.

But there are others besides bishops who claim occult knowledge, who appear to be just as much hypnotised by their own preconceptions, traditions and suppositions, as the bishops.

The editor of the *London Forum* is amongst them. He tells us that "Spiritualism is not a religion. Spiritualism is a branch of Psychical Research." This is a direct and distinct twist of the truth. The fact is, Psychic Research is a scientific branch of Spiritualism, and forms a very small, though important, part of it. The editor says "the aim of Spiritualism is proof of the survival of human personality." We suggest to him that he gets a three-penny pamphlet upon the subject from this office. It will give him information which he does not seem to possess. Survival is merely the prelude to Spiritualism.

Spiritualism is the science of union with the spiritual worlds. It implies bringing conduct and character into unity with the laws and requirements of that world, and there is no form of spiritual life, either here or in the higher spheres of eternal being, which is not connected with it. One would think, to read Mr. Scrutton that Spiritualism was confined to bringing the so-called dead into contact with those still living on earth. That certainly is the vestibule through which thousands enter the temple, and it is a vestibule built on scientific foundations, which no one but the Spiritualist has ever firmly established, but to imagine that the vestibule is the temple, is equal to supposing that the Straits of Gibraltar constitute the whole of the Eastern world.

The activity of the psychic senses by no means implies the development of the whole spiritual consciousness, but there is every reason to assert that it can be a positive avenue of approach to that ideal. We question whether there can be spiritual life without psychic activity. Certainly. Buddha, and Jesus and Paul, St. Francis, Swedenborg, Wesley, and all spiritual leaders had psychic experiences that made them leaders. The fact is, the modern world has to be satisfied that there is life beyond this. The editor of the *London Forum*, equally with the bishops, can give us no demonstration. They merely practice the old confidence trick of asking us to believe it without a shred of evidence.

Mr. Scrutton even trots out the old argument that psychic faculty and communion between the dead and the living were known amongst the primitive type of religion. And why not? Is a thing bad or crude, because it was practised by primitive man? Primitive man had to eat and drink and breathe. He had to learn to walk and run and swim. He had to find shelter and raise a family. Does the editor of the *London Forum* suggest that these things are to be done away with, because we are living in the twentieth century.

The modern man cannot breathe half so well as his primitive ancestor. His improvements in housing and feeding have resulted in a higher percentage of disease than was ever known amongst primitive man; and, in fact, has produced forms of disease that were never known amongst them. The fact is that many

of the practices of primitive man were admirable. A modern and progressive race should improve upon them, and we claim that modern Spiritualists have done this with psychic faculty.

Mr. Scrutton tells us that "every human being at death leaves behind him a temporary shade." This is the old theory of astral corpses. The theory arises from the vain imaginings of people who want to explain a fact in terms of non-reality. There is not a shadow of evidence for this silly theory, and even the respectable theosophist has dropped the idea of astral corpses for a quarter of a century. Every respectable spirit leaves his corpse behind him.

Spiritualism demonstrates, and demonstrates beyond a doubt, that we have within us to-day elements and faculties which have no permanent relationships to this physical world—elements which continue to exist when physical life ends, and the psychic faculties which Mr. Scrutton despises are some of them.

One of the silliest remarks we have heard is the remark about "trusting in spooks rather than in God." When the editor of the *London Forum* eats a meal, does he trust in the farmer and the market gardener, rather than in God. If he is ill, why does he trust in the doctor, rather than in God. If he is in a legal difficulty, why does he trust his lawyer rather than God? When he was a schoolboy, why did he take the advice of his father on earth, rather than his Father in Heaven? Because my earthly father happens to have passed behind the veil, is there any reason why I should not take his advice now, just as I took it when he was on earth. In none of these cases is God supplanted. Mr. Scrutton should remember that "God has no hands but ours." He has endowed us with the power of helping one another. It is our business, because it is the Father's business to do so. The assistance and advice of friends, whether on earth or behind the veil, does not subvert faith in God.

Finally, the editor asks "Does the Spiritualist path lead to the Kingdom of Heaven? Who will dare to say so? Well I dare to say so. It does lead to the Kingdom of Heaven, and not only leads to eternal life, but gives me the assurance that I am enjoying eternal life to-day. It does not postpone my spiritual realisation until after death, it puts me in enjoyment of it now. To the man who merely sits with mediums, Spiritualism may be a strange thing, but to the man who is in conscious contact with the spiritual world there comes the assurance that there is no limit to man's attainment. He may start by communion with John Jones who died last week, but he has but to extend his consciousness and development, to realise unity with all the spirits of the ages: the angels of the higher spheres: and to obtain communion with God Himself, but then such attainments are beyond even the imagination of a mere occultist.

Let the cobbler stick to his last; the occultist to his imaginings—life is a practical thing.

We are not asking for the aid of the bishops or the editor. It will be sufficient if they get out of the way—Spiritualists can't make a bigger mess of religion than they have done.

TOPICS OF THE WEEK

Unmasking Fraud

In giving publicity this week to the confession of the "Flower Medium," and in directing attention to the case of Mrs. Lilly, we make no apology. It is not Spiritualism, but a shameful counterfeit of Spiritualism, that is here in question. In both cases, the parties who have been responsible for action are Spiritualists. There must be no "hush-hush" policy where psychic fraud is discovered. Frank and full publicity is absolutely essential, or the good name of Spiritualism would incur grave distrust. Nor must we tolerate an admixture of genuine and fraudulent mediumship. Now that apparently there is money in mediumship, Spiritualists and mediums themselves cannot be too careful to guard against frauds and impostors eager to adopt any method, however illegitimate, of adding to their finances. We must rid the Movement of all such people, and we are glad to be able to unmask the "Flower Medium."

The "Walter" Thumbprints

The controversy regarding the "Walter" thumbprints has taken another turn. Mr. Brakett K. Thorogood replies in the current issue of the American S.P.R. *Journal*, by stating that he accepts the evidence of Dr. Harold Cummins, the famous thumbprint authority, but does not agree with his conclusions. Dr. Cummins is of opinion on the evidence he has recorded, that the fingerprints are identical with those of a living man; Mr. Thorogood retorts that the interpretation is quite the opposite. It is now a duel between Dr. Cummins and Mr. Thorogood, and sensible folk will still further delay judgment until the experts have ceased falling out. Meanwhile, since thumbprints are either identical or not identical, we cannot understand why there should be differences of interpretation where the evidence is agreed to by both parties.

Progress of Cremation

The annual transactions of the Cremation Society are of interest to all progressive thinkers. The latest issue shows that over 80,000 cremations have taken place at the 30 crematoria in England, and four new crematoria were opened in this country during 1934. As most of these have been built by municipal authorities, it is very evident that the idea of the clean disposal of mortal remains is gradually overcoming ancient prejudice. Throughout Europe, too, the idea is steadily forging ahead. There are some 120 crematoria in Germany; 12 in Czechoslovakia, and 20 in Switzerland. Whilst the Scandinavian countries also show 6,000 cremations. In this country Golders Green headed the list last year with 2,500 cremations, whilst Manchester was a poor second with over 700. There is a general opinion that cremation is a luxury of the rich. This is not so. Speaking generally, the cost of cremation is no more than that of earth burial, and the Cremation Society has now instituted a system of assurance by which for a payment of fourpence a week over a period of five years, cremation is assured whenever death takes place.

Earls Barton Echo

Readers will recall that *The Two Worlds* disclosed many weeks ago that the recent sermons on Spiritualism, which were preached by the Rev. L. A. Ewart, of Earls Barton, constituted a tissue of repetition from an old pamphlet by the Rev. T. De Witt Talwager. Mr. James Leigh, when he made this discovery, wrote to the Editor of the *Northamptonshire Evening Telegraph*, quoting in deadly parallel the supposed original sermons, and the early tract from which they were "lifted." The paper refused to publish this letter, but when the matter was ventilated in our own press, the competing local paper bravely printed a letter from a local Spiritualist disclosing the source of Mr. Ewart's inspiration. This journal has now submitted this letter to Mr. Ewart, and asked for his observations. In its last issue the Vicar's terse reply was given. He says:

It is obvious I quoted from various authorities word for word, and obviously, however hard the language seems to be, and severe, the cap seems to fit.

Confession is good for the soul, but here is clear proof that those who storm about deception may not always be free from blemish themselves.

A Fair Suggestion

last week:

Sir,—As the authorities of Sackville Road Methodist Church allowed the Rev. W. J. Tunbridge to state his views on Spiritualism in their Church, will they now, in all fairness, arrange for a meeting at which the Rev. Drayton Thomas, author of *Life Beyond Death, with Evidence*, a well-known Spiritualist leader, and a Methodist Minister, can explain the truth as believed in by thousands of devout followers of Jesus Christ who are convinced Spiritualists?

The pulpit has often been called a "Coward's Castle"—let us hope the Bexhill Methodists will not let theirs become one.—Yours truly,

A METHODIST AND A CHRISTIAN SPIRITUALIST.

We await Mr. Tunbridge's rejoinder.

Inquiry Wanted

A change has come over the dreams of the Editor of *Everybody's Weekly*. Writing on "Spiritual Healing," he rightly takes into account the work of Spiritualism, and pleads for impartial inquiry! He says:

For the first time a religious body is proposing to undertake the investigation of faith-healing.

At the recent annual Methodist Conference at Bristol, the Rev. Leslie C. Weatherhead, an eminent psychologist, trained in the study of the human mind, urged that a special committee should be set up in order to investigate the whole question of spiritual healing.

They are to be congratulated for not ignoring the possible value in these examples of spirit manifestations, and the fact that their proposed committee includes doctors and laymen as well as ministers, promises an impartial and thorough inquiry.

If Spiritualism were probed likewise, we might discover in both cases facts which are at present obscured by suspicion and doubt.

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At 7-30, Clairvoyance, Mr. Edmund Spencer.
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BIG WAVE OF PRESS PUBLICITY

Sequel to Bishops' Criticisms

Scores of readers of "The Two Worlds" have sent us cuttings from the Press, wherein the case for and against Spiritualism has been freely debated. Spiritualists have reason to be grateful to their episcopal critics, as this very brief selection of points from letters will testify:

"Daily Dispatch"

If, instead of writing against Spiritualism, as the Bishop of Winchester has done, people would cast aside all bias and prejudice and begin a diligent search and study of the philosophy of this subject, they would find abundant evidence of complete survival of the personality after the death of the physical body.
G. J. SMITH, Morecambe.

The Bishop of Winchester, while condemning Spiritualism, admits that there is a case for investigation. Would a judge sentence a man after hearing only half the evidence?—C. NICHOLLS, Birkenhead.

"Midland Daily Telegraph"

I have studied Spiritualism for more than 30 years and have attended over 100 Christian seances, where I know there was no fraud. Under certain conditions, it is certain that those who have departed this life are able to communicate with us who are living on this planet. I admit there are fraudulent Spiritualists, but the Bishop of Winchester would do well to remember there are black sheep in the Church, and in every organisation.—J. H. Heel.

"Southern Daily Echo"

The real truth is, of course, that thinking people to-day realise that orthodoxy, priestcraft, dogma and creed are out of date, and will not bear honest investigation in the light of modern knowledge; hence, the concern of the Bishops of London and Winchester, to whom modern Spiritualism is grateful for giving the Movement an added fillip by their condemnation of the subject.—W. H. HACKETT, Southampton.

"Halifax Courier"

His opinion is that Spiritualists are less active. I think the opposite. I find more interest among the better class than formerly. It is undoubtedly a freer and broader religion than Christianity. It has not only in its teaching a lofty message, but it gives practical proof of its facts. Its mediums demonstrate the same gifts that Jesus gave to the world.—"CATO."

"Leeds Mercury"

I have been a Spiritualist for 34 years, attended seances at Church and at home, seen, talked, heard direct voice, received messages. I still consider myself quite normal, and know of many other people who have done the same.—A. E. B.

"Bristol Evening World"

Spiritualism endeavours to comfort the mourners with proof which is denied them by the Church.

The Spiritualistic teachings, if rightly understood, help humanity along this rough road of life.—INVESTIGATOR.

OUR READERS' VIEWS

THE WOMAN WHO DIED

The press recently reported the case of a woman whose heart ceased to beat while under a minor operation. The surgeon opened the body and set the heart going, and the woman who had been "dead" for four minutes revived; but she had no memory of this four minutes.

Now, here we have an experience that contradicts the statements that people dying are aware of what goes on in the process, and some would conclude that this woman's experience proves that "death" is extinction, as she had no knowledge at all during these four minutes.

It is certainly a knotty problem, but in view of all the phenomena of Spiritualism in proof of survival, I think we can infer that to become utterly unconscious does not imply extinction, and indeed it is quite likely that in the next life there are periods of oblivion.

I think we might learn something useful by exploring as far as possible into the position of minds in oblivion. Clairvoyants might be used to observe people in very deep sleep, or under a sleeping drug; we want to know

"Glasgow Daily Record"

It is obvious that the bishop's knowledge of the case is not first-hand, and however weighty his opinions may be on matters theological and academic, in this instance, they are entirely valueless.

As a researcher of lengthy experience, I would say that the evidence is too well attested, and the philosophy of Spiritualism too profound to be dismissed in such a manner.—J. M. McLACHLAN, Glasgow.

"Ipswich Evening Star"

Like we commoners, the Bishop of Winchester is recommended to take a course in books for beginners, and try the various mediums until he becomes hypnotised to the truth.—JOHN R. BENNETT, Ipswich.

"Glasgow Evening Times"

Many Churchmen, like the Bishop of Winchester, have sought to explain away the phenomena which appear both in the Old and New Testaments, and even Dean Inge himself said that they could not be accepted. The teaching of Spiritualism, however, proves without any doubt that there is no reason to disbelieve the spiritual phenomena which appear in the Bible. If the learned bishop can logically say that this fact is not even a decided aid to those who believe the Bible, it is difficult to understand him.—ROBERT SHIRKIE.

"The News Chronicle"

I agree with the Bishop of Winchester, that it is dangerous to dabble in Spiritualism.

If, however, one inquires carefully into the matter, one will find that Spiritualism, is true and that it has proved to be a joy to thousands.

There is much well-attested evidence for materialisations, and many other kinds of phenomena are proved week by week in thousands of homes, and in scores of Spiritualist Churches. If the Bishop of Winchester doubts the reality of present-day phenomena, how can he be sure of that of Bible times?—HERBERT GODFREY, Ealing, W. 5.

"The Shields Gazette"

As to the ultimate spiritual status of the investigator, he is handsomely rewarded by the acquisition and beauty of philosophical truth, which, in a lifetime has done more to confound an advancing materialism than orthodox Christianity has been able to accomplish since its advent as a State religion.—A. McINTOSH, President, Beattie Street Spiritualist Church.

"Daily Sketch"

So many make the grievous mistake of writing on Spiritualism without previous knowledge or experience.

Whatever the Church may say, it is an undoubted fact that the Movement is growing, and the belief is held by many intelligent people throughout the country.—S. EDWARD, Ould, Ostend.

"Dundee Courier"

There is too much of this misinformed criticism of Spiritualism. Those who know the least about it are the keenest to rush and set themselves up as authorities against it. Little do they know that they are only exposing their own ignorance.—JAMES M. M'LINTOCK, Glasgow.

the position in which the spirit it placed as in the case of this "dead" woman.

If a clairvoyant were present during some serious operations it should give us data on which to base conclusions. We have not enough of such experiments.

The clairvoyant should be a really reliable person with no preconceived views.

Cheltenham.

W. J. FARMER.

WHAT ARE THEY SAYING?

One reads in the Spiritualist press much of what the pioneers said, but one seeks in vain to find what they are saying.

What has happened to them since they passed beyond the veil? It almost looks as though they had entered into a conspiracy of silence.

In the phraseology of one of them "Would a postcard suffice" to print the whole of the communications received in their names?

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DESTROY ALL THE MEDIUMS!

ANOTHER SILLY ATTACK

SPIRITUALISM'S best friends are its critics. Take for instance Pastor Bailey, who spoke at the Advent Hall, Belfast, on Sunday last week on the manner in which Spiritualism was attracting popular attention.

He said "The genuineness of the phenomena is not so much in question, but its source. A great deal of the phenomena is not explained by human trickery."

Pastor Bailey's chief qualification for dealing with the subject seems to be his absolute ignorance. Some of his statements show that he does not even know that the term "phenomena" is plural.

"Destroy the Mediums"

After talking about the many distinguished followers of Spiritualism, and the progress made since the war, he declared that the Movement was really a new manifestation "called necromancy, witchcraft or sorcery." He evidently considers all these words mean the same thing, which is another sign of his ignorance.

He claimed that to resort to "one who consulted with spirits" was forbidden "on pain of death," and all mediums were to be destroyed. What we do not appreciate is the sense of talking about destroying mediums, and then lifting your hat when you meet them in the street. Pastor Bailey, up to the time of going to press, does not appear to have destroyed even one small medium, in spite of his vigorous convictions.

Continuing, the Pastor said that "All the fundamentals of the Gospel were flagrantly rejected and contradicted by the teachings of Spiritualists."

Spiritualists can only recall that the essential teachings of the Gospel, as outlined by Dr. Percy Dearmer, the Canon of Westminster, are almost identical with their own Seven Principles. If Pastor Bailey has a quarrel, his first interest should be with those who so flagrantly misrepresent his own Gospel.

Spirit Nightmares

More surprising still was Pastor Bailey's peroration. "The claim that the spirits of the dead return is decidedly false," he averred. "The scriptures speak of the dead as asleep, and they shall not be awakened till the second advent. There is no conscious activity in death, no wisdom, no device, no knowledge."

And then Pastor Bailey concludes by saying that the phenomena are "the work of evil spirits." Well, if there is no consciousness in death, the evil spirits must be sleepwalking.

It is impossible to deal seriously with such tragic attacks.

VOICE MEDIUM'S EVIDENCE

Success After Seven Years



Leslie Flint

SO great has been the interest shown in the Direct Voice mediumship of Mr. Leslie Flint at the Watford Psychical Research Society that this Society is having to seek larger

premises to accommodate all the inquirers who seek evidence through this remarkable young medium.

People have been coming from all parts of London and the surrounding district, many being unable to gain admission; those who have been fortunate have reported excellent evidence.

Only recently, a well-known film director who attended one of the public direct voice seances at this Society was able to hold quite a long conversation with his "dead" father. His wife also received direct evidence from her aunt, who passed away in America.

Although the medium is only 25 years of age, he has been sitting for over seven years for this mediumship.

MR. SUMMERS' EXPERIENCE.

On hearing that Mr. Walter Summers, of British International Pictures, Ltd., Elstree, had attended Mr. Flint's seances, *The Two Worlds* asked him to describe his experience.

Mr. Summers said: "A voice, purporting to be that of my father, called me by my Christian and surname. The Christian name used was not the one by which I am now known."

"After normal greetings, my father upbraided me, in fatherly terms for recent behaviour of mine; at the same time taking upon himself some part of the blame, which if heredity means anything, was just like him."

"After that seance he has frequently returned, and on one occasion, informed me that he and mother (who has also crossed) were together again. (They were separated in this life.) My mother also came through, and wished to take the blame of the separation on herself, blaming her own lack of understanding."

"The medium on all occasions was Leslie Flint, who knows nothing of my past history. This applies to all members of the circle, none of whom I had met until I joined their group."

RATES APPEALS SUCCEED

Assessment of Leeds Churches

APPEALS on behalf of premises said to be used as Spiritualist Churches were decided by Leeds Assessment Committee last week.

Mrs. I. Morgan, appealing against an assessment of £25 gross and £18 rateable value on the Spiritualist Church, Moor Road, Hunslet, told the Committee that hitherto she had paid no rates at all. She paid nine shillings a week in rent, and she assumed that the rates were paid by the landlord.

Voluntary Offerings

In answer to the Chairman (Mr. B. Howgate), Mrs. Morgan, who described herself as the President of the Church, said she made no charge at all. "If it is their good will to put a penny in the collection they can do so," she said, "but this is the poorest district in Hunslet, and sometimes they don't put a penny in the collection. I don't press them."

Her sole receipts came from the collection, out of which she had to pay the rent. Her congregation sometimes numbered 24, sometimes nine; the previous night there were only four present.

The Committee decided to exempt the premises from rates, the chairman observing as he announced his decision: "We haven't hurt you, have we?"

Mrs. Morgan: "Well, I wouldn't have been here if I had not been sent for," adding as she went out, "Good afternoon, I thank you all."

Another Exemption

A similar application was made on behalf of the Spiritual Temple and Psycho Centre in Woodhouse Lane. The premises concerned were assessed at £56 gross and £45 rateable.

Mr. F. D. Russell, Hon. Secretary, claiming that the place was in fact a Church, said that religious services, including hymns, prayers, and addresses were carried out there. "We are definitely a religious organisation," he said, "worshipping God like many other denominations. We are not like one of those places to be found in Leeds and other cities where they do fortune telling. We are definitely on a very high spiritual plane."

The Committee decided also to exempt the premises.

NOT THE SAME

MR. HAROLD SHARP, lecturer and medium of Belsize Road, London, wishes it to be known that he is not the Harold Sharp, lecturer, whose name recently appeared in connection with a police court case reported in the Sunday papers under the heading of "Lecturer's Lapse."

APARTMENTS

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HOLIDAYMAKERS seeking home comforts, come to Mount Wise, 73, St. Aubyns Hove, Brighton. Terms, apply Mrs. J. Rockey.

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NEW SECRETARY.—Manchester Society Spiritualists, 38, Maskell Street, Manchester. Mr. Thornton, 65, Caythorpe Street, Moss Side, Manchester.

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CHANGE OF ADDRESS

"**ANTONETTE,**" Clairvoyante and Psychometrist, and Trance Medium, has removed to Borough Chambers, Wharton Street, Cardiff.

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AMERICAN S.P.R.'S STORY

Fifty Years' Work

CERTAIN hitherto unknown details concerning the founding of the American Society for Psychical Research are given in its *Journal*, just published. The Society has just reached its fiftieth year.

A letter written by Dr. Richard Hodgson, the doyen of the Society, reveals that he was engaged as secretary through the instrumentality of Mr. R. P. Smith, a wealthy man whose interest was not so much to discover phenomena as to demolish Spiritualism.

Evidently Mr. Smith had a brother who had fallen a "victim" to the Spiritualist Movement, and he was anxious to secure Mr. Hodgson to expose the whole fallacy!

Hodgson Welcomed

The upshot was that Hodgson, who had just exposed the pretences of Madame Blavatsky, was hailed as the man who would unmask the trickery of Spiritualism.

It was Hodgson, however, who discovered in the mediumship of Mrs. Piper irrefutable evidence for spirit communication. He became a convinced believer in the survival of personality.

It is revealed that Prof. William James took a leading part in the foundation of the Society. The great psychologist was undoubtedly much impressed by Epes Sargent's book *Planchette*, which pleaded for scientific examination of the case for survival.

James wrote in praise of the book, and 13 years later the American S.P.R. was formed to investigate mediumship along the lines he had envisaged. William James was the prime mover in the formation of the Society, and the chief figure in its early days.

A Significant Fact

Sir William Barrett and members of the English S.P.R. also helped in the initial stage, and in the able hands of the sceptical Dr. Hodgson, the Society made rapid strides.

The Spiritualist will consider it a significant fact that nearly all those who helped to found Psychical Research Societies in England and America commenced their work hostile to Spiritualism, and ended by admitting that proofs for survival were such that they could not be denied.

American Medium's Visit

THE TWO WORLDS learns that Rev. Gordon H. Bryant, a noted American Spiritualist lecturer and medium, is contemplating a visit to England.

He specialises in ballot reading, and has a very considerable following in the United States.

He plans to be in England from July to November next year, and to place his services at the disposal of the Spiritualists' National Union.

"LATE NEWS" THAT IS LATE

"News Chronicle" Views

"THEY walked into the Past." Under this title Mr. Tangye Lean contributed to the *News Chronicle* editorial page last week a leading article which dealt with a well-known psychic case.

It is the story of two ladies, of exceedingly high education, who, in the course of a sight-seeing trip in Paris in 1901, suddenly found themselves translated into the days before the French Revolution!

They thought at first that they had invaded some unusual and queer district, but on comparing notes, and in the light of subsequent prolonged research, they were driven to the conclusion that they had been carried back in time, and had experienced a flash of clairvoyance.

Obviously Mr. Tangye Lean is a reader of *The Two Worlds*, for under the title, "Side-slips in Time," the story was fully outlined in these columns in 1934.

Another "Discovery"

Evidently the *News Chronicle* is digging up the Spiritualistic past, for some days previously, it printed a record of "an epoch-making discovery," to wit, the human aura, which Spiritualists have discussed for 70 years.

This story described how the paper had interviewed "one of the first men to see with the naked eye the emanations which surround every human body."

The newspaper apparently did not know of Dr. W. J. Kilner's investigations with the aura, and the whole presentation of the subject suggested that its existence and characteristics had just been disclosed.

The *News Chronicle*, if it continues on these lines, will become known to Spiritualists as the Rip Van Winkle of the press.

Of all newspapers, it should be the best informed on the subject of Spiritualism, since it conducted two symposiums dealing with the subject, which showed that the majority of its readers knew something about it, and were sympathetically disposed.

Many famous Spiritualists were among the contributors and its then Editor, Mr. Tom Clarke, was a brother of Mr. Allen Clarke, another famous writer and Spiritualist who has frequently written for *The Two Worlds*.

Mr. Clarke has resigned since then, and we suggest that, in his own interests, the new Editor ought to look up the back numbers of his paper.

There is plenty of modern news about Spiritualism which the *News Chronicle* refuses to print. If the present policy continues, the readers of the *News Chronicle* in the year 2,000 will be reading that Sir William Crookes has decided to investigate Spiritualism.

A CANON'S AMMUNITION

"It Is and It Isn't"

"IT is rather refreshing to find a bishop of the Church of England expressing his mind with uncompromising frankness on any subject under the sun."

This is the candid admission of Canon Wilkinson, who writes in the *Aberdeen Evening Express*, and the *Glasgow News*, giving his weighty (?) support (?) to the Bishop of Winchester's recent censure.

Mr. Facing-Both-Ways

Canon Wilkinson will remind Spiritualists of that remarkable character, Mr. Facing-Both-Ways, who had a knack of agreeing with everybody and differing with all.

For instance, the Canon thunders against Spiritualism as a religion as a science, and as a philosophy, and delivers a stern rebuke to those whose "weak faith" encourages them to lend credence to psychic phenomena.

Then, he says, after condemning us so roundly, "I should not dream of committing myself to a wholesale denunciation of everything for which the Spiritualist Movement is supposed to stand."

But this is exactly what the Canon does—with one breath. With the other he tells us that there may be something in Spiritualism, that the Church is really not antagonistic, etc., etc.

And, finally, we are told that Spiritualism is really materialism, it constitutes a crude attempt to pierce the veil, and the Church will have nothing to do with it.

Any criticism more self-contradictory could hardly be imagined. It looks as though the Canon is seated on a fence, and keeps putting down one foot on this side, and then on the other. But he hesitates to put both feet down at once, lest he find himself established on the wrong side. Discretion, certainly, in his case, is more to be preferred than valour.

The Canon is evidently a most careful and ingenious man, but we fancy we can hear his readers saying "Where does he stand? Why does he keep withdrawing and qualifying what he has just said? Is he sure of his facts? Is he lacking in courage? Indeed, does he really know what he is talking about?"

And we confess, after reading this article, we share in his readers' dilemma. Canon Wilkinson will remind Spiritualists of the cockney who, placed in another awkward position, delivered himself in this wise: "I would say, 'It is and it ain't, with more of the ain't than the is.' But, of course the Canon wouldn't use language like that."

"If my body must descend to the destined place (of burial), nevertheless, my spirit shall not descend, but, being immortal, shall fly upward to high heaven."—HERACLITUS (500 C.C.).

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Mysticism Throughout the Ages

By Edward Gall.

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"The Two Worlds" Bookshop,
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MEDIUMS AND OCCULTISTS

Theosophists Reveal a Complex

UNDER the heading "Psychics and Mediums," the main article in the current issue of the *Canadian Theosophist* launches an attack on Spiritualism.

"There has been little communication between Theosophists and Spiritualists since the early days of Madame Blavatsky," says the writer, Mr. Albert E. S. Smythe, general secretary of the Canadian Society. It is not the fault of Theosophists, he adds, that there has been no bond of union.

Mumbo Jumbo

Perhaps the reason is that though they appreciate the aims and some of the methods of Theosophy, Spiritualists have no place for the mumbo-jumbo associated with much of the "wisdom" attributed to the East.

That was why one of the leading Spiritualists, Mrs. Emma Hardinge Britten, broke away from the Theosophical Society soon after it was formed.

There is a great deal of assertion in this article, such as "The real weakness of mediumship is that the medium is unconscious—the occultist never loses consciousness." Later, we read "Madame Blavatsky was not a medium. She caused phenomena to occur at her own will. . . ."

The fact is that Madame Blavatsky was an avowed and ardent Spiritualist, claiming to be a medium in the sense that Spiritualists use the term, as numerous of her early publications testify.

The Unconscious Medium

Why the Spiritualist case should be weak because mediums fall into trance is a point which needs elucidation. Is mankind "weak" because we find it necessary to seek refreshment in unconsciousness every night? Does it unfit us for our work next day?

Whether or not a medium is conscious or unconscious—and there are very few unconscious mediums in Spiritualism—matters little, so long as evidence of human survival is produced.

As for the phenomena of the occultists, the investigations of Dr. Richard Hodgson exposed the ridiculous professions which had been advanced by Madame Blavatsky. Moreover, although Dr. Hodgson found in her case a welter of fraud and superstition, the same man was convinced of survival by an unconscious medium—Mrs. Piper.

When all is said and done there is absolutely nothing in Theosophy which proves that we survive, though there is a tremendous amount of theorising as to how we do survive.

"SPIRIT PHOTO" CLAIM

Story of Gresford Extras

CLAIMING that he had obtained "spirit extras" on pictures taken at Gresford colliery disaster, Mr. Fred Ball, chief photographer of the *Liverpool Evening Express*, made some remarkable statements last week.

In the course of an article in the series "Thirty Years Behind a Press Camera," Mr. Ball recalled that, though he was not a Spiritualist he had obtained on an ordinary plate, given the usual exposure and developed in the ordinary way, "extras" of a man, a woman, and a boy.

"The man was coatless, his shirt was open at the neck, and he wore a soft felt hat," added Mr. Ball. "Beside him stood the woman. She wore Victorian dress with bustle skirt of the huge 'umbrella' mode, and a large collarette adorning the bodice. The boy who stood beside her might have been a child of six or seven years old. His features were particularly clear and well-defined."

The Two Worlds immediately secured copies of the photograph in question. They were submitted to close scrutiny.

Certainly, on the face of the air-shaft there were some markings; but no Spiritualist would accept them as "extras" of anything. There is absolutely no evidence, save vivid imagination, to suggest that they are not normal effects. There is nothing to indicate that there are the figures of "a man, a woman, and a boy," nor to justify the graphic details of their apparel.

Mr. Ball says that no one can account for the "uncanny" photograph, but *The Two Worlds*, which some people regard as the organ of a very credulous Movement, would be the last journal in the world to suggest that there was anything here to baffle anybody.

BERKELEY'S LOSS

WE have to record the passing of Mrs. Mary Jackson, of 5, Jones Street, Berkeley, who passed to the higher life, at the age of 64 years, on July 27, and was interred by Mr. Crabb, of Gateshead.

She had been a useful member of the Berkeley Church for a number of years. This is the third of its members who have passed into the spirit life in a very short period.

THE EDINBURGH PSYCHIC COLLEGE AND LIBRARY,

30, Heriot Row, Edinburgh, 3.

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Visitors welcomed.

Church Announcements

HUDDERSFIELD NATIONAL SPIRITUALIST CHURCH

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THE FIFTIETH ANNIVERSARY SERVICES

will be held on
SATURDAY and SUNDAY, AUGUST 24th and 25th,
1935.

Speaker MR. JAMES LEIGH

SATURDAY, at 7-30:

Subject "How Science Surveys Spiritualism." Questions and Discussion
Particularly Invited.

SUNDAY, at 3,

Subject "Spiritualism and the New World Picture."
At 6-30, Subject "Spiritualism and the Modern Church."

A Silver Collection is Desired.

TEA provided on Sunday, at 4-30, Charge 9d. each.

MANCHESTER CENTRAL SPIRITUALIST CHURCH,

5, THE PARSONAGE, BLACKFRIARS STREET.

SATURDAY, August 17th, at 8, Open Public Circle.

SUNDAY, August 18th, at 11 and 3, Open Circle. At 6-30, Mr. R. McCORQUODALE.

MONDAY, at 8, Mrs. F. Gershon.

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

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

SATURDAY, August 17th, at 8, Open Public Circle.

SUNDAY, August 26th, at 6-30, Mr. F. HEPWORTH, D.N.U.

NORTHERN

Collyhurst National Spiritualist

Church,
Collyhurst Street, Manchester.

Sunday, August 18th, at 10-30, Lyceum.

At 3, 6-30, and 8, Mr. DOREA.

Monday, at 3 and 8, Mrs. E. L. Booth.

Tuesday, at 8-15, Whist Drive. 18. each.

Wednesday, at 8, Mrs. Gledhill.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, August 25th,

Mrs. DUNVILLE.

Manchester Society of Spiritualists

38, Maskell Street.

Sunday, August 18th,

At 10-30, Lyceum.

At 3, Open Circle, Mrs. DUMVILLE.

At 6-30 and 8,

Healers.

Monday, at 8, Mrs. H. Jackson.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mr. E. Cott.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, August 25th,

Mrs. WILBY.

Miles Platting Spiritualist Church,

S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, August 18th,

At 6-30, and 8, Mrs. WILLIAMS.

At 3, Open Circle.

Monday, at 3, and 8, Service.

Wednesday and Saturday, at 8,

Public Circles.

Thursday, at 3 and 8,

Mrs. Mason.

Sunday, August 25th,

Mr. REG ANTHONY.

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.

Stockport Progressive National

Spiritualist Church,

Over 37, Mottram Street.

Saturday, August 17th, Closed.

Sunday, August 18th,

At 3, 6-30 and 8, Mr. TONGE.

Monday, August 19th,

At 3 and 8, Miss Goodwin.

Tuesday, August 20th,

At 8, Open Healing and Developing Circle.

Wednesday, August 21st,

At 8, Mrs. Downs.

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 18th,

Mr. C. W. BENTLEY, C. Exp.

Sunday, August 25th,

Miss S. A. SUNDERLAND, C. Exp.

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 18th,

Miss POLLY GOODWIN.

Sunday, August 25th,

Mrs. NURSE.

The Britten Memorial.

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

The Spiritualist Library and Investigation Centre for the North.

'Phone : BLA 6840

Healing Services, WEDNESDAYS, at 3, Silver Collection.

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

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

THURSDAY, August 22nd, at 3 and 7-30, Mr. A. Whyman, Hanley.

TUESDAY, August 27th, at 3 and 7-30, Mrs. B. Harris, D.N.U., Chester.

Return Visit of Mr. Ronald McCorquodale (Clairvoyant and Psychometrist) from August 28th to 31st. Please book early for the Group Seances, and Private Appointments.

LECTURES.

FRIDAY, August 16th. No Lecture.

FRIDAY, August 23rd, No Lecture.

The Lectures will be resumed on August 30th.

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

JOHN JACKSON, Secretary.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, August 18th, at 6-30, Mr. DAVID BEDBROOKE, Address. Mrs. F. Kingstone, Clairvoyance.

TUESDAY, August 20th, at 3-15, Mr. Edmund Spencer, Psychometry. At 8, Mr. C. Glover-Botham, Clairvoyance.

THURSDAY August 22nd, at 8, Mrs. Bertha Hirst, Clairvoyance.

FRIDAY, August 23rd, Healing Free. Apply Church Officers.

SUNDAY, August 25th, at 6-30, Mr. HARRY BODDINGTON, Address. Mrs. DOLORES SMITH, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, August 18th, at 7, Address by Mr. HARRY BODDINGTON. Clairvoyance by Miss Rose Jackson.

MONDAY, from 6 till 9. Free Healing

WEDNESDAY, at 7-45, An Evening of Psychometry. Mr. J. T. Graham.

THURSDAY, from 3 till 6-30, Free Healing.

Mr. Keith Interviews Daily, 2 till 6.

Open Circles, TUESDAY, at 7. FRIDAY, at 3.

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 19th, at 3 and 7, Mrs. Mote. TUESDAY, August 20th, at 3, Mrs. B. Barnes.

MONDAY, August 26th, at 3 and 7, Mrs. Prince. TUESDAY, August 27th, at 3, Mrs. Preston.

EVERY TUESDAY and SATURDAY, 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. At 7, Developing.

CLASS now forming for Mrs. WOODWARD. Hours : 1 to 7. Closed Sundays.

E. A. KNOTT.

WATFORD PSYCHICAL RESEARCH SOCIETY

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SUNDAY, August 18th, at 7, LESLIE FLINT, Address and Clairvoyance. After Circle, at 8-15.

MONDAY, August 19th, at 8, Public Direct Voice Seance.

ALL Welcome. Non-Members small Charge on entry.

FRIDAY, August 23rd, Special Group Voice Seance. Admission by Ticket only. Obtainable from the Secretary.

Private and Group Seances arranged for Direct Voice with Leslie Flint.

Special Reductions to Members to all Seances. Why not join Now?

Write Secretary, Mrs. E. MUNDIN, 46, Doggetts Way, St. Albans, Herts., for all Particulars.

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, August 18th.

At 3 and 6-30, Mrs. M. E. PICKLES.

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 25th,

At 3 and 6-30,

Mr. R. MCCORQUODALE.

Group and Private Seances arranged on application.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, August 18th,

At 2-30, Lyceum.

At 6-30 and 8, Mrs. A. SPENCER,

Diploma S.A.

Monday, at 8, Open Circle and Healing.

Mrs. Worthington.

Tuesday, at 8, Mrs. Jackson.

Thursday, at 8, Mrs. Fletcher.

Saturday, at 8, Open Circle, Mrs. Baker.

Sunday, August 25th,

Mrs. HARTLEY.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street

Sunday, August 18th, at 2-45, Lyceum.

At 6-30 and 8,

Mr. F. SPENCER.

Tuesday, at 8-15

Open Circle, Mr. Eric Cott.

Thursday, at 8-15, Mrs. Hook.

Saturday, at 8-15, Open Circle, Mrs.

Purvis.

Sunday, August 25th,

Mrs. E. GUY.

LONDON

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, August 18th,

At 11, Mr. T. W. ELLA.

At 7, Mr. WALTER G. H. SPEER.

Wednesday, at 8,

Miss Amy Morley.

Sunday, August 25th,

At 11, Mrs. EDITH HINES.

At 7, Miss CLAUDIA GUILLOT.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, August 18th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. CALWAY.

Monday, at 7-30, Ladies' Public Circle

(Gentlemen invited).

Tuesday, August 20th,

Mrs. Maunder and Mrs. Brown.

Psychometry.

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

Admission, 6d.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, August 25th,

Miss DAY and Mrs. BROWN.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, August 16th,

Mrs. A. George.

Sunday, August 18th,

Mrs. B. BIRD.

Friday, August 23rd,

Miss H. Lewis.

Sunday, August 25th,

Mr. LATHAM.

Battersea and Wandsworth Christian Spiritualist Church.

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

Sunday, August 18th,

At 11, Service.

At 6-30, Address and Clairvoyance.

Miss R. GOLDSMITH.

Monday, at 2-30, Psychometry,

Mr. W. Nuthall.

At 8, Healing.

Wednesday, at 8, Clairvoyance,

Mrs. Florence Lane.

Saturday, at 7-30, Psychometry.

Mrs. E. Brown.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, August 18th,

At 7, MADAM PUSTERLA.

Sunday, August 25th,

Mrs. REDFERN.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

At 6-30, Mrs. E. DONALDSON.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. E. HINES.

Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station

Sunday, August 18th,

At 6-30, Mrs. W. EDWARDS.

Wednesday, at 7-45, Mr. Geo. Daisley.

Sunday, August 25th,

Mrs. K. JARMAN.

Lyceum every Sunday, at 3.

Forest Hill Christian Spiritualist Church,

Beadnell Road, Off Stanstead Road.

Sunday, August 18th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Rev. GEO. WARD

and Mrs. TURNER (Clairvoyance).

Tuesday, at 3, Mrs. Gregg.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, August 25th,

Miss NELLIE OWEN.

Kenton Spiritualist Church,

Northwick Park Hall.

Stations : Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, August 18th,

At 6-30, Mrs. EDITH CLEMENTS.

Address and Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Re-opens September 10th.

Thursday, at 8, Mrs. Stockwell,

Flower Psychometry.

Sunday, August 25th,

Mr. W. EVANS, Address.

Mrs. WOODWARD, Clairvoyance.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

(3 minutes from Angel Tube Station.)

SATURDAY, August 17th, at 8, **Psychometry**. Miss D. Fisher.
SUNDAY, August 18th, at 11-15, **Address and Clairvoyance** by
Mr. R. R. THORNTON.

At 7, **Address and Clairvoyance**, Miss D. Fisher.

TUESDAY, August 20th, at 8, **Psychometry**.

WEDNESDAY, August 21st, at 8, **Special Group Seance**: Miss D. Fisher.

THURSDAY, August 22nd at 8, **Clairvoyance**.

FRIDAY, August 23rd, at 7-30, **Healing**: Free.

SATURDAY, August 24th, at 8, **Psychometry**. Rev. JAMES KIRK, of Shrewsbury.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, August 18th, at 11-30, **Open Circle**. At 7, **Service**. Address by Mr. A. FRUIN. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, **Open Circle**.

WEDNESDAY, at 8, **Healing Circle**.

THURSDAY, at 8, **Service**. Address and Clairvoyance by Mr. S. Isted.

SUNDAY, August 25th, at 11-30, **Open Circle**. At 7, **Service**. Address and Clairvoyance by Miss MARION MORETON.

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 18th, at 11, **Open Circle**. At 3, **Lyceum**. At 7, **Address and Clairvoyance**. Mr. HAROLD SHARPE.

MONDAY, August 19th, at 3, **Psychometry**. At 8, **Healing**.

TUESDAY, August 20th, Miss Gertrude Rundle.

WEDNESDAY, August 21st, at 8, **Developing Class**.

FRIDAY, August 23rd, at 8, **Usual Service**.

SUNDAY, August 25th, **Service**.

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

Sunday, August 18th,

At 11 and 6-30, Mrs. S. PODMORE.

At 3-15, **Lyceum**.

Monday, August 19th,

At 2-30,

Medicine Man's Healing Band attends

to give Treatment and Advice.

At 8, **Church Healing and Diagnosis**

by "Wing Group."

Wednesday, at 3,

Miss E. Canon, **Psychometry**.

Thursday, at 8,

Mrs. G. Elliott, **Clairvoyance**.

Sunday Next, at 11,

Mr. WHITE and Mrs. TREADGOLD.

At 6-30, Mr. HORACE LEAF.

Christ's Church of the Spirit.

399, Upper Richmond Road, Putney,
S.W. 15.

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

Sunday, August 18th,

At 7, Mrs. H. SMITH.

Address and Clairvoyance.

Thursday, at 3, **Psychometry**.

At 8, **Address and Clairvoyance**.

Mr. D. Sergeant.

Sunday, August 25th,

Mrs. W. GREEN.

The Friday Spiritual Healing Service

will be closed until August 23rd.

The Developing Circles will be Re-

opened on August 19th.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, August 18th,

At 6-45, Mr. WHITE, and

Mrs. TREADGOLD.

Monday, at 7-30,

Mrs. Randall.

Wednesday, at 3, Mrs. Treadgold.

At 8, Rev. H. Thompson.

Lyceum at 3 every Sunday.

Chiswick Christian Spiritualist Church
Harvard Towers, 56, Harvard Road
(off Wellesley Road, in rear of
Gunnersbury Station).

Sunday, August 18th,

At 11, **Lyceum**.

At 7, Mr. T. W. ELLA.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Mrs. Hammerton.

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 18th,

At 3 **Lyceum**. At 7, Mrs. G. SKINNER.

Monday, at 3 and 8, **Clairvoyance**.

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

Sunday, August 25th,

Mr. CHIPLIN.

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

Sunday, August 18th,

At 7, Mrs. LILLIAN KING.

Address and Clairvoyance.

Tuesday, at 3, **Psychometry (Tea)**.

Mrs. Gibbins.

At 8, **Healing Centre**.

Thursday, **Service at Usual**.

Saturday, at 8, Mrs. Elliott.

Sunday, August 25th,

Miss ROSE JACKSON.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, August 18th,

Mrs. TINA TIMMS.

Monday, at 8, **Open Service**.

Tuesday, at 8, **Healing**. Mr. Cummings.

Thursday, at 8, Miss Goldsmith.

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

Sunday, August 25th,

Mrs. E. LAING.

Palmerston Christian Spiritualist
Temple,
Maryland Road, Stratford, E. 15.

Sunday, August 18th,

At 11, **Forward Movement**.

At 6-30, Mr. E. J. SCOTT.

Wednesday, August 21st,

At 2-45, Mrs. Meyers.

Thursday, August 22nd,

At 8, **Open Circle**.

Sunday, August 25th,

At 6-30, Mrs. RAYNER.

Ilford Psychical Research Society,
Clements Road, Ilford.

Sunday, August 18th,

At 7, Mr. F. A. GROCOTT,

and Mr. R. COCKERSELL.

Wednesday, August 21st,

At 8, Mrs. L. DUNCAN.

Address and Clairvoyance.

Thursday, August 22nd,

At 3, **Ladies' Meeting**.

Mrs. Metcalfe.

Address and Clairvoyance.

Sunday, August 25th,

At 7, Mr. BEAUREPAIRE.

Address and Clairvoyance.

Occult Research Society.

Stembridge Road Halls, Anerley

Sunday, August 18th,

At 11, **Sunday School**.

At 3-30 and 6-30, Mrs. STEPHENS.

Special Monday Meetings at 8.

Demonstrators:

Mrs. Godden.

Mr. P. S. Mills-Tanner.

Mr. A. E. Pearson.

Sunday, August 25th,

At 3-30 and 6-30, Mrs. CALWAY.

Spiritual Help and Healing Centre,

95, Church Road, Richmond, S.W.

'Phone: Richmond 0993.

Sunday, August 18th,

At 7, Mrs. GOLDS.

Address and Clairvoyance.

Tuesday, at 3, Mrs. Redfern. **Psycho-**

metry. (Tea).

Wednesday, at 8, Miss Hands.

Phenomena.

Thursday, at 7-45,

Public Healing Circle.

Saturday, at 8, Miss B. Derbyshire.

Psychometry.

Sunday, August 25th,

At 7, Miss M. D. HANDS.

Manor Park Spiritualist Church,

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, August 18th,

At 11, **Healing Service**.

At 3, **Progressive Lyceum**.

At 6-30,

Mrs. Edey.

Address and Clairvoyance.

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

Service.

At 8, Rev. J. W. Kirk.

Address and Clairvoyance.

Sunday, August 25th,

Mr. B. CAMPER.

Little Ilford Christian Spiritualists' Church,

Third Avenue, Manor Park, E. 12.

Sunday, August 18th,

At 7, Mr. FRED NUTHALL.

Address and Clairvoyance.

Monday, August 19th,

At 3, Mr. Tuffnell.

Wednesday, August 21st,

At 8, Mr. Chas. Neal.

Address and Clairvoyance.

Sunday, August 25th,

At 7, Mrs. LILLIAN PHILLIPS.

Address and Clairvoyance.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, August 18th,

At 7, Mrs. D. SMITH.

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

Sunday, August 25th,

Mrs. HILLIER SMITH.

Kingston Spiritualist Church,

Villiers Road.

Sunday, August 18th,

At 11 and 6-30, Miss L. GEORGE.

Address and Clairvoyance.

At 3, **Lyceum**.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30, Mrs. Robertson.

Address and Clairvoyance.

Sunday, August 25th,

Mr. H. SHARP.

Westbourne Park Psychic Centre,

155, Cornwall Road, Westbourne Park,

London, W.

(Lower Door Entrance.)

President: Mr. H. Francis.

Mondays, Tuesdays and Fridays, at 3 and 7.

Public Meetings for Psychometry,

Clairvoyance and Clairaudience.

Visitors 2s.

(Private Interviews by appointment.)

'Buses to Cornwall Road, Nos. 46, 28,

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

No. 7 'bus to door.

(Met. Station—Ladbroke Grove).

Shepherd's Bush Spiritualist Society,

73, Becklow Road, Askew Road, W.

Sunday, August 18th,

At 11-15, **Open Circle**.

At 6-30, Mrs. BETTS.

Address and Clairvoyance.

Thursday, at 8, **Circle**.

Every Wednesday, at 7-30, **Free Healing**.

Sunday, August 25th,

Miss CANN.

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

Sunday, August 18th,
At 7, Mr. HORACE SLACK:
Address and Clairvoyance.
Tuesday, at 3, Psychometry.
Demonstrator, Mr. Geo. Swift.
At 8, Healing Circle.
Thursday, at 8, Mrs. Wm. Edwards.
Psychometry.
President and Medium:
Mrs. DONALDSON
Sunday, August 25th,
Mrs. DONALDSON.
Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, August 18th,
At 7, Mrs. CARRIE YOUNG.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, August 25th, Mr. E. KEITH.

South-West London Psychic Centre
5, Spencer Park, Wandsworth
Common, S. W. 18.

Tel. Victoria 9113.

Sittings for Psychic Photography
with John Myers by Appointment.
Spiritual Healing by Blackfoot,

Wednesday, at 3, 5, 7, and 9.

August 20th, at 8, George Daisley.

The Fellowship of the Golden Triangle.

Spiritual Healing Centre.

21, Sinclair Gardens, W. 14 (Holland Rd.)
Buses to Shepherd's Bush turn down
Richmond Road.

'Phone: Shepherd's Bush 5310.

President: Mrs. SHEDDEN.

Hon. Sec. Mrs. R. FORTT.

Sunday Service every week at 6-30.

Address and Clairvoyance.

Tuesday Afternoons, at 3,

Lectures on various subjects of interest.

At 5, Intercession for the Sick.

Wednesday Afternoon, at 3,

Paper Psychometry.

Thursdays, at 8, Healing Circle.

Fridays at 8, Open Circle.

Miss A. Thomas.

Classes.

Mondays for Healers, at 8.

Fridays, General Development, at 3.

Diana. Resident Healer and Medium.

Appointments through the Secretary.

Absent Treatment, through "Copas,"

charged with Mithrie power, and worn

with great success by many.

Spirit Paintings depicting your life

past and present. Full name only

required.

Books of Delightful Automatic Writ-

ings. Daily Thoughts, 1s. 6d.

Life Science, 1s.

Spiritual Psychic Centre.

12, Shepherd's Bush Green, W. 12.

Spiritual Healing.

Mrs. VERA PALMER.

Psycho-Medical Healer and

Medical Diagnosis.

Consultations, *Wednesday and Friday,*

Hours, 2 to 5: 6 to 9.

Private Appointments Daily.

Sunday, August 18th,

At 7, Mrs. VERA PALMER.

Trance Address and Clairvoyance.

Silver Collection.

Psychometry.

Monday and Thursdays, at 8, Tuesday, at 3

Clairvoyance Trance.

(Limited to 12 Sitters.)

Tuesday, Circle at 8, for Clairvoyance.

Monday and Thursdays, at 3.

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

Sunday, August 18th,

At 11-30, Open Circle.

Lyceum Closed during August.

At 7, Mrs. B. PETY.

Clairvoyant Artist.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, M. W. Godfrey.

Address and Clairvoyance.

Sunday, August 25th,

At 7, Mrs. CANNOCK

Wigmore Psychic Centre,
Grotian Hall (Studio No. 3),
Wigmore Street, London, W. 1.

Telephone: Wellbeck 7382.

Principal: HORACE LEAF, F.R.G.S.

Every Tuesday, at 8,

Public Developing Class.

Every Wednesday, at 3,

Psychometry.

Every Friday, at 3 and 8,

Clairvoyance (Trance).

Particulars from Hon. Secretary,

Miss Claudia Guillot.

South Norwood Spiritualist Society.
34, Lancaster Road, South Norwood
Park.

Sunday, August 18th,

At 6-30, Mrs. POTTER.

Address and Clairvoyance.

Tuesday, at 3, Circle for Clairvoyance.

Mrs. Waller.

Wednesday, at 8, Psychometry.

Thursday, at 8,

Address and Clairvoyance.

The Pathfinder's Spiritualist Society.

44, Baker Street, W. 1.

Sunday, August 18th,

At 6-45, Address and Clairvoyance.

Mr. H. J. KING.

Thursday, August 22nd,

At 8, An Evening of Psychometry.

Mr. H. J. Steabben.

Saturday, August 24th,

At 8, An Evening of Psychometry.

Mrs. Melchior.

Wembley Spiritualist Society,

Union Hall, Ealing Road, Wembley.

Sunday, August 18th,

At 11-15, Service.

At 6-30, Mrs. SIERS.

Address and Clairvoyance.

At 3, Lyceum.

Sunday, August 25th,

Miss JOY COLQUHOUN.

Streatham Spiritualist Church,

Tudor Hall, Pinfold Road

(Back of Public Library).

Sunday, August 18th,

At 11, Circle.

At 6-30, MOONTRAIL.

Wednesday, August 21st,

At 3, Psychometry.

At 8, Address and Clairvoyance

Mrs. H. Henderson.

SOUTHERN

**Eastbourne National Spiritualist
Society.**

Dickens Fellowship Hall.

Sunday, August 18th,

At 3-30 and 6-30,

L. J. DAVIES, Esq.

Sunday, August 25th,

Mrs. STAFFORD.

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,**
Mighell (Mile) Street.

Sunday, August 18th,

At 11-15 and 7,

Service.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Miss A. L. Scoggins.

Sunday, August 25th, at 11-15 and 7,

Miss L. NUTTER.

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.

Felbridge, near East Grinstead.

Services held at Katnor, Cophorne Road

Sunday, August 18th, Mrs. CANNON.

Sunday, August 25th, Miss MOORE.

Sunday, September 1, Mrs. EDOUN.

Sunday, September 8th,

Mrs. COLQUHOUN.

Sunday, September 15th, Mr. PEARSON

Sunday, September 22nd, Mr. POTTER

Sunday, September 29th,

Mr. STEABEN

Wednesday, September 4th,

Psychometry Tea.

Medium, Mrs. Cannon.

All interested cordially invited.

J. G. WRIGHT (Hon. Sec.)

Sutton Spiritualist Church,

St. Barnabas Road, Sutton.

Sunday, August 18th,

At 6-30, Miss VIVIAN.

Address and Clairvoyance.

Thursday, August 22nd,

At 8, Moon Trail.

Sunday, August 25th,

At 6-30, Service.

Crusaders Progressive Fellowship.

73, St. Aubyns, Hove, Sussex.

Saturday, at 7-45, Psychometry,

Sunday, August 18th,

At 6-45,

Service, Address and Clairvoyance.

Mr. WELLS, of London.

Worthing Spiritualist Church,

Grafton Road.

Sunday, August 18th, at 11, and 6-30,

Mrs. WILLIAMS.

Thursday, at 6-30,

Mrs. Stanton.

Sunday, August 25th,

Miss MILLS.

Ramsgate National Spiritualist

Church,

Chatham Street, Ramsgate.

Saturday, August 17th,

Mr. Bernard.

Sunday, August 18th,

At 3 and 6-30,

Mr. BERNARD.

Address and Clairvoyance.

Sunday, August 25th,

Mr. BEDBROOKE.

Richmond Spiritualist Church

(The Free Church),

Ormond Road, Richmond, Surrey.

Sunday, August 18th,

At 7, Mr. A. PUNTER.

Address and Clairvoyance.

Wednesday, at 7-30,

Mrs. Edey.

Address and Clairvoyance.

Sunday, August 25th,

Mr. GEORGE SWIFT.

Healing Service every Wednesday at 3.

Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.

'Phone: Richmond 0212.

Monday, August 19th,

At 3, Miss Naomi Preston

Psychometry and Messages.

Tuesday, at 8.

Mr. Samuel Isted.

Clairvoyance and Messages.

Admission Free. Silver Collection.

Wednesday, at 3,

Mrs. Florence Lane.

Descriptions and Messages.

Thursday, at 3, Mrs. Ada F. Atkinson,

Developing Class.

Friday, at 8,

Miss E. Herbert.

Psychometry.

Admission Free. Silver Collection.

Southend Spiritualist Church,

Hildaville Drive, Westcliff.

Sunday, August 18th, at 11 and 6-30,

Miss THORNDICK.

Thursday, at 8,

Mrs. Neville.

Sunday, August 25th,

Mr. ARTHUR CLAYTON.

MISCELLANEOUS ADVERTISEMENTS

MADAME ORME. Open Circles. Tuesday and
Thursdays, at 8. Vacancy for two Sitters in
Developing Circle.—55, Lonsdale Road, Bays-
water, W. 11.

B. D. MANSFIELD, Trance Medium, holds
Public Seances on Wednesdays and Fridays, at
8 p.m. Psychometry on Thursdays, at 3, and 8.
Spiritual Healing by "Zouat," at 8-30.—Tulip
Retreat, 42, St. George's Sq., Victoria, S.W. 1.
'Bus 24. B. D. Mansfield will be away from
August 17th to August 27th.

Mrs. HAMILTON holds Circles for Psychometry.
Saturday, August 17th, at 8, Mrs. W. Richards.
Sunday, at 7, Mr. Steabben. Wednesdays, at 8,
Mrs. B. Hamilton, Psychometry. Open Developing
Circles Tuesdays at 8. At Home daily, 11 to 7-
69, Westbourne Grove, Bayswater, W. 2. 'Phone:
Bayswater 0676 (exactly opposite Post Office).