

SEP 16 '35

THE TWO WORLDS, September 6, 1935

ABOUT POLTERGEISTS
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The Two Worlds

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

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

No. 2493—Vol. XLVIII.

FRIDAY, September 6, 1935

Price TWOPENCE.

Entered as Second Class Matter, March 15th, 1926, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.).

BACK TO THE FAITH

By Rev. ARTHUR F. SHARP

(Late Rural Dean of Hampstead)

CONSTANTLY the question is being raised to-day: "How shall the Church help people out of the slough of materialism (absorption in purely material things), indifference, agnosticism and unbelief that have possession of so large a proportion of our people? Again, how shall the Church bring back into her radius of grace and truth, that vast and increasing number that acknowledges Christ, some as leader, some as God, yet their alienation from all institutional religion, are making for themselves and their descendants, of the faith once for all delivered, a dying and vague tradition?

An increasing number of these resort to Spiritualism in some form or other; some for the assurance of life beyond the death of the body; some for the comforting assurance of their loved ones' well-being; some for knowledge on which to base their beliefs and practice; some, again, out of simple curiosity with no higher motive. Let us at the outset confine ourselves to the two first groups. Of those who have turned to Spiritualism for assurance concerning the continuity of life, it may be said that many have been delivered from atheism and agnosticism and from materialism, in view of the continuity of life and personality in a life of another dimension. I speak of what I have seen, and of what is common knowledge to thousands.

The comforting assurance of the well-being of dear ones has done much to bring some people to knowledge of the fatherly love of God, when their faith in the Gospel had been shaken—a step towards the regaining of the faith.

Recent denunciations of Spiritualism in the press which reveal more than anything else the fact that their reverend authors have given no serious study to the subject, concentrate



Mr. R. E. COCKERSELL
The rising young London Clairvoyant

upon trance mediumship, as if that were the sole medium of communication. But the case for the truth of spirit communication does not rest solely upon that, and at this stage we need not consider it. There is the clairvoyant who sees as the seer of old saw. There is also the clairaudient who hears as the prophets heard. Those who have these gifts use them in full consciousness. They describe those whom they see, and convey their messages to those for whom they are intended. No one who has had any considerable experience of clairvoyance can seriously attribute it to telepathy. Entire strangers come to meetings in London from all parts of the country, and meet with the same experience. The clairvoyant sees and conveys messages from, not only their friends and relatives who have passed over recently, but from those who passed over so long ago, that only after careful thought can the memory of them be recalled. And their communications contain references to past events that alone would establish their identity. Innumerable instances could be quoted in which telepathy could have taken no part.

One of the baseless charges that are levelled against Spiritualists in general is that they "call up the dead." They do no such thing. The dead are not "called up," as in the dark ages of ignorance and superstition people imagined; nor are they called. They come. They are here. And those to whom God has given the special gift of vision, or "the discerning of spirits," as St. Paul names it, see them and hear their messages. Anyone can prove this for himself. These things are not being done in a corner. The true defence of the clairvoyant is that God gave him this gift of second sight and hearing that he should use them for good, as in the case of all other

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BACK TO THE FAITH

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of His gifts. Samuel had this gift, and Eli was too wise to ignore his clairaudience. Years after, Saul seeking his father's asses, came to him to be helped by his clairvoyance.

Through the clairvoyant, many who had lost faith in God and the hope of immortality, are obtaining convincing proof of life beyond this earthly span, and are led on by the knowledge of that fact, to belief in God. If the Church used her clairvoyants or discerners of spirits, instead of banning them for their gifts, these wandering souls would be convinced where they ought to be, and would have been, in the early days of the Church, namely, within the society of Christ's Church, instead of outside it; and with a happier prospect. For there is a difficult pilgrimage in front of these before they can be led back to the Church, seeing that the Church decries the very means by which they were started on the road back to God. At this stage, they naturally regard the Church as obstructive and unfriendly.

A clairvoyant I could name was brought up in a school in the charge of sisters of our Church. When she disclosed to them and to her priest director that she had this gift of "discerning of spirits," they taught her that she must not "give way" to it. What would St. Paul have said about this attempt to close the door upon one of the gifts of the spirit that he enumerates? She can no more ignore this spiritual sight and hearing than she can ignore her physical senses. So they who might have been enlightened through her gift within the Church, must go to her outside the Church for the benefit of one of those very gifts that the Holy Spirit bestowed within the Church. Through her gift, at a public meeting I received my first call to ascertain the value of spirit communion, together with an admonition from my father who was a priest of the Church here, and is continuing in the service of Christ in the unseen world.

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THIRTY YEARS OF PSYCHICAL RESEARCH

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HOLMDAKOPIN
The Holiday Adventure
for Spiritualists.

See Page 584.

ABOUT POLTERGEISTS

Mr. Harry Price's Experiences

By W. J. FARMER

I AM glad that the "Flower Medium" has been unmasked by Spiritualists, because had she been detected by outsiders, it would have for ever been held up against Spiritualists that she had deceived them.

It will be seen from this case that it does not do to accept easily phenomena of this type. There was really nothing connected with it to prove survival, even if genuine. We may regard such things if ever genuine as collateral evidence, but not as really "spiritual."

That such things are not impossible, is clearly demonstrated by the amazing report of "The Most Haunted House in England," by Mr. Harry Price, a gentleman who does not err on the side of credulity.

Amongst other "impossible" things, red wine was turned into ink, and white wine took on the flavour of *Eau de Cologne*. There were also apports and some things so strange that Mr. Price is not yet at liberty to relate them.

No one can possibly dispute these inexplicable poltergeist cases, of which this one is a most striking and impressive example, and they clearly show that we can credit such happenings with mediums who are really honest.

Now, I am sure that Mr. Price cannot have witnessed all this, and yet remain unconvinced of spirit agency behind it. It is evidence that cannot be set aside by any rational mind.

The spirits conceived are certainly not high class, and we are puzzled as to why such spirits have such amazing power to act foolishly and yet we do not get good ones acting wisely in a manner to attract the like notice. They probably do their work by silent influence, but it is one of the points we should like to see explained: at any rate, however foolishly the actors may be in these happenings, they do compel attention to the fact that they are spirits out of the body. I defy any materialist to explain away this special case in any other theory, and still claim to be a rational man.

The Two Worlds is a very sensible paper, and its exposure of fantastic claims is of great value to serious students: nothing is gained by the crediting of false claims, we can only advance by adherence to rigid truth.

I have been puzzled by the existence of real evil in the world. I have formed a theory that we are specially subjected to many terrors in this life to discipline us severely, so that we may not be misfits in a future life of greater freedom to do good or evil. The conditions in the next life are possibly such that if we had not a knowledge of good and evil, we might wreck the peace, and the struggle in some form or other may be continued there, and it may be that goodness is required in a majority of those who go there to keep the balance in peace, and the bad in order.

I have had a characteristic letter from Mr. Harry Price. He says:

The case itself is outstanding.

I agree that the theory of survival fits in with this poltergeist case, but absolute proof is lacking. I may get this one day.

As you say, the question of motive with these poltergeists is a puzzling one. If they are exarnate

spirits, they must have lost all their sense or intelligence — perhaps, as you say, they are non-human spirits.

When we realise that it must have taken great intelligence to change red wine into ink, and white wine to the flavour of *Eau de Cologne*, their other actions of a foolish nature are indeed puzzling. We have a knowledge shown enabling them to make use of a chemistry unknown to us, and to command forces without mechanical appliances or hands visible to us; but it is strange, indeed, that they do not appeal more to our mental nature.

It is downright clear at any rate that they are intelligent up to a point, but rather childish in their actions, and most certainly they are spirits of some sort.

If we had some information as to the nature of their replies, it would help us better to form some clearer opinion of their character, but, as I have said above, their manifestations, however foolish, condemn utterly all materialistic theories, and our scientists must, if they want to be regarded as rational, take account of these positive facts. They show that there is nothing irrational in the theory of Spiritualism or its claims.

I understand that poltergeists claim to be human. There is no reason why they should make this claim if not true, and it would not matter to them if we thought otherwise, or if they claimed that they were not human. True religion is not affected in the least, whichever view we take, because whatever be their nature, they prove the existence of spirits able to act without visible bodies or appliances, and this certainly makes "materialism" a hopeless theory, and shows that mind can act without a visible body. Materialism is left high and dry, and, in future, more respect will, I hope, be paid to the genuine phenomena that the Spiritualists have so long investigated, and which this case shows to be credible.

I incline myself to the theory that poltergeists are human in origin, but probably not high in order of mentality, and it all goes to show that the next life is one of grades, as this is.

As I said in a former article, poltergeists are probably spirits fond of practical jokes.

It is utterly surprising that some theologians and Churches object so much to Spiritualism and will insist that devils are sent to mislead us. The devil would be an utter fool if he tried to make us believe in a next life, his aim would be to propagate materialism, if he existed at all, and he certainly would not help us to believe in evil or less-developed spirits. These spirits, whatever they may be, help us out of the materialistic morass.

In the course of his article, Mr. Price said he would have bought the haunted house, if for sale, so that he could study the ghosts more fully. It is perfectly clear that Mr. Price has a very strong realisation of the importance of this research. The poltergeist, stupid as he seems in some respects, holds secrets that we do not share of hidden laws of nature or super-nature, and certainly it is a research that is of paramount importance in many respects.

The MYSTERIOUS THUMBPRINTS

MR. F. BLIGH BOND EXPLAINS HIS POSITION

The enigma of the "Margery" mediumship is the subject of this article, in which Mr. F. Bligh Bond makes his first published statement since severing his connection with the American S.P.R. It will be noted that, whilst adhering to his opinion regarding the origin of the thumbprints, Mr. Bond still avows belief in the genuineness of the mediumship.

AS Editor of the *Journal of the American S.P.R.* from January, 1930, to May, 1935, I have been naturally in a position to know a good deal more of the inner history of the matter of the disputed thumbprints than would be given to the world outside. The act of the Board of Trustees in giving me my *conge* following my publication of Professor Harold Cummins' adverse report has liberated me from any seal of silence.

My action calls for no defence. It was a simple moral duty, and in like circumstances I would, without hesitation, do the same thing again. My loyalty has always been to the principles laid down by the founder, Dr. James H. Hyslop, and by him embodied in the Charter of Incorporation. These were framed to secure a continuance of sound scientific work for the future, but, unfortunately, did not contain that permanent safeguard which alone could ensure this.

Even before 1929, the year in which I first became definitely associated with the Society's work, there had been evidence of a dangerous deviation from principle in the fact that the field of research followed by the A.S.P.R. Committee was not only narrowing to the study of a single case of mediumship—that of Mrs. L. R. G. Crandon, of Boston—but was increasingly taking on the colour of a definite advocacy and an effort to prove and demonstrate the supernormal nature of that mediumship.

Attorneys for the Defence

The ruling spirits on the Board of Trustees were the same two lawyers who have since been active in the direction of all that has been done. They have viewed the matter, not from my impartial angle, but as attorneys for the defence, and in their hands the whole case has been presented as a finished masterpiece of special pleading.

To such a cause, anything in the way of criticism is unwelcome, and this was evident in the abrupt dismissal of Mr. J. Malcolm Bird, the Society's Research Officer when, late in 1929, he raised a question as to the authenticity of certain of the "Margery" phenomena, and had had the temerity to incorporate his doubts in the volume of *Proceedings* then in process of preparation. Mr. Bird was dismissed, and the whole volume scrapped at much cost to the Society.

It was not in the mind of the Committee to be subject to the restraining influence of a research officer, and for the five or more years ensuing they have never appointed one. Nor have they undertaken any research at headquarters or countenanced any in their name.

The Dentist

A close corporation of investigators—largely consisting of friends and supporters of the Crandons—has been pursuing the quest of phenomena at Boston, under the superintendence of Mr. B. K. Thorogood, a



MRS. MARGERY CRANDON

technical instructor in a local school who, so far as is known, has had no previous experience in Psychic Research. He was employed first by Dr. Crandon, in lieu of Mr. Dudley, who for some reason, fell out of favour. Possibly, he was a little too critical.

The alleged "Walter" thumbprints began to appear after July, 1926, the time when Dr. Kerwin, Margery's dentist, first gave her the wax impressions of his own thumbs. It has been alleged by the Crandon group that Mr. Dudley took these away with him, but the record of the sitting on that day shows that neither of the two gentleman who have made this assertion were present at the sitting. The record was loaned to a member of the Committee who has been prominent in accusing Mr. Dudley of having, by substitution, confused the dentist's thumbprints with "Walter's": and it has not, up to the date of my retirement, been returned by him. But there is extant a copy made by Mr. Bird of the list of sitters on that date, and it shows that neither Mr. Wendell Murray nor Dr. Edison Brown were present.

Hence the testimony of their letters, written long after the event, is invalid, and there are no grounds for the belief that Mr. Dudley ever had these dentist's thumb impressions in his custody. All this, of course, arose after Mr. Dudley, in March, 1932, made the discovery that the thumbprints of Dr. Kerwin were in all respects identical with those which had been for years past put forward as those of "Walter."

"Malignant" Coincidence

It may, however, be attributed to coincidence (of a malignant kind) that not only has the seance record which would have exonerated Mr. Dudley been for three years withheld from view in the office of Mr. W—, but every single specimen of the original photographs of the Boston thumbprints has been "borrowed" from Hyslop House, and never returned. The sole remaining specimen

was a fine enlargement of one of these which happened to be quite perfect in type. This large-framed photograph mysteriously disappeared, and has never been recovered. It is certainly odd that all the evidences of the true standard "Walter" thumbprint (which is identical with that of the dentist) should have been spirited away in this manner; and all the more to be regretted inasmuch as neither Mr. Button, the President, nor Mr. Pierson, the Secretary of the A.S.P.R., have been willing to produce the waxes of the self-same pattern in their possession, and thus relieve Mr. Dudley from a monstrous charge which has been levelled against him for three years past.

My Own Position

It was the injustice to Mr. Dudley which, more than anything else, convinced me of the necessity of making a stand for truth: and the article by Dr. Cummins gave the desired (and only) opportunity. But, as I have more than once pointed out to Mr. Button, the maintenance of this policy of controversy, and the obscuring of the issues has done serious damage to the repute of the mediumship. The whole work of this Committee has gone far towards its undoing, and it has not the status which it undoubtedly enjoyed in 1928, when it seemed to be on the eve of establishing a claim to eminence.

I have, as is well known, always been one of those convinced by personal observation of the genuineness of Mrs. Crandon's mediumship. A vain and ignorant Committee, led by an officer as little experienced as themselves, have succeeded in the course of six years in making a venerable Society ridiculous, and the public bored and utterly weary of a controversy which has long since degenerated into a war of accusations and innuendoes.

Tens of thousands of good endowment money have been fruitlessly spent on labours which have, as far as one can see, yielded nothing of real value to science. Money greatly needed for maintenance of the Society's home and equipment has been frittered away on "experiments" of which no record has ever been deposited in the Society's archives—if, indeed, record was ever kept. The Society's library has not received any addition by purchase for some years, and has sadly deteriorated, to the great disappointment of readers. It now contains scarcely one up-to-date book on psychical subjects.

The present position seems hopeless, unless the present board have the grace to resign. It has been "packed" in the manner known to politicians in America, with sworn advocates and friends of the medium and her close circle of supporters. The bye-laws have been tampered with in order to "sew up the bag," and the voting membership also has been systematically manipulated with a view to securing preponderance for the Committee's policy. And, in speaking of the Committee, this is itself an euphemism, since both research and publication committees of the Board have long since been dissolved or fallen into

MR. BLIGH BOND'S ALLEGATIONS

Actions of the American S.P.R.

(Continued from previous page)

abeyance, and everything has been transacted under the personal management of two or three people and entirely at their discretion.

Had it not been for the recent "break" in May, there is no doubt that the whole of the endowment money, so laboriously collected by Dr. Hyslop, would have passed into the absolute control of a board who would have administered it in ways agreeable to them, but scarcely consonant with the founder's purpose.

The Present Position

The July number of the *Journal* of the A.S.P.R. has just appeared (on the last day of the month). It contains what purport to be the rejoinders of the Executive Committee, and Mr. Thorogood to Dr. Cummins's analysis of the specimens seen by him in England, which he judged to be none other than those of Dr. Kerwin, Margery's dentist. They are more amusing than convincing, as the following brief statement of facts will show.

From 1926 onward "Walter" has been steadily supplying impressions in dental wax, claiming to be those of his own right thumb. These impressions have been both "positive" and negative, and as either sort have been at times subject to a right-and-left rotation, there are at least four variations. In the positives ridges are ridges, and furrows are furrows, as in nature. In the negative impressions, ridge and furrow are reversed. But they all claimed to represent the self-same thumb.

Now, since Mr. Dudley's discovery that the thumb in question was identical with that of the living dentist, a number of experts have verified the fact that in forty or more details of pattern the two correspond and any police expert will affirm that they must be from the same original.

It is incredible, yet, nevertheless, the fact, that the Committee and their adviser, Mr. Thorogood, are now maintaining that because those specimens examined by Dr. Cummins have the ridge in centre, and those on which the defence rests its case show a furrow, therefore they are not from the same originals, but represent different individuals. The forty or more points of identity are completely lost sight of. Is it possible to carry fatuity further than this?

(NOTE.—Our columns are open to the American S.P.R. should they care to reply.)

WEDDING AT DERBY

A pleasing and interesting marriage took place recently at the S.N.U. Church, Charnwood Street, Derby, in the presence of a large congregation, when Mr. George Spence, and Miss Florence Heapey (both life-long Lyceumists) were united in marriage. The ceremony was performed by Mr. Annable, of Belper.

The bride was attended by her father, and was dressed in white, with a bouquet of pink carnations. The bridesmaids were Miss Amy Heapey and Miss Spence, who were attired in pink, and carried bouquets of roses and carnations.

WILL TELEPATHY EXPLAIN?

Spirit Messages Which Challenge

By ARTHUR J. WILLS

THE TWO WORLDS, with Mrs. Stobart's article on the Bishop of London's ideas of Spiritualism, arrived here (Illinois) the same day that a friend outlined an experience that is apropos.

My friend, not a Spiritualist, went swimming the day before (Sunday), in the lake (Michigan) to cool off. Then he sat on the beach sunning himself and enjoying the splendid lake scenery. Suddenly he felt a tremendous agitation, with no apparent cause, and he became anxious and nervous, with a feeling that something had happened, and that his wife needed him at once. He immediately rushed off to his not-far-distant home, and found his wife in tears with a telegram before her containing the news that her brother had just been killed in an auto. accident in Georgia.

Here, apparently, we have telepathy between spirits in the flesh.

Saved by a Spirit

But what of the following? My son, during the Great War, after a long spell of duty, being exceedingly fatigued, sat down on the fire step of a trench to rest. Suddenly he felt a strong impression to get up and go away from that spot. Seeing no apparent reason to move, and being physically exhausted, he resisted the impulse to move.

"But," he says, "something made me get up and go away." He had only gone about one hundred feet away, when, hearing a tremendous crash behind him, he looked back, and saw that the part of the trench where he had been sitting had been destroyed by a shell.

Remembering that only knowledge in the mind of the sender can be sent telepathically, who had this knowledge? The gun was possibly not loaded when the impression was given. Again, the variations of wind, explosive, aim, altitude of gun, etc., preclude accuracy within a considerable area. Who knew the exact spot in advance of firing the gun?—and was in close accord with my son? Certainly no one in the flesh. My own idea is that it was the spirit of my father who was very much attached to my son when the boy was a child.

I wonder if the closed clerical mind, steeped in mediæval theological notions, will ever open on earth, or if the bishop will be as pleasantly surprised, some day, as another episcopal minister, who, having learned the truth of Spiritualism, took his courage in both hands, and bravely preached the truth to his people.

Returning to his vestry after the service with much trepidation as to how his officers would receive this gospel, he was delighted to find them smiling and shaking his hand with hearty congratulations on having "caught up with his congregation at last."

The static Church that "never changes, never learns," is decidedly out of place in a world whose basic natural laws are change and progression.

OUR READERS' VIEWS

A READER'S EXPERIENCES

A short time ago, as I was quietly reading in my sitting-room one afternoon, I distinctly felt the "imprint of a kiss on my cheek," and I heard the words "God bless you." Many people would say I was dreaming, but I can assure you I was quite wide awake.

I turned to see who it was, but not being clairvoyant, I could not see anyone. This occurrence I never mentioned to anyone, and I often wondered who it could be. Now, on August 11th I went to the Leicester Spiritualist Church, Bond Street, and the medium was Mrs. Iliffe, of Leicester, giving a lecture, and a clairvoyant demonstration afterwards. After several had been given correctly, Mrs. Iliffe pointed to me, and gave me a very clear description of my wife (who, I may say, passed on 16 months ago), and also a little child who came with her who has now grown up. "This lady whom I have described to you is very near and dear—in fact, your wife," she said. "Did you ever receive a kiss on your cheek while you were quietly reading in your sitting-room?"

Of course, I said I did. "Well," she said, "you have been wondering who this was. Now you know."

I thought this remarkable, and it put my mind at rest.

Leicester.

C. PEAKE.

BROADCAST SERVICES

I think some pressure ought to be brought to bear on the B.B.C. in demanding an alternative Sunday service, instead of having compulsorily to listen-in to the service at "St. Martin's-in-the-Fields" every second Sunday in the month.

Personally, I have no objection to this service, but to many of us, who are unable to go to our respective Churches on this particular Sunday, owing to distance, illness, etc., a choice of services would be greatly appreciated. Nevertheless, this is the only service the general public can listen-in to on the second Sunday of every month, and I think it is a good time to voice our views now on this matter, so that we can have this one-sided arrangement brought to an end, and provision made for alternative services (irrespective of creed) to be broadcast during the coming winter season.

Perhaps the National Spiritualist Churches will take this matter up with the B.B.C., and demand that this monopoly of the Sunday services by any one Church should cease.

Cheltenham.

JOHN LILLEY.

LANTERN LECTURES

May I add to the note given at foot of column two, page 520, of *The Two Worlds*, that I am hoping, through a successor, to see continued and extended the special lantern work I have been privileged to do for a good many years, and, especially a series on spirit photography, for which purpose I have placed at his disposal my entire lanterning outfit. This series presents, mainly, the results of the researches of the Society for the Study of Supernormal Pictures. The Society has become inoperative, but it left on record a mass of unassailable evidence, proving the truth of spirit photography—evidence which, in my view, is wholly unshaken by certain recent attacks.

My wish that this evidence should not pass wholly into oblivion is due to the fact that, since the passing of Sir Arthur Conan Doyle—and save the now very rare appearances of Mr. W. G. Mitchell, of Darlington—I am, I believe, the only one left of a small number of its members authorised by the Society a dozen years ago, to present the evidence in the form of lantern lectures.

H. J. OSBORN.

13, Mortimer St., N.W. 1.

•• Readers' Views are welcomed, but as space is limited, will correspondents note that preference must be given to those letters which are brief and to the point? Write to "The Two Worlds," and share your view-points with others.

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STILL EMPTER CHURCHES?

The Re-action to the Bishop's Condemnation

By EDGAR W. FOSTER

AS has been made apparent in recent issues of *The Two Worlds*, we have had a glaring instance of the alliance of official Christianity with a mental reaction which will cause still emptier Churches and has already been of immense publicity to the cause of Spiritualism.

I refer, of course, to the "ex cathedra" statement of the Lord Bishop of London, in the July Diocesan Leaflet that an attempt to communicate through mediums with those in the other world is wrong, is very dangerous, is dishonouring to the dead, and is a waste of time for the living.

This utterance is reminiscent of many other examples of clerical bigotry and intolerance, and was soon followed by an article in similar vein by the Bishop of Winchester. One recalls how, in 1609, Galileo, with one of his primitive telescopes, discovered the wonders that formed the basis of modern astronomy.

He discovered the satellites of Jupiter, the phases of Venus, the lunar topographical features and, incidentally, the diurnal rotation of the earth.

Consigned to the Devil

This illustrious "savant" invited the prelates of his day to see for themselves, much the same as we invite our sceptical friends to observe and judge psychic phenomena on their merits. But, no! Rather than be convinced by ocular demonstration, they consigned Galileo's "magic tubes" to the devil (a most obliging gentleman in those days), and the great astronomer was tortured and put to death.

Galileo's contemporary, Copernicus, discovered mathematically that the orbits of the planets could best be accounted for on the assumption that the sun, and not the earth, was the centre of the solar system. This hypothesis would account for observed perturbation in the planetary motions.

Owing to the opposition and the thralldom of the then established Church, these important discoveries were withheld at the time and published posthumously in a work entitled *De Revolutionibus Orbium Celestium*.

One would not believe such intolerance is rife to-day, especially in regard to the Church's attitude to Psychic Research in general and Spiritualism in particular.

Queer Logic

Now, the Bishop of London admits "Spirit communication." He says it is "all wrong," and a thing that doesn't exist can be neither right nor wrong.

I challenge his lordship, therefore, to prove that it is any more wrong to hold converse with a deceased friend than to condemn that friend to everlasting damnation, as is taught by the Athanasian creed.

It is wrong to receive communication from such eminent personalities as Myers, Gurney, Flammarion, Conan Doyle (to name a few) men whose messages influence and mould the mind of humanity to-day.

The bishop further states: "It is dishonouring the dead." I would emphatically point out that we have already dishonoured both the living and the "dead" by the ghastly war of 1914-18, in which millions of unprepared souls were hurled into the next world—and now we are talking and preparing for the next war. Armament firms were never so busy. Even so recently as July 23 a question was asked in the House of Commons pointing out that as many ignition screens as are required to supply 3,000 aeroplanes have been sent from this country to Germany by one firm alone in the last six months. Would the President of the Board of Trade stop this? "No!" was the curt answer. Do we realise that as in the last war we may be in danger of being blown to bits by our own bombs?

Dishonouring the Dead

The bishop talks about dishonouring the dead, when one of his own parsons, the Rev. Railton, says there are worse things than a "good clean war!" *There is nothing worse than war*—and all enlightened spirit communications emphasise this fact.

All this is the extreme antithesis of progression, and such a devolution can only lead to unmitigated chaos and a reversion to such barbarism as is evident in Germany and Italy to-day—in short, the workings of the mediaeval mind in an age of unprecedented progress, which could be turned to the betterment of humanity.

Why do not the Church dignitaries concentrate on these essentials, instead of fussing about things of which they know next to nothing? If they made as much fuss about unemployment, the evils of slum landlordism, and the enforcement of their own Commandment, "Thou shalt not kill," as about such pettifogging side issues as teetotalism, Sunday cinemas, and the rest of it, the much-overdue social revolution would materialise.

"Deserved" Decadence

But this would necessitate financial crisis in the capitalist institution known as "the Church," and people like the Bishop of London would cease to enjoy the benefit of a four-figure salary for telling people of a sure and certain *hope* (how can a *hope* be either sure or certain, by the way?) of resurrection, if they accept the idea that a glass of wine and a biscuit can be transformed into flesh and blood.

This same Church is evidently prepared to accept the evils of the existing social order, and in the event of another war would be of invaluable service to the recruiting sergeant.

It is only by the incessant pacifist propaganda of men like "Dick" Sheppard, that the Church can be saved from deserved decadence.

GOOD ENGLISH

The attention of readers is called to the inset which accompanies the current issue. All who are anxious to cultivate good English should take advantage of this offer.

SPIRIT FORMS IN CAERAU

Wonderful Materialisations

By COUNCILLOR ROBERT WILLIAMS

SOME time ago, an article appeared in *The Two Worlds*, written by Marjorie Bell, of London, referring to some very wonderful materialisation phenomena being produced around the valleys of South Wales. The article made reference to a "Mrs. R." at whose seances very excellent results are being obtained.

Now, this "Mrs. R." is really Mrs. Robert Rusk, of Caerau, who is, without question, a very wonderful medium, possessing some very exceptional powers, and I have had exceptional opportunity of watching the growth of her mediumistic development.

For the last nine months phenomena have been produced that have really staggered those who sat with her. I should say that every seance has been held in the Caerau Church, or at her home under the wing of the Church, and the sitters have always been members and officials.

The first indication of phenomena was a sound—like the buzzing of a wheel or the whirling of a whip. To follow this, the room was sprayed with some kind of perfume, which became very interesting, because every sitter was satisfied that the medium would never use anything of this nature about her person.

Later, at one sitting we were stirred with the ringing of bells; so distinct were they that we were able to sing to music being played, such as hymn tunes and old-time melodies, this phenomena taking place when there was not a bell in the Church.

Soon there came quite a change. The curtains of the cabinet were thrown open one evening, and the sitters were presented with flowers which were very much like violets; they were handled by almost everybody, and the atmosphere was impregnated, and we were given a clear indication of what possibilities there are in psychic substance.

Following this we were invited to another house to witness the power of ectoplasm rays flowing in large folds from the mouth of the medium, down over her body, extending for quite a long distance beyond the feet. This ectoplasm was shown in quite a large quantity, with the curtains thrown open by the guide, who said: "This will be the means by which you will be able in the near future to give a demonstration of spirit people, showing themselves in solid form."

We have had much of this. In the first place appeared the guide, whose face was as black as charcoal. He revealed himself clearly as a foreigner.

We were given a full display of callisthenics one night: the sitters were asked to sing the tune of "Sparkling Water" that is to be found in our Lyceum Songster.

The callisthenics were performed by a spirit entity, who appeared just outside the cabinet. We found out afterwards that the spirit was one of our own Lyceumists who passed away some years ago with consumption, and who greeted us with the words "I am Nellie Williams."

S.N.U. NEWS.

Edited By FRANK HARRIS

We Live and Learn

ONE of the claims under a Third Party Insurance referred to on this page in a recent issue has raised an interesting point. The premises concerned were leased, and the agreement provided for all the internal repairs to be done by the occupiers. The Church was insured against general Third Party Claims only, and the insurance company would have been within their rights in refusing to pay, because they had not been informed of the liability of the Church for these repairs. Luckily, the claim was admitted, but in this case additional cover will have to be taken out against the Property Owners' Liability. The premium is very little more than for general Third Party cover, but this case proves the seriousness of a Church not taking full cognisance of the whole of the circumstances of agreements they have signed. Any Church which has a lease or an agreement under which they are responsible for repairs should take steps to ascertain their position without delay.

Incidentally, the value of insuring through the Union has again been demonstrated. There is little doubt that an independent insurer would have had considerable difficulty in making a successful claim under the policy.

A Diploma Holder's Complaint

One of the holders of the Union's diploma complains that she is receiving constant calls at her home from persons, who have been given her name and address by Church secretaries, requesting her to give them private sittings. Sometimes, when she has refused, she has had letters later asking her to give the caller a sitting, and as she rightly observes, her diploma was awarded for her public work. It would be as well for the secretaries concerned if they first of all ascertained if the person whose name they are giving is willing to give private sittings at her home, and only then should the introduction be given. It should be remembered that the medium is only protected by the Union so long as she is working for an affiliated Church on the Church premises, and that perhaps secretaries are unwittingly laying the medium open to a chance of prosecution by introducing *agents provocateur*. It is for this reason that we are reluctant to recommend mediums to many inquirers who are unknown to us personally and from whom we receive requests for the name of a reliable medium.

Education Committee Examinations

The following results have been received from the Joint Education Committee (S.N.U. Section) for the 1935 examinations :

ENTRANCE EXAMINATION.

Adams, B. A.	Hampton Hill	182	marks.
Andrews, A. G.	Paignton	153	"
Bennett, M. H.	Burton-on-Trent	152	"
Day, S.	Chatham	150	"
Francis, G. H.	Chatham	187	"
Harrison, H. W.	Portsmouth	155	"
Pearce, B.	Southampton	143	"
Smith, W. J.	Clapham	190	"
Sprakes, I.	Scunthorpe	152	"
<i>Entered 16. Sat 15. Passed 9.</i>			

INTERMEDIATE GRADE.

Barnett, J.	Collyhurst	268	Honours.
Ayscough, H.	Grimsby	230	"
Jacquier, M.	Belper	225	"
Skinner, M.	Walthamstow	221	"
Barwood, H. G.	Bexhill	183	Pass.
<i>Entered 9. Sat 7. Passed 5.</i>			

SUBSIDIARY GRADE.

Jordan, A. A.	Aston	260	Honours.
Adams, D. M.	Ripley	255	"
Temple, R.	Collyhurst	221	"
<i>Entered 4. Sat 3. Passed 3.</i>			

FINAL GRADE.

Bell, M. I.	Walthamstow	267	Honours.
McCorquodale, R.	Hurst	265	"
Bell, F. H.	Walthamstow	237	"
Yarrow, A. J.	Manor Park	235	"
Langley, P.	Birmingham	232	"
<i>Entered 6. Sat 6. Passed 5.</i>			

Church Fees

A necessary reminder to some Churches has been circulated recently, pointing out that their obligations to the Union have not been met this year. In some cases the fees have been remitted on receipt of the notice, but without the annual return form which should have accompanied the fees. This has necessitated additional work being done—quite unnecessarily, in my opinion—and in the hope that others who have yet to send in their fees will see the wisdom of the step, I would point out that where the Return Form is not sent, there is a decided risk of future communications of interest and value to the Church not being received.

I am glad to note that the proportion of Churches that have so far failed to remit their fees to the number in affiliation is considerably lower than is usual at this time of year, and the number who have paid arrears indicates that prosperity is returning to some of them.

Organiser's Southern Tour

Arrangements have been concluded for Mr. George Berry to undertake a tour in the Southern Area. His engagements are as follow :—

September 16th.—Cowes National Spiritualist Church.
17th.—Ryde (Belvedere Hall) N.S.C.
18th.—Ryde (Newport Street, N.S.C.
19th to 25th.—In Bournemouth Area.
26th to 29th.—Southampton.
30th and October 1st.—Ringwood.
October 2nd and 3rd.—Portsmouth.
4th to 7th.—Swindon.
8th to 13th.—Eastbourne.
15th.—Bognor.
20th to 25th.—Bath.
16th to 18th.—In area to be selected later.

If any Church in the area, but not included in this list, has any problem of organisation or difficulty that its officers would like to discuss, Mr. Berry would gladly visit it. Requests for such visits should be made to Mr. J. G. McFarlane, the District Council Secretary, at 6, St. Pirans Avenue, Copnor, Portsmouth, in time for him to pass them on to Mr. Berry.

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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Secretary: Mrs. M. W. HANKEY.

PSYCHIC DEVELOPMENT.

Miss K. COATES and Mr. C. GLOVER BOTHAM will resume their Classes on Monday, September 9th at 7-30, and Tuesday, September 10th at 2-30 respectively.
For Particulars apply to the Secretary.

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At 6-30, Dr. W. J. VANSTONE.

Wednesday, September 11th,
At 7-30, Mr. C. W. COOPER.

Address and Clairvoyance.

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

Wednesday, 3 to 6 p.m.

Thursday, 2 to 5 p.m., and 7 to 8 p.m.

Sunday, 8 to 9 p.m.

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At 6-45, Mr. ERNEST BEARD, Address.

Mrs. THOMPSON, Clairvoyance.

Monday, Women's Guild, Mrs. BEATRICE HALL, at 3.
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from 7-30.

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PSYCHIC RESEARCH AND THE SPIRIT HYPOTHESIS

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PEEPS INTO THE PSYCHIC WORLD—IV.

DEVELOPMENTS IN PSYCHIC RESEARCH

By HEREWARD CARRINGTON

The human mind can, therefore, in certain cases, obtain information by some mysterious means unknown to orthodox science. It can also read the thoughts of those about it. This being so, it may readily be seen that anything like "proof" of survival is an extremely difficult matter, as I have said. Some have contended, indeed, that the only conclusive proofs would be in the communication of facts unknown to *any* living mind. Has material of this sort ever been obtained?

It has in a number of instances, of which I will cite two, by way of illustration. The first is the case of the will of James L. Chaffin. Mr. Chaffin made a will, but was dissatisfied with it, and some time later made a second will, which he folded and placed in the family Bible, without mentioning this fact to anyone. He placed it between the pages containing the 27th Chapter of Genesis. In the inside pocket of an overcoat belonging to him, however, he stitched up a roll of paper on which he had written the words "Read the 27th Chapter of Genesis in my daddie's old Bible."

Mr. Chaffin died in 1921. In June, 1925, his second son, James, began to have very vivid dreams of his father, who constantly appeared to him, and in one of them said: "You will find my will in my overcoat pocket," and disappeared. The next morning James went to his mother's home, examined the old overcoat, ripped open the stitching of the inner pocket, and there found the paper upon which the message was written. They then, for the first time, looked in the old Bible, and in the spot indicated found the missing will, which was subsequently probated (in December, 1925).

The details of this remarkable case may be found in the *Proceedings* of the Society for Psychical Research, November, 1927.

In the second instance, a series of automatic writings were obtained by Mr. Bligh Bond and Mr. "John Alleyne," in Latin and mediaeval English. They purported to come from an old abbot who lived when Glastonbury Abbey was flourishing. This edifice is now a mere ruin, only an arch or two, and a few broken walls remaining. It is visited by hundreds of tourists every year.

It was known that there had been, at one time, a chapel known as the Edgar Chapel connected with the Abbey, but all trace of this had been lost, and no records were in existence giving details regarding it.

In the automatic writing which was obtained, the exact locality of this chapel was given, and a number of precise details regarding it—such as its dimensions, inside and out, the position of the door leading to it, the fact that it contained blue glass windows, and other facts of a like nature. Bear in mind that all this was obtained, and the writing seen by several reputable people, years before the ground was broken for the purpose of excavating it. When it was finally unearthed, years later, all these details were found to be correct—even to the measurements, in feet and inches, which had been given in the automatic script. The details

of this case may be found in a book entitled *The Gate of Remembrance*.

Here, then, in these two instances, we have facts communicated which were certainly in no living mind. They are exceptionally striking and suggestive, and should at least give us food for thought. For, short of admitting their possible *post mortem* origin, how are we to account for factual messages such as these?

For years material of this seemingly spiritistic type has been received through Mrs. Piper, Mrs. Leonard, and other reputable mediums, who have been made the subjects of prolonged study and investigation. Most of this material has been of a "personal" character, often convincing to those who received it, but perhaps less convincing to others who did not know all the details to which references were made. It was with the hope of subjecting this question of exact scientific scrutiny, if possible, that a series of experiments was undertaken by our American Psychical Institute, in 1932-33—with the English medium, Mrs. Eileen Garrett.

An entirely new method of approach was tried. Mrs. Garrett passes into trance, and a "control" then purports to speak through her, who gives his name as "Uvani," and says that he was an Arab who lived about a hundred years ago. Many details of his life-history were given. The question is, of course, whether her control, "Uvani," is really what he claims to be, or whether he is merely a split-off part of her subconscious mind, playing the part, as we know that mind of ours can so cleverly do.

To test this, we read to Mrs. Garrett, one at a time, a list of 100 words, and she was told to reply in each instance with the first word coming into her mind—without thinking. (The former are called "stimulus words," and the latter "reaction words.")

The length of time she took on each reply was noted by means of a stop-watch. This gave her "reaction times." The "stimulus words" given were those used by Jung, of Zurich, in his psycho-analytic tests. In addition, several special lists of words were given.

The medium was also attached to a galvanometer, which is simply a device for registering delicate electric currents. It is a well-known fact that any emotion aroused within the body will permit a greater amount of current to flow through it; hence the presence of an emotion is registered. If the instrument showed that an emotion had been aroused by certain stimulus words, these words had evidently touched upon some memory in the life of the subject, and were in some way associated with it. The fluctuations of the galvanometer cannot be voluntarily controlled, and it is to that extent fraud-proof. In fact, it figured in the papers some years ago as the "lie detector."

We had, therefore, a triple "check" upon the mental and emotional reactions of our subject: the word reactions, the time reactions

and the galvanometer reactions. These were all recorded.

Mrs. Garrett now passed into trance, and along came "Uvani," her control (who, of course, spoke through the medium's mouth). Securing his co-operation in this test, we now gave him the same stimulus words we had formerly given to the medium, and obtained his words, times and galvanometer reactions similarly. This was done over and over again, and a mass of figures and words was obtained in consequence. The two series were then compared for possible similarities and differences, and subjected to careful mathematical analysis. The object of this was to ascertain whether Mrs. Garrett's replies and reactions, and those of her control, "Uvani," were very similar or very dissimilar. The result proved that they were strikingly dissimilar—seeming to prove that we were dealing with some mind other than that of the medium, conscious or subconscious.

In short, we had subjected an alleged "spirit control," for the first time, to instrumental and statistical tests, and the result proved very striking, in that "he" seemed to be something quite separate and apart from the mind of the medium.

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Editor and Secretary: ERNEST W. OATEN.

Issued by

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED,
18, CORPORATION STREET, MANCHESTER 4.Where all Business Communications should be addressed.
(Telegraph and Telephone BLAckfriars 9103.)

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

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

FRIDAY - - September 6, 1935

SEEK PEACE AND PURSUE IT!

TWO thousand years ago it is recorded that a group of visitors from the spirit world appeared to men, and sang them the message of "Peace on earth, good will amongst men." From then till now, the message of the spirit world is unchanged, but the followers of those ancient people, whose religion is supposedly based upon those spiritual appearances, have been the leading nations in promoting war. From the time of the Crusaders, and even before, war has been one of the chief occupations of the followers of the Prince of Peace. Peace has met with lip-service only.

We stand to-day on the threshold of another campaign of murder and pillage, and it is at any rate to the credit of the British Government that, without entering into active hostilities, it has used every effort to conciliate the differences which appear to exist.

In November, 1918, an Armistice was signed and subsequently led to what was called peace. There has been no peace in the world since. There has simply been a cessation of armed conflict. Peace is based on mutual respect and confidence, and no peace can ever be established on foundations of envy, hatred and suspicion.

We hope the Government will continue to use its every endeavour through the League of Nations and through diplomatic channels to avoid active bloodshed in Africa, but we also hope and trust that no attempt will be used by this country to plunge the world into further wars.

Italy stands as the home and central headquarters of the largest Christian denomination in the world, but the Italian nation seems to think it has the right to attack another Christian nation because it covets the lands of Abyssinia. We are told that slavery exists in that country. Can anyone doubt that if the Ethiopian enslaves the body, the present system in Italy enslaves the mind?—and we have very grave doubts as to which is the worst evil. The

League of Nations affords an opportunity to Mussolini or anyone else to settle differences, and obtain justice, if they desire to do so. The fact that the Italian peoples are not willing to submit their case to the arbitration of other nations makes it fairly evident that they have no high opinion of the strength of their own case.

The path of peace always demands sacrifice, and Christian idealism looks upon sacrifice as the highest good. But all the professions of religion go by the board when there is something to be gained. It was ever so. We hope, however, that the British nation will confine itself to diplomatic methods of protesting against one nation attacking another.

We are certain that the people of this country would under no circumstances sacrifice the blood of a single individual by active interference in this quarrel. If war should break out, and it certainly looks like it, the repercussions may be greater than anyone imagines.

The continental nations seem hopelessly divided amongst themselves as to Italy's attitude, while the Italian Government seems very anxious to spill the blood of thousands of its countrymen over a dispute in which the Italian people appear to have no voice.

Here we have a nation professing to be Christian, professing to be followers of the Prince of Peace, who, without provocation, and in the face of world opinion, are prepared to sacrifice the lives of thousands of its sons for a tract of land remote from its own borders. And these are the people who have a crucifix in every house, and make public profession of their allegiance to the Prince of Peace.

The League of Nations was an honest attempt to establish a tribunal which would settle differences. It has done useful work in minor spheres, but as soon as it runs counter to the designs and ambitions of greater nations they simply leave it. It is costing this nation large sums of money each year to keep it going. Is it not time that the British nation left the continentals to stew in their own juice, and formed, instead, an Anglo-Saxon alliance?

It is a strange anomaly that across that great American continent there stretches some thousands of miles of boundary between Canada and the United States with scarcely a fort, with hardly a soldier. The British and Americans do not always see eye to eye, but at least they have mutual respect and confidence, and show by their acts that they have faith in peace. When the continental nations are prepared to take the same attitude towards one another, and demilitarise their boundaries, it will be time to prate about their Christian standards.

We hope there will be no war, but at any rate we hope that no British citizen will imperil life or limb in trying to settle disputes which need never have arisen.

A PLATFORM PERSONALITY

Smethwick National Spiritualist Church has just concluded an outstanding series of meetings which were conducted by Miss Taylor-Wagstaffe. Her convincing mediumship, and the scholarly address given by her control "K.C." created a profound impression upon her audience.

BACK TO THE FAITH

(Continued from page 574)

When Galileo invited his inquisitors to look through his instrument, and see for themselves, they told him that his instrument was of the devil, and would not look.

When our leaders to-day are told that from the Saints beyond the veil, there is great help offered to the Church in her difficult task, they ask: "Can any good thing come out of Spiritualism?" The reply is: "Come and see." At the moment they evade the invitation, condemning as necromancy or illusion that of which they have no personal knowledge and have given no careful study to. Meanwhile, without the Church officially, the call of life is gathering in the spiritually "halt and maimed and blind," and the wanderers from the "highways and the hedges." But not to the Church, their true home. And only because that Church is not there to help them; and seems by her attitude to deny the very facts that have directed their steps Godward.

Is it to be wondered at that they mostly repudiate the Church that would have closed to them the door by which they entered to the acceptance of the fact of continuity of life, and of the law of love as the law of the Kingdom of God?

The Church can answer their indictment in only one way, if her leaders will have the courage to defy mediæval superstition within the Church, which stands in the way of a difficult but imperative duty, that of instituting a thorough and impartial inquiry and investigation. The children of this world are wiser in the affairs of their generation than the children of light.

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TOPICS OF THE WEEK

Are There Any Christians? At the recent Conference of Modern Churchmen one of the speakers suggested that the forces making for National Churches are not likely to grow weaker, but he feared we may have to pass through a period of disintegration, and probably a new type of Church might issue from the chaos. In the course of the discussion Dr. W. R. Matthews, Dean of St. Paul's, made the following striking statement: "I do not believe that more than 20 per cent. of the people of this country are in any possible sense of the word Christians, and it seems to me an anomalous situation that we should have a National Church." If the Dean means that the only Christians are Anglican Christians, then even his 20 per cent. is probably an exaggeration, but his remarks seem to imply that anyone outside the Church of England cannot be a Christian. We wonder if that is what he means. The Dean added that he did not wish to start an agitation for the disestablishment of the Church because he wondered what would happen to deans. He has left us wondering, too.

Direct Testimony In *The Guide* for August 20th, Mr. Sidney R. Campion tells of a remarkable seance with Mrs. Truman, of Plymouth, at which he heard the voice of his mother who passed away four years previously. The voice asked him: "Why aren't you wearing your ring to-night?" The strange thing was that his mother had noticed his ring on her deathbed and had passed remarks about it. On the night of this seance he had left off the ring by accident for the first time. There was no one present who knew anything of the circumstances, and he asserts that the voice he heard was that of his mother, and that that voice showed a knowledge of domestic and family details, which were the subject of conversation for many minutes. Mr. Campion adds: "The Bishop of Winchester is entitled to denounce Spiritualism. But that will not alter the fact that the evidence in favour of it is accumulating every day."

Experiments with the Aura We were privileged recently to have a conversation with Dr. Hector Munro, who is conducting a series of experiments with the invisible rays emitted from the human body, which may possibly lead to discoveries connected with the human aura. That it is possible to record the existence of forces radiating from the body seems assured, and that these differ with almost every individual was clearly indicated. What the ultimate results may be, no one knows; but it is good to know of such work being done.

Spirit Leads Treasure Hunt The *Daily Express* tells the story of a 58-year-old German, Hubert Merzuich, and his companion, who are just off to the Cocos Islands to search for buried treasure. They are both Spiritualists and claim that the spirit of an old buccaneer, "Benito Bonita," appeared to them and asked them to unearth his treasure and distribute it

amongst the poor. By means of a planchette he drew a map of the island showing where the treasure lies, and promised to guide them safely to its hiding place. The optimistic couple are travelling by canal as far as Marseilles, and will then cross to Cocos Islands.

W. Britton Harvey Returns *The Harbinger of Light*, of Australia, still keeps its interest under the guiding hand of Rev. J. T. Huston, its new editor. It is trying

nobly to uphold the flag of Spiritualism in a difficult country, and has appealed for the assistance of sympathisers. It has removed to new premises at 203, Collins Street, Melbourne. In the latest issue just to hand, the editor tells of receiving a highly evidential message from the spirit of the late editor, Mr. W. Britton Harvey, through the direct voice mediumship of Mr. Lancelot Brice. To the sitters present the message was meaningless, but when Mr. Harvey's family was consulted, it was perfectly clear and brought great comfort. Once again, "He being dead—yet speaketh."

Passive Resistance A pastoral letter read in the Catholic pulpits of Germany urges resistance to the new religious regime in that country. It urges the faithful to obey God rather than man. It deplores active resistance, and urges its followers to keep the peace and meet opposition by passive resistance. We hope the Catholic Church will publish a similar pastoral letter in Italy, urging that country, which is its stronghold, to keep the peace. It seems to us that it is as much needed in Italy as in Germany.

A Veridical Dream Last week the press was full of accounts of the accident near St. Moritz, where a motor-car plunged down a deep ravine into the Sils Lake, and nearly brought death to its four occupants. At the same time, a woman relative in England dreamed that one of the occupants—her sister—was struggling in the water, and her life was in danger. A newspaper reporter telephoned her to inform her of the accident, and heard with astonishment that she already knew the details, as a result of her dream. In the articles by Mr. Carrington, which commence publication in *The Two Worlds* this week, reference is made to the many similar cases which Spiritualists have placed on record. The press regarded the incident of last week as "an amazing coincidence," but judged from a psychic point of view, it simply falls into line with thousands of cases.

HAVE THOUGHT-FORMS LIFE?

In reply to the question of "Student": "Can man, by thinking, project an image, and endow it with a life of its own?" I would direct his attention to the volume by Leadbeater and Bisant on *Thought Forms*.

Dr. Baraduc informed the Academic de Medicine, in May, 1896, that he had succeeded in photographing thought. Vincent Turvey, in his book, *The Beginnings of Seership*, gives an example of independent thought-forms evidently created by one who ardently believed in devils. Various hypnotic experiments also go to show that thoughts can be projected and seen by good subjects.

W. H. EVANS.

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At 7-30, Psychometry, Mrs. Kingstone.

Wednesday, September 11th,

At 7-30, Clairvoyance, Mrs. Hirst.

Thursday, September 12th,

At 3-30, Clairvoyance, Mrs. Helen Spiers.

Thursday, September 12th,

At 7-30, Flower Psychometry, Mrs. Barkel.

Friday, September 13th,

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Friday, September 13th, at 3 Mrs. Helen Spiers.

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WHAT, PRECISELY, IS THE SOUL?

An Attempt to Define It

By RUPERT WM. ROBERTS

WHAT is the soul? Mankind in general, and those persons who can think seriously in particular, must at some time or another reflect upon this question; but reflections have not culminated in any definite or tangible conclusion, and one is apt to give it up, or consider its solution to be beyond one's powers of thought.

The ordinary man in the street will, very often, put off the consideration of the welfare of his own soul, and decide that he will find some time later on to probe this intricate and, for him, inconvenient problem. Jones, Smith or Robinson will consider that he is "Captain of his own soul," but beyond this vague notion he is too concerned with the hurry and scurry of material affairs.

The Soul's True Function

The general or popular conception of the soul is that it is just that which is best in us: to give a helping hand, a gladsome smile, or be of service to another. If we do any of these things, we do them bodily, but the body functions at the direction or command of the mind or the soul. The true function of the soul is to communicate happiness in others.

Sin, untruthfulness, meanness, and underhandedness—all these cast a dark shadow on the soul—stunting its growth, and producing unhappiness and misery to ourselves and others.

On the other hand, there is kindness, generosity, feeling for the suffering of others, always mindful of the need of others, and, above all, walking in the ways of God. If we do these things (and, if we continually do them, we will find ourselves doing them automatically or unconsciously), then we communicate happiness in others, and are really progressing in spirit.

How can such happiness be radiated better than by colours? The colours that we know are God's tints—the red of the sunset sky, the blue of the ocean, the gold of the ripened corn, the yellow of the spring-swept daffodil, and finally the green of His own pastures.

The colours on earth, as a blind medium once declared, are dead and flat in comparison with those brighter colours which are discernible only by the spiritual sight.

It is well known that red is the colour attributed to the physical world, the physical side of man. To use a colloquialism, "Seeing red," is a danger sign from a physical point of view—a danger to the antagonist, perhaps, or ultimately ricochetting to the unfortunate one who sees such danger spot!

Red has from time immemorial been the sign of danger, and likewise, green has been an indication to "go ahead." What thought is there more beautiful than that green should finally and triumphantly be the goal of the soul's ambition, to roam among its pastures knowing that life's work has been done!

The soul is that "something," which, on this earthly sphere, is linked to the physical body by its cord of silver.

The Spark of the Divine

That tiny spark of the Divine Love which is infused in the newly-born babe is the foundation or seed of a soul, and, during the period of childhood, grows in colourful brightness as the child diffuses happiness and love to those around it. In adolescence, whilst the young man is gaining bodily strength and mental vigour, red and yellow colours are formed denoting physical and mental activity, respectively.

Yellow represents the mental world, or the mental side of man's nature, and so (as one's thoughts grow noble and uplifting to God) there permeates a halo of indescribable brightness as of transcendental gold.

The spiritual progress, or the development of the soul, is radiated by blue, the colour of the maiden's eyes and of the calm ocean. As a person goes through this mortal existence doing good, so the blue develops accordingly in richness, until it becomes of the brightest hue.

Body, mind and soul, continually working in harmony throughout a busy and varied spiritual career, will ultimately produce a blending of colours in a beauty beyond compare. The "shining light" of the soul will be conspicuous to those around us, and will radiate such gladness and happiness to others that it will enfold and spiritually affect them.

Emerson says very truly that the foundations of man are not in matter, but in spirit.

When death claims us and the silver cord is broken, we shall be as we have made ourselves—spiritually. We shall pass forward "each one to his appointed place," there to meet and be helped by those who, in their brilliancy of spiritual goodness, are progressing towards the verdant pastures of His promised land, whither we shall hope to follow after our work is done—and to be with God.

LIVERPOOL SPIRITUALIST WEDDING

A very pretty wedding was solemnised at the Spiritualist National Church, Daulby Street, Liverpool, on Saturday, August 17th, when Mr. Sidney Thornhill was married to Miss Elsie Talbot, both of Liverpool.

The bride and bridegroom were presented with a gift of a book, *The Outlines of Spiritualism*, from the Church, and were also the recipients from the assembled company of the best of good wishes for health, happiness, and prosperity in their new sphere of life.

Mr. G. T. Whitehall ably officiated, conducting the service and ceremony in a very impressive manner, stating he was celebrating that day his 33rd wedding anniversary.

The Church was very tastefully decorated with flowers, and suitable music was rendered by the Church organist, Mr. S. Raymond.

The happy pair left the Church, passing under an archway of flowers held by Lyceumists, who showered confetti over them before they could gain the shelter of their carriage.

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A CHARGE OF FRAUD

Accusations Against Mr. John Myers

By J. B. M'INDOE

I HAVE previously given accounts of successful experiments in psychic photography with Mr. John Myers, and regret that I have now to give details of an experiment in which the result, in my opinion, was due to deliberate trickery by Mr. Myers.

Mr. F. W. Warrick, who has had a very large experience in psychic photography, was associated with me in the experiment, and shares that opinion of the result.

The experiment took place on the evening of Friday, April 12th, 1935, in Mr. Myers' Warwick Street premises. It was hoped by it to obtain a result in which no one could allege that any substitution of plates had occurred; and also that by getting simultaneous results on plates of different qualities, a comparison of these might furnish some clue as to the nature of the forces at work.

I obtained from the Ilford Company a packet of Golden Izo Zenith H. and D. 1,400 quarter-plates, and a packet of process plates, all cut exactly in half. Two of these bi-sected plates, therefore filled an ordinary quarter-plate carrier.

A lady associated with the South West London Psychic Centre was present along with Mr. Warrick and myself.

I opened the packets in red light in the surgery. Mr. Warrick signed one plate from each, and these were laid side by side on the table, for Mr. Myers to try for a result by holding his hands over them. He asked for them to be put in a slide, and they were placed in a metal slide belonging to me, and the slide closed. After a brief conversation, Mr. Myers suggested that we go into the adjoining waiting room, and picking up the slide, he carried it with both hands in front of him, through the door, and walked thus across the well-lighted waiting-room. Mr. Warrick and I followed him, and could see only his back. While Mr. Myers was carrying the slide, Mr. Warrick and I both heard distinctly grating sounds exactly similar to those produced in opening and closing the slide.

Mr. Myers laid the closed slide under the light on a table, and then, after a short conversation, asked us to form a circle. He held the slide between his hands, the others of us piling our hands above and below this. In a few seconds Mr. Myers said: "Finished."

Replying to my question, he said the guide thought there was a result on one plate, but was not sure of the other.

We returned to the surgery, and tried for results to be produced by Mr. Myers direct on printing paper. The object was to see if actual contact between Mr. Myers and the papers was necessary. "Westminster" papers purchased by me that afternoon were used. Mr. Myers usually works with "Selo" papers.

It was agreed that Mr. Warrick and I take the plates and papers with us for developing.

They were developed that evening by a professional photographer of long experience, Mr. Warrick supervising in the dark-room. I saw the results immediately afterwards.

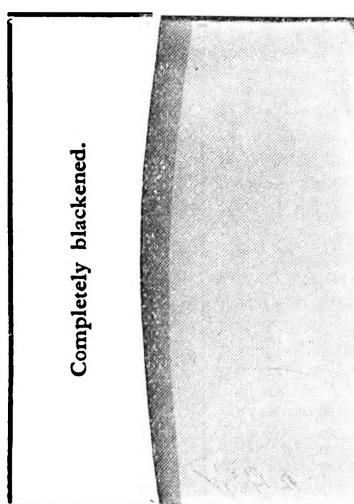
None of the three printing papers experimented with had any results. One of the halved plates was blackened all over. The other was blackened about two-thirds across, ending with a curved contour. There are two degrees of blackening, a narrow band between two parallel curved lines is not so black as the remainder.

The cover of the slide has a curved end, which corresponds exactly to the curves on the plate. The result is exactly what is produced by partially opening a loaded slide and exposing the plates to white light, and then closing it. I have had no difficulty in duplicating the result in this way.

The double curved lines are accounted for by the cover sticking for a moment while being closed, thus giving a slightly longer exposure to part of the plate. These particular metal slides are apt to do this.

Mr. Warrick and I are convinced that the result got with Mr. Myers was produced by him in this way, that there is nothing supernormal about it, and that Mr. Myers attempted to deceive us.

The Myers experiment.



The half-blackened plate showing the exact curve of slide, page 583

In subsequent correspondence and interview with Mr. Myers, he contended that the result was supernormal; that he has, since I wrote to him, found similar marks on plates from old experiments previously not noticed; and that on a recent occasion at the Stead Bureau he obtained a similar result unexpectedly under test conditions. These statements, however, do not alter my opinion.

As Mr. Myers has not accepted my offer to repeat the experiment under stringent test conditions, I feel the time has come when I must make these details public.

A development in connection with an experiment previously reported by me also seems to call for public comment.

The experiment took place at Mr. Myers' house last October.

Along with him I bought a packet of plates and of printing paper at a shop adjoining his surgery. Several plates were marked by me, and loaded in metal slides by Mr. Myers in red light, a lady and gentleman being also present. I put the loaded slides in my pocket at once. In another room, after other experiments, and in the presence of a number of people standing in a circle round a table, certain of these closed slides were held by Mr. Myers between his hands. The room was brightly lighted by a red lamp. After each experiment the plate was developed, the necessary materials being on the table.

One of the plates so dealt with had on it an African native scene, which the guide declared was a photo of a scene then occurring in Africa. The short sharp shadows cast by objects in the photo indicate "lighting" from an almost vertical direction. Such lighting could not be got in the open anywhere in Africa at a time corresponding to about 8.30 p.m. in London.

I am satisfied that this negative is the one I initialled and saw Mr. Myers load in a slide which thereafter remained in my possession until I handed it to him for treatment.

A day or two later I got the negatives and prints along with results got direct on printing paper that evening, from Mr. Barbanell.

He also gave me a number of prints from an experiment which took place the evening after mine with printing papers. I understand from Mr. Roy Brandon, who was one of the experimenters and has published an account of it, that he purchased the papers used at the same shop from which I bought mine.

Several days later I discovered at home that I had two prints of the "African scene."

One is definitely a contact print from my negative, and the other definitely is not.

I have shown the negative and prints to a number of competent photographers. No one of them can suggest any means by which the second print could be produced from my negative.

The initialling on my negative is clearly reproduced on the print referred to above as a contact print. On the other print the initialling has been imitated somewhat carelessly, and the position is such that it could not possibly be produced from my negative.

I can only conclude from these facts that there is a second negative in existence. Neither Mr. Myers nor Mr. Barbanell can offer me any satisfactory explanation of these facts, and until such is forthcoming, I cannot regard the results as supernormal. Obviously, also, I must now regard the other results obtained that evening with very grave suspicion.

Mr. Myers replies on page 584.

Praised by the Secular and Spiritualist Press.

POST-MORTEM TALKS WITH PUBLIC MEN

By a Barrister-at-Law.

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JOHN MYERS REPLIES

(See page 583)

MY first comment is a complete denial of any trickery as far as I am concerned. What people do with plates when they have left my possession I do not know.

For more than four years I have given seances to hundreds of people. I have toured the country under the auspices of Spiritualist Societies. I have accepted rigid test conditions, imposed by newspaper-men using their press cameras. I have been eliminated from even handling any part of the process. Yet spirit extras have come.

I always treated Mr. M'Indoe as a friend in whom I reposed every confidence. When I visited his Church, in Glasgow, I submitted to every test that he and his scientific friends imposed, and, apparently, they were pleased with the psychic results.

I have always regarded Mr. M'Indoe as my very great friend. He has had the hospitality of my home. I have given him every facility for every test that he has ever asked for. If he can now turn round on me, who is there in the Spiritualist Movement that any medium can trust? Yet even since these experiments to which Mr. M'Indoe refers he has been sending me sitters.

I have been used as an instrument of the spirit world in order to give mourners evidence of their loved ones' survival by means of psychic extras. I am proud to have been able to render this service, and will continue to do it as long as the spirit world gives me the power.

A WELCOME VISITOR
Stretford (Manchester) National Spiritualist Church gave a hearty welcome to Rev. Amy Barton, Pastor of the Spiritualist Church at Winnipeg, Canada, on Thursday last.

Her platform services were much enjoyed, and her 34 brilliant clairvoyant descriptions were fully recognised. She will remain in England for some months, and will pay a return visit.

TOWARDS UNITY

A state of the religious world to which Spiritualists frequently draw attention is disunion. But is it proper for Spiritualists to dwell upon this condition of the Churches without any excuse of real unity amongst themselves? I fear the answer must be in the negative.

There is at present quite an epidemic of "filling out" amongst Spiritualist journals, and it is reflected on the part of numerous Spiritualists who profess as inseparable from their faith the virtues of kindness, forbearance and brotherly sympathy.

Is it not time to check these outpourings of bitterness?

Devizes. C. KING.

SICK VISITING PLANS

Important Church Work

THE letter from a Nottingham reader which appeared in *The Two Worlds* of August 16th, deplored the lack of sick visiting, has brought a great deal of correspondence.

One London reader writes:—

"I know a Society with an average attendance on Sundays of 300 or 400, and with seven or eight meetings of one kind or another during the week, which has just two 'visitors' on the Committee. It can be well imagined that those visitors are only seen by a select few.

"Sometimes at a meeting we are asked for prayers on behalf of one or more persons, usually members of the Committee or their friends. I know two homes where there has been serious affliction for a long time. The only 'visitors' have been four old ladies—one a Roman Catholic, one a Baptist, one some other chapel, and one no chapel or church at all. They don't talk prayers or religion. They just chat on cheerful and interesting topics which help the sick woman to temporarily forget her ailments."

Another reader—Mrs. Bellchamber, of Ipswich—says:—

"As sick visitor for our Church, I wondered if your reader was not himself to blame. Did he let it be known that he would welcome a call? Often one Church embraces the whole town, and it is very hard to hear of cases which are sick, even when one is willing to visit them. I hope your correspondent will soon recover, and that realising the need he will take up the work himself. He will not find it to be an unpaid service."

Miss Meredith (Manchester) says:

"With mixed feelings I read the letter of Louis Stanley *re* the absence of sick visitors during his recent illness. I must assure the gentleman that this attitude is not characteristic of all Churches. I had lived in Manchester about two years, was a member of one Church and slightly known to two others, when I was stricken down and taken to hospital for a serious operation.

"That was two and a half years ago, and I feel quite incapable of finding words to express my gratitude to the members of the Manchester Churches. Flowers, letters, healing thoughts, and personal visits were too numerous to check up, and these good friends kindly sent every commodity which they thought would help during my stay in hospital. With such love and affection, and the aid of the Unseen, I was able to recover and return to the Movement. My own case is not an exception in Manchester, rather it is the rule."

MISCELLANEOUS ADVERTISEMENTS

Miss JACQUELINE, 2, Gloucester Terrace, Onslow Gardens, S.W. 7. (Western 6881). Available for Private Sittings, Lectures, Demonstrations, Propaganda Meetings, Group Psychometry, Tuesdays, 7-30 p.m. Classes in Psychic Development.

Miss JACQUELINE and Dr. BRAUN will open a Centre for Cheiro-therapy, Radiaesthesia, Relaxation and Auric Treatment at 2, Gloucester Terrace, Onslow Gardens, S.W. 7, on Friday, September 27th, 1935. Further particulars later.

LOUIS FREEMAN, 310, Camden Road, N. 7. Public Circle. Psychometry. Monday, 8 p.m. Thursday afternoon, 3 to 5 p.m., Clairvoyance (Tea).

H. J. STEABBEN, 44, Baker Street, London, W.1. Interviews daily. Monday to Friday, 11 to 1. Afternoons by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday at 3. Public Developing Classes, Tuesday and Friday at 8.

Mrs. SOPER holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbroke Grove, London, W.11.

Mrs. JEANE CAVENISH. Circles for Psychometry and Clairvoyance, Tuesdays, Thursdays and Fridays, 8. Interviews daily, 11 to 7, and by appointment. Please note new and only address.—68, Warwick Road, Earl's Court, S.W. 5. 'Phone: Frobisher 3915.

CLAUDIA GUILLOT.—Lecturer (Elocutionist), Clairvoyante and Psychometrist, has a few vacant dates for 1935-6. Private readings by appointment. Public Psychometry and Clairvoyance, Tuesdays, 3-30 p.m. (Tea). 5, Lorraine Mansions, Widdenden Road, Holloway, London, N. 7. 'Phone: North 2607.

JOHN SHARPE. (The Mystic and well-known Medium) gives Advice by Post on Mediumship, Development of Gifts, Auria and Healing Treatments. Clients visited any distance. Interviews.—18, Wordsworth Road, Small Heath, Birmingham, Send for Booklet, *Harmony and Realities*. post free, 1s.

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.

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GERALD DE BEAUREPAIRE, G.W. Dipl. (Son of Madame A. de Beaurepaire, the well-known Trance Medium). Clairvoyance, Psychometry, Trance Healing. By appointment. Development Circles, Weds. at 8, Fridays at 3. Open Meetings, Psychometry and Clairvoyance, Tuesdays at 3, Saturdays at 8. Short private interviews by arrangement. Group Seances. Clients visited.—"The House of Spiritual Service," 54, Wilton Road, Victoria, S.W. 1. (One min. from Victoria Station; next Frost's Stores.) Buses 24, 124a, 25b, pass door. 'Phone: VICTORIA 7886.

Mrs. A. MULLINGER. Healing Medium and Clairvoyante. At home daily. For appointments 'Phone: Victoria 3813.—20, St. George's Square S.W. 1.

Mrs. H. DAWSON, Fairview, Kiln Road, Fareham, Hants., wishes to become acquainted with any Spiritualist living in or near Fareham.

FRANCES DAUNTON holds Circles for Psychometry every Tuesday and Thursday, at 8 p.m. At home daily, hours from 2 to 7 p.m.—33, Penynewt Road (close to Earl's Court Station). 'Phone: Flaxman 3912.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, September 7th, at 8, Mr. Isted. Sunday, at 7, Mrs. B. Hamilton. Wednesdays, at 8, Mrs. B. Hamilton, Psychometry. Open Developing.—69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 3075 (exactly opposite Post Office).

ADA AMILEY WEST. Meetings for Psychometry. Thursdays, at 3 and 7.30, at the Home of Vout Peters, 51, Hunter Street, W.C. 1. Fridays by appointment only.

NOTICE.—Miss Henrietta Lewis has no connection with any medium bearing same name. Medium, Clairvoyant, Speaker, Psychometrist, Healer. Has a few open dates. Bookings for 1935 and 1936. Address, 17, Montague Road, Dalston, E. 8.

Mrs. DUNN holds Spiritual Meetings, Thursdays, at 8, Clairvoyance, Psychometry.—15, Downs Rd., Clapton, E. 5. Silver Collection. Clissold 5452.

IN MEMORIAM

In Loving Memory of
F. J. BALL
who passed suddenly to the higher life on the
7th September, 1930.
35, Rye Hill Park, Peckham, S.E. 15

APARTMENTS

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

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HIGHBURY COURT, 16, Wykeham Road. The South Coast Spiritualist Rendezvous and Home of Rest. On high ground, overlooking the Channel. Near Station, shops, sea front and spa. Established at the Haunted House in 1916. Board residence, 6/- per day.—Mr. and Mrs. H. E. Curtis.

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SUPERIOR Bed and Breakfast, 4/- per night. Abercorn 2848. Miss Roe, 16, Westbourne Square.

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MRS. OSWELL, "Glenfield," 461, Central Drive, South Shore. Apartments, Full board, 6s. a day. Bed and breakfast, 3s. 6d. 3 minutes from South Station.

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

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YOUR Spiritual Home. All Bedrooms modern comforts. Pure, generous diet. Central, good garden. Tariff. Mr. and Mrs. Massingham, 16-17, Norfolk Terrace, Brighton.

CLIFTONVILLE, MARGATE.
HOLMDAKOPIN is the New Holiday GUEST HOUSE At Cliftonville, Margate, where delightful health-giving meatless meals are provided by expert dieticians. Many sensitive people of refined taste—like yourself, for instance—will enjoy the pleasant adventure of a food reform holiday—and improved health is almost inevitable. Only life-giving foods of integrity are provided—attractive savouries, vegetables, salads, sweets, cakes and pastry, fruit, cereals, dairy produce, etc., etc. (and tea, of course!). You would be surprised how tasty and attractive the meals are. And Dudley Croft Goode, M.N.C.A. (Naturopath, Osteopath and Psychotherapist), who runs the place, is a keen beginner in Spiritualism, and would love to exchange ideas and experiences with you. And if you are not feeling thoroughly fit, he would be delighted to guide you back to vigorous health again. The house is a pleasant one, near sea and shops. It would be a pleasure to hear from you. Dudley Croft Goode, M.N.C.A., "Holmdakopin," 7, Northdown Avenue, Cliftonville, Margate.

Rates for Advertisements in this column are: 20 words 2s., for every additional five words, 6d.; discount of 25 per cent. on 13 insertions paid in advance.

CHANGE OF ADDRESS

Miss G. C. BUTCHER, 93a, May Street, West Kensington, W. 14. Meetings, Group Psychometry, Tuesdays and Fridays, 3 and 8. Classes formed for Psychic Development upon application.

WANTED

EXPERIENCED SITTER would like to join Trumpet Circle, late evenings (9 p.m.) or any afternoon, near Elephant.—"Max," 32, Trinity Square, S.E. 1.

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MRS. ST. CLAIR STOBART'S TOUR

MRS. ST. CLAIR STOBART, the well-known leader of the Spiritualist Community, London, the Rev. G. Maurice Elliott, of St. Peter's Church, Cricklewood, and Mr. R. E. Cockersell, the London medium, have just returned from a tour comprising three meetings at the towns of Bedford, Loddington, and Caldecote, connected with the confraternity that has been formed between some Spiritualists and some clergy of the Church of England.

The meeting at Bedford was held at the large hall of the Co-operative Society, and was a very enthusiastic and well-attended one. Mrs. Stobart stated in her opening remarks, as chairman, that the Church had done invaluable work in keeping the Flame of Faith in Survival burning, and that it is far easier to turn the faith into fact than to establish a fact where previously a negation had existed.

The Rev. G. Maurice Elliott gave a very interesting address, explaining that mistranslations in the Bible had resulted in the imprisonment of the Spiritual Gifts, and that the ceremony of the early Church had been similar to the modern circle held to-day. Mr. Elliott quoted from St. Paul regarding the Signs and Wonders, and clearly showed that the Gifts of the Spirit mentioned in Corinthians were active to-day. The story of the Witch of Endor was also revived, and her name cleared, and also the word "Endor" was explained as meaning "limitless capacities."

Afterwards excellent clairvoyance was given by Mr. R. E. Cockersell, who, getting surname and Christian name of spirit friends present, astounded the audience. Every message was accurate in every way.

Many members of the Bedford Christian Spiritualist Church were present, and at the conclusion Mrs. Jacobs, the local Church president, publicly thanked the London workers for their excellent propaganda work.

The second meeting was held at Loddington, in the reading-room of the local school, and the Vicar, the Rev. Clark, was chairman. There was a crowded hall, and a hearty reception was given. Mrs. Stobart gave the opening address, explaining that Spiritualism, when absorbed, but not monopolised by the Church, would become a social and international force, and that Spiritualism, without the Church, developed into mere psychism, and that the Church, without Spiritualist phenomena, was an impotent power. Mrs. Stobart claimed that Spiritualism should be understood by the parsons, so that when it come into their parish it should be immediately started on the right lines and encouraged, putting it on the highest possible plane.

The Rev. G. M. Elliott then gave an illuminating address on the power of the Spirit in the Churches. The priest was a means of contact-

ing higher forces, and not an undertaker's assistant. After this Mr. Cockersell gave clairvoyance, which was well received, this being the first occasion on which clairvoyance had been given at Loddington, the evidence causing quite a mild sensation.

The last meeting was held at the Old Mill Hall, and was very enthusiastic. Mrs. Stobart was promptly taken to heart by the audience. Her common-sense address appealed to their reasoning faculties.

Mr. R. E. Cockersell followed with very excellent and evidential clairvoyance, mentioning descriptions of places and full names of streets, that greatly helped the recipients to place what he was giving them from their loved ones in the world of spirit. Everyone to whom he went recognised everything he gave.

Lastly, Mr. Elliott gave a very stirring and elevating address on The Bible and its psychic stories."

At Loddington and at Caldecote the vicars of the respective parishes presided at the public meetings.

NEW CHURCH IN COVENTRY

ON Saturday, August 24th, a New Church for Coventry Progressive Spiritualists Society, of a very pleasing design and capable of holding 250 to 300 people, was declared open in the name of the old pioneers and for Spiritual truth by an old Spiritualist, Mrs. Councillor Smith, after which a special dedication service was conducted by Mr. P. Langley, vice-president of South Midlands District Council, at which the Church was crowded to overflowing. After the service a tea was held in the old Church, about 150 sitting down to enjoy the fare provided, a Special Propaganda Service being held in the evening. The following speakers participated: Mr. P. Langley, Mr. Burrows, Mr. Sharp, Mrs. Hoskins, Miss Taylor-Wagstaff, Mrs. Biddle, Mrs. Paling, Mrs. Reynolds. Representatives of our Churches from districts as far afield as Bristol, Northampton, Derby, Birmingham, etc., attended in great force, and an enjoyable time was spent by all. The weekend services were conducted by Mrs. Hoskins, of Bristol, and were greatly enjoyed. Mr. Capstick, the President, presided.

THE PHAINO

"The Phaino" is a scientifically constructed instrument which will enable one or two persons to conduct private experiments in their own homes. It enables you to be your own medium, and to check or confirm messages received in other ways.

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Church Announcements

MANCHESTER CENTRAL SPIRITUALIST CHURCH, 5, THE PARSONAGE, BLACKFRIARS STREET.

SATURDAY, September 7th, at 8, Open Public Circle.
SUNDAY, September 8th, at 11 and 3, Open Circle. At 6-30, Mrs. A. C. OATEN, D.N.U.
MONDAY, at 8, Mrs. A. C. Oaten, D.N.U.
TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.
THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.
THURSDAY, September 12th, at 8, Transfiguration Seance. Medium Mrs. Bullock. Tickets 1s.
SUNDAY, September 15th, at 6-30, Mr. A. WHYMAN.

NORTHERN

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, September 8th,
At 10-30, Lyceum.
At 3, Open Circle,
At 6-30, Open Session.
At 8, Mrs. THORNTON.
Monday, at 8, Mr. R. Lane.
Tuesday, at 8, Whist Drive.
Wednesday, at 8, Mr. A. Craven.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, September 15th,
Harvest Festival.
Mr. C. TIMMS, Glossop.

Collyhurst National Spiritualist Church,
Collyhurst Street, Manchester.
Sunday, September 8th, at 10-30, Lyceum.
At 3, 6-30, and 8,
Messrs. J. and G. BARNETT.
Monday, at 3, and 8, Mrs. Renshaw.
Tuesday, at 8-15, Whist Drive. 1s. each.
Wednesday, at 8, Mrs. Ingle.
Thursday, at 8, Private Circle.
Friday, at 8, Healing Circle.
Sunday, September 15th,
Lyceum Open Sessions.

Longsight National Spiritualist Society,
Shepley Street, Longsight.
Sunday, September 8th,
Mr. GREENALL.
Monday, at 8,
Open Circle and Healing.
Mrs. Fellows.
Tuesday, at 8, Mrs. Wright.
Thursday, at 8, Mr. Wainwright.
Saturday, at 8, Open Circle.
Mrs. Roberts.

Miles Platting Spiritualist Church.
S.N.U.
Coglan Street, Lodge Street, Queen's Road.
Sunday, September 8th,
At 3, Public Circle.
At 6-30 and 8, Miss BROWNHILL.
Monday, at 3, and 8, Mrs. Shepherd.
Wednesday and Saturday, at 8,
Public Circles.
Thursday, at 3 and 8, Mr. Mudd.
Sunday, September 15th,
Miss SELLARS.

Moss Side National Spiritualist Church and Lyceum.
Above 64a, Gt. Western Street.
Sunday, September 8th, at 2-45, Lyceum.
At 6-30 and 8,
Mrs. BAKER.
Tuesday, at 8-15.
Open Circle, Mrs. Fellows.
Thursday, at 8-15, Mr. Poole.
Saturday, at 8-15, Open Circle,
Mr. S. Ashley.
Sunday, September 15th,
Mr. BANCROFT.

Stockport Progressive National Spiritualist Church.
(Over 37, Mottram Street.)
Saturday, September 7th,
At 8, Miss Goodwin.
Harvest Festival.
Sunday, September 8th,
At 3, 6-30, and 8, Mrs. SPENCER.
Dips. A.
Monday, September 9th,
At 3 and 8, Mrs. Spencer, Dips. A.
Tuesday, September 10th,
At 8, Open Healing and Developing Circle.
Wednesday, September 11th,
At 8, Mr. Joe Smith.
Sunday, September 15th,
Mr. GEE.

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, September 8th,
Mr. D. GRIFFITHS, N.A.S.C.
Sunday, September 15th,
Church Anniversary.
Mr. F. HEPWORTH, D.S.N.U., Bury.

Culwyn Bay National Spiritualist Church.
Co-op. 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.

Liverpool Spiritualists' National Church.
14, Daulby Street.
Sunday, September 8th,
At 3, Open Circle.
Mrs. B. WHITEHALL.
At 6-30, Mrs. B. WHITEHALL.
Monday, at 8, Study Group.
Tuesday, at 7-30, Healing Brotherhood.
Wednesday at 3 and 8, Clairvoyance.
Every Sunday, at 8-15, Clairvoyance.
Sunday, September 15th,
At 3, Open Circle.
Mrs. S. HUGHES.
At 6-30, Mrs. S. HUGHES,
Cert. S.N.U.
Group and Private Seances arranged on application.

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, September 8th,
Mrs. MORRIS.
Sunday, September 15th,
Mrs. DEALEY.

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

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Silver Collection.

TRANSFIGURATION SEANCE (Limited to 24 sitters).

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

TUESDAY, September 10th, at 7-30, Mrs. E. F. Bullock.

THURSDAY, September 12th, at 3 and 7-30, Mr. A. Whyman (Hanley).

FRIDAY, September 13th, at 3, Mrs. Susie Hughes, Cert. S.N.U.

MONDAY, September 16th, at 3, Mrs. E. Palmer.

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

TUESDAY, September 17th at 7-30, Mrs. E. Palmer.

Special Engagement of Mrs. E. Palmer (Peterborough) from September 16th to 21st. Please book early for the Group Seances and Private Appointments.

LECTURES.

FRIDAY, September 6th, at 7-45. Usual Lecture.

FRIDAY, September 13th, at 7-45, Mrs. Susie Hughes' Control, "Bluebell," on "Mediumship."

JOHN JACKSON, Secretary.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, September 8th, at 6-30, Mrs. CANNOCK, Address and Clairvoyance.

TUESDAY, September 10th, at 3-15, Mrs. Baldwyn, Psychic Experiences. At 8, Mrs. Stella Hughes, Psychometry.

THURSDAY, September 12th, at 8, Mr. George Daisley. Clairvoyance.

FRIDAY, September 13th, Healing Free. Apply Church Officers.

SUNDAY, September 15th, at 6-30, Mr. H. L. VIGURS, Address. Mrs. CHALLIS, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. 'Phone: Chancery 7678.

SUNDAY, September 8th, at 7, Address and Clairvoyance by Miss JACQUELINE.

MONDAY, 6 to 9, Free Healing.

WEDNESDAY, at 7-45, Short Address and Clairvoyance, Mrs. EDEY.

THURSDAY, 3 to 6-30, Free Healing.

NOTE.—Mr. Keith will be away from September 7th to 16th.

SUNDAY, September 15th, Mrs. IDA GLENN.

WATFORD PSYCHICAL RESEARCH SOCIETY

77a, QUEEN'S ROAD, WATFORD, HERTS. (Entrance through Shop. Tube or Green Line Coach to High Street Station.)

President, Capt. W. G. SUMMERS. Medium for Direct Voice, LESLIE FLINT. Secretary, Mrs. E. MUNDIN.

SUNDAY, September 8th, at 7, Service. Address and Clairvoyance. After Circle, at 8-15. ALL Welcome.

MONDAY, September 9th, at 8 sharp, Public Direct Voice Seance. Small charge to non-members on entry. Please come early to obtain a seat. If you are seeking real evidence, come along to this Seance.

FRIDAYS, September 13th and 20th, at 8, Special Group Direct Voice Seances. All seats must be booked in advance. Tickets limited and obtainable from the Secretary. No tickets issued on the day.

Private and Group Sittings arranged for Direct Voice with Leslie Flint. All particulars from the Secretary—Mrs. E. MUNDIN, 46, Doggats Way, St. ALBANS, Herts.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.

(Three minutes from Madame Tussauds.)

SUNDAY, September 8th, at 7, Mr. H. J. OSBORNE will give A Lantern Lecture, entitled "How to Get Spirit Pictures."

WEDNESDAY, September 11th, at 8, Short Talk and Demonstration of Psychic Gifts by Mrs. Tina Tims.

EVERY MONDAY, at 8, A Healing Circle is conducted by "Hi-Wong," through the mediumship of Mr. P. Annan, B.Sc.

LONDON

Battersea and Wandsworth Christian Spiritualist Church,

111, The Grove, Wandsworth, S.W. 18. Sunday, September 8th, at 11, Service.

Mr. A. C. OAKLEY.

At 6-30, Address and Clairvoyance.

Mr. SAGE.

Monday, at 2-30, Psychometry.

Mrs. F. Lane.

Wednesday, at 8, Clairvoyance.

Mr. N. Ferguson.

Saturday, at 7-30, Psychometry.

Miss R. Goldsmith.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park. Sunday, September 8th, Harvest Festival.

At 11, MISS JOAN PROUD.

At 7, Mr. WILLIAM GODFREY.

Wednesday, at 8,

Miss Lilian George.

Sunday, September 15th,

At 11, Mrs. M. E. LILLY.

At 7, Mr. NORMAN S. FERGUSON.

Bounds Green Christian Spiritualist Church,

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

Sunday, September 8th,

At 7, Mr. H. J. STEABEN.

Sunday, September 15th,

Mr. F. H. WALL.

Christ's Church of the Spirit.

309, Upper Richmond Road, Putney, S.W. 15. Putney 3129. (Buses 30 and 37 pass door.)

Sunday, September 8th,

At 7, Mrs. T. EDOUIN.

Address and Clairvoyance.

Thursday at 3, Psychometry.

and

At 8, Address and Clairvoyance.

Miss E. Canon.

Friday, at 7-30, Spiritual Healing.

Sunday, September 15th,

Harvest Festival.

Mrs. G. RAY RICHMOND.

For Seats, Developing Circles, apply—

Hon. Secretary, Monday, 7-30, Healers.

Tuesday, 3, Ladies only. 7-30, General

Developing and Class. Wednesday, 7-30, Direct Voice.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Sunday, September 8th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. and Mrs. S. WILLIAMS.

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

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

Admission, 6d.

Wednesday, at 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, September 15th,

Mr. A. E. TAYLOR.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, September 8th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Miss JOAN PROUD.

Monday, at 8, Study Group.

"Mysticism and Religion."

Tuesday, at 3, Mr. Bert Camper.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday at 8, Members' Developing

Circle.

Sunday, September 15th,

Mr. BERT HARDING.

Chiswick Christian Spiritualist Church, Harvard Towers, 56, Harvard Road, (off Wellesley Road, in rear of

Gunnelsbury Station.)

Sunday, September 8th,

At 11, Lyceum.

At 7, Mr. F. B. LEONARD.

Thursday, at 7-45,

Mr. Welch.

Clapham Christian Spiritualist Centre, New Morris Hall, 79, Bedford Road, Clapham, S.W.

(Near Acre Lane, Clapham N. Underground Station.)

Sunday, September 8th,

At 7, Mr. SUMNER, Speaker.

Mrs. Donaldson, Clairvoyante.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Florence Lane.

Psychometry.

President and Medium :

Mrs. Donaldson

Sunday, September 15th,

Mrs. LILY GOLDSWORTHY.

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

Sunday, September 8th,

At 6-30, Rev. E. S. B. WHITFIELD

and Mr. CHAS. WALL.

Wednesday, at 7-45, Mrs. H. Henderson.

Sunday, September 15th,

Mr. HIBBENS.

Lyceum every Sunday at 3.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, September 7th, at 8, Psychometry, by Mr. R. R. Thornton.
 SUNDAY, September 8th, at 11-15, Address and Clairvoyance.
 At 7, Address and Clairvoyance, by Rev. MICHAEL GILFORD.
 B.A. Clairvoyance by Mrs. LILIAN PHILLIPS. Chair to be taken by Mrs. Martyn.
 MONDAY, September 9th, at 3, Ladies' Meeting, by Mrs. Lilian Phillips. At 8, Psychic Demonstration by Mrs. Lilian Phillips.

TUESDAY, September 10th, at 8, Psychometry. Also Developing Circle.
 WEDNESDAY, September 11th, at 8, Group Seance, Miss D. FISHER.
 THURSDAY, September 12th, at 8, Clairvoyance.
 FRIDAY, September 13th, at 6-7-30, Healing. At 8, Public Meeting.
 SATURDAY, September 14th, at 8, Psychometry, Miss Hetty Lewis.
 WEDNESDAY, September 18th, at 8, Transfiguration Seance.

CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).
 SUNDAY, September 8th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance. Mr. T. W. ELLA.
 MONDAY, September 9th, at 3, Psychometry. At 8, Healing Treatment.
 WEDNESDAY, September 11th, at 8, Developing Circle.
 FRIDAY, September 12th, at 8, Usual Service.
 SUNDAY, September 15th, at 7, Mrs. JOY COLQUHOUN.
 TUESDAY, September 17th, Mr. R. Cockersell.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, September 8th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mrs. FLORENCE KINGSTONE.
 TUESDAY, at 8, Open Circle.
 WEDNESDAY, at 8, Healing Circle.
 THURSDAY, at 8, Service. Mrs. G. Pike, Address and Clairvoyance.
 SUNDAY, September 15th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mrs. FRANCES TYLER.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.
 Sunday, September 8th, At 6-30, Mrs. MAUNDERS. Address and Clairvoyance.
 Wednesday, at 3, Psychometry. At 8 Miss L. Thomas.

Ealing Spiritualist Church, 25, Baker's Lane, Broadway, W. 5.
 Sunday, September 8th, At 11-15, Mr. A. FORDER.
 At 6-30, Mr. F. WHITMARSH. Wednesday, at 8, Mrs. Lillian Phillips.
 Saturday, at 7-30, Whist Drive. Sunday, September 15th, Mrs. MAUNDER.

Hackney Spiritualist Church, 2, Sutton Place, Urswick Rd., Hackney. (Founded 1896.)

(Entrance Back of House.) Sunday, September 8th, Mr. H. BODDINGTON, Monday, at 8, Open Service. Address and Questions. Tuesday, at 8, Healing. Thursday, at 8, Mrs. T. Timms. Friday, at 7-30, Healing. Sunday, September 15th, Mdm. BEAUREPAIRE.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Brooke Road, Stoke, Newington, N. 16. Buses, 67, 69, 73, 76, 106, 549. Trams, 43, 45, 47, 49, 75, 83. Sunday, September 8th, At 3, Lyceum. At 7, Mr. J. MELCHIOR. Monday, at 3 and 8, Mrs. Metcalf. Tuesday, at 8, Open Circle. Sunday, September 15th, Mrs. CHIPLIN.

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church). Sunday, September 8th, At 6-45, Capt. FROST. Monday, at 7-30, Mrs. Dyson. Wednesday, at 3 and 8, Mrs. Mote. Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship. The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop). Sunday, September 8th, At 7, Mr. H. EDWARDS, and Mr. GEO. DAISLEY. At 8-30, Spiritual Healing. Sunday, September 15th, Mrs. NEVILLE.

Ilford Psychical Research Society, Clements Road, Ilford. Sunday, September 8th, At 7, Mr. ERNEST HUNT. Address and Question. Wednesday, September 11th, At 8, Mr. H. J. Osborne. Lantern Lecture on "Bible Phenomena." Thursday, September 12th, At 3, Ladies' Meeting Open Circles. Sunday, September 15th, At 7, Mr. ED. SPENCER. Address and Clairvoyance.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4. (Corner Carpenter's Place.) Sunday, September 8th, At 7, Address and Clairvoyance. Mrs. F. LANE. Tuesday, at 3, Psychometry. At 8, Healing Centre. Thursday, at 8, Mrs. Calway. Saturday, at 8, Mrs. Pearson. Sunday, September 15th, Mrs. MORRIS.

Kingston Spiritualist Church. Villiers Road, Sunday, September 8th, At 11, Miss G. LEONARD. At 3, Lyceum. At 6-30, Mrs. F. BROOKES. Address and Clairvoyance. Tuesday, at 7-45, Spiritual Healing Centre. Wednesday, at 7-30, Mrs. Sier. Address and Clairvoyance. Sunday, September 15th, Harvest Festival. Mrs. R. DARBY.

JEWISH EVERLASTING LIGHT. 75 Hanbury Street, Spitalfields Clairvoyant, B. HOFFMAN. Tuesday at 8. Thursday, at 7, B. Hoffman, President

Occult Research Society.

Stembridge Road Halls, Anerley. Sunday, September 8th, At 11, Sunday School. At 3-30, and 6-30, Mrs. KELLAND. Special Monday Meetings, at 8. Demonstrators : Mrs. Godden.

Mr. P. S. Mills-Tanner. Mr. A. E. Pearson. Sunday, September 15th, At 3-30 and 6-30, Mr. P. S. MILLS-TANNER.

Kenton Spiritualist Church. Northwick Park Hall. Stations : Northwick Park (Met.), and Kenton (Bakerloo). Sunday, September 8th, At 6-30, Mr. B. CAMPER. Address and Clairvoyance. Tuesday, at 3, Women's Meeting. At 7-45, Healing Circle. Thursday, at 8, Mr. Rodin. Clairvoyance. Sunday, September 15th,

Vice Admiral ARMSTRONG, Address. Mrs. EVELYN THOMAS, Clairvoyance.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12. Sunday, September 8th, At 7, Miss ROSE WARD. Address and Clairvoyance. Monday, at 3, Mrs. Pearson. Wednesday, at 8, Mrs. Soones. Address and Clairvoyance. Sunday, September 15th, At 7, Mr. RICHARD BODDINGTON. Address and Clairvoyance.

Manor Park Spiritualist Church. Strone Road, Shrewsbury Road, Forest Gate, E. 12. Sunday, September 8th, At 11, Healing Service. At 3, Progressive Lyceum. At 6-30, Miss D. MOORE.

Address and Clairvoyance. Thursday, at 3, Ladies' Meeting. Mrs. E. Clarke. At 8, Mr. William Godfrey. Address and Clairvoyance. Sunday, September 15th, Mr. GRAHAM MOFFATT. Wednesday, September 25th, At 8, Lecture. Mrs. Sudbury Hurran. "Developing and Philosophy from the Ice Age to the Present Era."

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15. Sunday, September 8th, At 11, Forward Movement. At 6-30, Mrs. PRINCE. Wednesday, September 11th, At 2-45, Miss Proud. Thursday, September 12th, At 8, Mrs. Prince. Sunday, September 15th, At 6-30, Rev. G. WARD.

Streatham Spiritualist Church, Tudor Hall, Pinfold Road. (Back of Public Library.) Sunday, September 8th, At 11, Circle. At 6-30, BERNARD LELLIOTT. followed by After Circle. Wednesday, September 11th, At 3 and 8, Mr. Bernard. Sunday, September 15th, Mrs. RICHARDS.

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. September 10th, at 8, Service.

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

Southall Spiritualist Church, Hortus Road, Southall. Sunday, September 8th, At 7, Mr. S. BARKER. Tuesday, at 2-30, Ladies' Guild. Wednesday, 7-30 to 9, Healing Circle. Thursday, at 8, Short Service. Clairvoyance. Sunday, September 15th, Harvest Festival. Mr. F. LEONARD.

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Consultations Daily 2 to 9. Saturdays excepted.

All Cases taken for Treatment.
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At 7, Mrs. WEDGWOOD.

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Monday and Thursday at 8, Tuesday at 3.
Clairvoyance Seance
Tuesday at 8. Limited to 12 Sitters.

South London Spiritualist Mission

Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Sunday, September 8th,

At 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Mrs. ELLIOTT.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, Mr. Ernest Hunt.

Address and Questions.

Sunday, September 15th,

Mr. and Mrs. S. WILLIAMS.

South Norwood Spiritualist Society.

34, Lancaster Road, South Norwood

Park.

Sunday, September 8th,

At 6-30, Miss CARBINE.

Address and Clairvoyance.

Tuesday, at 3, Circle for Clairvoyance.

Wednesday, at 8, Psychometry.

Thursday, at 8, Mr. Forsythe.

Clairvoyance.

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Hon. Sec. : Mrs. R. FORTT.

Sunday Service every Week at 6-30.

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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.

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Mondays for Healers, at 8.

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The Path-Finders Spiritualist Society,

44, Baker Street, W. 1.

Sunday, September 8th,

At 6-45, Address and Clairvoyance.

Mr. H. T. HOUGH.

Thursday, September 12th,

At 8, An Evening of Clairvoyance.

Mr. A. S. Howarth.

Saturday, September 14th,

At 8, An Evening of Psychometry.

Mrs. Blackwell.

Wembley Spiritualist Society,

Union Hall, Ealing Road, Wembley.

Sunday, September 8th,

At 11-15, Service.

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

Address.

At 3, Lyceum.

Sunday, September 15th,

Mrs. KINGSTON.

Address and Clairvoyance.

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.

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No. 7 bus to door.

(Met. Station—Ladbroke Grove.)

CLOSED from September 7th for Holiday Period.

RE-OPENS, September 30th.

Wigmore Psychic Centre,
Grotrian Hall (Studio No. 3), Wigmore Street, London, W. 1.
Telephone : Wellbeck 7382.

Principal : **HORACE LEAF, F.R.G.S.**
Every Tuesday, at 8,
Public Developing Class.

Every Wednesday, at 3,
Psychometry.

Every Friday, at 3 and 8,
Clairvoyance (Trance).

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Miss Claudia Guillot.

SOUTHERN

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. Hater.

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

Sunday, September 8th,

At 11-15 and 7,

Mrs. V. CROXFORD.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, September 15th,

Mr. Everett and Miss Scoggins.

At 11-15 and 7, Mrs. L. King.

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.

Crusaders' Progressive Fellowship,
73, St. Aubyn's, Hove, Sussex.

Saturday, September 7th,

At 7-45, Psychometry, Mr. Thomas.

Sunday, September 8th,

At 7, Service.

Address and Clairvoyance.

Mr. PEARSON, of Croydon.

(Dawn Spiritualist Church, Forest Gate)
Also at the Oddfellows' Hall, Queen's Road, Brighton. Meetings conducted by Mrs. S. G. Heath.

Tuesday at 3, Public Meeting.

Wednesday, at 3-15, Group Clairvoyance.

Eastbourne National Spiritualist Society.
Dickens Fellowship Hall.

Sunday, September 8th,

At 3-30 and 6-30,

Mrs. MOULE.

Sunday, September 15th,

Mrs. ETHEL HOUGHTON.

Margate National Church,

Mercers Arch.

(Opposite 158, High Street.)

Saturday, at 7-30, Psychometry.

Sunday, at 7, Address and Clairvoyance.

After Circle.

Tuesday, at 7-30, Healing Circle.

Thursday, at 7-30, Open Circle.

National Spiritualist Church,
16, Bath Road, Bournemouth.

Resident Minister : Mr. F. T. Blake.

Sunday Services, at 11 and 6-30,

Tuesday, at 8, Phenomena.

Thursday, at 3, Phenomena.

At 8, Educative Lecture and

Discussion.

Friday, at 6, Healing. Guild attends to give Treatment to Sufferers.

Ramsgate National Spiritualist Church.

Chatham Street, Ramsgate.

Saturday, September 7th,

Mrs. Terry.

Sunday, September 8th,

At 3 and 6-30,

Mr. MILLS-TANNER.

Address and Clairvoyance.

Sunday, September 15th,

Mr. H. PRIOR.

Richmond Spiritualist Church.

(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, September 8th,

At 7, Mrs. H. PRIOR.

Address and Clairvoyance.

Wednesday, at 7-30,

Mr. S. Isted,

Address and Clairvoyance.

Sunday, September 15th,

Miss PHOEBE PAYNE.

Healing Service, every Wednesday, at 3.

Richmond Psychic Centre.

163, Kew Road, Richmond, Surrey.

Phone : Richmond 0212.

Monday, September 9th,

At 3, Mr. Isted.

Description and Messages.

Tuesday, at 8,

Mrs. Hiller Smith.

Control Paper Psychometry.

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Wednesday, at 3,

Mrs. Dolores Smith.

Clairvoyance and Messages.

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

Developing Class.

Friday, at 8,

Mrs. Lily Goldsworthy.

Psychometry and Messages.

Admission Free. Silver Collection.

On Wednesday, September 18th at 3 p.m.

Return Visit of Mrs. Ida Glenn

from the North. Clairvoyance and

Messages.

Southend Spiritualist Church,

Hildaville Drive, Westcliff.

Sunday, September 8th, at 11 and 6-30

Service.

Thursday, at 8, Service

Sunday, September 15th, Service.

Sutton Spiritualist Church,

St. Barnabas Road, Sutton.

Sunday, September 8th,

At 6-30, Mr. W. H. EVANS.

Address and Clairvoyance.

Thursday, September 12th,

At 8, Mr. Pearson.

Sunday, September 15th,

Mr. ERNEST MEADS.

Worthing Spiritualist Church,

Grafton Road.

Sunday, September 8th, at 11 and 6-30,

Mrs. FILLMORE.

Thursday, at 6-30,

Mrs. Perkins.

Sunday, September 15th,

Mrs. CAMPBELL.

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