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JOHN WESLEY SAW GHOSTS

SHOULD HE HAVE SPONSORED SPIRITUALISM?

In view of the fact that so many people to-day imagine that the rise of Spiritualism dates from the time of the Hydesville disturbances in 1848, it is advisable that some attention should be paid to spiritual phenomena taking place in other parts and in other years, so that the Hydesville events may not assume an undue importance—particularly when there is a mass of data concerning other happenings of equal significance.

For instance, some time ago, when reading a book, *Life's Golden Thread*, by F. J. Sharr, in which some reference is made to the life and times of John Wesley, my attention and interest were arrested by the passage: "When the house was supposed to be echoing with ghost rappings and mysterious noises, the girls were amusing themselves with games of skill and chance." I thereupon decided to go further into the matter, particularly with regard to the "supposed" echoing, and to endeavour to substantiate the truth of what Mr. Sharr calls supposition.

For a considerable time I have studied the life of John Wesley, and after mature consideration am convinced that Wesley should have been the founder of organised Spiritualism as it exists to-day, instead of his being the founder of Wesleyanism.

It is fairly common knowledge that in Wesley's early years his mission to America was in some sense a failure. He went out as a High Churchman, played Church antics and indulged in divers ritualistic follies. When he returned to England he was still feeling after God, groping in his blindness to find a door, and not until Wednesday, the 24th of May, 1738, as he was going to a little meeting in Aldersgate Street, did the Spirit address to him the words, "Thou art not far from the Kingdom," when he felt a definite urge within

By CAPTAIN F. D. RUSSELL

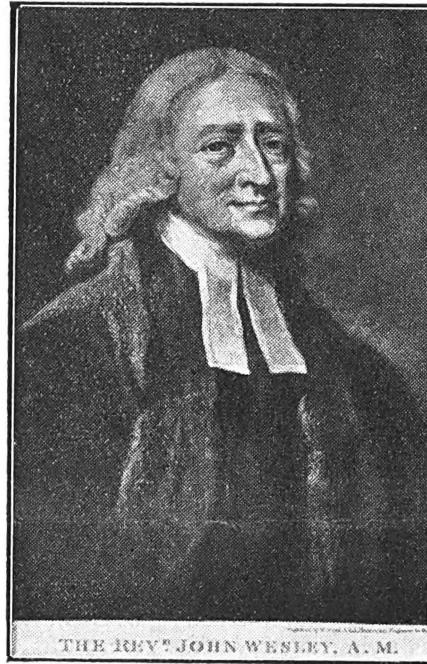


Photo. by courtesy of Epworth Press.

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himself, for he says, "I felt my heart strangely warmed."

It is astounding that he did not understand his spiritual calling until 1738, for undoubtedly the summons came to him in 1720, following on the disturbances which took place at his father's parsonage at Epworth, Lincs., throughout the months of December, 1716, and of January, 1717, the particulars of which Mr. John Wesley himself went down to verify. Enquiring carefully into all details, even receiving statements in writing from each member of the family touching what they had seen and heard, he was so convinced of their accuracy and truth that he compiled a narrative which was published under his own name in the *Arminian Magazine*.

Now let me put before you something of the happenings in the house of John Wesley's father, and ask you, if these experiences had come within your ken, as they undoubtedly did in Wesley's, would you have treated them with the seriousness they demanded, or would you, like Wesley, simply have investigated and then dropped the matter?

NARRATIVE

"On December 2nd, 1716, while Robert Brown, Samuel Wesley's servant, was sitting with one of the maids a little before ten at night in the dining-room, which opened into the garden, they both heard a knocking at the door. Robert Brown rose and opened it, but could see nobody. Quickly it knocked again and groaned. He opened the door again twice or thrice, the knocking being repeated, but still seeing nothing and being a little startled, they rose up and went to bed.

"When Robert came to the top of the garret stairs he saw a hand-mill, which was at a little distance, whirled about very swiftly. When later he related this, he said: 'Nought vexed

FOOTSTEPS THAT SHOOK THE HOUSE

(Continued from previous page)

me but that it was empty. If it had but been full of meal he might have ground his heart out for me.' Later, when he was in bed, he heard, as it were, the gobbling of a turkey-cock close to the bedside, and soon after the sound of one stumbling over his shoes and boots, but there were none there—he had left them below.

"The next evening, between five and six o'clock, Wesley's sister, Molly, then about twenty years of age, sitting in the dining-room reading, heard, as it were, the door that led into the hall open.

"And she heard what seemed to be a person walking in with a silk night-gown rustling and trailing along. It seemed to walk round her, then to the door, then round again, but she could see nothing. Presently a knocking began under the table, and she took the candle and looked, but could find nothing. Then the iron casement began to clatter, also the lid of a warming pan. Next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bedclothes over her head, and never ventured to look up until the next morning.

"A night or two after, Hetty, a year younger than Molly, was waiting as usual between nine and ten to take away her father's candle, when she heard someone coming down the garret stairs, walking slowly by her, then going down the best stairs, then up the back stairs and up the garret stairs. At every step it seemed the house shook from top to bottom.

"From this time onwards it was noticed that in the case of every member of the household, as they were about to approach the various doors, the latch was invariably lifted by unseen power. These happenings and many others were witnessed by Mr. and Mrs. Samuel Wesley and every other member of the household. The house was supposed to be haunted, and the haunting spirit was referred to as "Old Jeffrey" (it is significant that this is the name of one who had died in the house).

"The signal for the coming of Old Jeffrey was invariably between nine and ten at night, and Mr. Samuel Wesley himself, together with Mr. Hoole, the Vicar of Haxey (an eminently pious and sensible man) often witnessed the phenomena with a view to arriving at some satisfactory explanation. They even addressed questions to the spirit and received satisfactory replies by a system of knocks.

"In the course of time everyone became accustomed to the noises, yet several gentlemen and clergymen earnestly advised Mr. Samuel Wesley to quit the house, but he constantly answered, 'No, let the Devil flee from me; I will never flee from the Devil.'

"But he wrote to John Wesley in London to come down, and he was preparing so to do when another letter came, informing him the disturbances were over, after they had continued (the latter part of the time day and night) from the 2nd December, 1716, to the end of January, 1717.

"It remains to be stated that one member at least of the family, Emily Wesley, conceived herself to be followed by the Epworth spirit through life. Dr. Clark states that he possesses

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NEW COLLEGE AT READING

NO 11, Bath Road, Reading, was the scene of happy activities on Wednesday, August 28th, when the Reading Psychic College opened its new premises. A large villa standing in its own grounds has been secured, and extensive alterations have been made under the supervision of Mr. Watson (architect), to fit the premises for the needs of a psychic institute. There is a well-fitted lecture room, with accommodation for well over a hundred people, a lounge, a library and a small seance room, all on the ground floor, whilst sufficient ground exists at the rear of the premises for extensive developments.

A distinguished company attended at 3-30 p.m. under the chairmanship of Mr. Dudley Parsons, for the opening ceremony. Mr. Parsons outlined the development of psychic activities in Reading from the days of Mrs. Willison-Edwards, over 30 years ago, and paid a tribute to those who had kept the subject alive in the town. It was felt there was need of an institute where investigation could be conducted under efficient conditions, and where lectures dealing with various phases of the subject could be given.

Mr. Ernest W. Oaten then addressed the meeting. He said: "The growth of such colleges as these evidenced the necessity of establishing evidential standards. The 'will to believe,' or 'not to believe' was very strong in some people, and a great many folk were governed far more by prejudice than by evidence. He claimed that credulity and incredulity were the joint enemies of all. Since 1848 a vast movement of Spiritualism had arisen, and it claimed that communication had been obtained with the other world, and hundreds of volumes had been produced to evidence that claim. Communications from the other world, however, were only receivable through mediumship, and that depended upon a psychic faculty within man.

"It seemed to him that Spiritualism and Psychical Research were two departments of the same subject, one dealing chiefly with the discarnate operator at the other end of the line, and the other concentrating upon an examination of the psychic faculty in man, which made communication possible.

"Whether men lived in this world or in the other, they were immortal beings—spirits. What the discarnate spirit could do the incarnate spirit could do (potentially), but the incarnate spirit was always hindered by the buffer of matter. Man here was in the position of having a pair of boxing-gloves on while he was trying to manipulate a very tiny key. The operators from the other side of life, at any rate, had got rid of their gloves.

"The whole question of psychic investigation inevitably led up to the question of survival and immortality. Immortality had been a matter for the religionist, and religion had always been synonymous with credulity, since it rests on belief and authority. Unfortunately, the self-appointed authorities knew no more than the believers.

"Psychical Research and Spiritualism, acting jointly, comprised the first attempt in human history to show in an experimental sense that spiritual and psychic activities conform to law.

It was a science because it rested upon observation and investigation. It had a spiritual side, since it related them to the eternal verities of a larger world.

"The Spiritualist Societies were doing their work in spreading abroad the teachings which came through from the spirit world. There was a field for the Psychical Societies to inquire more deeply into the supernormal faculties of man. The phenomena of ghosts and hauntings, of the diviner's rod, of the nature of time, of prognostications and apparitions, were essentially matters of Psychical Research, and needed trained minds to deal with them.

"He believed the college had a function to fulfil. He wished them well, and had great pleasure in declaring the college open."

A bouquet of flowers was presented to Mrs. Berry, to signalise the work she had done in Reading over a long number of years.

Mrs. Bertha Harris (Chester) conducted excellent meetings and offered sound evidence on September 3rd and 4th.

CHURCHMEN OPPOSE CREEDS

THE Conference of Modern Churchmen, at Girton College, Cambridge, recently, demonstrated in a surprising fashion the necessity for a drastic change in the attitude of the Church towards its established beliefs.

Mr. Douglas White, B.D., at the concluding meeting, said: "The re-teaching of Christ's religion will be a long and difficult job. We cannot be chained to the intellectual conceptions of the first, fourth, or sixteenth centuries."

Mr. White dealt at length with the doctrine of the atonement, and said "He was convinced that the whole idea of satisfaction as a preliminary to forgiveness was in flat contradiction to the teaching of Christ." In a word the doctrine of vicarious atonement does not rest upon the teachings of Jesus.

On the question of the resurrection, Mr. White said "The evidences of a physical resurrection in the case of Jesus is full of difficulties. There is no evidence that Paul believed it. Jesus Christ did not invent immortality, though He Himself believed in it. Immortality was not brought about by Jesus, it was merely brought to light by Jesus—that is, He proved it to the satisfaction of His disciples after the crucifixion. If it had not been for those appearances the Christian Church would never have existed."

Mr. White, in dealing with the incarnation, which he considered the crucial question which all Christians must face, said: "All Christians accept the incarnation, but if they define it at all they did so in the terms of the Nicene and Athanasian Creeds, and these are figures of speech which are quite unintelligible to the great majority of intelligent and devout Christians. He considered this question as one which ought to be faced. Everything to-day was in the process of examination, and religion must face the same crisis. Its face must be turned either to the past or to the future."

MEDIUMISTIC DEVELOPMENT

By HORACE LEAF, F.R.G.S.

Mr. Horace Leaf is himself a practising medium who has laboured for many years in England, and toured Australia, New Zealand and America. He therefore brings a wide experience to bear on an interesting subject.

THE developing of mediumship is much more technical than most people suspect. By the adoption of proper methods, much safer and more rapid progress can be made than by trusting to fate and good luck.

That is why would-be mediums should be careful in the selection of an instructor. To place oneself under the care of anyone who has no other qualifications than a sincere desire to obtain the best results, is likely to culminate in the development of bad psychic habits, and may cause actual harm.

Nor should one place implicit faith in spirit operators, for experience shows that they, too, often require tuition. The human mind is so complex that to dabble ruthlessly with it in the effort to cultivate supernormal powers may lead to mental troubles which are occasionally chronic.

One of the chief causes of such harm arises from sitting too often and responding too frequently to impulses from a subconsciousness which has lost its equilibrium.

Supernormal faculties belong to the subliminal mind, not to the normal consciousness, although the latter is involved to the extent of registering what has been termed "subliminal uprushes."

In normal healthy-minded people the subconsciousness performs in ways essential to the demands of everyday needs. Immediately a person begins to cultivate mediumship, however, new functions are imposed upon it. Among these is the development of telepathy between the medium and his spirit Helpers. The basis of mental mediumship is the "telepathic law," but in a very special way.

Ordinary telepathic operation takes place between two or more living persons, and is purely terrene. Mental mediumistic communications are largely dependent upon the medium's ability to receive thoughts and feelings transmitted directly from spirit communicators to his subconscious. This is so unusual a process that nearly always the recipient has to train for it, and this comprises mainly the development of mediumship.

To become an efficient medium generally requires years of training. It often takes longer to make a good medium than to make a good doctor, but in both cases there are shorter or longer methods. To become a capable doctor it is best to receive tuition from highly-qualified professors. The same principle applies to mediumship.

The best instructors in the development of mediumship are those who are themselves mediums. There are several obvious reasons why this should be. First, they will have experienced the difficulties involved; secondly, they will understand the numerous psychological factors connected with mediumistic unfoldment; and thirdly, they will have associated with them spirits who knew how to develop mediumship.

There appears to be no set method of mediumistic unfoldment. Methods seem to vary according to the peculiarities of each person. These peculiarities may be called the "personal equation."

In my own work I have found it essential to pay strict attention to this, as it makes it necessary for the instructor to be very watchful in his pupils' interests. Some of these personal peculiarities are extremely important, and if not properly dealt with as they arise, there is grave danger of the person's mediumship being delayed or weakened and sometimes spoilt.

The field in which they may be said to operate is so wide that it is possible no two persons ever develop alike. It is generally agreed by psychologists that there are about six different types of temperament, which, combined with disposition and sentiment make the subject far too complex for anyone fully to understand. Nevertheless, there are definite factors, as a rule, which indicate the particular circumstances involved, and which show the qualified instructor what the pupil should do to avoid danger and make rapid headway.

Professor F. A. P. Aveling, head of the faculty of Psychology, King's College, London University, recently said that he knows "that Spiritualism is a very dangerous thing to dabble with." He spoke truthfully so far as mediumship is concerned. It is dangerous to dabble with mediumship, as there are stages in its development when a definite psychological instability manifests. If this is not dealt with expertly there is possibility of serious mental disturbance, which fortunately is seldom permanent. It may, however, be sufficient to injure the individual's reputation.

Good intentions are no safeguard against this period, as it is natural. There are many people who place great confidence in prayer, but in this case prayer may prove no more useful than it would if one desired to cross a traffic-laden street. One must be on the look-out for danger, and avoid it in a commonsense way; that is why a skilled instructor is useful.

I referred to bad habits. By this I mean that developing mediums are apt to be imitative, and fall into practices which are based upon superstition rather than upon fact. It is surprising to what extent people believe that certain characteristics are essential to the unfoldment of mediumship. Among them is the belief that spirits know everything, and can do anything. A more unjustified belief it would be difficult to find. Experience shows that the unseen helpers move often in the dark, as it were, and are greatly influenced by the ideas of their mediums. It is unfortunate if a medium has set ideas of what spirits ought to do when working with him. His foibles are frequently attributed to his spirit Helpers, and thus the subject is in danger of being degraded.

Among these mistaken notions is that of the medium making grimaces and acting in an unseemly manner, as if going into a fit. All this is avoidable. So much so, that no medium ought to be permitted to practise who does such

unnecessary things. Contortions drag Spiritualism in the mire, and they are all due to bad psychic habits.

Mediumship is doubtless one of the most wonderful things in the world. Apart from being of scientific interest, it can be of tremendous spiritual value; much more than it has yet been. It ought to be viewed from the most exalted heights, and everyone who aspires to become an instrument for service to this world and the next ought to study how to perform his unusual tasks attractively.

As soon as the summer is over we shall have a host of earnest people doing their utmost to cultivate their psychic powers. Most of them will rely on the much-boosted home circle, where lack of knowledge will predominate. The leaders of such circles are often no more qualified to conduct affairs than the other members, and there will be grave danger of them doing harm. It is true that home circles have been a cause of blessing, but is there anything to be said in favour of the danger they give rise to?

A few days ago I came across a glaring instance of injustice arising out of ignorance that occurred in one of these circles. Through it a very promising medium was seriously checked in her development, owing to the leader of the circle knowing nothing about the psychology of mediumship. Doubt was placed on her sincerity, which is really beyond serious doubt, owing to a mistake being made, which was in strict accordance with the possibilities of mediumship at her stage of development.

There is no reason why home circles should not be conducted, but there is every reason why the leaders of these valuable institutions should persist in remaining ignorant of the elementary phases of one of the most important subjects in the world.

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THE NEED OF EDUCATION

By JAMES M. McLINTOCK

THE greatest need in the Spiritualist Movement to-day is education—for the general mass of Spiritualists to be able to express their point of view to outsiders, and to meet the objections of opponents.

It is astonishing how misinformed on Spiritualism most people are; to go into a group of persons who know nothing about Spiritualism and announce oneself as a Spiritualist, is to drop a bombshell. They are at a loss how to treat you. I have discussed with many broadminded people all sorts of revolutionary subjects. When it came to Spiritualism, they shut up like a jack-in-a-box, refusing to continue further.

Somehow or other these people have an entirely wrong conception of Spiritualism and Spiritualists. Though this conception is false, Spiritualists themselves are in some measure to blame for it.

There are many people who are not in the least antagonistic to Spiritualism, yet who are repelled by the ignorance of certain Spiritualists who, to all intents and purposes, give an impression of being cranks. One has only to go out of the thought atmosphere of Spiritualist activities, and move in a different group of people, to realise the wall of prejudice and misunderstanding that has to be faced in bringing forward psychic matters for discussion.

The unfortunate thing is that a particular type of Spiritualist, unable to express his point of view in a sane, straightforward manner, is singled out by outsiders as the general and average specimen of Spiritualist. All Spiritualists are looked upon as being of the same type.

The truth is that Spiritualists, apart from the leaders, have an inferiority complex. Outside the environment of Spiritualism they are lost—completely at sea when trying to face the prejudice and narrow opinions of the outside world. There is indeed much of this prejudice to break through. But it *must* be done. Each Spiritualist should be able to face up to all this. He has a far better and more intelligent case than his opponents. Each Spiritualist should show he is superior, not inferior; be looked up to, not sneered at as an emotional ignoramus.

There is a great necessity for Spiritualists to be taught to express their case fully and to be able individually to meet opposition. We must all be in a position to face a certain amount of criticism to be met from different types of people. How each Spiritualist meets this opposition, and what impression he creates on the minds of the outsider, does reflect on the Spiritualist Movement as a whole.

Spiritualism has had its seances to prove to the investigator the truth of survival. It now needs its instructional and educational centres to teach the investigator, once he has proved survival, the philosophy of Spiritualism and how to meet the arguments of interested opponents.

Certainly we have from time to time lectures, propaganda and instructional meetings of all sorts, but these are not sufficient. What are required are some organised instruction classes. Through listening to different per-

theories of this and that lecturer or platform worker, there are so many misconceptions in the minds of Spiritualists that they have become bewildered as to what to accept or believe. Hence, outsiders make merry at the apparent contradictions shown in defending our case.

A glorious opportunity now lies in the hands of our leaders, if they will only use it. They can get together and lay the foundations for a comprehensive educational system.

What could add to the prestige of the Movement more than a Spiritualist College with ramifications throughout Britain. There is room for a Spiritualist College, not for learning's sake only, but to investigate the vast field of knowledge which lies beyond this physical world, and to penetrate farther into the mysteries of life and destiny.

With this college we could produce a better and more capable type of platform worker. The uneducated, badly informed speaker is a hindrance and a nuisance to the Movement. For the good of Spiritualism, we must get rid of this type.

We must raise the Movement to a higher level and put our case to the world lucidly and clearly. We must make sure there will be no misunderstanding in the minds of others of what we stand for. We must learn to present our message in the best possible form.

CHARGES AGAINST JOHN MYERS

Sir,—It isn't always the unexpected that happens. Having seen the prints and negatives referred to, I feel that Mr. M'Indoe is perfectly justified in his conclusions. I would go further, by saying that he would have been sadly lacking in his duty as President of the S.N.U. in not making public his convictions. The two prints of the "African Scene" could not be—indeed, *were not*—printed from the same negative. That the quarter-plate slide had been partly opened and quickly closed is quite obvious, and when corroborated by the aural evidence of two reliable witnesses, leaves little room for doubt as to the precise moment o' the happening. Whether the incident was deliberate or accidental Mr. Myers alone knows, but the statement that he claims it as a *supernormal* happening is stretching credulity to its utmost limits.

I have never met Mr. Myers, but I have followed much that has been written in psychic journals of his presumed mediumship, particularly in London and Bournemouth. Personally, I have not been impressed, and therefore have reserved my judgment.

Amongst my collection of some four hundred lantern slides of psychic photos I have not included one by Myers, not having yet seen one that, to me, bore the hallmark of the supernormal.

When one has devoted over a quarter of a century to the study of psychic effects on photographic plates, and read every book available on the subject, one develops a sense of discrimination. We talk to-day of "test" conditions; where and when do we find the thoroughness of Traill Taylor in his experiments with David Duguid? Traill Taylor was editor of the *British Journal of Photography*, an expert photographer, and knew what he had to face in 1894 for his courage in bringing his "findings" to the notice of scientists and "learned bodies" of his day.

No medium who claims to be genuine and who is placing high monetary value on the gift he possesses should hesitate to accept any reasonable challenge to prove his claim.

Mr. Myers, in his reply, says he has always regarded Mr. M'Indoe as "my very great friend." If he (Mr. Myers) wisely profits by this *contretemps*, possibly he may not be very far wrong in his estimation.

W. G. MITCHELL.

Darlington,
September 6, 1935.

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THE FLOWER MEDIUM

We are still receiving a great deal of correspondence concerning the exposure of the Flower Medium.

Miss Dorothy Evans, who has been closely associated with Miss Lewis, asks us to print the following disclaimer :

Dear Sir,—Mr. Sproull has tried to make it appear that I have acquiesced in Miss Lewis' guilt, and this I have never done. I shall be glad if you will kindly print my corrections of his misrepresentations.

Miss Lewis did not repeat to me any of her "confessions" after I entered the investigation room. I was not, at any time, cautioned. I did not agree that Miss Lewis should sign any "confession." I would have done all I could to prevent her doing so had I entered the room in time. All Miss Lewis' signatures were obtained before I was allowed to see her. Miss Lewis did not, in my presence, grasp any paper from Mr. Sproull's hand, nor did she confirm any of the statements which Mr. Sproull says she did, save to say that the investigators had made her sign things—she did not know what. I have never, at any time, thought, believed, or said that Miss Lewis "could sometimes be genuine," nor can I think of any statement made by me which could be so misrepresented.

I did not say that Miss Lewis was well on Saturday. She definitely was not well. After August 9th, my conversation with Mr. Sproull was held over the telephone. It is possible he did not catch what was said. My whole desire was to make him understand, if possible, Miss Lewis' mediumship, and thereby prevent a miscarriage of justice. Mr. Sproull, however, reiterated his conviction that Miss Lewis had never given a genuine sitting. When I suggested remaining longer in Mr. Sproull's house, it was in the hope that the appearance of more flowers would force Miss Lewis' investigators to acknowledge that they had been produced psychically. Mr. Sproull's attitude and Miss Lewis' condition quickly forced me to realise this could not be done.

I used no threats against Mr. Sproull—dire or otherwise.—Yours truly,

D. EVANS.

Mr. E. Taylor writes : "I offer my thanks to all who are responsible for unmasking frauds in psychic phenomena. I have nothing but contempt for those who participate in these fraudulent practices. It is, symbolically speaking, offering the vinegar sponge to humanity's soul. I wonder whether these folk realise the full meaning of retribution in the hereafter."

Viscountess Molesworth says : "Since I promised Mrs. De Crespigny that I would protect Hilda Lewis, I am glad to be able to record that the Flower Medium has many friends, and I am sure that those friends will be willing to testify to the many examples which she has given under test conditions. Why do so many Societies refuse this testimony? Is it all just? People who live in glass houses should not throw stones."

Mr. A. M. White says : "As Spiritualists, are we not forgetting that justice should not be without mercy. To continue the controversy savours of persecution. To continue week after week is not doing any good, rather causing dissension amongst people who have been happily banded."

And there for the time being we will leave the matter.

GOING STRONG

We have now received further copies of *A Witness Through the Centuries*, by Reginald Hegy, M.D., M.A. This useful book is now in its sixth edition, a circulation well deserved. The price has been reduced to 2s. 10d. post free, from *The Two Worlds* Office.

BEQUEST FOR SPIRITUALISM

The late Mr. George Coxon, a grazier, who died at Lindrum, near Brisbane, Australia, on December 1st last, has directed his executors to expend £2,000 out of his estate towards the building of a church or temple for the furtherance of Spiritualism, under the guidance of the Brisbane Spiritual Alliance, of which body he was an adherent.

He also left, free of all duties, to the Brisbane Spiritual Alliance a piece of land in South Brisbane containing about 26 perches, expressing the wish that the church should be erected upon this site. The estate comprised realty £1,747 and personalty sworn at £35,555.

Founded Alliance

The bequest was not a surprise to members of the Brisbane Spiritual Alliance, of which the late Mr. Coxon was one of the founders and life president at the time of his death. Mr. Coxon's devout belief in Spiritualism extended over fifty years. About five years ago, in association with the late Mr. T. W. Moss, he founded the Alliance, and provided funds for the erection of the present church building. He was actively assisted by Mrs. Coxon, also a keen Spiritualist.

The new church is to be known as the Coxon Memorial Church.

Born at Gateshead-on-Tyne in 1850, the late Mr. Coxon went to Australia at an early age.

During the latter years of his life Mr. Coxon donated substantial sums to deserving public institutions in Queensland.

SPIRITUALIST WEDDING

A very pretty wedding took place at the London Spiritualist Mission, Pembridge Place, Bayswater, on Thursday, September 5th, when Miss Kate E. Withers and Mr. Harold Mandor Wright were united in matrimony.

The Church was decorated with masses of white lilies, and the ceremony was conducted by Mr. Horace S. Hamblin, whose guide, "Moon Trail," gave an impressive address.

At the close of the service "Moon Trail's" Silver Healing Band (of which the bridegroom was a member) formed a guard of honour outside the Church.

The bride, who was attired in a beige satin dress with lace sleeves and a pale green crinoline hat, looked very charming.

At the subsequent reception the bride told how by spirit guidance she had been led from a casual visit to the Queen's Hall a few months ago to this happy day.

FOR PEACE

At the half-yearly meeting of the South Wales District Council, S.N.U., the following resolution was unanimously passed :

"That this Conference of South Wales Spiritualist Churches hereby asserts its abhorrence of the present condition of Society, and the preparation for war and conquest now going on among the nations. It also protests against the use of so-called peace propaganda to produce war-mindedness. It calls upon peace-loving people to stand together for unity among peoples and peace with all men."

C. N. FOREMAN,
Hon. Secretary.

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"The Two Worlds" Bookshop, 18, Corporation Street, Manchester 4

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

The Passing of R. H. Yates

ABRIEF intimation has reached us that Mr. R. H. Yates, a former General Secretary of the Union, has passed away after a long illness.

Mr. Yates was elected to the National Council in 1915, and he became an active and energetic member of the Propaganda and Rules Sanction Committees. As a propagandist, Mr. Yates was noted, and the record of his public debates placed him in the front rank of exponents.

At the annual general meeting of the Union, in 1916, the Parliamentary Committee came into existence, and Mr. Yates became its first secretary. In this capacity he was largely responsible for the raising of the Parliamentary Fund, which reached a total of over £1,000, and his organising ability and knowledge of political campaigns were invaluable to the Union. When Hanson G. Hey, the first secretary of the Union, fell ill about 1918, Mr. Yates was appointed to assist him, and on Mr. Hey's retirement in 1921 Mr. Yates was appointed as his successor.

His term of office was short, for on the eve of the annual general meeting of 1922, which was also the occasion of an International Spiritualist Congress, word came that Mr. Yates had had a stroke, in consequence of which he resigned.

He recovered sufficiently to resume his business, but he was never the same again. A further stroke about four years ago began the illness from which he is now happily released.

His was a vigorous personality, which left his impress on everything he undertook.

The Union Diary

Church secretaries and members are reminded that the 1936 edition of the Union's Diary is now available. The increased size of the Directory of Spiritualist Churches should prove invaluable to all Church workers.

Supplies of the Diary can be obtained from any District Council Secretary, or from the Union's offices. The Diary is available in two forms—the old familiar form, which this year has a green cover, price 1s. 6d. (1s. 8d. post paid), and the black leather wallet re-fill pattern, price 2s. 8d. post paid. Re-fills for last year's wallet covers can be had from the office *only*, price 1s. 2d. postage paid. The advance sales of the Diary indicate that the demand is going to be heavy, and it is advisable to place orders promptly to avoid disappointment.

Trusts

Once again the danger of faulty methods of trusteeship seem likely to rob the Spiritualist Movement of some hardly-earned property. The Union's aid has once more been sought to make a person in whose name land has been purchased for the building of a Church, hand over to the rightful owners the documents relating to it, and the person concerned, knowing the strength of his position and the difficulty of proving the rightful ownership, is

holding fast to what he has grabbed. While I am sympathetic to the Church members, I must aver that the officers are largely responsible for the position that has arisen.

If there had been no alternative to the method they selected for the transfer of the land, I could have sympathised even more, but the plain fact is that some of our Churches are being badly served by their officers, who have told them that to have the Union interested through its Joint Trustee scheme is virtually to hand over the property of the members to the Union. The sooner this fallacious and untrue story is scotched, the sooner shall we have fewer of these cases of misappropriation of funds and property.

It is also obvious from this case that too little attention is given in some circles to the selection of the right type of person as a trustee, and if the same care was exercised by Churches in the selection of trustees as is applied by the Union in its Joint Trusts, the Union would have fewer cases to deal with.

It cannot be urged too often or too strongly that a person should have been a member of a Church for a period of at least five years before he or she is considered for appointment as a trustee.

Fund of Benevolence

We are asked to pass on the thanks of the Fund of Benevolence Committee for generous contributions, totalling £46 7s. 5d., during the month of August. The individual amounts are as follows :—

	£. s. d.
Miss E. M. Bubb	30 0 0
Cheltenham Church Anniversary Collection ..	8 0 0
Cheltenham Church Healing Circle ..	1 0 0
Anonymous—Huddersfield ..	0 10 0
Meols ..	0 5 0
A. Topping ..	0 10 0
T. H. W. ..	0 4 0
Per Mrs. Hall, Northern District Council ..	0 18 5
retiring collection at South Shields ..	0 18 5
Collected by Mrs. G. A. Featherstone—	
Derwent St. N.S.C., Sunderland ..	5 0 0
 Total ..	 £46 7 5

Church officers are asked to remember that the Fund of Benevolence annual appeal will be made on Sunday, October 20th, and they are urged to make their preparations beforehand to ensure a record collection this year. The Fund has had heavier burdens than ever to bear during the past twelve months, and to the great regret of the Committee they have had both to reduce grants and turn away cases.

An Appeal

For the convenience of all parties concerned, I would appeal to persons coming from a distance to see me, to make a point of first seeing that I am available. There have been several cases in the past few months of callers arriving just as I have been on the point of leaving the office, either for an appointment or after office hours. If you are contemplating coming to Manchester to see anyone in the Union offices, do please make a previous appointment.

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Classes for Psychic Development are now being formed under the leadership of Miss K. Coates and Mr. C. Glover Botham. (Apply to the Secretary for particulars.)

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Friday, September 20th, at 3:30 p.m.,

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WIMBLEDON SPIRITUALIST CHURCH

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Address.

At 6-30, Mrs. WM. EDWARDS,

Address and Clairvoyance.

Wednesday, September 18th,

At 7-30, Mrs. F. KINGSTONE.

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.

ROCHESTER SQUARE SPIRITUALIST TEMPLE

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PEEPS INTO THE PSYCHIC WORLD—V

TESTING SPIRIT IDENTITY

By HEReward CARRINGTON

But now we come to a still more striking series of experiments.

In order to test this matter still further, we asked Mrs. Garrett's control, "Uvani" (who seemingly "runs the show," so to say, from the other side) whether it would be possible for him to bring along other personalities, and permit them to answer our word-lists also—thus obtaining their responses to the same stimulus words. We received the reply that this was possible, and these tests were actually undertaken—a number of seemingly separate personalities replying to our word-lists, just as the medium and her control had formerly replied to them.

These results were then compared, and it was found that they all differed from one another in a remarkable degree. And, more striking still, the replies of the various personalities were highly personal and characteristic of them in life—as verified by members of the family. We thus seemed to show that different individual memories were being drawn upon for the responses. One or two examples will make clear just what I mean.

One of the stimulus words was "carrot." The medium herself replied, "I like carrots."

Another communicator said, "not for me." (As a matter of fact, he did not like them in life, as subsequently verified.)

To this same stimulus word another communicator responded with "red head." (His wife and child both had red hair, as the family testified.) This communicator had died nearly 30 years before, in the west, and could not possibly have been known to the medium in any way.

To the stimulus word "glass" Mrs. Garrett replied "window"—an obvious association of daily life.

Still another communicator, however, responded with "Alaska." Why this curious and wholly unexpected reply? Questioned afterwards, as to what the association was in his mind, he replied :

"Well, that centres round father . . . He was going to sell a certain kind of product glass. He would always say, 'When the glass comes right, we are going to Alaska.' You know that went wrong, and I did not go to Alaska."

All this the family subsequently verified. The father had experimented considerably with glass, and such a remark had been made by him on more than one occasion. This, therefore, would be a perfectly natural association in the mind of the alleged communicator, were he really "there," responding to the words, but was something the medium could not possibly have known, nor could she have guessed it.

One further example: To the stimulus word "needle" this same communicator replied "Niagara Falls." Asked to explain this curious response, he said: "You know the kind of wife I had, Sis? I always promised to take her there, when she would have time to sit and sew on buttons. I often promised her sewing lessons at Niagara Falls . . ."

Again these statements were confirmed and explained by one of the family of the alleged communicator.

In life, his wife had always been "too busy" to sew anything for him, and he had on more than one occasion jokingly made a remark such as the above. Hence, the association "needle—Niagara Falls" would be perfectly natural as coming from him. But how account for such an unexpected response on the part of the medium, assuming her subconscious mind was merely play-acting?

In short, responses such as the above—and there were literally dozens of them—seemed to indicate very strongly that the memories of the person said to be "communicating" at the time were in some way actually being drawn upon for the responses; and that these persons were in some sense really "there," replying to our lists of words and questions.

In these experiments, have we not come very near to proving the survival of human personality by purely psychological and scientific methods? Assuredly, as Sir Oliver Lodge said some years ago, the wall between the two worlds seems to be wearing thin, and there is every indication that a breach may, within the near future, be made through it—rendering possible the transmission of messages from one plane of life to the other.

These are some peeps into the psychic world which we have been enabled to make. I have endeavoured to show some of the scientific work which is now being undertaken in the field of Psychical Research, and how it is being accomplished—partly by psychological analysis and partly by laboratory instruments of precision. We feel that important results have been obtained within the past few years, and that many more such results lie just ahead of us when adequate funds and facilities are available to permit us to carry on these investigations as they should be conducted.

Many of us feel the truth of a remark made by the late William Ewart Gladstone, when he said: "Psychical Research is the most important work being done in the world to-day—by far the most important."

For, in the stirring words of Sir William Crookes: "Veil after veil we have lifted, and the face of Nature grows more beautiful, august and wondrous with every barrier that is withdrawn."

THREADS OF GOLD

From Mrs. P. Holt comes a little book entitled *Threads of Gold*, a series of short stanzas which she claims have come to her during moments of daily meditation. They bear the impress of awakened thought as well as inspiration.

This is a useful book to keep at the bedside. Many of the thoughts are expressed in blank verse, others in rhyme, and some in prose, but through them all runs a spirit of illuminated common sense, which can be very helpful in moments of turmoil and anxiety.

Obtainable from the Psychic College, 15, Queen's Gate, S.W. 7.

ICONS

IN a recent issue of *The Two Worlds*, I read the following:

Mr. Arthur Findlay is an iconoclast and a pioneer for truth, and is doing for Spiritualism exactly what Mr. J. Krishnamurti has done for Theosophy.

Before one can be an iconoclast, there must be icons, or idols, upon which their destructive energies may be spent, and neither Spiritualism nor the Theosophical Society can be considered idolatrous. Therefore, neither gentleman can rightly be called an iconoclast.

The Seven Principles can scarcely be considered as "spurious sentimentalities," or "false doctrines." The same may be said of the Three Objects of the Theosophical Society, one only of which is considered binding upon its members, and has been subscribed to by every member of the S.N.U.

The article in question implied that both schools of thought are based upon false doctrines, which these two gentlemen have attempted to purge.

I am not in entire agreement with Mr. Findlay or Mr. Krishnamurti. Their teachings are by no means sacrosanct, and are not enforced by the respective Movements. I should be very sorry to impugn either the S.N.U. or the T.S. on this account. In all things I claim for myself the right of free thought, and allow the same to every other person. We often read or hear said that "Spiritualism teaches" this or says that, when it does nothing of the kind. The statement claiming the authority of Spiritualism is generally no more than the opinion of certain folk who call themselves Spiritualists, and binding no one in his or her official capacity.

Regarding Mr. Krishnamurti, I do not think he at any time held executive office in the T.S. When the idea of the "Star of the East" was first mooted, he was quite a boy. This order was never officially connected with the T.S., and it caused a rift in the society as many members could not follow Mrs. Besant's leading in this matter.

As president of the T.S., her active work in connection with the "Star of the East" caused many outside the Society to believe that it was part of the Theosophical Society. In due time, Mr. Krishnamurti became the head of the "Star of the East," and was in the eyes of some almost a demi-god. His pamphlet, written when a youth, *At the Feet of the Master*, shows him at his best.

At the international gathering of the Order of Ommen, shortly before its disbanding, his replies to questions put by his disciples were cold, and were evasions rather than answers.

Soon after the "Star of the East" came to an end, he severed his connection with the Theosophical Society. Many of its members, however, still regard him as a great world teacher.

To state that Mr. Krishnamurti has stripped the T.S. of "spurious sentimentality," or "false doctrines," is to assume that at one time these actually existed, which is untrue.

I do not think that in Spiritualism any such impediments exist. Certain ignorant claims may at times be voiced by Spiritualists. I have countered some of these myself from time to time.

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FRIDAY - - September 13, 1935

A BOOK ON MEDIUMSHIP

M R. W. H. EVANS has placed us under an obligation to him in writing *How to be a Medium*: Rider and Co. 5s.

Mr. Evans has been connected with the Spiritualist Movement in an active capacity for longer than one cares to think. He has been writing for *The Two Worlds* for nearly forty years, and it was probably our paper which brought him to the notice of the Spiritualist public outside his own locality.

Spiritualism rests upon mediumship as its evidential basis. There are people who imagine that Spiritualism ends with mediumship. Mr. Evans is not one of those, as his final chapters prove. He does, however, give us sound practical advice based upon long experience both as to the development and use of psychic faculty.

In his first chapter he outlines the various types of psychic phenomena which have characterised all spiritual demonstrations for eighty years. He relies for corroboration on Prof. Crookes for his outline.

Chapter II deals with the necessity of a medium to bridge the difference between two planes of life. He shows us that the psychic is not necessarily a medium, though a medium must necessarily have psychic abilities: and follows in Chapter III with advice on the development of mediumship and the control of psychic states.

He insists, and insists rightly, that the religious spirit is the safe line of approach, and urges the use all the time of the rational faculty which sees in psychic activity the operation of law, rather than becomes elated at the possession of some supposed superiority.

The opening of circles by devotional exercises not only tends to meet the spirit world half-way, but has a definitely protective influence during the period of sensitiveness which mediumship develops. Passing on to consider the development of mediumship, his words are sane and sound. He urges the would-be medium not to be misled by a false

vanity into thinking that he is a very wonderful person with a marvellous work to do, simply because he is developing psychic powers.

He urges co-operation with the spirit controls. "Make up your mind," he says, "that you will not allow any spirit to do anything with your body that you would be ashamed of in your normal state."

He next deals with the different mental states through which mediumistic development leads the would-be medium. He urges that the development of psychic power involves additional and higher responsibilities. He then proceeds to outline certain methods of development in the various phases of mediumship. He expounds the necessity of analysing all results by reason, urging the inquirer never to abandon his own judgment.

There follows some very valuable advice to the would-be medium. Never play with mediumship or look upon it lightly. "Do not think the development of mediumship means that the necessity for study and self-improvement has come to an end; often it has only just begun. Remember that an ignorant medium can be a danger. If the blind lead the blind they will fall into the ditch together!" Another point which he emphasises both for mediums and sitters is: "Never mistake emotionalism for religion, nor woolly statements for mysticism. True religion purifies the emotions."

Then follows an excellent treatise on inspiration, which reveals an intimate knowledge of its processes.

In physical mediumship we are pleased to see that he emphasises the necessity of a medium taking such steps as will vindicate his mediumship. We are sometimes asked how often should a medium submit to test conditions, and the reply seems to be that, given suitable and experienced investigators the medium is foolish in his own interests who does not insist on test conditions at every sitting, and thereby place himself above suspicion. He says that a materialising medium should never allow himself to sit without safeguards, such as either being fastened in her chair, or such other method as will remove all suspicion from the minds of her sitters. We think he is very wise. Test conditions when applied by people who are ignorant of psychic law can be very irksome. But when they are applied by sympathetic sitters who desire to be sure of their results, they are the finest and safest safeguard that a medium can have.

Mr. Evans says many things in this book which have badly needed saying, and we welcome his frank and outspoken statements.

In the second half of the book he deals with the meaning of mediumship, the philosophy of Spiritualism, the nature of our being, and then runs into the realm of speculation with a chapter on immortality.

There have been far too few books which have dealt with mediumship from the inside.

We are quite sure that Mr. Evans will not imagine that he had covered the whole ground. But he can at least congratulate himself that he has made a contribution to the study of the subject which will be valuable to those who are trying to find a way through the maze of psychic manifestation.

This book should be widely read. It is a useful contribution to probably the most important subject in the world.

WESLEY'S GHOSTS

(Continued from page 590)

an original letter from that lady to her brother John, dated February 16th, 1750—that is, thirty-four years after the preceding events happened—from which letter I am able to give you the following extract:

"I want sadly to see you and talk some hours with you as in times past. One doctrine of yours and of many more—namely, that no happiness can be found in any or all things in the world; that, as I have sixteen years of my own experience which lie flatly against it, I want to talk with you about it.

"Another thing is, that wonderful thing called by us 'Jeffrey.' You won't laugh at me for being superstitious if I tell you how certainly that *something* calls on me against any extraordinary new affliction, but so little is known of the invisible world that I, at least, am not able to judge whether it be a friendly or an evil spirit.

"For some considerable time all the family believed it to be a trick, but at last they were all satisfied it was something supernatural. Mr. John Wesley believed it was a messenger of Satan. With others, the house was considered as haunted.

(For verification of the facts contained in this narrative see *Memoirs of the Wesley Family*, vol. 1, page 286, also pages 245-6; also *Original Letters of the Rev. John Wesley and His Friends, Illustrative of His Early History*, with *Other Curious Papers Communicated by the late Rev. S. Babcock*.)

MOST SUCCESSFUL METHOD OF DEVELOPING CLAIRVOYANCE

The following extract is of great value to investigators.

"We used 'Kilnascrene' in full light and saw the aura distinctly. We all thought it an optical illusion until we found we could make the 'lines of force' slant in every direction for about twenty inches, by merely pointing our fingers at each other.

"We then laid our hands on a black tablecloth and saw the auras blend. I could only see faint steam-like effects, but two of us saw beautiful colours form a whirling mass in the centre of the table. This slowly drifted towards Mrs. N., whose vision suddenly opened so that she saw right into the spirit world and gave us some wonderful illustrations of spirit life and activity.

"We then lowered the light and took the glasses off, and were very surprised to find that several of us could now see clairvoyantly. Each was able to confirm what the others saw.

"My friend is making progress, and sees the perfume of flowers when the sunlight is good. We are hoping, in due course, to diagnose exactly as Dr. Kilner and many sensitives do."

NOTE.—The above extract follows very closely the method adopted in the public demonstrations of "Kilnascrene." In *The Two Worlds*, of July 19th, fifteen Societies reported the results of their public tests. Out of 427 people tested, only 72 failed to see the aura at first trial. These magnificent results prove that "Kilnascrene" is the best mechanical method of stimulating the clairvoyant faculty yet discovered. They are sent, post free, from the London Psychic Educational Centre, 17, Ashmere Grove, London, S.W.2, on receipt of 10/-, with full directions for use.

The following books are extracts from the L.P.E.C. Three Guineas Course on Psychic Development. All One Shilling each, postage extra. "TRANCE STATES," explains all that is known of Spirit Control. "PSYCHIC HEALING," deals with obsession and all phases of healing. "AURA : KILNER SCREENS AND ALL ABOUT THEM," proves the reality of the aura, the foundation of all psychic phenomena.

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TOPICS OF THE WEEK

Spiritualists are all for Peace ! From all quarters of the Spiritualist Movement we are receiving letters emphasising the need for peace.

The Spiritualist Movement seems to be solid in the opinion that whatever the differences may be between nations, *killing men will solve no problem*. It ought to be obvious to any civilised nation that every war, whatever its cause, is the prelude to another. A victorious campaign only lays seeds for future trouble. Even the present dispute between Italy and Ethiopia is but the outcome of the battle at Adowa many years ago. Spiritualists are striving for peace, and special meetings for prayer and meditation are being held in many centres towards this end. Mrs. C. M. Beech, Secretary of the World Meditation Movement, is appealing to all who can spare the time to link up mentally for an hour every Thursday. We understand this effort is the result of suggestions put forward by the guides of Mr. Collen-Smith. While prayer cannot accomplish everything, no one will deny its usefulness in influencing the thoughts of men, and drawing assistance from a larger life.

A letter from Mr. V. D. Rishi, of India, tells a story of hard work, not without success. Mr. Rishi has spent six months on an extensive tour in India. In many places he had large audiences who listened with interest, not only to the lectures, but to the demonstrations. A good impression has been created and new adherents have been gained for Spiritualism. Mr. Rishi tells us that the leading paper of Bombay published a lengthy extract from the Bishop of London's attack upon Spiritualism. Mr. Rishi wrote a very studious reply, copy of which he enclosed, but the Indian Press is not sufficiently enlightened as yet to print both sides of the story. Still, the effort was well worth while, and presently even the Press of India will awaken to the importance of our Cause.

With the shortening of the days comes the reminder that the reading season will soon be upon us. It behoves our Churches to put their bookstalls in order to see that they have suitable literature for increasing attendances which characterise autumn and winter meetings. No one can hope to be well informed on Spiritualism or any other subject unless he is familiar with the experiments and opinions of others, and thoughts and ideas are handed on by means of printed books. Now is the time, too, to consider large propaganda meetings for the winter season. The success of a propaganda meeting consists in proper preparation being made. Now is the time to start preparations. Hitherto meetings are often failures. We are anxious to see large increases in the circulation of *The Two Worlds* and all other psychic papers. It is estimated that there are some millions of Spiritualists in England.

British Association discusses Spiritualism

The British Association is meeting at Norwich and, of course, in the Psychology section Spiritualism was bound to crop up. Mr. Whately Carington gave a technical paper on "Word Association Tests of Trance Personalities," on the lines of the article by Mr. Hereward Carrington, in *The Two Worlds* of a fortnight ago. The lecturer tried to show that differences of personalities were no proof that the personalities were those they pretended to be. "There was no reason to believe that a control who called himself an Indian had ever been nearer India than Clapham." What Mr. Whately Carington did not tell us was that that implies the weakness of the method of testing, since the machine shows the differences between personalities but tells us nothing of their origin. We might ask who ever expected that it would?

Confusing the Issues !

We see our old friend Colonel Berry raised a case in which one trance personality controlled six different mediums at different times and places, and gave evidence of being the same personality. But Mr. Whately Carington "refused to be impressed by these facts." Doctor Earl claimed that he had examined mediums physically and would certify that they were in a condition of hysterical trance. That seems to us a begging of the question. We have seen people sleeping under the influence of drugs, and were quite unable to determine the difference between that sleep and perfectly natural sleep. Because two different things show certain similarities it is a poor scientist who jumps to the conclusion that they are the same.

Names are only Labels

The surprising part of the debate was that Mr. Whately Carington seemed to agree with Doctor Earl. But surely it is a caricature of the truth to say: "You get a bunch of bereaved people with no critical ability, full of an intense desire to survive, who sit there with a palpably fraudulent medium." What he does not tell us is the large number of cases in which individuals who are opposed to Spiritualism and are endeavouring to expose its hollowness, go to a seance and become convinced by the recital of facts which could not possibly have been known at the time either by the medium or the sitter. We do not care if he calls them hysterical, electrical, or cosmic. At any rate, they are facts, and calling them names does not alter them.

"Still Struggling"

We regret to see that one of the oldest established journals in America, *The Progressive Thinker*, with forty-five years of history behind it, has had to appeal for help to keep running. Mr. J. R. Francis, and Mrs. M. E. Cadwallader—previous editors of *The Progressive Thinker*—spent much of their own private resources in keeping the paper in existence. We hope for the sake of Spiritualism in America that it will soon find its anxieties at an end.

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Wednesday, September 18th,
At 7-30, Psychometry, Mrs. Helen Spiers.
Thursday, September 19th,
At 3-30, Clairvoyance, Mr. Thomas Wyatt.
At 7-30, Clairvoyance, Mrs. Livingstone.
Friday, September 20th,
At 7-30, Clairvoyance, Mr. Austin.

NORMAL LECTURE.

Tuesday, September 17th, at 8,
Mr. H. ERNEST HUNT. Subject : "The Problem of Evil."

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Tuesday, September 17th, at 3 Mrs. Stella Hughes
Tuesday, September 17th, at 7-45 Mr. Edmund Spencer

Thursday, September 19th, at 7-45 Mrs. Stella Hughes
Friday, September 20th, at 3 Mrs. Helen Spiers
Friday, September 20th, at 7-45 Mrs. Kingston

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

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At 7-30, Mr. C. GLOVER-BOTHAM. Clairvoyance.
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Mr. Robert King. Lecture.
Subject : "Some Mysteries of Sound."

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TRANSITION OF ROBERT H. YATES

IS many friends throughout the North will hear with some regret of the passing of Robert H. Yates, of Huddersfield. Regret which will be tinged with joy at his happy release from the physical body on August 26th.

Robert Yates had been connected with Spiritualism for over forty years. He had been President of the Yorkshire Union, and of the Huddersfield Church. He was for some time secretary of the Y.U., and also of the Spiritualists' National Union, which position he took over on the transition of Mr. Hanson Hey. Mr. Yates organised the Parliamentary campaign of the S.N.U. for the purpose of freeing mediumship from the legal restriction under which it suffers. He was a powerful advocate of Spiritualism, both on the platform and in the debating class.

His was a rugged Yorkshire character, determined, tenacious, and full of zeal for any cause he undertook. He was a tremendous worker, with a great power of concentration, and a good deal of psychic vision.

His dominant personality often made him a difficult man to work with, but for honesty, sincerity, and enthusiasm he would be hard to beat.

Some thirteen years ago he had a serious breakdown in health and had to resign his secretaryship of the S.N.U., just on the eve of the International Congress in London. For some years his health was uncertain. Four years ago he had a stroke which ended his working days. For some time he has been living with a daughter in Birmingham, and at last his spirit has found release. We congratulate him.

Mr. Yates passed away at Birmingham, and the body was taken to Huddersfield for burial. An impressive service was held in Ramsden Street Church, most of the Churches in the district being represented. There was a mass of flowers, which represented the sympathy of his friends.

Mrs. Jessy Greenwood, J.P., officiated both in the Church and at the graveside.

The summary of his coming into Spiritualism is related by him in the following terms :

My First Seance

I was a member of the Wesleyan Methodist Church, a Sunday School teacher and local preacher. There was a society of Spiritualists in the village which was then my home, but I had not concerned myself with them, and probably may never have troubled them at all if the Rev. Thos. Ashcroft had not come into the district to "expose" Spiritualism. I attended his lectures, and, of course, believed all he told us. That such palpable fraud should be practised in our very midst so filled me with indignation and holy zeal (and my companions were similarly affected) that we determined to supplement his efforts by working on our own account. We gained an introduction to several local Spiritualists, and started, as we thought, upon our work of destruction.

A lady who was very much interested in the local society at that time opened her house to us, and gave us every opportunity for fair discussion. We held several meetings, but failed to convince the Spiritualists of the error of their ways, just as they failed to convince

us that our mission was not a just and holy one. But the conflict was not to be left much longer in doubt.

Two companions and myself called one night to make another attempt to convert them, but we found the lady alone, and when we introduced the subject she told us it was of no use discussing the question further, argument having failed to change the opinions of either party, but if we would sit at the table she would do her best to convince us that there was something more than fraud in Spiritualism—that it was a truth capable of demonstration.

A small round table was produced, and we were placed in position. We sat about twenty minutes without any apparent results, and began to pour ridicule upon the whole affair, but the lady asked us to exercise a little patience (as an old Spiritualist, she had detected signs with which we were unfamiliar).



We sat about another ten minutes, and then the table rose on the side where she was sitting. We were quick in looking under the table to find out if any trick was being played upon us, but we found that her feet were entirely clear. We challenged the table to rise on the side on which we were sitting, and we received a very ready response. The friend on my left hand said, "Ah, but I will stop it!" and rising from his chair he placed both hands on the table, raised himself from the floor, thus placing all the weight of his body on the table, but it still rose in defiance, taking my friend up also.

We were now getting more than we had bargained for, and were beginning to lose that easy confidence so manifest at the outset. Our lady friend then asked us to be quiet, and she would ask the table some questions. She explained to us the methods of communication, and then asked, "Is there a spirit present?" We received an answer in the affirmative. "Would the spirit give us his or her name?" We had a similar response. The lady then explained to us how messages were spelled out by means of the alphabet, and then the process of spelling the name began. The name thus given was G—B—. Our lady friend inquired if any of us knew him, I and my

friend on the right having to give a negative reply, I turned to my friend on the left. I shall never forget the look on his face as he stammered out, "It is my cousin." The lady then asked us if we knew how old he was when he passed on, and how long he had been in the spirit. My friend, not knowing these particulars, she asked the communicating intelligence if he would give us the answers to these questions. The spirit complied with our request. The correctness of the answers was proved by my friend when he got home. He gave us other messages which were equally true, but which I need not detail here.

But the operating intelligences had not yet finished with us, for when we rose to move our chairs from the table the table began to move towards the friend who had sat on my right, and followed him to a doorway leading to the front room, and this without any hand being on the table at the time. I can assure you we were all pleased to get outside, feeling sure that the devil occupied the place, and vowing we would no more touch the unhol thing.

Now, to the majority of Spiritualists, there may seem nothing of an extraordinary character in this, "my first seance," but there are two facts of great significance to which I desire to give emphasis: (1) Out of the four persons three were bitterly opposed to Spiritualism and instead of giving good and sympathetic conditions, were prepared to do anything to prove the whole thing a farce and a fraud. (2) That all the aforementioned phenomena took place in full light, proving to me at least that darkened rooms are not necessary for spiritual manifestations.

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"THE TWO WORLDS" BOOKSHOP,
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DECEPTIVE AUTOMATIC WRITING

THERE was a crowded attendance at the reopening meeting of Edinburgh Psychic College, 30, Heriot Row. Dr. Barker presided.

Mrs. Charlotte Graves, of Australia, in the course of a short address, spoke of the necessity of independence of thought and judgment in all things.

Mr. J. B. M'Indoe, President of the Spiritualists' National Union, said one could not be a Spiritualist without having one's outlook on life changed. Contact with psychic phenomena was bound to make them more tolerant of other people's ideas. Contact with what was seemingly contradictory of natural laws made them realise that their knowledge was extremely limited, and that things were different from what they thought they were. Spiritualists who realised that this life was only a preparation for another life, that life was intended for the building up of character, that it was only a school to prepare them for the infinitely longer life that lay ahead of them, did not attach so much importance to some things greatly valued by others. They also learned to be careful and to weigh evidence and not to be too ready in accepting anything as fact. Some people went from sheer scepticism to the other extreme, and swallowed anything and everything, especially what came through their own supposed mediumship. They got lots of people producing screeds of automatic writing purporting to come from some high and mighty person. When they saw that sort of signature they could at once reject it and understand that the real source was their own subconscious mind. In such an organisation as this College they could get the necessary help and advice.

A demonstration of clairvoyance and clairaudience was afterwards given by Mrs. Annie Johnson, London.

SOUTH SHIELDS' HARVEST FESTIVAL

HARVEST Festival Services were held in the National Spiritualist Church at South Shields, from August 31 to September 4.

The children's afternoon service was very impressive.

Mr. H. Selkirk of Craghead gave two inspirational addresses on "Faith" and "The Evidences of Things Unseen." His clairvoyance, too, was distinctive. Mr. Cook rendered two excellent solos. Mr. J. Ridly presided.

The meetings on Monday, Tuesday, Wednesday, and Thursday were conducted by Mrs. Gower, Mrs. Coates, and Mrs. Petrie. Really excellent services,

WHO PULLED THEIR LEG?

OUR readers are familiar with the humorous attacks made upon Spiritualism recently by the *Christian Herald*. In its latest issue it returns to the attack by publishing a letter from a supposed and imaginary "ex-medium of Manchester," who tells a story of falling under the influence of Spiritualism, developing mediumship, becoming a certified lunatic, and spending many years in a mental home. This writer claims that he is now cured, and warns people from "surrendering their souls to the devil."

We do not hesitate to say that this story is a concocted one from beginning to end. There is not—and has never been in Manchester—a medium who was certified, and has subsequently been restored to health and become anti-Spiritualist.

We have no doubt that the *Christian Herald* would publish any story sent in without the slightest attempt to verify the accuracy of the facts stated, or the bona fides of the writer. In this case we are sure that the *Christian Herald* has had its leg pulled. At any rate, we are prepared to pay five pounds to any missionary society if the *Christian Herald* will prove this story to be true.

It is characteristic of the narrow creedalist that he is quite prepared to believe, and to say anything that is detrimental to those who differ from him. It has always been characteristic of the narrow-minded dogmatist that he was prepared to lie like a trooper for the glory of God. Truth is its own vindication. It needs no special pleading. But the publication of such a letter is all the evidence one needs of the credulity of those who have fixed opinions and are prepared to use any stick with which to beat an opponent.

In the same issue Mr. Denis Conan Doyle has had to publish a disclaimer concerning alleged messages which were claimed to have come from his father. Probably, in this case, too, the *Christian Herald* has had its leg pulled.

The fact seems to be that any irresponsible person may send in any imaginary story to the *Christian Herald* with the certainty that it will be published, as long as it tells a story in conformity with their particular brand of Evangelicalism.

PSYCHIC COLD

The lowering of the temperature by psychic influences was not discovered by recent investigators, as stated in *The Two Worlds*, page 563, but by Crookes fully 50 years ago, who noted big falls in temperature, and compared the cold to that of frozen mercury—see page 464 of my book, *Man's Survival After Death*, fourth edition.

C. L. TWEEDALE.

Yorks,

PSYCHIC VISION

A YORKSHIRE correspondent tells us of a number of visions and veridical dreams.

She was recently attending a lady who was about to become a mother. Just before the new life came to earth a flash of brilliant light hovered over the bed. It remained there until the delivery was complete. She wondered whether it was a protective measure.

She adds, "I often get vivid dreams. One night, some years ago, I dreamt I saw a ship overturn, or 'turn turtle.' The next day there was an account of a ship in the dock at Hull overturning.

"Only a few weeks ago I dreamt of a new aeroplane, of a different pattern to any I had seen. It was flying through the air. On opening my newspaper next morning there was a photograph of the airship of my dream.

"I have had many messages and experiences concerning happenings in far-away countries. But these have all come to me in dreams, and I have often had to wait weeks for letters verifying the events.

"A few months ago I was awakened at 7 a.m., and heard a voice distinctly say, 'Bert is dead.'

"While walking in the street the following day I met a friend, who said to me: 'Did you know Bert Hawkins was dead?' He was the only close acquaintance whom we called Bert.

"I sometimes wonder whether death takes place sometime before the body ceases breathing; whether people die gradually, and whether there is a time when they are partly here and partly there.

"I have never sat for psychic development, though I have enjoyed many Spiritualists' meetings."

WHAT IS RELIGION?

As a reader of *The Two Worlds*, and *The London Forum*, I was much interested to observe in the current issue of the latter periodical the chastened tone of its editorial comment on Spiritualism, following some trenchant criticism by yourself of Mr. Strutton's remarks. Fantastic statements regarding "astral shells," and the use of the flippant term "spooks," which apply to dear ones who pass over, are not at all in keeping with that editor's deservedly fine reputation. They are surely calculated to estrange a large section of the *Forum's* readers. Whilst acknowledging improvement evinced in his renewed effort, one may still differ shortly from the statement that "the realisation of the hidden divinity in man is the only aim of religion," or even possibly its primary aim.

S. SARNA.

London,

Badly Congested Lungs.

ONLY THREE DAYS TO LIVE. NOW BACK AT WORK.

Plas Maelor,
Maelgwyn Road,
Llandudno.

June 30th, 1935.

Dear Mr. Styles,

Most probably you will wonder why we have not sent to let you know how my brother, James, is. Well, I am sorry I cannot send you a better report—that there is no likelihood of him getting any better now. I waited, hoping against hope. The medicine you sent certainly brought up all the phlegm, as you said it would. He seemed to revive after that for a short time, but I am of opinion that he has had another seizure. He has not been able to swallow anything for the last few days; his throat seemed to be paralysed, also his left hand. The doctors wanted to take him to hospital, to tap him for water, but they (his family) would not let him go there, as they had seen enough of hospitals. Well, I can give you a better report about my nephew, James. He is much better after taking your medicine; also my sister, Mrs. Jones: she speaks very highly of what you sent her. I will let you know how things turn out with them. Kind regards to you and Mrs. Styles.

Yours truly,
(Mrs.) R. KILLEN.

Plas Maelor,
Maelgwyn Road,
Llandudno.

August 25th, 1935.

Dear Mr. Styles,

You will be surprised to hear from me now, but I have been very busy; but I knew it was only right I should let you know how things turned out with my brother. I told you every hope had been given up, and the nurse explained two or three days would see the end, but my brother is starting to work to-morrow, Monday, thanks to Mr. Styles. My sister says, after taking your medicine the phlegm came up in great chunks. When I last wrote to you he had not moved for two days and nights, scarcely breathing; then he seemed to rally, but finally took a turn for the better, with the results as stated. He looks better to-day than we have seen him look for the last twelve months. We can only say thank you. Words cannot express what we all feel.

Kind regards.

Yours sincerely,
(Mrs.) R. KILLEN.

EDWIN A. STYLES,

Herbal Practitioner

Chest and Lung Specialist.

"Hazlemere," 37, Dunkley Street,

WOLVERHAMPTON.

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FAIRIES IN THE GARDEN

MR. DAVID T. SMITH is a man who has travelled the world, and has been at different times a treasure hunter in the Pacific, an engineer, a land agent, and a stockbroker.

Following a serious illness, he has found peace in an old-world mansion in the Yorkshire Wolds, near Scarborough.

"Man with Magic Eyes"

Known locally as the "Man with the Magic Eyes," Mr. Smith came to the mansion because of its "atmosphere." Almost daily he "sees things" in the romantic grounds—fairies and gnomes and ghosts of the past.

Quite modestly, Mr. Smith believes this is due to his abnormal powers of vision, which, together with a vivid imagination and great power of concentration, help him to see nature's hidden world.

He is quite serious in his beliefs, and his strange gifts are shared to an extent by his wife and family of three daughters and two sons, all of them gifted artists.

Mr. Smith believes that the optic nerve of his vivid blue eyes has possessed him of these strange powers of vision which enable him to see things above and below the normal sight.

"It is just a case of being supersensitive to the vibrations in the atmosphere," he added. "All sight is pure vibration. I firmly believe that fairies and their like exist to-day."

"I Have Seen Them"

"I have seen them all around this old mansion, and I am not at all sure that they are not solid in body as human beings are. I have listened to their music, and I have seen little fellows—gnomes if you like—scampering about the grounds not only at dusk.

"When I first came here I saw what some people would call a ghost. It was the original owner of the house who had come to size the new tenant over."

Mr. Smith is firmly of the opinion that one does not lose one's identity in death. "And," he continued, "as a man who has faced death on three occasions I can say that nobody need fear it."

ABOUT MOSES

Readers who are fond of poetry would enjoy reading *Moses*—a poem by G. E. Wright (obtainable from the author, 25, Balgowan Road, Beckenham, Kent. 9d. post free).

Mr. Wright's poetic construction is good and he deals with the ancient sage and prophet in a dignified language. He views him as the instrument of God to establish a nation and perpetuate a spiritual conception of life.

A NIGHT IN THE GREAT PYRAMID

THE first white man ever to spend a night in the Great Pyramid has returned to London.

He is Mr. Paul Brunton, the author and investigator of Eastern psychic mysteries. He is back home after eight months' research into archaeological and psychic matters connected with ancient and modern Egypt.

By special permission of the Egyptian Government, he was allowed the eerie experience of spending a night alone in the King's Chamber of the Great Pyramid.

"It certainly was an eerie experience, and for several days afterwards I was far from well," Mr. Brunton told the *Daily Sketch*.

Sat in Darkness

"I sat in total darkness throughout the night, concentrating and making my mind completely receptive to the psychic vibrations.

"After about six hours I had a most extraordinary experience. I saw in a vision two ancient High Priests in the ceremonial robes of their religion, who showed me a hitherto undiscovered and secret passage inside the Pyramids—but the entrance to it I was unable to discover.

"I was told that the chamber into which this passage led contained prehistoric records, describing the unknown history of an earlier mankind, an Atlantean race. I was able to confirm by personal experience my theory that in this room the High Priests put their pupils into hypnotic trances wherein their spirits were released from their bodies, and they were shown that the soul definitely survives death."

Mr. Brunton's long and detailed researches into the origins of the Pyramids and Sphinx have convinced him that these monuments were originally put up by the Atlanteans—that is, by an emigrant colony from the now sunken Continent of Atlantis.

He believes that the overwhelming of Atlantis caused the Sahara sea-bed to emerge as dry land.

FAIRIES AT NORWICH

IN the Anthropological Section of the British Association on Monday last, Canon J. A. McCullock of Bridge of Allan, opened a discussion on fairies. He alluded to the household brownie, who was a type of ancestral spirit haunting the hearth or threshold of the home. Mr. McCullock sees the world as peopled with many types of elemental forms which, though generally invisible, are none the less actual. The household brownie, he said, was akin to the traditional dwarf, and a happy little fellow who sings or wails according to circumstances.

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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. SOPHER holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbrook 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). 6, Lorraine Mansions, Widdenden Road, Holloway, London, N.7. Phone: North 2507.

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

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.

MADAME ORR. Circles for Clairvoyance and Psychometry, Tuesday and Thursday, at 8. Vacancies in Developing Circle. 55, Lonsdale Road, Bayswater, W.11.

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MRS. HAMILTON holds Circles for Psychometry. Saturday, September 14th, at 8, Mrs. F. Mote. Sunday, at 7, Mrs. Donaldson. Wednesdays, at 8, Mrs. B. Hamilton, Psychometry. Open Developing—69, Westbourne Grove, Bayswater, W.2. Phone: Bayswater 9675 (exactly opposite Post Office).

FRANCIS DAUNTON holds Psychometry Circles every Sunday, at 7 p.m.; also Tuesdays and Thursdays, at 8 p.m. At Home daily, 2 and 7. Private Developing Class now forming. For particulars apply Hon. Secretary, 33, Penywn Road, Earl's Court, London, S.W. 5 (close to Earl's Court Station).

JOHN WASLEY and MADAME GREEN. Services for Clairvoyance and Psychometry, every Tuesday and Wednesday, at 8, and Friday, at 3. Thursday, at 8, Developing Class.—28b, Sinclair Road, West Kensington (near Olympia).

LOUIS FREEMAN, 316, Camden Road, N.7. Public Circle. Psychometry, Monday, 8 p.m. Thursday afternoon, 3 to 5 p.m. Clairvoyance (Tea).

MR. ROBERT DAVIES, late world-renowned "Psycho" for *The Two Worlds* Publishing Co., Ltd., holds Drawing-room Circles, Tuesdays and Wednesdays, at 3 and 8 p.m., for Demonstrating Clairvoyance and Psychometry. Private sittings arranged. Applications to Beech House, 83, Cleveland Road, Higher Crumpsall, Manchester.

MRS. JOY COLQUHOUN, Psychometry. Teas every Monday, 3 p.m. Developing Circle, Friday, 8 p.m.—19, Acacia Road, Norbury, S.W. 16.

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PSYCHIC EPISODES

WE have received the following from a South African reader:

It was early spring, with the air clear as crystal, the rising sun just peeping in the roseate east, when we motored out of a South African frontier dorp, Queenstown. Our destination was "The Kat Berg." How we travelled over the roads, with this majestic range gradually drawing nearer and nearer! Presently we climbed the steep ascent, and ran down the still more dangerous descent, which in past days so many "Old Voertrekers" dreaded. Many a waggon with its span of oxen was blown off the narrow track by the fury of the hurricane which at certain seasons prevailed, and was dashed to pieces on the jagged boulders, hundreds of feet below.

However, we negotiated the danger zone, and arrived safely at the sanatorium. A brief stay, sufficiently long to enable us to visit its picturesque valleys and glades with their rich mantling of ferns of various species, floral and other beauties, had to suffice, as our destination was Fort Beaufort, some distance farther on. There rests in its peaceful glades a very dear friend, a mountaineer, a lover of nature—W. P. On his grave we laid our tribute of wild flowers, of which he was so fond. The wild flower reserve had been his favourite haunt. As kindred spirits of the South African Mountain Club, we became great friends. Suddenly he died, at the Kat Berg, after an eventful experience of rough climbing amongst the Swiss Alps, Blue Mountains, Australia, (where I first met him), Alps of New Zealand, and the ranges of Africa, including the Drakenstem.

When playing bridge at the Sanatorium after dinner he suddenly fell back in his chair, and died of heart trouble. I knew nothing of this, but the same night, when sound asleep, between 12 and one, I suddenly awakened with a sharp shake of the shoulders, and on opening my eyes found the room illuminated with a dazzling silver light . . . indeed, so piercing that my eyes closed again and again. The vision remained but a few moments, though it seemed long, then vanished, and all was darkness. My friend, P., had said farewell.

This is not my only experience of the psychic. The first occurred in England over 60 years ago. As organist of St. John's, Clifton, it was my custom every Saturday evening to go to the Church to prepare my voluntaries for Sunday. The path home from the Church was through some fields with high thorn hedges on each side. Returning quietly through this pathway one dark night, about eleven, I was just half-way through when suddenly right in front of me in the pathway, stood a figure all in white. I thought it was someone

trying to frighten me. So I told him to go away. But the figure did not move, so I shouted "look out!" and with that took my music-case between two hands, and made a rush at it. There was no resistance, and I simply passed through it. The ghost had vanished.

On narrating the occurrence to a friend, I was informed that some time previously a man had been murdered there. Needless to say, I gave that lane a wide berth.

Another experience, though not the only one by many, was when returning to England on board the ill-fated mail-boat *Edinburgh Castle* in 1893. When in the tropics in mid-ocean, walking the saloon deck alone on a dark night, I suddenly became aware of a white shadow moving by my side, and as it approached the stern it went out over the sea and vanished.

On arriving in England, a cable awaited me. A dear friend had "crossed the bar."

W. C. T.

SPIRITUALISM IN JERSEY

THE continued activities of the Jersey Christian Spiritualist Church are causing a little denominational alarm in the island. A great number of weekly psychic papers have been distributed in all parishes of the island. People are being warned not to attend the meetings, but in spite of this, large congregations attended the meetings recently organised by the president to hear Mrs. E. M. Chesterman, of London, and Miss A. Wheatley, of Nottingham. This was Mrs. Chesterman's third visit, and this medium's controls are some of the best heard in this island, and the clairvoyance was in all cases very evidential.

Miss Wheatley, who was on holiday in the island, also gave her services at several meetings, and we are confident that the young medium has much work before her in the cause she has at heart.

Over 600 meetings have been held since the Jersey Church opened in 1933, and approximately 6,000 free copies of weekly psychic papers have been distributed.

French mediums visiting the island are invited to communicate with the president, Mr. J. A. de Carteret, "The Creek," Samares, Jersey.

The Church room is at 6, Valplaisant, practically opposite the Roman Catholic Cathedral. All visitors are invited.

If your Newsagent will display a "Two Worlds" Contents Bill, please send his Address.

THANK YOU

Church Announcements

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

SATURDAY, September 14th, at 8, Open Public Circle.

SUNDAY, September 15th, at 11 and 3, Open Circle. At 6-30, Mr. A.

WHYMAN.

MONDAY, at 8, Mr. A. Whyman.

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

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

SATURDAY, September 21st, at 8, Open Public Circle.

SUNDAY, September 22nd, at 6-30, Mrs. S. HUGHES.

NORTHERN

Manchester Society of Spiritualists,
38, Maskell Street.

Sunday, September 15th, at 10-30, Lyceum.
At 3 and 6-30, Harvest Festival.

Mr. C. TIMMS, Glossop.

Mr. H. Gershon, Soloist.

At 8, Mr. A. ROTHWELL.

Monday, at 7-30,

Fruit Banquet and Social.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. N. Spencer.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, September 22nd,

Mr. W. W. ELY.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, Sept. 15th, at 10-30, Lyceum.

At 3, 6-30, and 8,

Lyceum Open Session.

Monday, at 3 and 8, Mrs. Smethurst.

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

Wednesday, at 8, Mrs. Case.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, September 22nd, Mrs. BRIGGS.

Longsight National Spiritualist Society.

Shepley Street, Longsight.

Sunday, September 15th, at 2-30, Lyceum.

At 6-30 and 8, Service.

Mr. F. SPENCER (of Broughton).

Monday, at 8,

Open Circle and Healing.

Mrs. Beeman.

Tuesday, at 8, Mrs. Hill.

Thursday, at 8, Mrs. Worthington.

Saturday, at 8,

B.M.U. Propaganda Service.

Soloist: Miss E. Robinson.

Sunday, September 22nd, at 6-30 and 8,

Harvest Festival Services,

Mrs. A. SPENCER, Diploma S.A.

Miles Platting Spiritualist Church.

S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, September 15th,

At 3, Public Circle.

At 6-30 and 8, Miss SELLARS.

Monday, at 3 and 8, Mrs. Donaldson.

Wednesday and Saturday, at 8,

Public Circles.

Thursday, at 3 and 8, Mr. Jones.

Sunday, September 22nd,

Mr. WAINWRIGHT.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, September 15th, at 2-45, Lyceum.

At 6-30 and 8,

Mr. BANCROFT.

Tuesday, at 8-15,

Open Circle, Mr. Eric Cott.

Thursday, at 8-15, Mrs. Burtonwood.

Saturday, at 8-15, Open Circle,

Mrs. Cooke.

Sunday, September 22nd, Mrs. GERSHON.

Salford Central Spiritualist Church,
St. Philip's Place, Chapel Street.

Thursday, September 19th,

At 7-30, Transfiguration Seance.

Medium: Mrs. Bullock.

Sunday, September 29th, at 6-30 and 8,

Harvest Festival.

Medium: Mr. H. Connor (Bolton).

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, September 14th,

At 8, Mrs. Oliver.

Sunday, September 15th,

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

Monday, September 16th,

At 3 and 8, Mrs. Downs.

Tuesday, September 17th,

At 8, Open Healing and Developing Circle.

Wednesday, September 18th,

At 8, Miss Goodwin.

Sunday, September 22nd, Mrs. BAKER.

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 15th,

Church Anniversary.

Mr. F. HEPWORTH, D.S.N.U., Bury.

Sunday, September 22nd,

Mrs. M. YATES (Chorley).

Colwyn 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 15th,

At 3, Open Circle.

Mrs. S. HUGHES.

At 6-30, Mrs. S. HUGHES, Cert.S.N.U.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, September 22nd,

At 3, Open Circle.

Madam TICKELL.

At 6-30, Madam TICKELL.

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 15th, Mrs. DEALEY.

Sunday, September 22nd,

Mrs. CROWTHER.

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GROUP SEANCES (Limited to 10 Sitters). Seats must be Booked.
FRIDAY, September 13th, at 3, Mrs. Susie Hughes, Cert.S.N.U.
MONDAY, September 16th, at 3, Mrs. E. Palmer.
TUESDAY, September 17th, at 7-30, Mrs. E. Palmer.
WEDNESDAY, September 18th, at 7-30, Mrs. E. Palmer.
THURSDAY, September 19th, at 7-30, Mrs. E. Palmer.
FRIDAY, September 20th, 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 24th, at 7-30, Mr. Roy Morgan.

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

FRIDAY, September 20th, at 7-45, Mrs. E. Palmer, "Mind, Its Relation to 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 15th, at 6-30, Mr. H. L. VIGURS, Address. Mrs. Challis, Clairvoyance.
TUESDAY, September 17th, at 3-15, Mrs. Francis Wright, Psychometry. At 8, Mrs. Frances Tyler, Clairvoyance
THURSDAY, September 19th, at 8, Mrs. Nutland, Clairvoyance.
FRIDAY, September 20th, Healing Free. Apply Church Officers.
SUNDAY, September 22nd, at 6-30, Mr. T. W. ELLA, Address. Mrs. Neville, Clairvoyance.
Developing Circle (Mrs. F. Kingstone) starting October 7th. For particulars apply Secretary.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, September 15th, at 7, Address and Clairvoyance by Mrs. IDA GLENN.
MONDAY, 6 to 9, Free Healing.
TUESDAY, at 7, Group Sitting (limited to 6 sitters), Mr. Keith.
WEDNESDAY, at 7-45, Address and Clairvoyance, Mrs. Edith Balmer.
THURSDAY, 3 to 6-30, Free Healing.
FRIDAY, at 3, Group Sitting, Mr. Keith.
Interviews Daily from 2 till 6, Mr. Keith.

WATFORD PSYCHICAL RESEARCH SOCIETY

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FRIDAYS, at 8 sharp, Group Voice Seances. Limited to twelve sitters. Tickets obtainable from the Secretary. No tickets issued on the day under any circumstances.
Private and Group Voice Seances arranged. Write to the Secretary, Mrs. E. Mundin, 46, Doggetts Way, St. Albans, Herts., for all particulars.

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PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.
(Three minutes from Madame Tussauds.)
SUNDAY, September 15, at 7, Mr. FRANK WYATT (Secretary, London Vegetarian Society) will speak on "Diet and Human Progress." Followed by a Demonstration of Clairvoyance by Miss Ann Geddes.
WEDNESDAY, September 18th, at 8, Mr. Stanley R. Forbes will give a Short Talk and Demonstration of Clairvoyance.
EVERY MONDAY, at 8, a Healing Circle is conducted by "Hi-Wong," through the mediumship of Mr. P. Annan, B.Sc.

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MONDAY, September 16th, at 3 and 7, Miss Proud. TUESDAY, September 17th, at 3, Mrs. Preston.
MONDAY, September 23, at 3 and 7, Mr. Shearman. TUESDAY, September 24th, at 3, Mrs. Wright.
EVERY TUESDAY and SATURDAY, at 7, Mrs. Woodgate. WEDNESDAYS, at 3 and 7, Mrs. Beatts.
THURSDAYS, at 3 and 7, Mrs. Mote. FRIDAYS, at 3 and 7, Miss B. Hearn.
Developing Class, at 7, Mrs. Woodward. Hours, 1-7. Closed Sundays. ETHEL A. KNOTT.

LONDON

Battersea and Wandsworth Christian Spiritualist Church, 111, The Grove, Wandsworth, S.W. 18. Sunday, September 15th, at 11, Service.

Mrs. GRETNA BYCROFT. At 6-30, Address and Clairvoyance. Monday, at 2-30, Psychometry. Mrs. L. Fromm.

Wednesday, at 8, Clairvoyance. Mrs. H. V. Prior. Saturday, at 7-30, Psychometry. Mrs. E. Morris.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent, High Road, Wood Green. Sunday, September 15th, at 7, Mr. F. H. WALL. Sunday, September 22nd, Mrs. KENNEDY.

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

Sunday, September 15th, at 11, Mrs. M. E. LILLY.

At 7, Mr. NORMAN S. FERGUSON. Wednesday, at 8, Mrs. Maud Codling.

Sunday, September 22nd, at 11, Miss LILIAN CORRI.

At 7, Mr. ERNEST MORRIS.

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

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

Friday, September 13th, at 8, Mrs. G. Elliott.

Sunday, September 15th, at 8, Mr. S. ISTD.

Friday, September 20th, at 8, Mr. D. Serjeant.

Sunday, September 22nd, at 8, S. F. BARKER, Esq., M.Sc.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton. Sunday, September 15th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. A. E. TAYLOR. 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, Mr. Arthur Clayton (the Blind Medium). Address and Clairvoyance.

Sunday, September 22nd, at 8, Mrs. PRIOR.

Chiswick Christian Spiritualist Church, Harvard Towers, 56, Harvard Road, (off Wellesley Road, in rear of Gunnery Station.) Sunday, September 15th, at 11, Lyceum.

At 7, Mr. M. FORSYTHE.

Thursday, at 7-45, Miss McKay.

Forest Gate Christian Spiritualist Church, Earlham Hall, Earlham Grove, Forest Gate, E. 7.

Sunday, September 15th, at 6-30, Mr. S. F. BARBER.

Harvest Thanksgiving Service. At 8, A Public Circle.

Sunday, September 22nd, Mr. H. STANLEY JUSTICE and Mrs. LILIAN PHILLIPS.

Sunday, September 29th, Mr. W. G. GILES and Mrs. JANE BROWNSELL.

Wednesday, at 3, Ladies' Meeting.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, September 14th, at 8, Psychometry, Miss Hetty Lewis.
 SUNDAY, September 15th, at 11-15, Address and Clairvoyance, Mr. R. R. THORNTON. At 7, Address and Clairvoyance, Mrs. GERTRUDE SKINNER.
 MONDAY, September 16th, at 3, Ladies' Meeting, by Mrs. Lilian Phillips. At 8, Psychic Demonstration by Mrs. Lilian Phillips.

TUESDAY, September 17th, at 8, Psychometry, by Miss Hetty Lewis.
 WEDNESDAY, September 18th, at 8, Transfiguration Seance, by Mr. R. R. Thornton.
 THURSDAY, September 19th, at 8, Clairvoyance.
 FRIDAY, September 20th, at 6-7-30, Healing. At 8, Public Meeting.
 SATURDAY, September 21st, at 8, Psychometry.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, September 15th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mrs. JOY COLQUHOUN.
 MONDAY, at 3, Psychometry. At 8, Healing Treatment.
 TUESDAY, at 8, Mr. R. Cockersell, Demonstration of Psychic Drawings of Friends and Guides.
 WEDNESDAY, at 8, Developing Class.
 FRIDAY, at 8, Short Talk and Clairvoyance.
 SUNDAY, September 22nd, at 7, Mr. GLOVER BOTHAM.
 TUESDAY, October 1st, at 8, Mrs. Podmore.

Croydon National Spiritualist Church, Bedford Park, near West Croydon Railway Station.
 Sunday, September 15th, Harvest Festival.
 At 3, Special Service of Song. At 6-30, Mr. HIBBENS.
 Wednesday, at 7-45, Mr. Geo. Daisley. Sunday, September 22nd, Service. Lyceum every Sunday at 3.

Ealing Spiritualist Church.
 25, Baker's Lane, Broadway, W. 5. Sunday, September 15th, At 11-15, Mrs. A. LANGHAM. At 6-30, Mrs. MAUNDER. Wednesday, at 8, Mrs. F. Levitt. Saturday, at 7-30, Whist Drive. Sunday, September 22nd, Mr. RICHARD BODDINGTON.

Cricklewood Christian Spiritualist Society.
 Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2. Sunday, September 15th, At 6-30, Miss L. WHITE. Address and Clairvoyance. Wednesday, at 3, Psychometry. At 8, Miss F. Daunton.

Hackney Spiritualist Church, 2, Sutton Place, Urswick Rd., Hackney. (Founded 1896.) (Entrance Back of House.) Sunday, September 15th, Mdm. BEAUREPAIRE. Monday, at 8, Open Service. Tuesday, at 8, Healing. Thursday, at 8, Mr. F. Nuthall. Friday, at 7-30, Healing. Sunday, September 22nd, Mrs. CROWDER.

Forest Hill Christian Spiritualist Church, Beadnell Road, off Stanstead Road. Sunday, September 15th, At 11-15, Public Circle. At 3, Lyceum. At 7, Mr. BEIT HARDING. Monday, at 8, Study Group. Gates of Life "Libra." Tuesday, at 3, Mrs. Winifred Green. At 7-30, Healing Service. Thursday, at 8, Public Circle. Friday, at 8, Members' Developing Circle. Sunday, September 22nd, Mdme. DE 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 15th, At 3, Lyceum. At 7, Mrs. CHIPLIN. Monday, at 3 and 8, Clairvoyance. Tuesday, at 8, Open Circle. Sunday, September 22nd, Service as usual.

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church). Sunday, September 15th, at 6-45, At 6-45, Mr. C. WALL. Monday, at 7-30, Mrs. S. Williams. Wednesday, at 3 and 8, Mrs. J. Scott. Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship. The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop). Sunday, September 15th, At 7, Mrs. NEVILLE. At 8-30, Spiritual Healing. Sunday, September 22nd, Mrs. REDFERN.

Ilford Psychical Research Society, Clements Road, Ilford. Sunday, September 15th, At 7, Mr. ED. SPENCER, Address and Clairvoyance. Wednesday, September 18th, At 8, Mr. B. Rodin, Address and Clairvoyance. Thursday, September 19th, At 3, Ladies' Meeting, Mrs. Kelland, Address and Clairvoyance. Sunday, September 22nd, at 7, To be arranged. Mr. Geo. Daisley, Clairvoyant.

Kingston Spiritualist Church, Villiers Road, Sunday, September 15th, Harvest Festival. At 11 and 6-30, Mrs. R. DARBY. Address and Clairvoyance. At 3, Lyceum. Tuesday, at 7-45, Spiritual Healing Centre. Wednesday, at 7-30, Mr. Cockersell. Address and Clairvoyance. Sunday, September 22nd, Mrs. McKENZIE. Mr. R. BARRACLOUGH.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, September 15th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service, Address and Clairvoyance by Mrs. FRANCES TYLER.
 TUESDAY, at 8, Open Circle.
 WEDNESDAY, at 8, Healing Circle.
 THURSDAY, at 8, Service. Address and Clairvoyance by Mr. Edmund Spencer.
 FRIDAY, at 8-30 to 11, Social and Dance.
 SUNDAY, September 22nd, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. F. WADE.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4. (Corner Carpenter's Place.) Sunday, September 15th, At 7, Address and Clairvoyance, Mrs. MORRIS. Tuesday, at 3, Psychometry. At 8, Healing Centre. Thursday, at 8, Mrs. G. Gibbons. Saturday, at 8, Mrs. Blackwell. Sunday, September 22nd, Mr. FERGUSON.

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 15th, At 11, Sunday School. At 3-30 and 6-30, Mr. P. S. MILLS-TANNER. Special Monday Meetings, at 8. Demonstrators : Mrs. Godden. Mr. P. S. Mills-Tanner. Mr. A. E. Pearson. Sunday, September 22nd, At 3-30 and 6-30, Mrs. MOTE.

Kenton Spiritualist Church. Northwick Park Hall. Stations : Northwick Park (Met.), and Kenton (Bakerloo). Sunday, September 15th, at 6-30, Vice-Admiral ARMSTRONG, Address. Mrs. Evelyn Thomas, Clairvoyance. Tuesday, at 3, Women's Meeting. At 7-45, Healing Circle. Thursday, at 8, Mr. C. H. Potter, Psychometry. Sunday, September 22nd, Mr. P. Scholey, Clairvoyance.

Little Ilford Christian Spiritualists' Church. Third Avenue, Manor Park, E. 12. Sunday, September 15th, At 7, Mr. RICHARD BODDINGTON. Monday, at 3, Miss M. Barber. Wednesday, at 8, Mr. Ernest Meads. Address and Clairvoyance. Sunday, September 22nd, At 7, Harvest Festival. Mr. THOMAS WYATT, Address and Clairvoyance. Mrs. Meldon, Soloist.

Manor Park Spiritualist Church. Strone Road, Shrewsbury Road, Forest Gate, E. 12. Sunday, September 15th, At 11, Healing Service. At 3, Progressive Lyceum. At 6-30,

Mr. GRAHAM MOFFATT. Address and Clairvoyance. Thursday, at 3, Ladies' Meeting. Miss V. Crocker. At 8, Mr. Hy. Edwards, Address, Mr. G. Daisley, Clairvoyance. Sunday, September 22nd, Mr. J. H. CARPENTER. 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 15th, at 11 and 6-30, Rev. G. WARD. Wednesday, September 18th, At 2-45, Mrs. Piper-Evans. Thursday, September 19th, At 8, Mr. A. J. Brewster. Sunday, September 22nd, at 6-30, Harvest Thanksgiving Service. Mr. G. H. DUNMORE.

Spiritual Help and Healing Centre, 95, Church Road, Richmond, S.W. 9. Phone : Richmond 0993. Sunday, September 15th, at 7, Mrs. WOODWARD, Address and Clairvoyance. Tuesday, at 3, Mrs. Cayton, Psychometry. (Tea.) Wednesday, at 8, Rev. Maurice Elliott (Vicar of Cricklewood), Address. Miss Hands, Clairvoyance. Thursday, at 7-45, Healing. Saturday, at 8, Miss Moring, Psychometry.

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 17th, at 8, Service.

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W. Sunday, September 15th, At 11-15, Open Circle. At 6-30, Miss ROTHERHAM. Address and Clairvoyance. Thursday, at 8, Open Circle. Every Wednesday, at 7-30, Free Healing. Sunday, September 22nd, Mrs. BELLUC.

Southall Spiritualist Church, Hortus Road, Southall. Sunday, September 15th, At 7, Harvest Festival. Mr. F. LEONARD. Tuesday, at 2-30, Ladies' Guild. Wednesday, 7-30 to 9, Healing Circle. Thursday, at 8, Short Service. Clairvoyance. Sunday, September 22nd, Mr. A. TAYLOR.

Spiritual Healing Centre. 12, Shepherd's Bush Green, W. 12. Mrs. VERA PALMER. Psycho-Medical Healer. Consultations Daily 2 to 9. Saturdays excepted.

All Cases taken for Treatment. Sunday, September 15th, At 7, Mrs. VERA PALMER. Trance Address and Clairvoyance. Silver Collection.

Psychometry Monday and Thursday at 8, Tuesday at 3. Clairvoyance Seance Tuesday at 8. Limited to 12 Sitters. Particulars of Developing Circles, now being formed, sent on application.

South London Spiritualist Mission Lausanne Hall, Lausanne Road, Peckham, S.E. 15. Sunday, September 15th, At 11-30, Open Circle. At 3, Lyceum Session. At 7, Mr. and Mrs. S. WILLIAMS. Address and Clairvoyance. Tuesday, at 7-30, Healing Circle. Thursday, at 8-15, Mr. Glover Botham. Address and Clairvoyance. Sunday, September 22nd, Mr. HAROLD SHARP.

The Path-Finders Spiritualist Society, 44, Baker Street, W. 1. Sunday, September 15th, At 6-45, Address and Clairvoyance. Mr. H. T. GRAHAM. Thursday, September 19th, At 8, An Evening of Psychometry. Mr. H. J. Steabben. Saturday, September 21st, At 8, An Evening of Psychometry. Mr. Isted.

Westbourne Park Psychic Centre. 155, Cornwall Road, Westbourne Park, London, W. (Lower Door Entrance.) President: Mr. H. Francis. Mondays, Tuesdays and Fridays, at 3 and 7. Public Meetings for Psychometry, Clairvoyance and Clairaudience. Visitors, 2s.

(Private Interviews by Appointment.) Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 52. No. 7 bus to door. (Met. Station—Ladbroke Grove.) **CLOSED** from September 7th for Holiday Period. RE-OPENS, September 30th.

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

Streatham Spiritualist Church, Tudor Hall, Pinfold Road. (Back of Public Library.) Sunday, September 15th, At 11, Circle. At 6-30, Mrs. RICHARDS. Wednesday, September 18th, At 3 and 8, Mr. Nuthall. Sunday, September 22nd, Miss HERBERT.

South Norwood Spiritualist Society. 34, Lancaster Road, South Norwood Park. Sunday, September 15th, At 6-30, Mrs. HALL. Address and Clairvoyance. Tuesday, at 3, Circle for Clairvoyance. Wednesday, at 8, Mr. S. M. Forsythe, Psychometry.

The Fellowship of the Golden Triangle. Spiritual Healing Centre. 21, Sinclair Gardens, W.14 (Holland Rd.) Buses to Shepherd's Bush turn down Richmond Road. 'Phone: Shepherd's Bush 5310. President: Mrs. SHEDDEN. Hon. Sec.: Mrs. R. FORTT. Sunday Service every Week at 6-30. Address and Clairvoyance. Tuesday Afternoon, at 3. Lecture and Discussion. At 5, Intercession for the Sick. Wednesday, September 18th, Psychometry. Mrs. Gertrude Pike. Thursdays, at 8, Healing Circle. Fridays at 8, Open Developing Circle. Miss A. Thomas. Classes.

Mondays for Healers, at 8. Fridays, General Development, at 3. Diana. Resident Healer and Medium. Appointments through the Secretary. Absent Treatment, through "Copas," charged with Mithrie power, and worn with great success by many. Spirit Paintings depicting your life past and present. Full name only required.

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Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley. Sunday, September 15th, At 11-15, Service. At 6-30, Mrs. KINGSTON. Address and Clairvoyance. At 3, Lyceum. Sunday, September 22nd, Mrs. BROWNJOHN, Address and Clairvoyance.

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. Hayter. **Richmond Spiritualist Church.** (The Free Church), Ormond Road, Richmond, Surrey. Sunday, September 15th, At 7, Miss PHOEBE PAYNE. Wednesday, at 7-30, Mrs. Nutland. Address and Clairvoyance. Sunday, September 22nd, Mr. ERNEST HUNT. Healing Service, every Wednesday, at 3.

Sutton Spiritualist Church, St. Barnabas Road, Sutton. Sunday, September 15th, At 6-30, Mr. ERNEST MEADS. Address and Clairvoyance. Thursday, September 19th, At 8, Mr. T. Wyatt. Sunday, September 22nd, Miss ESTELLE STEAD.

Brighton National Spiritualist Church and Sussex Psychic Bureau. Michell (Mile) Street. Sunday, September 15th, At 11-15 and 7, Mrs. L. KING. Monday, at 7-30, Free Healing. Wednesday, at 8, Public Meeting. Sunday, September 22nd, at 11-15 and 7, Mrs. G. SKINNER. 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 14th, At 7-45, Psychometry. Sunday, September 15th, At 7, Service. Address and Clairvoyance. Mrs. VINCENT (of Portsmouth). (Dawn Spiritualist Church, Forest Gate) Also at the Oddfellows' Hall, Queen's Road, Brighton. Meetings conducted by Mrs. S. G. Heath.

Tuesdays at 3, Public Meeting. Wednesdays, at 3-15, Group Clairvoyance.

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 14th, Mr. H. Prior. Sunday, September 15th, At 3 and 6-30, Mr. H. PRIOR. Address and Clairvoyance. Saturday, Sunday, and Monday, September 21st, 22nd, and 23rd, Speaker: Mr. COUZINS.

Richmond Psychic Centre. 163, Kew Road, Richmond, Surrey. 'Phone: Richmond 0212. Monday, September 16th, At 3, Miss Freda Winn. Description and Messages. Tuesday, at 8, Miss E. Herbert. Psychometry and Messages.

Admission Free. Silver Collection. Wednesday, at 3. Return Visit of Mrs. Ida Glenn, from the North, giving Clairvoyance and Psychometry. Thursday, at 3, Mrs. Ada F. Atkinson, Developing Class. Friday, at 8, Mrs. H. V. Prior, Psychometry. 6-8, Private Readings by Mrs. Prior. Monday, September 23rd, at 3, Mr. George Daisley, Psychometry and Messages.

Southend Spiritualist Church, Hildaville Drive, Westcliff. Sunday, September 15th, at 11 and 6-30 Service. Thursday, at 8, Service. Sunday, September 22nd, Service.

Eastbourne National Spiritualist Society. Dickens Fellowship Hall. Sunday, September 15th, At 3-30 and 6-30, Mrs. ETHEL HOUGHTON. Sunday, September 22nd, Mrs. LILLEY. Worthing Spiritualist Church, Grafton Road. Sunday, September 15th, at 11 and 6-30, Mrs. CAMPBELL. Thursday, at 6-30, Miss Lilian George. Sunday, September 22nd, Mrs. CHESTERMAN.

THE EDINBURGH PSYCHIC COLLEGE AND LIBRARY, 30, Heriot Row, Edinburgh, 3. Affiliated to B.C.P.S., London. Syllabus on application. Visitors welcomed.

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Miss JACQUELINE and Dr. BRAUN will open a Centre for Chiro-therapy, Radiaesthesia, Relaxation and Auric Treatment at 2, Gloucester Terrace, Onslow Gardens, S.W. 7, on Friday September 27th, 1935. Further particulars later ('Phone Kensington 7785.)

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SPEAKERS

ANN ALLCROFT, Trance Address and Clairvoyance, has a few dates. 326, Stag Lane, Kingsbury, N.W. 9. 'Phone: COL. 7378.

MANCHESTER AND Salford District. Mrs. A. Land, Speaker and Clairvoyante, B.M.U., open to accept dates for 1936.—15, Greenbank Road, Sale, Manchester.

STANLEY FORBES, 91, Sudbourne Road, London, S.W. 2. Speaker, Clairvoyant, Psychometrist. Now completing bookings, 1936. Few vacant week dates, 1936.