

The Two Worlds

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THE MURDERED PEDLAR

PROOF THAT THE HYDESVILLE PHENOMENA WERE GENUINE

WORK done by that indefatigable investigator, Professor Ernesto Bozzano, whose keen analyses have frequently found voice in this journal, is again reviewed by General Peter in *Zeitschrift fur metapsychische Forschung*.

Professor Bozzano deals with the classic case of Hydesville, which marked the advent of Modern Spiritualism and caused worldwide interest in the Unseen. It is interesting to discover now that an error in the communication made by the murdered man affords indubitable proof of his identity.

He had borne the name Rosna, had been robbed of five hundred dollars in that house *five years before*, murdered at the age of thirty-one years, and his body buried in the cellar. At the place in the cellar which Rosna gave as the point where his body was buried and its remains would be found, a portion of a skull and other bones actually were unearthed, and these have been supposed to belong to his remains.

But in 1904 one of the walls of the cellar crashed, and it was found that this was a false wall which had been erected some thirty-one inches inward from the true wall. In that space was found the real skeleton of Rosna, identified by the tin box with it, in which the pedlar had been accustomed to carry his wares about. After the original burial, which had occurred where Rosna stated, the murderer had erected the false wall, had dug up the body, and had concealed it in the new hiding-place. The spirit Rosna had stated the

truth as to the spot of his burial, but the bones found there were not his, but were silent witnesses of an *earlier* mysterious interment. The murderer had evidently feared discovery by digging, and had deemed that a solid wall would afford more secure concealment.

Professor Bozzano proceeds to show the great value of Rosna's error, in shutting out all animistic hypotheses and leaving the Spiritualist explanation the only *one* which *can* fit the facts. The question is at first natural, how Rosna came to make the mistake of giving the place of his burial as the point at which his remains would be found, instead of revealing that they were behind the false wall—since this change had been made long before his communication.

If one were to say, for instance, that the powers of the medium's subconsciousness had recognised the facts through telesthesia, then it must be pointed out that *in that case she would at once have found the skeleton behind the false wall*. Neither can an explanation by

telepathic clairvoyance apply; for if the medium (Kate Fox) had derived the facts from the murderer's subconsciousness, here again she would have learned of the concealment behind the false wall. The same applies to the hypothesis of "a cosmic reservoir of memories of human individuality to which mediums have access," since if such had been the case, there would have been no error in the first instance. If such a "cosmic reservoir to which the medium had access" had existed, she would have known the truth and would not have given the mistaken communication. Professor Bozzano emphasises that this Hydesville episode is the best example there is of identification of a communicating spirit. Not one of the non-Spiritualist hypotheses which have been invented can possibly yield a satisfactory explanation to take the place of the true Spiritualist interpretation of the facts.

Professor Bozzano insists that the Hydesville case, even if it stood *alone*, would be sufficient to prove

the existence and continuous life of the human soul. The communicator gave the medium the indicated place in the cellar as his body's resting-place *because that was his last earthly memory*. The removal to the position behind the false wall had occurred later, and the spirit had never learned of this up to the time he made his communication.

Professor Bozzano once discussed in *Luce e Ombra* the question: "Why was this transference unknown to him?" The inference is, that the spirit did not remain there continuously. Professor Bozzano reminds us in this connection that all Spiritualistic communicators agree in the statement that after the crisis of transition they are almost always able at first to observe what is going on about them, as they are bound there for awhile; but after a time this is no longer the case—not only because the discarnated personality retires from his environment, but, above all, because the etheric body readily frees itself from the "vital fluids" which still cling to it and afford the discarnated personality power to see his earthly environment.

Moreover, the deceased inform us that after awhile they no longer have any interest in their mortal shell, and do not know what happens to it unless some purpose requires this. The murdered man in this case forgot to concentrate his thoughts upon his mortal remains; he found himself only in psychic rapport with the medium who had come to dwell in the house where the crime had been committed.

FEATURES IN THIS ISSUE :

THE MYSTERY OF Mr. MYERS' MEDIUMSHIP

ANNIE S. SWAN—SPIRITUALIST?

FACTS ABOUT THE HOME CIRCLE

Mrs. BAKER EDDY'S RETURN

JOHN MYERS' MEDIUMSHIP: READERS' VIEW-POINTS



JOHN MYERS

I—By THOMAS A. DAVIDSON

In your issue of the 6th inst., a charge of fraud is brought against Mr. John Myers by Mr. J. B. M'Indoe, and the evidence upon which this accusation is based is stated. I have carefully scrutinised the stated evidence, and wonder if Mr. M'Indoe and Mr. Warrick have not been guilty of forming a hasty judgment, for the evidence which is produced is decidedly incomplete, and I have little doubt that a clever lawyer could show that there was as much evidence of fraud on the accuser's part as on John Myers' *from the evidence given*. Let me recapitulate their evidence:

Two different kinds of plates supplied by the Ilford company already bisected are brought to John Myers' place. There is no need to specially distinguish each plate by some distinctive marks, as development will distinguish them by a pink stain on one and no stain on the other. A half plate of each kind, signed by Mr. Warrick, is placed in a metal dark slide. Which plate is at the bottom of the slide? It is not stated in the evidence.

"Distinctly grating sounds, exactly similar to those produced in opening and closing the slide" are heard, but they do not see the slide being opened and closed.

The plates are then taken away and developed by another man. On development, one half plate is found to be entirely blackened, and the other one partially, with a margin corresponding to the shape of the end of the slide. Did this partially blackened half plate occupy the top or the bottom of the slide? Does the concavity of the slide end point in the same direction on the plate within the carrier, or is it possible that it may point the opposite way? There is nothing definitely stated in the evidence to clear this point. One is left to assume, as apparently have Messrs. M'Indoe and Warrick, that the obvious has happened. Surely their experience of spirit photography will have shown them that the obvious generally does not happen.

What has happened to the plates in the dark slide after it was taken away by them from John Myers' place? In fairness to him, that should also be definitely known. So far as the evidence goes, it is not strong enough to hang a cat on.

I have not taken up the cudgels on Mr. Myers' part to belabour his accusers, for both of whom I have a great deal of respect and admiration, but my criticism is put forward solely in the interests of justice and truth. If Mr. Myers' work be fraudulent, it should not be difficult to prove it so. If, on the other hand, it be genuine, then it will require much more exacting and complete evidence than has been presented to justify and maintain any accusation of fraud.

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II—By J. B. M'INDEOE

In reply to Mr. Davidson's letter.

The plates were not distinctively marked, as no one anticipated that almost the only possible result would be produced in which the position of the plates would be of any moment. With the slide cover partly opened—from left to right—the left-hand plate would be fully, and the right-hand plate partially, exposed to light. There is an even chance which plate was left and which right.

Admittedly, neither Mr. Warrick nor I saw the slide being opened. It was impossible to do so with Mr. Myers carrying the slide with both hands in front of him, walking in front of us. But we distinctly heard sounds similar to those made in opening and closing the slide.

Mr. Warrick's signatures along the bottom of the plate, which I noted as they were loaded, definitely determine that the concavity of the curves produced on one plate corresponds with that which would be produced on a plate in either position—left or right—by the curved end of the cover when partly withdrawn and part of the plate thus exposed to light.

Mr. Davidson says, "One is left to assume, as have apparently Messrs. M'Indoe and Warrick, that the obvious has happened. Surely their experience of spirit photography has shown them that the obvious generally does not happen." Exactly so.

And from a result to which there is at least an even chance that an obvious normal explanation is applicable, what does one infer?

If we assume a normal result, due to partial exposure to light—(a) With the curves on the left-hand plate, the right-hand one would not have blackened. Two curves on the left plate would be highly improbable, as the cover open only a short distance would go home easily without sticking; (b) with the curves coming on the right-hand plate the normal result would be just that which did come.

If we assume a supernormal result, then we have to credit the intelligence responsible for it—with participating in an experiment the object of which had been made clear, but producing a result which not only did not serve that object, but was the result which was bound to arouse grave suspicion—viz., two vertical parallel curves corresponding exactly to the curved end of the cover.

Had they been other than vertical; had they been horizontal or slanting, or with their concavities reversed; had there been a white space between them or on each side of them; had any other curve, or line, or figure, or picture from the literally unlimited choice available been produced—and such are surely equally possible of production—the result would have been satisfactory and highly evidential. I should gladly have published it. But the result which was produced was the result which necessarily aroused suspicion. I have previously reported successful experiments. Could I properly withhold the account of a dubious one, which Mr. Myers would not repeat, though I urged him to do so.

Mr. Davidson asks what happened to the plates after they left John Myers' place. I said they were developed by a professional photographer that evening. What more can be said? If Mr. Davidson's remark is intended to infer that there was any improper treatment of the plates, I must leave it there. I placed all the facts frankly before Mr. Myers. His refusal to repeat an experiment which gave such a dubious result leaves Mr. Davidson's concluding remarks, that "if Mr. Myers' work be fraudulent, it should not be difficult to prove it so," etc., open to an interpretation he may have overlooked.

LOWER DEARDENGATE

The harvest services in connection with the Haslingden (Rossendale) National Spiritualist Church were held on September 7th, 8th, and 9th, and were successful from a spiritual as well as a material standpoint. The services were conducted by Mrs. M. A. Hulton (of Manchester), Mrs. E. Johnson (of Bolton), and Mr. Bulling (of Rawtenstall) respectively.

III—By REV. CHARLES L. TWEEDALE

On many occasions I have tried to get Myers here to test him, but on every occasion he has refused, with many excuses.

Finally, in his last letter to me he flatly refused, saying that "I was out for his blood."

I simply asked that he would give me tests under the same conditions that Hope did.

He refused, so I draw my own conclusions.

IV—By S. SARNA

Commenting on the experiments in psychic photography detailed in your issue of September 6th, I have inspected the negative and prints in question, and must certainly describe the claim for supernormality made out for what is seen on the negative reproduced, as fantastic—as a contention unworthy of serious consideration. The curved lines correspond exactly with the pattern of the rounded end of the sheath of the slide in which the plate rested, and this feature, in conjunction with the fogged appearance of the negative, corroborates the statement of two highly trustworthy witnesses who affirm they distinctly heard the familiar sound as of the slide being opened and closed whilst they were not in a position to observe what was taking place.

Touching on the subject of the two prints of the "African Scene," a comparison reveals unmistakably faulty correspondence. The initial one is clearly not a replica of the other; it does not occupy the same relative position in the two prints, there is, besides, a marked variation in the degree of diffusion of focus, in one print the definition being crisp and in the other hazy. These facts, I agree, are damaging to confidence.

Mr. J. B. M'Indoe has acted meritoriously in giving the details of his experiences publicity.

GUNNAR JOHNSTON'S

THE CLAWS OF THE SCORPION

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7/6

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RIDER

ANNIE S. SWAN— SPIRITUALIST OR SCEPTIC?

Some People Who Puzzle Me

By W. J. FARMER



MISS GERALDINE CUMMINS
Annie S. Swann said of her mediumship
that "its accuracy cannot be gainsaid"

IN the course of my reading, I more often than not in all works of biography find references to experiences in Spiritualism in the lives of people who protest that they are not Spiritualists, and who more or less affect to be superior to it. I am very puzzled by this attitude, it seems to me so unsuitable to the light given to them.

I have just been reading *My Life*, by Annie S. Swan. She, too, has had perfectly indisputable evidence, yet she closes a chapter on Spiritualism with the remark: "As regards Spiritualism, however, I am bound to record that, so far as clearing up the mysteries of life and death is concerned, I have found no road that way."

"A Flood of Light"

I do not know what Mrs. Swan has in mind when she speaks of the mysteries of life and death, but most certainly to have it proved that we survive sheds a flood of light on the mystery of life, and alleviates the shadow of death that overhangs us here.

It is very satisfactory to know that both Mrs. Stirling and Mrs. Swan are witnesses to the reality of the Direct Voice, and I personally feel satisfied that this phenomenon is about the best proof we can ever get of survival. The voices speak of facts not known to the medium; they frequently are clearly in the actual voice as when alive, and that two non-spiritualist ladies admit these facts is good enough testimony for me.

I will quote from Mrs. Swan's book. She says of Mrs. Wriedt:

"I found her a very sweet, spiritual little woman, the very last you would associate with any sort of fraud. The experience was certainly odd."

The Direct Voice

"The three of us sat in a small dark room, with bare walls and only one door, entirely empty except for a trumpet on the floor, the three chairs ranged round it. There was no touching of hands, no sort of physical contact at all. We talked because Mrs. Wriedt said that talking helped the vibrations. Suddenly there was a rustling sound in the trumpet, and presently a very deep raucous man's voice boomed out, addressing me by name.

"It was Stead's voice, easily recognisable to anyone who had known him. He had not long passed over in the appalling disaster of the *Titanic*. The medium became very excited, while Stead and I had a more or less animated conversation. He informed me that the entire resources of the spirit world were being concentrated on the conduct of the war, and that there was much sorting-out, as he described it, of the thousands of souls, many of them elemental, passing over every day. He also said that at the moment they were actively circumventing the German invasion of England. Asked how long the war would

Mrs. Stirling, in her *Life's Mosaic*, tells of an undoubted experience of the *Direct Voice* proceeding from her deceased brother; in complete darkness she was touched by the trumpet guided as unerringly as if in the hands of one who could see; she had information given that could not be known to the medium; she records all this as being undoubtedly genuine, yet she is not apparently very keen on the matter. She devotes two chapters of her deeply interesting book to tales of the uncanny, and the book has a frontispiece showing a copy of the painting of a ghostly head seen by two people at different times. I am inclined to think that in spite of her comparative apathy Mrs. Stirling has been very deeply influenced by these happenings.

"Not A Spiritualist"

Mrs. Swan believes in survival, but, as she has said, is not keen on Spiritualism, despite her wonderful experiences.

The Society for Psychical Research has not yet proved the direct voice, but in view of the great mass of independent witnesses to it, I feel that the Society is not up to date in this matter. Dennis Bradley gives very detailed results, and though Valantine was a fraud in other phenomena, he could not have given the details by the direct voice that were so evidential, because he could not have known them. I have never heard the direct voice myself, but the testimony of these two ladies, who are both eminent, and not Spiritualists, is good enough, taken in conjunction with the many other testimonies that I have read.

There is possibly fraud in some cases, of course, we have always to guard against that, and I never cease to urge the practice of severe watchfulness and an avoidance of credulity. Mr. Harry Price has often been blamed by Spiritualists for being too strict, but had his example been genuinely followed we should have avoided some scandals. We have had false mediums exposed, and yet some Spiritualists will insist on still trusting them.

Next Week

"TALES OF TWO WORLDS"

1—"THE NEXT ROOM"

A wonderful short psychic story

by

L. A. G. STRONG

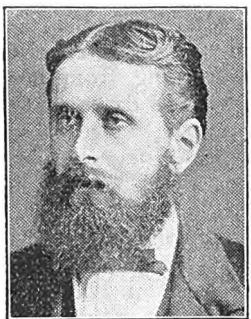
The Famous Novelist

FIREWALKING DEMONSTRATED

Kinda Bux Astounds the Scientists

A DEMONSTRATION of firewalking, which recalls the striking "fire mediumship" of J. J. Morse and others, provided an unusual spectacle in the garden of a private house at Carshalton, on Tuesday last week (September 17th). The firewalking was done by a young Indian, Kuda Bux, in the presence of members of the University of London Council for Psychical Research and other scientific observers.

Firewalking, in the countries where it may still be seen, is associated with varying degrees of religious fervour and ritual, but its essential feature consists in walking barefoot, with immunity from burning, over the glowing embers of a fire in a long trench. It is done in India by priests, fakirs, and other ascetics; and the practice is also known in Bulgaria, New Zealand, Japan, Fiji, Tahiti, Trinidad, Mauritius, and Honolulu. Some people who have witnessed it (as was indicated in a correspondence in *The Times* last year) incline to the belief that natives who walk about without any foot covering acquire a toughening of the



J. J. Morse

soles of the feet which explains the immunity from injury in firewalking. Others who have investigated the subject do not share this view.

Last Tuesday's demonstration (says *The Times*) enabled a number of critically minded people to make their own observations. Kuda Bux, who submitted himself to examination, is a Kashmiri Mohamedan, 30 years of age and weighing about 8½ stone. He said that he first practised firewalking in India when he was 14 years old. He asserted his ability to perform the firewalking ceremony on the strength of his faith that the fire would not harm him—and he did it twice without receiving any injury which could be detected.

TRENCHES 12 FT. LONG

The fire was contained in two trenches about 12 ft. long, both trenches being 6 ft. wide and 8 in. deep. The materials used in preparing the fire included seven tons of oak logs, a ton of firewood, a load of forest-burnt oak charcoal, and 10 gallons of paraffin. When the demonstration was given the fire trenches had been burning for about eight hours and the charcoal which had been put on the top was fanned by a high wind to intense heat. The surface heat was measured by an instrument and was stated to be 800 degrees Fahrenheit.

Barefooted, Kuda Bux walked twice along the length of one of these 12 ft. fire trenches, his feet making contact with the burning

embers for some five seconds each time. After both walks his feet were examined by Professor Pannet, Director of the Surgical Unit at St. Mary's Hospital, who found no scorching or other trace of injury. Under the arch of Kuda Bux's right foot Professor Pannet had previously placed a piece of court plaster, and even that was not scorched. The recorded temperature of the man's feet immediately he had passed over the fire was the same as before he started.

Kuda Bux declared that he was not conscious of the heat as he walked over the fire, although he appeared to be as susceptible to the heat as other persons when standing near to it. Professor Pannet was of opinion that there was no unusual toughness or thickening of the soles of the man's feet.

Kuda Bux was invited to do the firewalk a third time and to walk the full length of both trenches—one of which was at the end of the other with a narrow division between—but he asked to be excused. He appeared to have become mentally and emotionally disturbed by the scientific tests and apparatus and by the critical curiosity of the audience. His own explanation was that "the faith" had gone out of him.

UNSUCCESSFUL ATTEMPTS

Attempts to walk the fire barefooted were made by two other young men present, and both of them took only a couple of steps along the hot embers before jumping off with their feet considerably scorched and blistered. One of those who made the attempt was Mr. Digby Moynagh, editor of *St. Bartholomew's Hospital Journal*.

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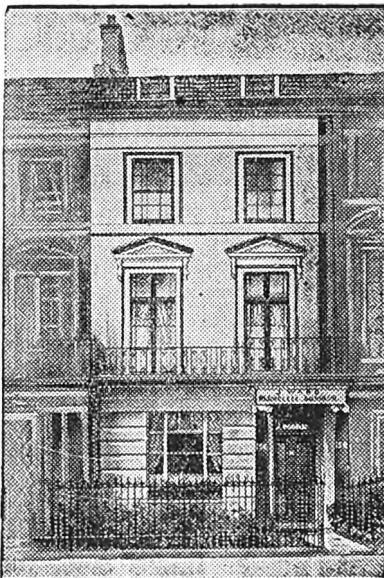
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HOME CIRCLE FACTS

A Reply to Statements of Mr. Horace Leaf

By WILLIAM A. CAMP

MANY thousands of Spiritualists must have been both surprised and annoyed at statements about home circles which Horace Leaf made in his article on "Mediumistic Development" in last week's *Two Worlds*. Particularly will they wonder whether his concluding paragraph was an attempt at "humour," when he said, "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." Or whether Mr. Leaf will plead a printer's error.

Certainly his literary style is open to question in the preceding paragraph, the last sentence of which is, to say the least, a little obscure. Referring to a promising medium, he says: "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." Does he mean that the "mistake" was "in accordance"? For that is what he writes.

Best Psychic Instructors

Mr. Leaf may be an experienced medium, but his negative approach in print to this question of developing mediums can hardly be said to be helpful. Whilst it is logical to claim, as he does, that the best instructors in the development of mediumship are those who are themselves mediums, he knows that very few people indeed have the opportunities of such tuition under proper conditions.

Developing classes usually mean that one has to be able to pay a fee and be able to make a regular journey to the place where instruction takes place. Even if one is able to meet these conditions there is no guarantee then that one's attempts at psychic unfoldment will be helped by "proper conditions"—even though a medium be the instructor present. On this point I find emphasis in the fact that a very well-known medium once told me how he had been forced to discontinue the developing classes which he had been taking, under the auspices of an equally well-known Society, because again and again he had found some sitter or sitters to be a constant source of trouble to the rest of the circle.

"Much-Boosted Home Circle"

Now, Horace Leaf knows sufficient of the history of Spiritualism to deter him from making an actual attack on the "much-boosted home circle," as he calls it. So he damns it with faint praise, having first made much of the dangers of *dabbling* with mediumship (as if any sincere folk want to!) and of the lack of knowledge which, he asserts, predominates in home circles. Leaders of home circles up and down the country will surely question Mr. Leaf's authority for such sweeping statements about them and their sitters. They will admit, of course, that home circles—like other

branches of activity—embody learned and unlearned, wise and foolish. But it is a pertinent thought that it is not unknown in the course of history for the foolish or unlearned to stumble on truths which the wise and learned have missed!

Most Spiritualists have heard of the Association of Home Circles, which is aptly named "The Link," and which is in a better position than anyone else to give facts about the Home Circle Movement. Over a period of five years it has collated reports of many thousands of sittings, which most certainly do not bear out Mr. Leaf's contentions. "The Link" Visiting Officers, who have had unique opportunities of gauging the worth of the charges of danger and ignorance in home circles, most decidedly would "cross swords" with him on these points.

The Dangers

People who sit in "Link" home circles are often old Spiritualists, or are people who are earnest enough in their inquiries to take the trouble to read long and often about the subject. In either case, they would be amazed that there should be so much constant harping on the danger of home circles from the very people who should be stressing their wonderful potentialities.

Rightly, they might ask how anyone can ignore the fact that the best mediums of to-day—as well as those who did so much for Spiritualism in its earlier days—are the products of home circles. They might also add that it is as well that these fine workers were not "scared off" by such as Mr. Leaf!

However, the "Link" will be hopeful that there can be no doubt about Horace Leaf's forecast that most of the earnest folk who, he says, will try to develop their psychic powers this winter, will rely on the home circle. For the "Link" believes it is to the home circle that Spiritualism must look for the development of mediums in numbers large enough to restore the balance between supply and demand, and thus put an end to the mischief which arises from the overworking of good mediums and the premature working of insufficiently developed ones.

CHRISTENING AT FOX COTTAGE

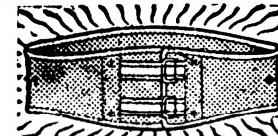
Rev. Minnie P. Sayre, pastor of the Church of Revelation, Los Angeles, California, officiated at the christening of two Spiritualist girls, Cora and Vera Becker, of Benton Harbour, Michigan, on Sunday, August 10th, at the Fox Cottage at Lily Dale, New York.

The two girls, 12 and 14 years of age, exhibit mediumistic gift of clairvoyance, and gave demonstrations from the platform.

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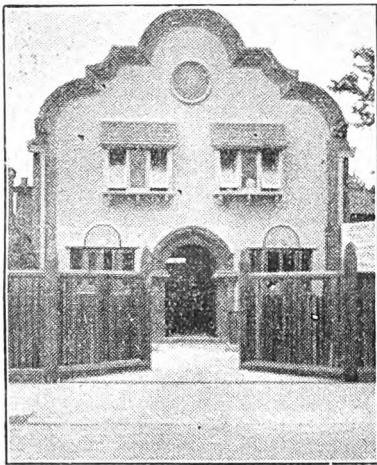
S.N.U. NEWS.Edited By FRANK HARRIS

Story of Croydon Church

FOllowing is a brief history of the Croydon National Spiritualist Church:

The Church was formed nine years ago, the opening meeting being held on March 14, 1926, in the New Gallery, Katharine Street, at which Miss Estelle Stead was the principal speaker. So successful were the early meetings that by the end of the year 1926 the membership had risen from 20 to 70, and despite the heavy initial expenses, the sum of £50 was set aside as the nucleus of a Building Fund.

Progress continued during the year 1927, which closed with 100 members on the roll and with sufficient funds in hand to purchase for £250 the site in Bedford Park on which the present church is built. In the year 1928 efforts



Croydon Spiritualist Church

were made to raise the sum required to build the church, for which plans had been prepared by Mr. F. Jarman, F.S.I., M.R.I.S., and passed by the Town Council.

Unforeseen legal difficulties were encountered, however, which held up the building project for a number of years, and necessitated a removal in May, 1930, to Broad Green Hall, Handcraft Road. The work continued quietly, and the building fund was steadily augmented and deposited in the S.N.U. Pooling Fund. In 1933 the legal difficulties were overcome, and it was decided to proceed with fresh plans drawn up by Mr. Jarman.

The first sod was cut on March 18th, 1934, by Mrs. J. Wesley Adams, a past president and staunch supporter of the church from its inception. Building commenced, and the church was completed on June 9th, when the opening ceremony was conducted by Mr. E. W. Oaten. The church seats 250, and cost £1,250. This was met by an advance of £900 from the Pooling Fund, and the balance was raised by donations and loans from members and their generous friends. A joint trust has been made with the Union.

Great strides have been made since the church was opened, and at the close of the first year it was reported that the membership had been doubled and the local loans reduced to £125. The National Council was entertained for the October, 1934, quarterly meeting. The

principal officers are: Hon. President, Mrs. J. Wesley Adams; President, Mr. J. M. Stewart; Vice-Presidents, Mrs. Snowden-Hall and Mr. H. L. Vigurs; Secretary, Mr. R. H. Rossiter; Treasurer, Mr. W. H. Charlton.

Scottish District Council

The Executive met at Dundee on Saturday, September 14th. There was a full attendance. The Council's list of Scottish workers was finally revised, eight names being added. It was agreed to endorse the application for affiliation by the new Church at Montrose. Arrangements for propaganda at Perth and Bathgate, with a view to the formation of churches there, were discussed.

A Parliamentary Sub-Committee—Messrs. Alexander, Falconer, Findlay, and M'Indoe—was appointed in response to the request of the National Council. The National touring scheme for workers was discussed, and it was agreed to participate in it, subject to the expenses scale being modified in favour of small churches, to correspond with the concessions made in the Scottish scheme. Without such modification it was felt that the scheme would not receive general support. Arrangements for tours under the Council's own scheme by Mrs. Helen Hughes, Miss Goodwin, Miss Ada Taylor, Mr. R. Morton, and Mr. R. McCorquodale were approved for 1936.

New Church at Montrose

On Friday, September 13th, after a meeting in the Co-operative Hall, addressed by Mr. J. B. M'Indoe, a second meeting was held, at which it was agreed to form the Montrose Spiritualists' National Church, and to apply for affiliation to the National Union; twenty-five people intimated their adhesion. A Committee of eight was elected, with Mrs. Church as president, Mr. Mathers secretary, and Mrs. Dare as treasurer. The Church will meet regularly in the Co-operative Hall, Balmain Street, Montrose. Public meetings on Sundays at 7.30, and a public circle on Fridays at 7.30.

At the meeting of the District Council Executive at Dundee, on Saturday, September 14th, it was agreed to endorse the application for affiliation.

Parliamentary By-Election

A Parliamentary By-Election is to be held shortly in the Farnworth Division of Lancashire, a populous area without a National Spiritualist Church. With the idea of securing the support of the candidates for the redress of the disabilities from which Spiritualists suffer in their religious work, we should be glad to obtain the names of Spiritualists living in the Division who are willing to put our point of view to the candidates.

The Farnworth Division covers Clifton, Ainsworth, Outwood, Farnworth, Kearsley, Little Hulton, Little Lever, and Worsley.

Spiritualists who live in any of these districts and are willing to assist in the work should communicate with the Secretary of the Union's Parliamentary Committee, 64a, Bridge Street, Deansgate, Manchester 3, as early as possible.

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Friday, September 27th, at 3.30. "At Home."

Mr. Robert King.

Subject: "The Mystery of Pain."

Wednesday, October 2nd, at 3, Mrs. Bennison.

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Special Visit of the Rev. A. F. SHARP
(Dean of Hampstead),
Friday, October 4th, at 3.30 p.m.
Subject: "The Church in Relation to Spiritualism."

For further particulars write for Syllabus.

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Sunday, September 29th,

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At 6.30, Mr. ERNEST BEARD.

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At 7.30, Mrs. H. V. PRIOR.

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MRS. BAKER EDDY'S RETURN

HOW I TRIED TO HELP HER TROUBLED SPIRIT

By MARY WINEFRIDE SLATER

SINCE I became a Spiritualist, whenever I have sat with a medium, I have almost always been asked the question: "Who is Mary?" To this I have invariably replied: "My name is Mary. I expect some spirit friend is calling me."

This has been followed by the description of an old lady with very beautifully dressed white hair, parted in the middle, who wore a bonnet tied with ribbons under the chin; but she was never able to identify herself.

Some months ago I was talking casually to a working man who was clairvoyant, when he interrupted our conversation, and exclaimed: "There is an old lady with you."

"I expect there is," I answered irritably. "I do wish she would not follow me about, if she cannot tell me who she is."

The man looked at me reproachfully. "She is a *very sorrowful* old lady," he explained. "I think she must have been crossed in love."

Fortune-Telling?

This expression savoured too much of fortune-telling for my liking, and I laughed, and changed the subject; but his words were afterwards proved true. Just before going to sleep that night, I put out the light, closed my eyes, and entered "The Silence." Suddenly, I saw Abduhl Latif, the great Persian spirit doctor and wise philosopher, in the guise that he adopts when he appears to me. With him I saw the spirit of an old lady, whose hair was so white that it shone through the transparent filmy white veil that she wore. Her head and shoulders were bowed, as if in grief, and she covered her face with her hands.

"This is strange," I said to myself. "I was not thinking of Abduhl Latif, and I did not call him. Why has he come to me, and who has he brought with him?"

I was puzzled because his attitude suggested tender sympathy and protection towards the sorrowful little spirit who seemed to lean against him. Then, clairaudiently, I heard the words, "I have brought a woman philosopher to you."

Shortly afterwards I was having tea with a friend, when she said to me: "Do you know anything about Christian Science?" I replied that I had read Mrs. Eddy's book, *Science and Health* some years ago, but that I had not been impressed by it. She then told me that her husband, who is a solicitor, had been visited in his office by a young man who was a complete stranger to him. The visitor had come to consult him upon a legal matter, and when business was concluded his client astonished him by asking if he believed in Christian Science. He replied that he had no knowledge of the subject. The stranger then told him that for three days and nights he had suffered severely from toothache. His dentist refused to extract the tooth because an abscess had formed beneath it. So great was the young man's agony and loss of sleep, that to relieve him the dentist asked if he would be willing to allow a Christian Science

healer to give him treatment. "I am willing to do anything you like," the man replied. "I shall go mad if something is not done to stop this awful pain."

The same afternoon he was visited by a "Science" healer, who sat by his side in complete silence, holding his hand for a quarter of an hour. At the end of that time the pain had left him. That night he slept without waking until the morning. As he expected that the pain might return at any moment, he rushed to the dentist directly after breakfast, and demanded that the tooth should be extracted at once. "But why?" the dentist asked, "the tooth is quite sound, and the abscess has dispersed." This man is now a Christian Science leader and healer.

This story made a great impression upon me, and I decided to investigate once more the teachings of Mrs. Eddy, and visited the library of the Christian Scientists in the town. On my arrival I said to the librarian: "I suppose you think I have no business to come here—I am a Spiritualist."

"We welcome everyone," she answered.

"Some years ago I read Mrs. Eddy's book, *Science and Health*," I explained, "but to me there is something lacking. It concerns itself too much with the mind, and ignores all spirit inspiration."

"Our faith is founded on the Bible," she replied, "we need nothing but faith in God. We go straight to Him for help and healing. If you will read *Science and Health* once more, you will find that it gives you all you need."

"You say that *Science and Health* is founded entirely upon the Bible," I argued, "then how do you account for the two angels who were seen guarding the empty tomb after the resurrection of Jesus Christ? What explanation do you give of the appearance of the Angel Gabriel to blessed Mary, when he told her that she was to be the mother of Jesus? How can you explain the visit of the angel to St. Paul in prison, by whom he was released from his chains, and liberated? These are only a few occasions when God sent His angel messengers to render service. The Bible is full of such instances. They cannot reasonably be ignored."

"We say that these apparitions were God's thoughts," she said. I thought that this was a remarkable answer.

"Mrs. Eddy was a medium," I ventured boldly, but this remark was greeted with a denial and horror. "Do you believe she was inspired?" I asked. "Most certainly" was the indignant retort. "True mediumship is inspiration," I replied.

"You have an uncle in spirit who was a Spiritualist," I said, "he is standing beside you now." I then described his appearance, which she recognised.

"He was the only member of our family who was a Spiritualist," she explained, "the others all preferred Christian Science."

"There is an old lady with you, too," I continued, "She has very blue eyes and lovely white hair parted in the middle. She wears a funny little old-fashioned bonnet tied under her chin with ribbons. She says she often tries to talk to you, but you will not listen."

It Was Mrs. Eddy

"I always respect the religion of others" the librarian answered firmly, "and I expect them to respect mine. I would rather not continue this conversation. Please take *Science and Health*, and read it again carefully. I repeat that you will find in it all that is necessary."

As I turned to go, she said: "Would you care to look at a portrait of Mrs. Eddy?" She pointed to a picture on the wall, which confirmed in every detail the appearance of the old lady that I had described.

"Yes, I recognise her" I replied. "She has been standing behind you all the time."

Anyone who compares the old textbook of *Science and Health* with the revised version, written posthumously by Mary Baker Eddy, and spiritually translated by her medium, Alma Morrow, cannot fail to notice the same peculiarity of style and sense the same dogmatic egoistic personality. Mrs. Eddy states that she has been allowed to return from the astral plain to "right the wrongs" caused by her teachings, and by so doing to "redeem herself." Especially, she wishes to correct the attitude that she adopted towards Spiritualism. In a foreword Alma Morrow writes: "I have heard Mary Baker Eddy speak. I have seen her suffer. I have heard her cry out in agony of mind."

Through this medium Mrs. Eddy writes the following words:

"How I long to tell each one of you that I, Mary Baker Eddy, am humbly and deeply sorrowful if I have said or decreed things that have built your bonds. . . . All my earth life was spent in longing. What good I did there still lives. What was not good must die. . . . You say 'God said.' That is true in a way, but his angels are the ones who speak while obeying the law. After all it matters not who speaks, so much as how you obey."

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FRIDAY - - September 27, 1935

WHAT HAVE WE LEARNED?

WE are often told by our critics that Spiritualism has taught us nothing new. If we listen to our opponents we can almost fancy that the tremendous growth of Spiritualistic ideas and the allegiance to its principles of millions of thoughtful men is due to nothing more than the beating of a hollow drum. The fact is, that however much "catchwords" have to do with popularity, the great thinkers who have approved of Spiritualism were not to be won by empty phrases. There must be—there is—something more substantial than words behind this great and growing movement of Modern Spiritualism which has made it appeal to many of the world's minds.

Let us ask ourselves what contribution it has made to the world's knowledge, and what it has accomplished in changing man's outlook on the ever-existent problem of immortality. In a word, what has been the contribution of Modern Spiritualism to modern thought and opinion?

Without attempting to claim too much, we think that it has given men an idea of the unity of the universe by breaking down the idea that physical and spiritual life were opposed, or different one from the other. The growth of science in the last few centuries had built up the idea that certain constant laws govern the life of the planet; that evolution was the order of physical life; that men and women grew and developed from primitive forms, and were amenable to the same sort of laws which governed the development of plant and animal life. In a word, science had determined that there was an orderly and constant method by which the crude and simple evolved the characteristics of the involved and complex. The religionist of the middle of last century, however, held that the spiritual life of man was something aside from this. Spiritual life was a domain dominated by a personal relationship between God and man, in which constant law of universal application had little or no part. It was held that after death the righteous man

enjoyed the bliss of heaven—the unrighteous man the blisters of perpetual punishment or banishment. The change brought about by death was instantaneous and complete. It has been one of the attainments of Modern Spiritualism to demonstrate the fact that evolution applies to the spiritual as well as to the physical world. Slow, steady growth in spiritual attainment by personal effort, by the excision of selfishness and the attainment of its opposite, by the breaking of bad habits and the formation of better ones, applies to the next world as well as to this. In a word, heaven can only come to a man (incarnate or discarnate) in so far as he has earned and deserved it and is fitted for it.

The recognition of this fact has altered men's whole attitude to God and religion. Miracles—the direct interference of God with the set course of the universe for the personal advantage of the individual or the general benefit of a race—have had to go. The idea of Deity extending favours to men at special times and by special interference has had to be scrapped. We have learned that God works by laws, and not by exceptions. Spiritualism has shown that the spiritual world may produce wonderful effects on earth, but these are produced by definite and constant laws which govern and determine the psychic life of the Universe. Miracles (in the sense of Deific interference) never happen—probably never did happen. The so-called miraculous events of the past (in so far as they were not magnified by human ignorance and love of the marvellous) are understandable on the grounds of interaction between the spiritual world and this, along the lines of psychic power. These considerations have made it clear that the constancy of law applies throughout the whole gamut of universal being, and that Deity is as much and as fully interested in the dewdrop as in the man. Physical and spiritual life are each parts of a united whole. There is a science of the spiritual which is as orderly as the sciences of physics and chemistry.

Another point which Spiritualism has established, and which is now generally recognised, is that the after-life is not something totally different from this one, but a normal extension of this—a progressive stage on an eternal journey. It is, as someone has pertinently said, "this life played one octave higher." It is the abode of natural men, not of imaginary angels or demons. If there are angelic beings they are merely progressed human souls, "just men made perfect," who have purified themselves from selfishness and developed the purity pertaining to angelhood. The attainment of such angelhood is possible for you and me, by growth and striving through progressive stages of active life.

Spiritualism has further demonstrated that the life of the spiritual worlds is graded according to the quality of the people who occupy them: that no man can pass *immediately* to any plane but that for which his life on earth has fitted him. No favour, no supplication, no grovelling in the mire, can bring a man to any state of heaven that his character does not fit him for. That, we think, is a tremendous truth.

One other idea, which if not generally accepted to-day is gradually growing, is that all the world's great teachers have been

essentially human in their nature. The universe appears to have no room for incarnate Gods, but since there is, and always has been, a measure of connection between the spirit worlds and this, the fit vessels of earth have been inspired, informed and companioned by spiritual beings of high and holy quality, and have been made the instruments of their manifestation. Hence the world's great teachers are not removed from us in kind but in attainment. We can cherish them as our elder (advanced) brethren, and where they have trodden we can follow. They are not a creation different from us, but our spiritual leaders, calling us to follow them.

Another point which is being made clear is that every man is a child of the One Great Life, and may claim the right of personal approach to the Infinite. Neither prophet nor priest nor apostle holds the key of approach to the All Father, and the man in the street, by sincere desire and spiritual aspiration, has as clear an approach to the throne of God as the most favoured priest of the greatest of religious systems. The soul of every man may, by culture and striving, attain to unity with God. It may be objected that man has not yet attained that ideal! Quite so! That appears to be the purpose of life and the object of aeons of struggle. But Spiritualism demonstrates that every attempt at spiritual effort and at the attainment of spiritual knowledge and enlightenment is a step on the way. Through the ages man has been stumbling upwards, but the new light thrown on the path may turn his stumbling into an orderly march.

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TOPICS OF THE WEEK

BALLOT READING— BEWARE!

Ballot reading is a popular feature at Spiritualist meetings in America and Canada, and there have been suggestions that it might be adopted in this country. One of our readers, who signs himself "Anti-Ballot Reader," writes from California in the following terms :

On page 536 of *The Two Worlds* (August 16th) you have been stressing the need for higher quality in meetings and mediums. Good! This desirable end will not be attained by ballot readings, which are much more likely to do harm.

In England the controls decide the messages to be given; the audience simply receives what is given. In ballot readings the procedure is quite different. Members of the audience ask questions, secretly, in writing, to which the controls are expected to reply.

Though the questions are secret, it is usually easy to glean the nature of the questions from the replies. Anything from business or betting to matrimony is in order. Many American mediums and others deplore this kind of thing, and are anxious to do away with it.

Do not let it root in England!

Fortune Theatre Meetings

The Two Worlds is happy to announce the arrangements which have been made for Spiritualist services at the Fortune Theatre, to be addressed by leading clergy and Spiritualists (particulars will be found on the advertisement pages). It is a sign of the times that there should have been gathered together in harmonious association such a splendid group of speakers, representing Christendom and Spiritualism. We congratulate the clergy on their bold stand. They are men of vision and courage. We hope and believe that London Spiritualists will give them the encouragement they deserve.

False Witness

Rarely have we seen a greater conglomeration of ignorance and rubbish than in the sermon preached at Melton Mowbray, and the editorial comment in the *Melton Mowbray Times*. The sermon is reported on page 632. The editor of the local paper is apparently no better informed than is the Congregational minister, and their united effort makes almost humorous reading. The Congregational minister gives vent to wild and emotional statements which he cannot possibly substantiate; the local editor swallows the sermon, lock, stock and barrel, and then mounts the pulpit himself. We have from him the asseveration that Spiritualism attracts "weak-minded and neurotic people," and inevitably we learn that it is a fruitful cause of insanity.

What about a Reply?

Of course the standard by which the *Melton Mowbray Times* judges sanity may not be our standard. For instance, the *Times* applauds the sentiments of the Congregational minister, apparently taking them to be reasonable, scientific, and sane. For our part we can only retort that if the minister spoke as ignorantly on any subject save Spiritualism, and the editor supported him, both would soon find themselves in hot water. To allege that a large body of people are weak-minded, and that their religion provokes insanity, when in fact there is not a

scrap of evidence wherewith to substantiate such immoral statements, displays something more than mere prejudice or pique: it reveals an ill-balanced mind. However, we have to thank our friends for providing us with publicity, and we hope that the nearby Spiritualists will be quick to seize their opportunity. It will be a tragedy if they don't.

Prayer for Peace

Prayer is still the most potent power in the world. In the present fateful situation, one cannot be optimistic as to the maintenance of world peace. A false step, a misguided action, and we may again taste the horrors of war. In such circumstances, Divine guidance, and that only, can save the world from the terror that threatens us. We earnestly invite all our readers to join in the prayer for peace in our time, for if this battery of prayer can become extended and fortified by the combined effort of our scores of thousands of readers, it will affect for the better the present world crisis. Will you join in this scheme to avert all thought of war?

"Tales of Two Worlds"

Can you write a short story? If so, turn your mind to an unusual psychic experience, describe it briefly, and send it to *The Two Worlds*. It may win a handsome prize. Next week we commence publication of a new feature—"Tales of Two Worlds"—which will undoubtedly become a firm favourite. Famous writers will contribute, the first being Mr. L. A. G. Strong, the popular novelist, whose short psychic story is a model of its kind. We invite readers to contribute true records or fiction, the only condition being that stories must be short and to the point; in any case they must not exceed 2,000 words. Send your story now; and order your copy of next week's issue to make sure of reading the splendid contribution from the pen of Mr. L. A. G. Strong.

"The Immortal Garden"

The play of the "after-life," "Immortal Garden," first seen in London last autumn, was revived for a special season on Tuesday of this week (September 24th), at the Playhouse Theatre.

Mr. C. V. France retained his original part of the octogenarian General, and the company supporting him included Peggy Simpson (the junior Gaumont-British film "star"), Yollande Terrell, and John Y. Smart (also in their original parts), Max Adrian, Laurier Lister, Grace Arnold, Dora Gregory, and Ian Fleming. Since its first London production, "Immortal Garden" has been played by two repertory companies, and broadcast in its entirety from the Midland Regional Station. No fewer than eight repertory companies (one in South Australia) are scheduled to produce it before the end of the present year. So much for the success of yet another psychic play!

THE "FLOWER MEDIUM"

Viscountess Molesworth writes as follows:

"I very much regret that it is not possible for me to continue my support and protection of Hilda Lewis."

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, September 30th,

At 3-0, Psychometry, Mrs. Graden Thomas. At 7-30, Clairvoyance, Mrs. Stella Hughes.

Wednesday, October 2nd,

At 7-30, Clairvoyance, Mrs. Livingstone.

Thursday, October 3rd,

At 3-30, Clairvoyance, Mrs. Kingstone.

At 7-30, Psychometry, Mrs. Helen Spiers.

NORMAL LECTURE.

Tuesday, October 1st, at 8,

Mr. H. ERNEST HUNT. Subject: "Prophecy and Proof."

GROUP SEANCES

(Limited to Eight Sitters.)

Monday, September 30th, at 7-45 Mrs. Helen Spiers

Tuesday, October 1st, at 3 Mrs. Stella Hughes

Tuesday, October 1st, at 7-45 Mrs. Graden Thomas

Thursday, October 3rd, at 7-45 Mrs. Livingstone

Friday, October 4th, at 3 Mrs. Helen Spiers

Friday, October 4th, at 7-45 Mrs. Stella Hughes

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

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At 11, Mr. H. ERNEST HUNT.

At 6-30, Mr. LEWIS JEFFERSON.

Address and Clairvoyance.

Wednesday, October 2nd, at 7-30,

Mrs. Helen Spiers, Clairvoyance.

Friday, October 4th, at 8,

Mr. Wallis Mansford. Lecture: "A Cruise to Greece under Psychic Guidance of the Poets."

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At 6-30, Mr. ERNEST HUNT.

Clairvoyance by Mr. R. E. Cockersell.

Sunday, October 6th,

At 11, Mr. G. H. LETHEM.

Clairvoyance by Mrs. Helen Hughes.

At 6-30, Rev. C. DRAYTON THOMAS.

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O, God, we beseech Thee that Thy Peace may be brought to this earth; that the Ministers of Thy Nations and the Churches of Thy Nations may feel the power of that peace and that war among nations may cease.

(Pause)

O, Lord, give us brotherhood between men; fill the hearts of all Thy people with love.

(Pause)

We ask Thee to give unto Thy messengers the power to influence and urge the coming of peace and goodwill on earth—*Amen.*

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ISSUED BY "THE SEEKERS"

PHENOMENA IN INDIA

Remarkable Episodes Described

IT is well sometimes to see through the eyes of another, and we have just received from India a book of the above title which outlines the development and growth of Spiritualism in India during the last sixty years. It includes interesting accounts of the past visits of well-known mediums (such as Eglington) to the Far East.

The author, Mr. Ghosh, is a life-member and treasurer of the Calcutta Psychical Society.

Practically every phase of mediumship is touched on, whilst it also deals with such questions as the theory of re-birth, possession and obsession. Some of the methods of treatment for obsession appear very strange and almost humorous to the Western mind.

Poltergeists

There are quite a number of cases of poltergeist phenomena. In one instance it appeared in a public hospital. The phenomena commenced with rappings, and, subsequently, brickbats began to fall at intervals during the day. An armed guard was put on duty, but the phenomena still continued. Later, there were the usual experiences of curtains swaying and cold draughts of air. On several occasions brick bats fell into the bedrooms when doors and windows were effectually sealed.

There are lengthy accounts of activities of numerous native mediums, and while the mediumistic phenomena are very similar to those produced in the West, it is interesting to notice the different methods of treatment which the Eastern mind brings to bear.

Materialisations

One remarkable case occurred through the mediumship of Thakur Kanta. It occurred in full light at eight o'clock in the morning. A number of witnesses were present to witness the strange feat.

The medium, with two others, holding one another's hands, formed a circle of three, whilst others were merely observers. After a short prayer Thakur closed his eyes, and a few moments later all present saw the spirit form of an old man, which one of the sitters recognised as that of his deceased father. Within half a minute the form disappeared, and in its place there came the spirit of a handsome young boy, which the same sitter recognised as his deceased son. This form lasted but a short time, and then in succession the three deceased wives of Iswar Babu appeared.

They were all dressed in the same garments as they used to wear while living. The forms were seen as vividly as pictures in a cinema show and remained several minutes.

PHOTOS OF THE DEAD

On Psychic Photography

A LETTER under this caption, from the pen of Mr. H. J. Osborn, mentions my name in connection with the Society for the Study of Supernormal Pictures. Although, as he states, the Society is now inoperative, he is quite unjustified in assuming that that Society ever "authorised" any member to present the evidence in the form of lantern lectures.

Our revered president, Dr. Abraham Wallace, our vice-presidents, Sir Arthur Conan Doyle and Mr. Blackwell, have now passed over. Of the three vice-presidents ever elected I am the only one left.

Ill-health has prevented me accepting many lecture engagements, and those I have undertaken I have preferred not to be reported, but my appearances may possibly not have been quite so "rare" as Mr. Osborn imagines, and with improved health I reasonably hope to be again in the limelight during the coming lantern-lecture season.

Of the Council of the S.S.S.P. few are left—amongst them the Editor of *The Two Worlds*.

I have in my possession a complete typescript record of the S.S.S.P. proceedings and photos illustrating, and I can give every assurance that no particular individuals were ever given special authority to lecture on their behalf.

I would remind Mr. Osborn that the "proceedings" and "findings" of the Society were not intended for the public, only for circulating amongst members, and that it is scarcely permissible to hand over information and lantern slides to one who was never a member, and probably knows very little of the subject. It was never intended that the researches of the S.S.S.P. were to be commercialised.

W. G. MITCHELL.
460, Coniscliffe Road,
Darlington.

(Continued from previous col.)

Iswar Babu said he had some mental questions to put to the spirit form, and the form was then absorbed into the body of the boy, who was sitting in the circle. This boy became entranced, and then wrote hurriedly actual and definite replies to the three mental questions in the mind of the questioner.

There are several accounts of firewalking, in which the medium, Thakur, seemed to be an expert.

The book is probably the greatest psychic work ever published in India, and is well illustrated.

It is obtainable from Mr. S. K. Ghosh, of Calcutta, for ten shillings.

It is well printed and bound, and is creditable alike to its publishers and its author.

SPIRITUALISM INNOCENT

No Blame for Suicide

DO not blame Spiritualism for anything that may happen to me, but rather so-called Spiritualists who have acted in anything but a Christ-like spirit towards me."

This message was read at an inquest on the body of the Rev. James W. Kirk, who has for some time been speaking for Spiritualism at many Churches throughout the country.

He called on Mr. Harold Grainger, president of the National Spiritualist Church, at Exeter, on Sunday, September 1st, and complained that he had been disappointed by a Christian Spiritualist Church in Devon, which had booked him for that date and week. On his arrival after travelling a considerable distance he was informed the date was cancelled. Under the circumstances the officers of the Market Hall Church offered him week-day meetings, the proceeds to be taken by him, which he accepted.

On the following Tuesday Mr. Kirk was visited by a friend, and following his departure left the house and nothing was heard of him until his body was taken from the canal at Turf, near Exeter.

Owing to the condition of the body the burial had to be immediate, and took place at Exminster, Devon, on Tuesday last, September 10th.

It is understood he has a brother and an invalid sister, whom he has been helping to maintain, but none of his relatives have yet been traced.

BARROW-IN-FURNESS HARVEST FESTIVAL

BARROW-IN-FURNESS (Dalkeith Street) Church held on September 8th and 9th the Harvest Festival services.

On Sunday afternoon the President (Mr. J. E. Rice) gave a short address on the old promise: "While the earth remaineth, seed-time and harvest, summer and winter, day and night shall not cease." Mrs. Hinton gave clairvoyance in a very spiritual and satisfactory manner.

The evening service took the form of a Song Service entitled, "The Divine Architect," the choir being conducted by the president.

On Monday afternoon Mrs. Taft gave clairvoyance, again of a very convincing and uplifting nature. On Monday evening a fruit banquet was held, and this brought a very inspiring and pleasant week-end to a close.

APARTMENTS

HASTINGS.

HIGHBURY COURT, 15, Wykeham Road. The South Coast Spiritualist Rendezvous and Home of Rest. On high ground, overlooking the Channel. Near Station, shops, sea front and spa. Established at the Haunted House in 1916. Board residence, 6/- per day.—Mr. and Mrs. H. E. Curtis.

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SPEAKERS

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Chairman, Mrs. ST. CLAIR STOBART.

Speakers:

Friday, October 4th—**THE REV. MAURICE ELLIOTT.**

MR. ERNEST HUNT.

Friday, October 11th—**THE VEN. A. F. SHARP, M.A.**

MR. SHAW DESMOND

Friday, October 18th—**THE REV. S. M. WHITWELL.**

MR. G. H. LETHAM.

Friday, October 25th—**THE REV. R. W. MAITLAND.**

MR. ARTHUR FINDLAY.

Friday, November 8th—**THE REV. T. B. CLARKE.**

MISS ESTELLE STEAD.

Friday, November 15th—**MRS. ST. CLAIR STOBART.**

MRS. GRAHAM MOFFATT.

THE VEN. A. F. SHARP, in the Chair.

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"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, Ashmire 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 Guinea 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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SO THIS IS SPIRITUALISM !

Attack of a Congrega-tionalist

THE Rev. W. P. Crossland, of Melton Mowbray Congregational Church, has surely a claim to the title held by the Vicar of Earls Barton—the world's worst informed minister regarding Spiritualism.

Speaking at Melton Mowbray Congregational Church, Mr. Crossland has delivered a sermon in which he condemned Spiritualism as "one long succession of frauds."

Spiritualists, he said, advised people to inquire of the spirits of the dead—to visit mediums who peep and mutter. Should we not rather inquire of God?

"The cult is condemned," he cried, "not only because of its absurdity, but because it is equal to going behind God's back."

Admitting that the Christian Church had failed to maintain conviction regarding the after-life, Mr. Crossland said that such wistful melancholy had fanned the flame of Spiritualism. That was why so many people turned to Spiritualism, with its wizards who peep and mutter, to find comfort and assurance in the face of death.

Then he went on to refer to the misdoings of mediums, speaking of Mouch and Magat Fox!

Who are these people? Surely Mr. Crossland was not alluding to Margaret Fox and Dr. Monck?

The sermon was a masterly example of ignorance supported by special pleading.

Surely the departed don't spend eternity in moving furniture, typing messages, and engaging in a lot of silly twaddle? Putting this question to his congregation, the minister added in sombre tones that, if this were the case, "I would earnestly pray that death would be the end."

But who ever said that spirits spent their time in this way? Too much of the "silly twaddle" that is heard in the world to-day comes from the pulpit, and to anyone conversant with the facts of Spiritualism, Mr. Crossland's sermon is a magnificent example of it.

Who are these mediums "who peep and mutter"? Who are the Spiritualist "wizards"? How does one "go behind God's back"?

We implore Mr. Crossland to come down from the clouds, to stop bearing false witness against his neighbours, to try to control his prejudices and emotions, and to take a lesson from the enlightened minds in Churches.

"The wise man looks not to how long he lives, but to how he dies. For him death has no terrors, because it is the day of his birth to the immortal life. And he will be mindful of those he has left, and will commune with them."—SENECA (A.D. 30).

HAUNTED HOUSE THRILLS

A Book you will Treasure

IF you want to experience the charm and fragrance of the English countryside—and if, moreover, you have a penchant for psychic matters—I have found the ideal book for you!

We owe it to Ian Davison, and it has the title *Where Smugglers Walked* (Herbert Jenkins. 10s. 6d.). It is a book which every Spiritualist could read and enjoy, for, though it cannot be called a Spiritualistic work it is packed with psychic thought.

The author forsook the foot-lights of the stage to explore the beauties of the Weald of Kent. His wanderings took him to an old house that had played its part in many strange adventures. Weavers, smugglers and victims of black magic—all these had known the old house, and something more than their memory seemed to survive.

Sandwiched between the thrilling and invigorating descriptions of how the author restored his house and land to beauty and prosperity, fit these phantoms of a bygone age, still intent upon their missions. Scores of visitors caught a glimpse of their presence—some had peculiarly vivid experiences—or were rudely awakened in the night by sounds of heavy footsteps, a scuffle, perhaps the discharge of a musket.

There have surely been few hauntings where the phenomena were experienced by a greater number of people, and if Mr. Davison had been as concerned with the hauntings as he was with the house, psychic records would have been greatly enriched by the light which might have been thrown on the mystery.

As it is, what we lose in that respect is more than recompensed by the healthy, sympathetic intimacy of flower and tree, of the animal friends whose love the author won, and the thousand and one other delights of this land where smugglers walked.

The haunting runs as a theme through many chapters, and by and by we come by such well-known figures as Denis and Adrian Conan Doyle. Indeed, it was a visit from Denis Conan Doyle which preceded the cessation of the hauntings, and how that was accomplished is in itself a revealing story. Although Mr. Davison does not profess to know much about hauntings, he is a remarkably keen observer, and the book is full of many passages which are significant to the student.

It is a beautiful book—one to keep and read and read again. In these days of mass-production of literature, surely no higher tribute could be paid.

JAMES LEIGH.

MISCELLANEOUS ADVERTISEMENTS

Miss JACQUELINE, 2, Gloucester Terrace, Onslow Gardens, S.W. 7. (Phone Kensington 7785). Available for Private Sittings, Lectures, Demonstrations, Propaganda Meetings, Group Psychometry, Tuesdays, 7-30 p.m. Classes in Psychic Development.

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CLAUDIA GUILLOT.—Lectures (Elocutionist), Clairvoyante and Psychometrist, has a few vacant dates for 1935-6. Private readings by appointment. Public Psychometry and Clairvoyance, Tuesdays, 3-30 p.m. (Tea). 5, Lorraine Mansions, Widdenden Road, Holloway, London, N. 7. Phone: North 2507.

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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.

JOHN SHARPE (The Mystic and well-known Medium) gives Advice by Post on Mediumship, Development of Gifts, Auria and Healing Treatments. Clients visited any distance. Interviews.—15, Wordsworth Road, Small Heath, Birmingham. Send for Booklet, *Harmony and Realities*, post free, 1s.

Mr. GANNON, returning from vacation in two weeks' time. Pleased to see old friends.—33, Charleville Road, N.C. Road, Dublin, Ireland.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, September 28th, at 8, Miss Hubert. Sunday, at 7, Mrs. Bycroft. Wednesdays, at 8, Mrs. B. Hamilton, Psychometry. Open Developing, 69, Westbourne Grove, Bayswater, W. 2. Phone: Bayswater 9673 (exactly opposite Post Office).

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SEARCH FOR £300,000,000

A "Spirit" the Leader

THE Press is full of accounts of a hunt for £300,000,000 treasure, said to be inspired by a spirit.

The Paris correspondent of the *Daily Sketch* says that if the German yachtsman and the Spiritualistic medium, aided by the "spirit" of a long-dead pirate, locate the fabulous treasure of the Cocos Islands—they are going to give it all away.

The yachtsman is Herr H. Mazenick; the medium is Margot Schnieder; the pirate was Benito Benita—and the treasure, says Herr Mazenick, is worth £300,000,000.

In Two Months

The searchers will start from Havre very soon now in a 24-foot yawl. They expect to locate the treasure within two months.

"While in Berlin," said Herr Mazenick, "in the course of a seance at a friend's house, I met Margot Schnieder, a young medium of extraordinary gifts.

"One evening the spirit of Benito Benita appeared to her dressed in his pirate clothes. A Portuguese officer, he had become a pirate after a disappointment in love, and his cruelty became legendary.

"He appealed to us to bring to light his hidden treasure, which is concealed in four places.

"One party of seekers he told us had actually been within ten metres of it.

Exact Instructions

"He gave us the exact instructions as to how to find the treasure. I have no fear even to tell where the riches are, for no persons can approach them if they are imbued with the desire for gain.

"We have made arrangements with the Costa Rica Government, who will guard us with warships, and we will hand over to them one-third.

"The remainder will be divided among the countries in Europe to found charitable institutions."

SHEFFIELD SPIRITUALIST CHURCHES

THE above Committee, sitting in session at Bentley, near Doncaster, on Sunday, September 1st, and composed of twenty-one Churches, pass the following resolution:

This Conference of Sheffield District National Spiritualist Churches extends its hearty congratulations to the Right Honourable Mr. Geo. Lansbury, M.P., on the great stand and strenuous efforts he has put forward in arousing public opinion on the side of Peace, and we further pledge ourselves to support any subsequent effort to stem the tide of materialism and war.

WOLVERHAMPTON'S NEW CHURCH

AFTER forty years the Spiritualists of Wolverhampton have a Church of their own. This has meant a great deal of enthusiasm and self-sacrifice, but success has been achieved.

There was difficulty in deciding upon a suitable name. The one selected, "Temple of Spiritual Progress," is broad enough to express the highest ideal for which Spiritualism stands.

The Temple is well situated, fairly near the centre of the town, and in a populous residential neighbourhood, and near enough to the old hall to enable members and regular supporters to attend without inconvenience.

The opening and dedication service was conducted by Horace Leaf, F.R.G.S., Sunday, September 1st, the Temple being filled to capacity by a very representative audience, including members of other religious persuasions, as well as members of the Town Council.

Mr. Leaf dealt effectively with Spiritualism's contribution to such fundamentally religious problems as the immortality of the soul, freedom of the will, the moral law, and the existence of God. Later, he demonstrated evidential side of Spiritualism by very successful clairvoyance.

The aim of the officials is to maintain a first-class platform, as there is no doubt that Wolverhampton is now anxious to understand the best aspects of our subject.

Chair was taken by the indefatigable honorary secretary, Mr. R. B. Lowe, who follows in the footsteps of his father, who, before his transition, occupied the same office with distinction.

HARVEST

THANKSGIVING

Forest Gate Christian Spiritualist Church Harvest Thanksgiving Service took place on Sunday, September 15th, 1935. There was a good congregation.

The President, Mr. H. J. Kirby, presided. The speaker was Mr. L. F. Barker, M.Sc., from Hornsey, who gave an interesting and inspirational address on "Scenes from Paradise." He then followed with clairvoyant descriptions, all of which were placed.

At the close of the service Mrs. H. M. Kirby made her ninth annual appeal on behalf of the local hospitals. A silver collection was then taken, which was well responded to.

"To him (Achilles) came the spirit of Patroclus, like unto him in all things. The spirit conversed with Achilles, who afterwards said: 'All night the spirit of Patroclus stood by me and enjoined me to each particular, and was wonderfully like himself. The spirit had no material body.'—HOMER (1000 B.C.)

Church Announcements

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

Weekly Services at the Deansgate Picture Theatre Commencing Sunday, October 6th, at 7 p.m.

Speaker : GRAHAM MOFFATT, Esq.

SATURDAY, September 28th, at 8, Open Public Circle.
SUNDAY, September 29th, at 11 and 3, Open Circle. At 6-30, Miss WHITFIELD.
MONDAY, at 8, Mrs. A. Burnett.
TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.
THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.
Manchester Spiritualist Discussion and Literary Society. Wednesday, October 2nd, at 8. Speaker: Mr. F. Chandley. "Experiences of a Medium."

Brinksway Spiritual Centre.

SPRING ROAD, STOCKPORT.

Return Visit of LESLIE FLINT, Direct-Voice Medium (London). Conducting Group Voice Seances, October 5th to 12th. For Seats, apply Secretary, above Centre.

Special Public Direct Voice Seance, Sunday, October 6th, commencing 7-30 p.m. prompt. Tickets 2s., upon application.

OPEN TO ALL.

NORTHERN

Manchester Society of Spiritualists, 38, Maskell Street.
Sunday, September 29th, at 10-30, Lyceum.
At 3, Open Circle, Miss Brownhill.
At 6-30 and 8, Mr. R. H. HANNAH.
Monday, at 8, Mrs. Parry.
Tuesday, at 8, Whist Drive.
Wednesday, at 8, Mrs. N. A. Turner.
Thursday, at 8, Members' Class.
Friday, at 8, Free Healing.
Saturday, at 7-45, Seance (Sitters limited).
Mrs. Thornton.
Sunday, October 6th,
Mr. A. GUY.

Collyhurst National Spiritualist Church,
Collyhurst Street, Manchester.
Sunday, September 29th, at 10-30, Lyceum.
At 3, 6-30, and 8, Harvest Festival,
Mr. BEN CARTER.
Monday, at 3 and 8, Mrs. Frost.
Tuesday, at 8-15, Whist Drive. 1s. each.
Wednesday, at 8, Service.
Thursday, at 8, Private Circle.
Friday, at 8, Healing Circle.
Sunday, October 6th,
Service.

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 29th,
Mr. J. NORBURY.
Sunday, October 6th,
Harvest Services.
Miss LILLIAN M. BROMWICH
(Walsall).

Longsight National Spiritualist Society.

Shepley Street, Longsight.
Sunday, September 29th, at 2-30, Lyceum.
At 6-30, Memorial Service for Mrs. Weir.

At 8, Speaker: Mrs. GUY, A.N.S.C.
Monday, at 8, Open Circle and Healing,
Miss Bates.

Tuesday, at 8, Mrs. A. Spencer.
Thursday, at 8, Mrs. Purvis.
Saturday, at 8, Open Circle,
Mrs. Wright.
Sunday, October 6th,
Mrs. WORTHINGTON.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.
Sunday, September 29th, at 2-45, Lyceum.
At 6-30 and 8, Mr. J. SMITH.
Tuesday, at 8-15, Open Circle.
Mrs. W. Davies.

Thursday, at 8-15, Mr. Eric Cott.
Saturday, at 8-15, Open Circle,
Mrs. Buffey.
Sunday, October 6th,
Lyceum Open Session.

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, September 28th, at 8,
Mrs. Bull.

Sunday, September 29th, at 3, 6-30, and 8,
Mr. JONGE.
Monday, September 30th, at 3 and 8,
Mrs. Whalley.
Tuesday, October 1st, at 8,
Open Healing and Developing Circle.
Wednesday, October 2nd, at 8,
Miss Miles.

The Britten Memorial.

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

The Spiritualist Library and Investigation Centre for the North.

Healing Services. MONDAYS at 7-45, WEDNESDAYS at 3, GROUP SEANCES (Limited to 10 Sitters). Seats must be Booked. TUESDAY, October 1st, at 7-30, Miss Jacqueline. WEDNESDAY, October 2nd, at 7-30, Miss Jacqueline. THURSDAY, October 3rd, at 3, Miss Jacqueline. THURSDAY, October 3rd, at 7-30, Transfiguration Seance (limited to 24 sitters), Mrs. E. F. Bullock. FRIDAY, October 4th, at 3, Miss Jacqueline. TUFSDAY, October 8th, at 3 and 7-30, Mr. A. Whyman. Private Sittings by arrangement. Particulars of Membership and Monthly List of Activities supplied free on receipt of postcard.

'Phone BLA 6840

Return Visit of Miss JACQUELINE (the well-known clairvoyante and psychometrist) from the British College of Psychic Science, London, Tuesday, October 1st to Saturday, October 5th. Please book early for the Group Seances and Private Appointments.

LECTURES.

FRIDAY, September 27th, at 7-45, Mr. Ernest W. Oaten (Editor, *The Two Worlds*).

FRIDAY, October 4th, at 7-30, Miss Jacqueline. "Sound, Form and Colour, and Its Relation to Life."

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

JOHN JACKSON, Secretary.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, September 29th, at 6-30, Captain H. BLAND, Address. TUESDAY, October 1st, at 3-15, Mrs. Dolores Smith, Psychometry. THURSDAY, October 3rd, at 8, Mrs. Spackman, Clairvoyance. FRIDAY, October 4th, Healing Free. Apply Church Officers. SUNDAY, October 6th, at 11 a.m., Mr. ERNEST HUNT, Address. Developing Circle (Mrs. F. Kingstone), starting October 2nd. For particulars apply Secretary.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, September 29th, at 7, Address and Clairvoyance by Miss DOLORES SMITH. MONDAY, 6 to 9, Free Healing. TUESDAY, at 8, Developing Class. WEDNESDAY, at 7-45, Address and Answer to Questions, Mr. Harry Boddington. THURSDAY, 3 to 6-30, Free Healing. Mr. Keith interviews Daily, 2 to 6. Circles, TUESDAY at 7, FRIDAY at 3. SUNDAY, October 6th, Harvest Festival.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1. (Three minutes from Madame Tussauds.) SUNDAY, September 29th, at 7, Mr. P. ANNAN-MOIR-ANNAN, B.Sc. "The Search for Truth." Followed by a Demonstration of Clairvoyance by Miss Rose Jackson. WEDNESDAY, October 2nd, at 8, Mrs. A. Novak, Clairvoyance. EVERY MONDAY, at 8, a Healing Circle is conducted by "Hi-Wong," through the mediumship of Mr. P. Arnan, B.Sc.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C. 1. MONDAY, September 30th, at 3 and 7, Miss George. MONDAY, October 7th, at 3 and 7, Mrs. F. Wright. EVERY TUESDAY and SATURDAY, at 7, Mrs. Woodgate. THURSDAY, at 3 and 7, Mrs. Mote. Hours 1-7. Closed Sundays.

Subs., 2/6 yearly. 2d. per week per volume.

TUESDAY, October 1, at 3, Mrs. B. Barnes. TUESDAY, October 8th, at 3, Mrs. Redfern. WEDNESDAYS, at 3 and 7, Mrs. Betts. FRIDAY, at 3 and 7, Miss Hearn. At 7, Developing Class, Mrs. Woodward.

ETHEL A. KNOTT.

Miles Platting Spiritualist Church. S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, September 29th,

Harvest Services.

At 3, Public Open Circle.

At 6-30, Philosophy and Flower Service

At 8, Flower Psychometry and Medical Speaker: Mr. F. MUDD.

Monday, at 2-30 and 7-30,

At Home. 6d. (Refreshment inclusive.) Several Mediums present.

Wednesday and Saturday, at 8,

Public Open Circles.

Thursday, at 3 and 8, Madame Zillah.

Sunday, October 6th,

Mr. and Miss WILSON.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, September 29th, at 3,

Mrs. E. CROWTHER.

At 6-30, Mrs. E. CROWTHER, Dipl.D.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, October 6th, at 3, Open Circle.

At 6-30,

Mr. F. T. HARRIS (Gen. Sec., S.N.U.)

Group and Private Seances arranged on application.

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.

Southport National Spiritualist Church, Hawksworth 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 29th,

Mrs. E. JOHNSON.

Sunday, October 6th,

Service.

LONDON

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, September 29th, at 7,

Mr. R. R. THORNTON.

Sunday, October 6th,

Mr. FINCH.

Mrs. Guiver, Clairvoyance.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, September 29th, at 11,

Mr. ERNEST MEADS.

At 7, Mrs. VIOLET REDFERN.

Wednesday, at 8,

Mr. Bert Camper.

Sunday, October 6th, at 11,

Mr. F. NUTHALL.

At 7, Mrs. WILLIAM EDWARDS.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, September 29th, at 11-15, Service.

At 3, Lyceum.

At 7, Harvest Festival.

Monday, at 7-30, Ladies' Public Circle.

(Gentlemen invited.)

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

Admission, 6d.

Wednesday, at 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, October 6th,

Mrs. EDEY.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, September 27th,

Mr. C. Potter.

Sunday, September 29th,

Mrs. J. MELCHIOR.

Friday, October 4th, Mrs. Redfern.

Sunday, October 6th,

Mrs. DOLORES SMITH.

Battersea and Wandsworth Christian Spiritualist Church,

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

Sunday, September 29th, at 11 and 6-30,

Harvest Festival.

Services will be conducted by

Mrs. BETH BARNES and Mr. F. E.

ELMER.

Monday, at 8, Harvest Supper,

Tickets 1s. each.

Wednesday, at 8, Clairvoyance.

Mrs. Tina Timms.

Saturday, at 7-30, Psychometry.

Mr. Nuthall.

Battersea Spiritualist Church,

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, September 29th,

At 11, Mr. C. ARNEY.

At 6-30, Mrs. F. KINGSTONE.

Address and Clairvoyance.

At 3-15, Lyceum.

Monday, at 2-30, Medicine Man's Healing

Band attends to give Treatment and

Advice.

At 8, Church Healing and Diagnosis

by "Wing Group."

Wednesday, at 3, Service.

Thursday, at 8, Service.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney,

S.W. 15. Putney 3129.

(Buses 30 and 37 pass door.)

Sunday, September 29th, at 7

Mrs. DUNCAN.

Address and Clairvoyance.

Thursday at 3, Psychometry, and

At 8, Address and Clairvoyance.

Mrs. S. D. Kent.

Friday, at 7-30, Spiritual Healing.

Sunday, October 6th,

Miss E. STEAD.

For Seats, Developing Circles, apply

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

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

Developing and Class. Wednesday, 7-30,

Direct Voice.

Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road.

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, September 29th,

Harvest Thanksgiving Services.

At 3, Psychometry.

At 4-45, Tea and Talk.

At 7, Address and Clairvoyance.

Mrs. EVA DONALDSON.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Service.

Psychometry.

President and Medium:

Mrs. Donaldson

Sunday, October 6th,

Mrs. MINNIE LINES.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, September 28th, at 8, Psychometry, Mr. R. R. Thornton.
 SUNDAY, September 29th, at 11-15, Service. At 7, Address and Clairvoyance, Mr. W. H. REDMOND.
 MONDAY, September 30th, at 3 and 8, Psychometry by Mrs. Lilian Phillips.
 TUESDAY, October 1st, at 8, Psychometry.

WEDNESDAY, October 2nd, at 8, Transfiguration Seance by Mr. R. R. Thornton. Admission 2s. 6d.
 THURSDAY, October 3rd, at 8, Clairvoyance.
 FRIDAY, October 4th, at 6-45, Healing. At 8, Psychometry by Mr. R. R. Thornton.
 SATURDAY, October 5th, at 8, Miss D. Fisher.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, September 29th, at 11, Open Circle. At 3, Lyceum.
 At 7, Address and Clairvoyance, Mr. EDMUND SPENCER.
 Harvest Festival proceeds handed to Fund of Benevolence.
 MONDAY, at 3, Psychometry. At 8, Healing Treatment.
 TUESDAY, at 8, Mrs. Podmore.
 WEDNESDAY, at 8, Developing Circle.
 FRIDAY, at 8, Mr. W. H. Redmond.
 SUNDAY, October 6th, at 7, Mr. R. BODDINGTON.
 TUESDAY, October 15th, at 8, Mr. L. Rosser.
 SATURDAY, October 19th, at 7-30, Whist Drive. Tickets 6d.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.
 Sunday, September 29th, at 6-30, Miss CLAUDIA GUILLOT.
 Address and Clairvoyance.
 Wednesday, at 3, Psychometry.
 At 8, Mrs. F. Lane.

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

Sunday, September 29th, at 6-30, Service.
 Wednesday, at 7-45, Mr. Chas. Wall.
 Sunday, October 6th, Mrs. H. BALL and Mr. GEO DAISLEY.
 Lyceum every Sunday at 3.

Ealing Spiritualist Church.

25, Baker's Lane, Broadway, W. 5.
 Sunday, September 29th, at 11-15, Mrs. NELLYER.
 At 6-30, Miss LILY THOMAS.
 Wednesday, at 8, Mrs. A. Nutland.
 Saturday, at 7-30, Whist Drive.
 Sunday, October 6th, Mr. H. CARPENTER.

Forest Hill Christian Spiritualist Church,

Bednall Road, off Stanstead Road.
 Sunday, September 29th, at 11-15, Public Circle.
 At 3, Lyceum.
 At 7, Mrs. EDEY.
 Monday, at 8, "Cause and Effect of Nerve Action."
 Tuesday, at 3, Mrs. Edey.
 At 7-30, Healing Service.
 Thursday, at 8, Public Circle.
 Friday at 8, Members' Developing Circle.
 Sunday, October 6th, Harvest Festival.
 Mrs. TINA TIMMS.

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

(Entrance Back of House.)
 Sunday, September 29th, Harvest Festival.
 Mrs. JARMAN.
 Monday, at 8, Open Service.
 Tuesday, at 8, Healing, Mr. Cumings.
 Thursday, at 8, Miss Canon.
 Friday, at 7-30, Healing, Mr. Rean.
 Sunday, October 6th, Mrs. MAUNDER.

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 29th, at 3, Lyceum.
 At 7, Mrs. BROWN.
 Monday, at 3, Clairvoyance.
 At 8, Mr. Bert Camper. Silver Collection

Tuesday, at 8, Open Circle.
 Sunday, October 6th,
 Mrs. W. GREEN.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop).
 Sunday, September 29th,
 At 7, Mr. A. NICKELS (Luton).
 At 8-30, Spiritual Healing.

Sunday, October 6th,
 Service.

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

Sunday, September 29th, at 6-45,
 Mrs. MOTE.

Monday, at 7-30, Mrs. Treadgold.
 Wednesday, at 3, Service.

At 8, Service.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society, Clements Road, Ilford.

Sunday, September 29th, at 7, Mr. HORACE LEAF,

Address and Clairvoyance. Wednesday, October 2nd, at 8, Mrs. A. E. Thomas,

Address and Clairvoyance.

Thursday, October 3rd, at 3, Ladies' Meeting.

Mrs. Cooke, Address and Clairvoyance.

Sunday, October 6th, at 7, Miss THORNDICK.

Harvest Festival.

Cantata by Choir: "Song of Thanksgiving."—Mauder.

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

Sunday, September 29th, at 7, Address and Questions.

Mr. T. W. ELLA.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. Morris.

Saturday, at 8, Mrs. Florence Lane.

Sunday, October 6th,

Harvest Festival.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, September 29th, at 11-30, Open Circle. At 7, Service. Address by Mr. JOHN POLLARD.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service, Address and Clairvoyance by Mrs. B. Stock.

FRIDAY, October 4th, Social and Dance, 8-30 to 11.

SUNDAY, October 6th, Harvest Festival. At 11-30, Service, Address and Clairvoyance. At 3, Lyceum Session. At 7, Service, Address by Madame DE BEAUREPAIRE. Clairvoyance by Mrs. Atmore.

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

Sunday, September 29th, at 11, Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mrs. M. CROWDER, Address and Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Miss J. Proud.

At 8, Mrs. Mote.

Address and Clairvoyance.

Sunday, October 6th,

Harvest Festival.

Mr. H. LEAF.

Occult Research Society.

Stembridge Road Halls, Ancreley.

Sunday, September 29th,

At 11, Sunday School.

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

Special Monday Meetings, at 8.

Demonstrators:

Mrs. Godden.

Mr. P. S. Mills-Tanner.

Mr. A. E. Pearson.

Sunday, October 6th, at 3-30 and 6-30, Service.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, September 29th, at 11,

Forward Movement.

At 6-30, Mr. DEARNLEY SERJEANT

Wednesday, October 2nd, at 2-45,

Mrs. Clements.

Thursday, October 3rd, at 8,

Mr. W. Nunn.

Sunday, October 6th, at 6-30,

Mr. and Mrs. BILLETT.

Southall Spiritualist Church,

Hortus Road, Southall.

Sunday, September 29th, at 7,

Miss A. WHITE.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Special Visit of Mr. George Daisley,

Clairvoyance.

Sunday, October 6th,

Mrs. GRACE NEWTON.

South Norwood Spiritualist Society.

34, Lancaster Road, South Norwood Park.

Sunday, September 29th, at 6-30,

Address and Clairvoyance.

Tuesday, at 3, Circle for Clairvoyance.

Wednesday, at 8, Mr. S. M. Forsythe.

Sunday, October 6th,

Mrs. J. ELMS.

Spiritual Help and Healing Centre,
95, Church Road, Richmond, S.W.
'Phone: Richmond 0993.
Sunday, September 29th, at 7,
Mr. COUZENS,
Address and Clairvoyance.
Tuesday, at 3, Special Visit of Mr. George
Daisley, giving Psychometry.
Wednesday, at 8, Miss Hands,
Psychometry.
Thursday, at 8,
Trance and Normal Healing.
Saturday, at 8, Miss Corri,
Psychometry.
Sunday, October 6th,
Miss B. DERBYSHIRE.

South London Spiritualist Mission
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Saturday, September 28th, at 7-30,
Members' Party.
Sunday, September 29th, at 11-30,
Open Circle.
At 3, Lyceum Session.
At 7, Mr. and Mrs. BILLETTE.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
At 8, Members' Developing Circle.
Thursday, at 8-15, Mrs. A. Gregg,
Address and Clairvoyance.
Sunday, October 6th, at 7,
Mr. T. W. ELLA.

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.
October 1st, at 8, Service.

Spiritual Healing Centre.
12, Shepherd's Bush Green, W. 12.
Resident Healer: Mrs. Vera Palmer,
Consultations: Wednesday, Thursday,
and Friday, 2 to 9.

All Cases taken for Treatment.
Public Healing Service on Thursday,
at 2. Free Diagnosis will be given at
this Service.

Patients to be Treated at our
Bournemouth Centre.

Please Book Appointments through the
London address.

Sunday, September 29th, at 7, Service,
Speaker and Clairvoyante:

Capt. GILLION.

Silver Collection.

Monday, at 3, Clairvoyance.

Silver Collection.

Tuesday, at 3, Group Seance. 2s. 6d.
(Limited to 12 Sitters).

At 8, Psychometry. 1s.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road.
(Back of Public Library.)

Sunday, September 29th, at 11, Circle.
At 6-30, Miss MARY ROBERTS.
Wednesday, October 2nd, at 3 and 8,
Service.

Sunday, October 6th, Service.

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

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.
Control Address and Clairvoyance.
Tuesday, at 3,
Psychometry and Discussion. Diana.
At 5, Intercession for the Sick.
At 8, Psychometry and Debate.
Wednesday, at 3,
Paper Psychometry, Diana.
Thursday, at 8, Short Service. Address.
Healing. Clairvoyance.
Friday, at 8,
Open Developing Circle,
Miss A. THOMAS.
Classes:
Mondays, at 8, Healers' Class.
Fridays, at 3, General Development.
Diana, Resident Healer and Medium.
Absent Treatment and Diagnosis by
post. Healing by "Copas." Full
information on application to the
Secretary.
Spirit Paintings through Diana, de-
picting your life through the ages.
Full name only required.
Daily Thoughts, 1s. 6d. Life Science,
1s. Helpful Automatic writings.

The Path-Finders Spiritualist Society,
44, Baker Street, W. 1.
Sunday, September 29th, at 6-45,
Address and Clairvoyance,
Mr. S. R. FORBES.
Thursday, October 3rd, at 8,
An Evening of Psychometry.
Mr. H. J. Steabben.
Saturday, October 5th, at 8,
An Evening of Psychometry.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, September 29th, at 11-15, Service.
At 6-30, Mr. and Mrs. KENNEDY.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, October 6th,
Mr. A. E. TAYLOR.
Address and Clairvoyance.

Westbourne Park Psychic Centre.
155, Cornwall Road, Westbourne Park,
London, W.
(Lower Door Entrance.)
President: Mr. H. Francis.
Mondays, Tuesdays and Fridays, at 3 and 7.
Public Meetings for Psychometry,
Clairvoyance and Clairaudience.
Visitors, 2s.
(Private Interviews by Appointment.)
Buses to Cornwall Road, Nos. 46, 28,
31. 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.

Watford Psychical Research Society,
77a, Queen's Road, Watford, Herts.
Medium for Independent Direct Voice:
Leslie Flint.
Sundays, at 7,
Service. Address and Clairvoyance.
Public Group Voice Seances:
Mondays and Fridays at 8.
Limited to twelve sitters. Admission by
ticket only, obtainable from the Secretary.
Private and Group Sittings
arranged daily.
All particulars from the Secretary, Mrs.
E. Mundin, 46, Doggett's Way, St.
Albans, Herts.

SOUTHERN

Bournemouth Spiritualist Mission.
(Spiritualist National Church).
Charmister 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.

Brighton National Spiritualist

Church and Sussex Psychic Bureau.
Mighell (Mile) Street.

Sunday, September 29th, at 11-15 and 7,
Harvest Thanksgiving Services.
Miss E. POTTS.

Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.

Sunday, October 6th, at 11-15 and 7,
Mr. GLOVER BOTHAM.

Group Seances

Tuesdays, at 3, and Saturdays, at 7-30
Thursday, at 3, Transfiguration.
Miss A. L. Scoggins.

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(Near Town Hall).

Saturday, September 28th,
At 7-45, Psychometry, Mr. Smyth.

Sunday, September 29th,
At 7, Mr. SMYTH

("Shrine of Light," Portsmouth).
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 28th,
Mrs. A. Gregg.

Sunday, September 29th, at 3 and 6-30,
Mrs. A. GREGG.

Address and Clairvoyance.

Sunday, October 6th,
Mr. PUNTER.

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

'Phone: Richmond 0212.

Monday, September 30th, at 3,
Mrs. Beth Barnes.

Descriptions and Messages.

Tuesday, at 8,
Mrs. Lily Goldsworthy.

Psychometry and Messages.

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Wednesday, at 3,
Mrs. Clegg (40 years' worker).

Descriptions and Messages.

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

Developing Class.

Friday, at 8, Mrs. Inch,

Psychometry and Messages.

Admission Free. Silver Collection.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.

Sunday, September 29th, at 6-30,

Mrs. LEVITT,

Address and Clairvoyance.

Harvest Service. Collection for F.O.B.

Thursday, October 3rd, at 8,
Service.

Sunday, October 6th, Service.

Richmond Spiritualist Church.
(The Free Church),
Ormond Road, Richmond, Surrey,
Sunday, September 29th, at 7,
Mr. ERNEST MEADS,
Address.

Wednesday, at 7-30,
The Rev. G. Morris Elliott, Address.

Sunday, October 6th,
Mr. JOHN CLEE, Address.

Mrs. M. Kelland.

Healing Service, every Wednesday, at 3.

Southend Spiritualist Church,
Hildaville Drive, Westcliff,
Sunday, September 29th, at 11 and 6-30,
Service.

Thursday, at 8, Service

Sunday, October 6th, Service.

Eastbourne National Spiritualist

Society.

Dickens Fellowship Hall,
Sunday, September 29th, at 3-30 and 6-30,
Mrs. VIOLET REDFERN.

Sunday, October 6th,
Mrs. OSBORNE.

Worthing Spiritualist Church,
Grafton Road.

Sunday, September 29th, at 11 and 6-30,

Mr. HAROLD SHARP.

Thursday, at 6-30, Mrs. Tina Tims.

Sunday, October 6th,
Mr. BOLTON.

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