

OCT 14 1935

"MARGERY": NEW DEVELOPMENT  
(See page 639)

# The Two Worlds

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## THE CASE FOR SPIRITUALISM

AS PUT BY THE PRESIDENT OF THE UNION

J. B. M'INDOE

A BRILLIANT address on the case for Spiritualism was given, under the auspices of the Cheltenham Spiritualist Church, at a propaganda meeting held in the



J. B. M'Indoe

Public Hall, Worcester, on Tuesday, September 24th.

Mr. M'Indoe said: "Probably the earliest question that man asked himself after he became an intelligent thinking animal was: 'Does Death End All; and if it does not, where are the Dead?' The religions of the world answer the first question by inculcating the doctrine of survival, which is practically the basic idea of all religious systems. The Christian religion gives us many instances of the appearance of the dead, and the Bible tells us of the after-death appearances of Moses, Elias, and of Jesus. In each of these cases there was a unique circumstance: the physical body was missing, it did not remain to moulder and decay. Are these three people unique

beings? If so, then their survival of death is no evidence that *we* shall survive death. We must then look elsewhere for evidence.

"We ask ourselves, can these events occur to-day? Most of the religions tell us that they occurred only at a limited period. That is largely the attitude of the Christian Church, which invites us to believe in survival because Jesus survived. We are told that for us ordinary people there will be a resurrection day, at some dim and distant future date, when body and soul will unite after an intervening period of sleep or unconsciousness, or, at any rate, of complete isolation from mundane affairs.

"A physical resurrection sounds to me absurd! It is much more difficult for people to believe that after *centuries* the physical remains will be resuscitated and united with the spirit. So far as religion goes there is only hope, belief based on tradition, or records of unique

events which happened centuries ago. Religion does not then put forward anything in the way of evidence or fact; man has evolved into a being guided by reason, and he is not prepared to accept an answer based on no facts.

"Descartes founded the great system of philosophic thought, known as the Cartesian philosophy on the simple self-evident proposition, 'I think, therefore, I am.' And only on a similar proposition, conclusively and incontrovertibly established, can survival after death be proved. Only by evidence that they still think, that they still exercise the three characteristic qualities of thought—namely, knowing, willing, remembering—can the so-called dead prove that they live.

"But has it struck you that science nowadays, represented by the physicists, devotes almost all its attention to invisible processes? Your physical senses tell you nothing of gravitation, of electrical phenomena, of magnetic pheno-

mena, of radio-activity, except through their effects on matter.

"Listen to the words of one of the world's greatest thinkers, whose theory of relativity has revolutionised thought.

"Einstein says: 'The supreme task of the physicist is the discovery of the most general elementary laws from which the world-picture can be deduced logically. But there is no logical way to the discovery of these elemental laws. There is only the way of intuition, which is helped by a feeling for the order lying behind the appearance, and this feeling is developed by experience.'

"This intuition backed by experience, being the method of the physicist, is surely permissible to us in our search into the spiritual realm.

"As to our intuitions concerning a future life, they are almost universal; most of us have the feeling we do survive death. Can we, however, have such experiences as give us evidence supporting these intuitions? There is overwhelming testimony that these experiences are *possible*. Some ask, 'Is it permissible to have such evidence?' A short time ago the Archbishop of York said that it is 'positively undesirable to have such evidence.' I will only point to the incident when Jesus showed Thomas His wounds, the most conclusive and convincing evidence of His survival. So much for the permissibility of such evidence. Elsewhere, we are told to 'Try the spirits,' and 'To your faith add knowledge.'

(Continued overleaf)

### IN THIS ISSUE:

## A COMPLETE SHORT PSYCHIC STORY

By L. A. G. STRONG

(The Famous Novelist)

# THE EVIDENCE FOR SURVIVAL

Terse Summing-up by Mr. M'Indoe

(Continued from previous page)

"How do we get these experiences, this knowledge which confirms and adds to faith? Through what we call mediumship. Its many phases are adapted almost always and principally to furnishing evidence of survival.

"What kind of evidence is this? I will give three incidents here.

"The Society of Psychical Research, which is neither hostile nor favourable to survival, exists for investigations of such phenomena. In 1915 Mr. S. G. Soal went to have a sitting, and his brother Frank, who had been recently killed in the war, spoke. Soal suggested that he would like to have some facts communicated to him by his brother which he (Soal) did not know, and which he could verify.

"Just imagine what you would do if you were dead and were in that position! It would not be an easy thing to think of such a fact, unknown to anyone on earth, but known to the dead man and which would be verifiable.

"At the next sitting (which was a voice-sitting) Soal was reminded that his brother and he in their boyhood at home had played in a hut where there was a fireplace. Frank said that one day, when he was alone, he dug a hole under this fireplace and buried a medallion, which was still there.

"Next day Soal went with a friend and in a field they found the remains of the hut; they dug at the place Soal thought the fireplace might have been in, and they found a lead disc with a hole for a chain to go through. Frank knew, remembered, and willed, to send this evidence to convince his brother!

"A lady in Dublin sat with Mrs. Travers Smith at a Ouija board, and an Army officer communicated, giving his full name and wishing his mother, whose name and address he gave, to be told. 'Please ask my mother to give my pearl tie-pin to the lady I was to marry.' He gave the name and address of this lady also. None of his family knew of the lady or of the tie-pin, and a letter sent to the address given was returned marked 'unknown'; she had changed her residence. Months later his effects came from the War Office with his will, and the tie-pin, and in the will was the request it should be given to this lady. Did he know, and will?

"There are many phases of evidence. There are those which are produced on photographic plates. Mr. W. Hope and Mrs. Buxton, of Crewe, psychic photographers, once came to Glasgow, where the Glasgow Spiritualists imposed on them the most stringent tests. One day they were taken to Rothesay, where Mr. and Mrs. Coates were living. On the boat Mr. Hope said he saw, clairvoyantly,

a Methodist lady. Mr. Coates had invited two friends, Mr. and Mrs. McAlister, and they held a seance and exposed a plate. On it there came a lady whom they did not know, and on whose face was an ugly black mole. On the second plate exposed there was a lady, also unknown, with black spectacles. Mrs. McAlister then exposed a plate on which there was no 'extra.'

"This aroused the suspicions of Mr. McAlister, who could not understand why his wife's plate should have no 'extra' when the others had it. In order to satisfy himself, a few days later he went to Crewe with his own plates, which he loaded, and after the exposure it was found that instead of an 'extra' there was a long written message arranged all round his photograph, somewhat to the following effect: 'Dear friend, the lady who manifested in Rothesay is here, she gives her name as Lydia Haig, she was on holiday in Rothesay and 'passed' there on September 13th, 1906. Will you ask Mr. Coates to verify this and then convey her love to her husband. And will you please speak of our people as you find them!'

"This last sentence was intended evidently as a rebuke to Mr. McAlister's suspicious attitude!

"On Mr. McAlister telling this to Mr. Coates, Mr. Coates got the Editor of a local paper to go with him to the local registrar, and there they found that the date was correct, and they also found in the registry book the address of the boarding-house where she had died. They also found that her husband was still living there, but they did not do anything more, not being sure how he would receive any letter written him on the subject.

"Then another man went to Crewe to Mr. Hope, and he got only a white smudge, which, under the microscope, proved to be a written message, 'There is a lady here from Rothesay,' followed by a second request to communicate with her husband. This man took the photo. to Mr. Jeffrey, who connected the matter up with the other photographs, and they sent both photographs to Mr. Haig, who replied that the first photograph was that of his wife, who had died on September 13th, 1906; he was, however, very much surprised that such a photograph should be in existence (they had not told him how they had obtained it), for all photos of her during her lifetime had had the disfiguring mole removed. And he sent a copy of a Methodist paper containing a photo of her, very similar to the one obtained at Crewe but without the mole.

"Mr. Jeffrey called and asked Mr. Haig about the other lady. 'She was my wife's aunt—she was with her in Rothesay when she died;

she always wore black glasses, and has since passed on.' Did Lydia Haig know? Did she will? Did she remember?

"Where are the dead? If these stories are true, they are living. Where? They say they live in various spheres. These seem to me to indicate not so much a matter of definite location in space as of different conditions or states, or realms of thought.

"We can, without changing our physical position, transport ourselves into a musical, literary, or artistic sphere by the mere process of thought. So can those who are akin to us in thought, in interest, in emotion, in affection; while they may possibly be distant in space, they may be very near us in the realm of reality.

"At any rate they display intimate knowledge of our surroundings, and of our activities, and they can, and do, advise and help us.

"Science has familiarised us, and made useful to us, a vast range of vibrations of which our senses tell us nothing directly, such as wireless telegraphy, telephony, and television. It is only necessary to have instruments tuned to respond to these vibrations, and capable of converting them to other vibrations of which our senses make us aware.

"And a medium is simply a human being, tuned to, sensitive to, rates of vibration to which non-mediums do not respond, and able to convert these into vibrations of sound, etc., which we ordinary folk can appreciate.

"What kind of life do they live? A conscious, active one. They tell us life over there is much more real, more intense, more vivid. The purpose of life on earth is experience, consciousness in contact with matter. The universal law here is progress, evolution. The same law operates there! Continued evolution, progress, for those who desire it, in higher forms of consciousness in which the spiritual replaces or transcends the physical. Does that sound strange? Each one of you can appreciate good music, good literature, and how many are limited by the conditions of their life, are prevented by the necessity of earning their living from developing these creative qualities!

"Herbert Spencer, in the closing pages of his autobiography, speaking of the process of evolution going on in endless cycles, says: 'What if behind all this, so incomprehensible to us, there be no comprehension anywhere?'

"But one of France's modern thinkers, Henri Bergson, speaks also of evolution through endless æons of eternity, and that is what Spiritualism teaches us: an endless path of human progress open to every human soul who desires to tread it."

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# DR. H. CUMMINS REPLIES

## New Developments in Thumbprint Dispute A Tribunal Suggested

THE long-pursued controversy regarding the identity of the "Walter" thumbprints is at last drawing to a close.

Writing from the Anatomy Department, Tulane University of Louisiana, New Orleans, Dr. Harold Cummins, the famous finger-print expert, asks us to give publicity to the following abbreviated statement:

The July, 1935, issue of the A.S.P.R. Journal carries two documents attacking my Notes on 'Walter' Thumbprints of the 'Margery' Seances," a report which concerns eight negative prints (in dental impression compound) of the "Walter" right thumb, specimens of crucial interest in the possession of individuals and societies in England. The prints are found to be identical with the thumb of "Kerwin" (Dr. "X") in agreement with my earlier examination of other examples. Special mention is made of the cores of these prints, in seven of which the feature appears early and unquestionably as a rod.

Now, in a "Statement by the Executive Committee," and in Thorogood's "Walter" Dr. 'X', there is brought forward the allegation that my latest observations are, after all, in support of Thorogood's contention that the core of the "Walter" right thumb is a rod rather than a rod. Whether this is an honestly mistaken position, arising from unfamiliarity with correct methodology of fingerprint description, or is but another move to assail blindly all evidence threatening their stand on the case, is of no particular consequence at the moment. The immediately important issue is to assure a true rendering of facts, and the present note has that object.

### Identity Confirmed

By way of further introduction, I wish to reiterate that my study of the right thumb attributed to "Walter" indicates its identity with the right thumb of Dr. "X". This conclusion is of course in disagreement with Thorogood's professed position, but it should not be forgotten that other students of fingerprints, men of recognised authority, likewise have pronounced them identical. And not only do I repeat that the right thumb of "Walter" and that of Dr. "X" are identical, but it may be emphasised again that they agree in the detail of the prints.

The discussion in the July A.S.P.R. Journal, of Thorogood's contribution and that of the Committee, which seemingly relies upon his technical advice, is founded upon an incorrect notion of an elementary and extremely simple principle of fingerprint description. Their discussion is therefore futile and pointless, revealing though it is in some respects.

If one adopts the more charitable explanation that the default is a frank error, arising perhaps through Thorogood's lack of complete familiarity with the subject, then his earlier pronouncements on non-identity of the "Walter" and Dr. "X" right thumbs may be justly considered subject to mistakes of like kind.

### "Vicarious Support"

On the other hand, the writing of Thorogood and of the Committee is not free from signs that the authors may be more interested in providing vicarious support for their claim of non-identity than in undertaking a sane evaluation of the fingerprint evidences. Fatuous argument is no more successful in evoking a miraculous transformation of rod cores into staples than it is in outfacing the verdict of science that the right thumbprints of "Walter" and Dr. "X" originate from one and the same digit. Nor does it entrap the rational person into believing that my record of the rod cores, correctly stated in the plain language of fingerprint science, is open to the version hastily announced by these proponents of a nonconformist and chaotic fingerprint doctrine.

I say again that the "Walter" prints in question have rod cores, and that in this feature as well as other pattern details they are identical with the "Kerwin" (Dr. "X") right thumb. Thorogood is mistaken in his unctuous assertion: "It seems evident that in spite of his avowed disagreement with my conclusions, Dr. Cummins actually agrees with me in regard to this fact." The Committee is likewise in error, stating as it does with much self-assurance: "Dr. Cummins, therefore, although he does not seem to realise it, thoroughly supports the conclusions of Mr. Thorogood." Thorogood and the Committee are deficient in fingerprint science, and they wrongfully read their own errors into my report, as if I too had committed the infractions.

### Will the A.S.P.R. Agree?

Finally, the reader who remains puzzled by technical discussions of fingerprint evidences may well consider these questions: Who is the more competent to pronounce judgment on the identity of the "Walter" right thumb—representatives of recognised fingerprint science, versed in their field and unbiased in the case, or the Committee-Thorogood combination?

Would the Committee and Thorogood be willing to abide by the verdict of a tribunal of fingerprint experts, called together by agreement to accept their pronouncement as the final word on whether the "Walter" right thumb and that of Dr. "X" are identical—and if not, why?

### MATERIALIZED SPIRITS

A very successful and evidential materialising seance was given by Mrs. Helen Duncan at the National Spiritualist Church, Mottram Street, Stockport, recently, in the presence of twenty sitters.

Mrs. Duncan was thoroughly searched by two experienced lady sitters, and took her place in a cabinet which had been thoroughly examined by all. Speedily the voice of "Albert" was heard, who then appeared in front of the cabinet with the medium by his side.

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## A BOOK FOR DEBATERS

*The Social Record of Christianity.* Joseph McCabe. (Thinkers' Library. 1s.)

An ably written, searching, and scathing indictment of organised Christianity as a civilising force and moral influence. Mr. McCabe is known as an atheist, and will perhaps lose stature in the eyes of many Spiritualists on that account, but for those who are brave thinkers, here is a book which, though claimed by the author to be little more than a summary of facts, is commendable to all Spiritualists for that very reason.

Our childhood's lesson, that Christianity was born into a world of pagan darkness and unspeakable horrors, is dispelled for us by a glimpse of the Græco-Roman life of the times.

One by one many of our own illusions are scattered, and the claims of Christian apologists are made to appear as anything but informed, if sincere. The same apologists are left with the unenviable task of controverting with a like array of facts the author's categorical assertion that with the coming to power and influence of organised Christianity there was ushered in a millenium of the worst black-out of civilisation (500 A.D.—1500 A.D.) in historical times.

Spiritualists will survey the facts quoted with perhaps less irony and bitterness than the author, but we should make a great mistake if we laid aside the book with the feeling that with our greater knowledge we cannot lay ourselves open to a similarly scathing attack some time in the hazy future.

W. T. C.

# HOW TO EDUCATE SPIRITUALISTS

## A Scheme to Elevate Our Movement

By RONALD McCORQUODALE

THE article by Mr. McLintock on "The Need of Education," gives me an opportunity I have for some time desired, of calling attention to the fact that we have a Spiritualist College that aims at providing a comprehensive course of study. Many people seem unaware of this fact, and I am surprised that the value of our *existing scheme* is not more appreciated. The College, though not residential, has a governing board, with a chairman, secretary, and examiners. A few of our workers are graduates, and others are associates and fellows.

May I quote from the College Handbook? The National Spiritualist College was founded in 1926, and is recognised by the S.N.U. and the B.S.L.U. as "an educational institution equally established as a body within the orbit of the Union, and an integral part of its activities."

The special function of the Joint Education Committee, which is also the College Governing Board, is to lay down courses of study open to all Spiritualists, and to hold annual examinations at which it is hoped that all students will test the efficiency of their studies. The function of the Governing Board is to persuade and encourage Churches and Lyceums to form classes or groups, and to lay down rules for the regulation of the activities of these groups, and each Church or Lyceum which succeeds in entering at least ten students for the examinations in the scheme becomes eligible to register as a local branch of the College. The full scheme and regulations will be found in the College Handbook, obtainable from the Secretary.

### Design of Scheme

The scheme has been designed to provide inquirers, and also convinced Spiritualists, with an opportunity to take up a coherent, comprehensive, and progressive course of study of subjects which will lead, or help towards, a proper understanding of Spiritualism, providing as it does the ground-work of (1) a wide course of reading on matters occult, psychic, and scientific; (2) of a course of philosophy calculated to fit students to defend their philosophic beliefs against all attacks; (3) and of a study of evolution which will confirm and consolidate their belief that the chief law of the universe is the law of eternal progression operating through all nature. The advanced or graduate section is administered by the Education Committee of the Spiritualists' National Union, and consists of an entrance, intermediary, subsidiary, and final examination.

### The Curriculum

There are nineteen books selected for study, and Mr. Berry's survey of these books is instructive, as is his fine little pamphlet, "Hints to Students of Spiritualism," which not only contains a great amount of condensed informative matter, but is an illustration of how such matter can be presented. The books selected fall into five groups as follows: (1) Logic or a study of reasoning. (2) The evolution of the world and man. (3) The evolution

or history of religion and philosophy. (4) Psychology and Psychical Research. (5) Spiritualism: its history, phenomena, and doctrine. Thus the course falls into three fundamental sections: (1) Reading course, embracing literature that gives general knowledge by selected matter on the scientific, religious, and philosophical aspects of Spiritualism, and including a study of mediumship. (2) Philosophy course. (3) Science course, embracing a study of evolution.

The scheme includes such good books as Prof. Drummond's *Ascent of Man*, Barrett's *Psychical Research*, Webb's *History of Philosophy*, De Brath's *Psychic Philosophy*, Prof. Jevon's *Primer of Logic*. The little books by David Gow on *Spiritualism: Its Ideas and Ideals*, *Essays on Reasoning*, by A. T. Connor, *Comparative Religion*, by Jevons, and *Practical Occultism*, by J. J. Morse, are stimulating and instructive.

The College Handbook gives hints on the formation and conducting of local study groups as ramifications of the College throughout the country. There is also a suggested order of study, including special advice to the solitary student. The handbook will explain how to enter for the examinations, how they will be conducted, and finally how to do your best at such tests. The prime aim of the College is to provide a course of Spiritualistic study for every Spiritualist who wishes to have a well-ordered knowledge. Its object is to persuade Churches and Lyceums to combine in a national movement for the establishment of educational mid-week classes, and to adopt the Joint Education Committee's courses of study, testing the efficiency of their studies by sitting at the annual examinations.

The writer does not suppose this scheme is perfect or meets our needs adequately, but he does claim it is a sane and carefully-thought-out beginning, and its ultimate perfection depends not on its own merits, but on what Churches, Lyceums, and individuals are prepared to do to encourage it. *The College Scheme is not sufficiently valued, and one would like to see more enthusiastic consideration of the educational facilities already provided.* I wish all our public representatives were sufficiently interested and conscientious enough to equip themselves as graduates of our College, since I am sure that no one can fail to be intelligently informed who has had such training, and then one may hope for a more impressive presentation of our Cause.

### A NAMING CEREMONY

Kirkcaldy National Spiritualist Church, 27, Kirk Wynd, held a very impressive dedication service on Sunday last, when there was a crowded hall.

Mrs. Lyon, of Glasgow, named the baby Ann Whitehead Hoggan, the spirit name being "Rose."

The Church was beautifully decorated with white flowers, Mrs. Thomson (President) presided and gave a reading on the responsibility of the parents to the child.

## THE RED LIGHT QUESTION

By ARTHUR J. WILLS

In your issue of August 23rd, Mr. Frank Lind clarifies his point on "red light," and asks if I can tell him of red light being mentioned in the Bible. We do not read of red light specifically in the Bible, but neither do we read of airplanes, submarines, radio, etc. I can only recall, at the moment, the feast of Belshazzar, where, in the dim (red?) light of the torches of that day "a man's hand" materialised and wrote upon the wall. Generally these things occurred in the dark, or the dimness of dawn or twilight, more rarely in full light. Light, red or otherwise, seems to me an aid where fraud is to be detected, but the stage magician's hocus-pocus in full light before large audiences indicates the difficulty for the average untrained observer to detect deception, especially with no controls or checks upon the operator.

Valuable as the Bible is (a collection of books by unknown authors in remote times)—inspired, yes (so was Shakespeare, Handel, Newton, Edison), but not omniscient or infallible, however otherwise valuable and suggestive—it is not an authority. We are impressed in our youth with wrong ideas by well-meaning but biased teachers, and give undue importance to questionable ideas handed down from the infancy of the race. This is true of the jungle dweller, with his mumbo-jumbo, the Hindoo with his endless superstitions, the Christian with his boundless credulity, the Mohammedan with his fanaticism.

Obsessing our "infallible authorities" as late as Galileo's time, we find that scientist threatened with fagot and stake for his open-minded ideas. And the learned (?) professors of Padua refusing to look through his telescope on the ground that God made the universe perfect, therefore there could be no spots on the sun, they were in the telescope. And again, in the obscure and subtle field of psychic phenomena (where they claimed peculiar authority) we find that they first condemned and burnt as a witch Joan of Arc and then canonised her as a saint, when she was neither sinner nor saint, but simply a wonderful medium. Infallibility implies omniscience, and that is beyond the capacity of all humanity combined, much less of a few, or of an individual.

### To All Spiritualists and Enquirers

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## AUTHENTIC GHOST STORIES

Sir E. Bennett's Collection

**I**N the columns of the *Sunday Express*, Sir Ernest Bennett, M.P., has been relating a number of incidents sent to him by correspondents as a result of his broadcast speech on apparitions. Many of them are most interesting, and it is a great pity that time and cash are not available for their close investigation.

Some time ago one of the national papers opened its columns to reports of psychic experiences, and was offering small money prizes to the writers of those published.

A friend of ours in the Midlands was very much struck by one or two of the stories, and took the trouble to hunt up the writer, only to find that he was a free-lance journalist, and the psychic episode reprinted in the paper was a purely imaginary thing, for which a half guinea had been paid! In fact, this writer went so far as to say he had sent in over a dozen, and more than half of them had been accepted and payment had been received for them.

Only recently we alluded to a letter relating to Spiritualism published in the *Christian Herald*. The story was sent in and was printed without inquiry of any kind, and yet we *know* the whole thing was a concocted story. We have even been successful in finding the writer of it.

In years gone by a good deal of time and money was spent by the Psychical Research Society in a close analysis of the psychic experiences sent in to them, with the result that many of them are established upon a basis of fact. We quite believe that with these experiences related by Sir Ernest Bennett there would be a number of *bona fide* cases which will withstand strict investigations. Many of the accounts adduced would leave open no other explanation than that of spirit manifestations.

Sir Ernest is to be thanked for the publication of these stories. But we do urge our readers not to lose a sense of proportion, and not to take everything as true which appears in the Press.

## LABORATORY AT SHEFFIELD

The Sheffield Society for Psychical Research, whose activities up to now have been confined to the arrangement of public lectures and private seances, has established a research laboratory in which members will carry out investigations of an important character.

Premises have been acquired at 200, West Street, Sheffield, and these have been furnished and fitted in accordance with modern ideas for dealing scientifically with problems that arise in connection with psychic matters.

Phenomena to be investigated will be divided into groups, covering research into hypnotism, animal magnetism, telepathy, clairvoyance, psychic photography, materialisation, levitation, and automatic writing.

Each of these groups will be in charge of an expert who will direct the investigations.

The premises also contain a private research seance room. This has been equipped and the apparatus will include a special system of controlled lighting.

## A POLTERGEIST INCIDENT

By CAPT. DALBY RUSSELL

**S**OME three years ago a certain young lady residing in Bradford was very curiously affected, so much so that she lost her work as a weaver on account of the fact that "pieces" being taken from her looms were all found to be damaged, threads being broken by some strange power emanating from her body.

Later she went into domestic service, but was soon dismissed because of the amount of broken crockery attributable to her strange influence. She had only to pass the table on which crockery was set when it would be attracted towards her like steel to a magnet. The constant dismissals depressed the young lady, and subsequently she went for treatment to a London specialist.

About the time of the foregoing events I happened to be living with a family near Bradford, and very similar phenomena took place with us. It may have happened because, being very fond of discussing the case cited, and constantly being ridiculed for my beliefs in the supernatural, I prayed very sincerely for some manifestation to be granted in that household, so that my critics would become convinced of the reality of spiritual phenomena. This is what happened:

One afternoon, just before tea, one of the children of the family was reading aloud to me from a picture-book when suddenly the sewing machine in the room began to rotate very rapidly. This caused the boy, aged eight, to exclaim excitedly: "Look! the machine is going, and no one is near it." His voice attracted his mother and father, who came into the room, and both saw this extraordinary occurrence.

My critics were hushed, and life resumed its normal course, but not for long—three weeks went by, when, waking about six one Monday morning, I heard movements in the room immediately beneath me, which were quite uncommon, as the family never rose before 7 a.m. Quick as a flash, I jumped out of bed and hurried below to see the husband slashing himself with a razor. A wonderful spiritual power gave me strength and calmness to quell this evil propensity within half an hour. Nevertheless, this "upset" had aroused the whole household; a doctor was sent for, and, most regrettable fact of all, the poor fellow was certified insane and taken to a mental institution.

During all this time I seemed to be very highly strung, and after each of the aforementioned occurrences, and many others which took place, only of lesser degree, I felt a physical exhaustion and some distress. Weeks went by, and one day the thought grew very strong that it would be a relief to me if the phenomena would cease altogether; suddenly I remembered—I had asked for power to manifest, but had not asked that it might discontinue; this I did straightway, and from that day to this have not been so troubled. Further, I am glad to say that the gentleman referred to was soon restored to health and strength, and he and his family are now very happy and bright together.

Well may I ask—What is a Poltergeist?

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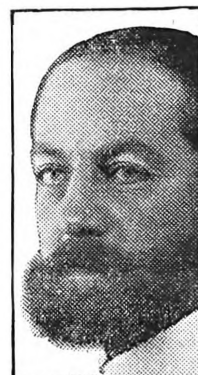
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Count H. Csaky-Pallavicini

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## S.N.U. NEWS.

Edited By FRANK HARRIS

## A Busy Week

THE duties of the President of the Union are both varied and strenuous. That Mr. M'Indoe is doing his share of the work of the Union is evidenced by the tour he has just concluded in a hitherto weak area. On Friday, September 20th, he addressed a meeting in the Pershore Co-operative Hall, the first Spiritualist meeting that had ever been held in the town, and followed this up with a meeting on the Saturday at Gloucester. On the Sunday he conducted the services at the Cheltenham Spiritualist Church, and on the following day addressed a gathering at the Cheltenham Christian Spiritualist Church in the Rotunda. Tuesday evening saw him addressing a meeting in Worcester Town Hall, at which Mr. B. P. Membury, of the South Midlands Area Committee, and the officers of the Edgar Street Church, were present on the platform. Miss E. M. Bubb, of Cheltenham, presided at this meeting, and was also responsible for the great success of the week's meetings.

After spending three busy days in the Union's offices, Mr. M'Indoe left to attend meetings at Millom and Barrow, where he took the services on Sunday. There are less onerous positions than that of President of the Union!

## London Discussion Group

The London District Council Discussion Group reopens its proceedings on Monday, October 7th, at the Food Reform Restaurant, Furnival Street, Holborn, at 7-45 p.m.

An interesting suggestion is made by the organisers that Church discussion classes should base their syllabuses on that of the District Group and carry on the discussion from the point where the Group Discussion leave it.

Mr. Maurice Barbanell opens the session when his subject once again is "What's Wrong with the S.N.U.," a subject on which he spoke at some length at the Consultative Conference at Newcastle this year.

Among the other speakers during the first half of the session are Mrs. Barbara McKenzie on October 28th, whose subject is "Mediumship and Its Progressive Development"; Mr. Harry Boddington (October 14th), "Can Mediums Be Tested?"; Mr. Ernest Oaten (November 4th), "The Dangers of Popularity"; Mr. George Lethem (November 18th), "The Main Objectives of Spiritualism"; and Mrs. Marjorie I. Bell, of the "Link" (November 25th), on "Psychical Phenomena in the Home Circle."

The session should provide plenty of matter for profitable and interesting discussion.

## Fund of Benevolence Annual Appeal

Once more the time is approaching for the annual appeal of the Fund of Benevolence, which is to be made in all National Spiritualist Churches on October 20th. Some of the points in the appeal which has reached me have only to be repeated to draw a ready response from every congregation. It is pointed out that times have not improved for the beneficiaries of the Fund since the last appeal was made twelve months ago. During

1934 the Fund made 797 grants, amounting to £870, while this year so far £573 has been dispensed. To do this £120 has had to be drawn from the reserve fund, and I regret to observe some of the grants have had to be withdrawn or reduced. There are still 68 pensioners on the Fund, and as one drops out there is always another waiting to take the place. Anonymous donors and special efforts of several Churches have been responsible for substantial sums being provided for the Fund. The ages of the pensioners range from 70 to 90 years, and I would like to stress the appeal made by Miss Stair and urge that a generous response be made to the twenty-eighth annual appeal. Those responsible for the administration of the Fund would be saved much anxiety by an adequate sum to cover the Fund's outgoing for the coming year.

## Mr. Vickers' Lectures

Details will be found on another page of a series of lectures to be given by Mr. Ernest Vickers at the British College of Psychic Science, 15, Queen's Gate, London, S.W. 7.

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

on "Psychic Physiology." We are informed that members of London area Churches will be welcome to attend the lectures, and that they may obtain a ticket for the course of four lectures at the reduced price of 5s. on production of their membership card.

## Peace and the Colonial Problem

In view of the present international situation and the Abyssinian question, a conference which is to be held on Tuesday, October 29th, at the Livingstone Hall, Westminster, should have special interest for many Spiritualists. The list of speakers includes Lord Lothian, Sir Arthur Salter, Professor William Macmillan, and Professor Bentwich. The conference, which is being organised by the National Peace Council, is being limited to members nominated by interested national organisations. If members of the Union who wish to go will write to the General Secretary, arrangements will be made to send in their names to the organisers. A fee of 2s. is being charged for each person attending. It is interesting to observe that the Mertens Peace Lecture, given under the auspices of the Friends Peace Committee, was given at the Friends' House, Euston Road, London, on Thursday, October 3rd, at 8 p.m., by Dr. G. P. Gooch, and is being repeated in Leeds on October 14th, and Manchester on October 25th. Admission to this lecture is free.



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Monday, October 7th, at 3 p.m.

Miss JACQUELINE.

Friday, October 11th, at 5 p.m.

Mrs. EVELYN THOMAS,

## DISCUSSION TEA

Members, 1s. Visitors, 1s. 6d.

Thursday, October 10th, at 4 p.m.

Mr. S. DE BRATH, M.I.C.E. (Editor of *Psychic Science*) will answer written questions.

Write for Syllabus.

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Wednesday, October 9th, at 3 p.m. Mrs. Rous.

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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."

Tuesday, October 8th, at 8,

Mrs. ESTELLE ROBERTS, Clairvoyance.

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## TALES OF TWO WORLDS—I

# "THE NEXT ROOM"

By L. A. G. STRONG

IF you look in a mirror to see if the back of your coat needs brushing, you will at first find great difficulty in moving your hand as you intend. Trying to approach a piece of fluff, you will in perplexity see your mirrored hand grope in the opposite direction. Only when you deliberately go against your natural inclination can you get the clothes-brush to the place required.

Such, although infinitely more complicated, were the difficulties Edward Manton encountered after death. At first he was aware of very little. He had been dreaming, and was content to rest. He did not remember what had happened. As soon, however, as his curiosity was roused, things became difficult at once. Quite naturally, he made use of the habits of a lifetime in order to locate himself in time and space. The results were painful and infinitely bewildering.

Someone came to him.  
"My head hurts," said Edward, before the other spoke.

"Keep quiet and rest."

"But—"

"I know. Keep quite still. Fix your mind on what is happening now. Don't worry about anything else."

And the person had gone. Edward did not see him go. Had he come at all? You could not be sure of anything here, Edward thought, and then he found to his amazement that he could bring the person back at will and hear what had been said to him, over and over again. That was his first real discovery—that, here, you didn't have to go backwards to remember a thing. At least, not what used to be backwards. . . .

He was tired and fell asleep again.

Gradually things grew better. Like an infant learning to walk, Edward slowly adapted himself to his new surroundings. Inevitably he tried to run before he could walk; there were accidents; but his new companions were inclined to laughter rather than remonstrance. They even hinted, in the bright sunlight, that Edward was doing very well.

It was not until a sudden image from his past life leaped into Edward's mind that his real troubles began. In a flash the present equilibrium was undermined. Laboriously, as from a single image one recalls on waking the incidents of a dream, he recovered in a rising agony the knowledge of the past; he remembered Angela and the baby; he remembered his house, his garden.

Why . . . yes! He had left one morning, gone to the station, caught the train. What had happened then? Oh, God, what had happened then? Where was he?

They were round him. His head was aching terribly again.

"My wife," he cried out. "How long have I been here? Take me back to her. She will be out of her mind with anxiety. She won't know what has become of me."

"Keep still," they said. "Rest. Don't try to remember."

"I must. I must, I tell you. She'll be wanting to hear. I ought to have let her know. I ought to have wired, or something."

"You must not worry," they said. "She knows. She is not anxious."

"She knows?"

"Yes."

## MR. L. A. G. STRONG'S POSITION

There is a story behind the beautiful story which is published here.

The work first appeared in *John O' London's Weekly*, and I was so impressed by it that I wrote Mr. L. A. G. Strong, asking his permission to reproduce it in these columns. I also asked Mr. Strong whether the work was based on a study of psychic facts.

In giving his permission for the reproduction of his story, Mr. Strong said:

"You may take it as fiction, in the sense that it is a work of imagination, and not based upon experience or descriptions of experience. But I am much interested in *Psychic Research*, and have made some study of certain branches of it: friends having some degree

of personal experience on lines very different from the story.

I would therefore like you to append a note saying that the story is fiction—not so much on my account, as for the sake of those who might think it was based upon personal direct experience. I believe that the imagination in such cases is in touch with reality, and knows more than the writer know—but that is personal belief and it would not be fair to put it otherwise."

Mr. L. A. G. Strong's confession makes this story all the more remarkable, for Spiritualists will note that in point after point it falls into perfect alignment with their own outlook. It is one of the most remarkable psychic stories ever written.

J. L.

"When shall I be able to go back to her?"

They didn't answer that, and even as he asked it Edward began to know the answer. He began to realise what had happened. It was hard, because things were so different from what they looked like on the other side. But that was what had happened. Edward lay flat on his back, in the shade, his face wet with tears.

Even so, wasn't there a way of getting back? Couldn't he see them just for a minute?

"Why do you want to see them?" they asked him.

"If you can't understand that—" he began, and broke off.

There was a silence, and he began to tell them, artfully, all that he knew and remembered about such things. They listened, nodding and smiling.

"It must be possible," he concluded, almost aggressively. "You must admit that."

"It is possible. Sometimes. But tell us once more, why do you wish to see them? When you were with them you used often to go into the next room and work, knowing that they were somewhere beside you, even though you could not see them. Why cannot you have the same confidence now?"

"But it is for so much longer. My child is growing up. I want to see him. And—"

"He was growing when you were in the next room. You were content to take it for granted then and not to see him."

"But that was only for a short time. A few hours . . ." And his voice faded even as he spoke, for he already felt a horrible certainty and a horrible uncertainty. The uncertainty was about that past life, the certainty that here everything was reckoned differently.

Stubborn, sulky, he clung to his point.

"I want to see them. I must see them. I can't get along here until my mind is at ease about them."

His new friends bowed.

"Very well. Try to see them, then. We do not advise it; but we cannot stop you."

"Yes, but surely you will tell me how?

I am a stranger here. I don't know the ways . . ."

"I am sorry," said the spokesman, "but we cannot tell you. It is a thing which everyone, if he does it at all, must do for himself. It is not that we are unsympathetic," he added, "or that we are trying to hamper you or hinder you. It is simply that, as you have discovered already, here one must move for oneself."

Left alone, Edward began to try to think his way back. There, instantly, his difficulties began. "Back" meant nothing. It is hard to explain his difficulty. One might say that he did not know in which direction to start, were it not that direction itself was a meaningless word. You are able to read this because it is set out in a way that takes advantage of your power to apprehend things in succession, from left to right.

For Edward, however, if his attention could be fixed on any single word, there was no reason why he should go from left to right, why he should apprehend the words in succession at all, why he should not see straight through the book's thickness vertically or diagonally; or why the words on the pages he was "looking at" should not be all confused with the words on another page half an inch away, which he was not "looking at."

So when he tried desperately in mind to set out in any given direction, the results were at first nothing, and then a phantasmagoria confusing as any dream. His attention skidded madly from image to image, and the images, whenever he succeeded in briefly fixing one, appeared meaningless. He made many and laborious efforts before, in a period of exhaustion, there came to him his first clue, his first weak flicker of success.

Briefly, dimly, like something seen around the corner of the eye and flicked back into nothingness as soon as the attention leaped to pursue it, a picture of Angela lying asleep in a hammock rose, swung, and departed. Edward woke in a state of wild excitement, less because of what he had seen (he regarded it as a brief glimpse in a dream) than because it had given him a clue as to the method

by which he might grope his way to those other dimensions, a way infinitely simpler and more immediate than anything he had been trying to excogitate.

Next time, therefore, he began to move warily and cunningly. Just as in this new place he had learned at last, like the man brushing the back of his coat in the mirror, to make calculated movements quite unlike those which previous experience had prescribed, so now, persevering, patient, holding the breath of his thought, he began to adventure at a tangent.

When next he saw his new friends they smiled, and he was unable to resist a grin of reluctant pride.

"I'm getting on," he boasted. They nodded, still smiling.

The main difficulty was, of course, to strike the track made by the passage of his mind through earth conditions. Once he could find this and hang on to it, movement along its extension should, he thought, be possible.

Success when it came was sudden, and, once more, unbelievably simple. The first image was complete and clear. Under a high western summer sky at evening, a number of objects which resolved themselves into booths and tents and scenic railways were huddled together in an open space. A boy like Edward, who suddenly was Edward, walked on to a strange flat vehicle, a mere platform with seats. Then the vehicle was rushing round a single oval track, leaning over sideways at an incredible angle. One could stand perfectly straight upon the vehicle, whatever the angle. The sky was very high and serene; the happy outcry of throngs of holiday-making people ascended it in quivering streams, as if searchlights, stationary, their light enfeebled by the light in the sky, had developed a tremolo and sent their radiance unsteadily upward, like the heat rising from an upland on a hot afternoon.

The watching part of Edward's consciousness recognised the scene. It was the White City, before the War; the Franco-British or one of those exhibitions; and the vehicle was the Brennan Mono-Rail. Yes, he remembered that. But immediately this part of his consciousness took a hand, the images skidded and blurred. He was in a theatre; the stage was all crooked to where he sat. A man, Basil Hallam, sang a line and a half of "Gilbert the Filbert," then Elsie Janis was on the stage, smiling confidentially at the audience, her lips moving very, very slowly, but no sound reaching him at all. Suddenly he saw the bow of a violinist gliding with infinite weary slowness over the strings, and realised why he heard nothing; then, sharply, on the same stage, Nelson Keys dressed as Mrs. Pat Campbell ululated "Oh, hell," and his companion said, "We don't want any of those suburban catchwords here."

And at the same time, all round this, all through it, and in and out of it, like dissolving figures upon a screen, or one thing appearing through another, was a round track like a race track, with a trotting race in progress, the gloss on the powerful horses, the long moustaches of a foreign driver blown back in the wind, and a voice from the crowd yelling, "More power to ye, John. More power. Ye're going grand."

(Continued on page 648)

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## The Two Worlds

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FRIDAY - - - October 4, 1935

## HUMANITY IS ONE BODY

"To see the phantom walls of this illusion fade  
And show us that the world is wholly fair."

—Tennyson.

THIS many years since the great sage of India, the Bhudda Gautama, assured us that all our troubles—the sadness and sorrows of this life—arise from our delusions, and particularly the illusion of our separateness. True happiness, he claimed, is only to be found in merging ourselves into the Universal Oneness. Much argument has ranged round this conception. Some people argue that the ideal he espoused is absorption in Deity, whilst others claim that he merely meant identification with the Infinite mind, so that it may express itself through us.

Those of us who hold the ideal of universal brotherhood view with great trepidation the continuance of war and strife amongst the nations. Soldiers and statesmen, enthusiasts and dictators, may talk as they will about the courage and self-sacrifice which the glory (?) of war reveals, but millions of men who have faced the horrors of warfare know only too well that the callousness, insensitiveness, and the ignoring of consequences which war brings forth, have the tendency to destroy the sensitiveness and spiritual idealism which is man's greatest asset. War is the embodiment of all the primitive instincts and cunning of the lower animals, and the degradation of life in trenches relates man far more closely to the brutes than to the angels.

One of the truths which has begun to emerge since the holocaust of 20 years ago is that all the nations are interdependent, and the higher the standard of civilisation—which means specialisation—the greater does that interdependence become.

Each individual is conscious of his own life as something separate and distinct from every other life; but this very sense of separateness is the cause of his continuous quarrellings, bickerings, and misunderstandings. Actually, we are dependent on one another. My neighbour may be suffering from disease, but his disease is quite usually a menace to the health of all. That is the reason for hospitals and

municipal medical officers of health—for the removal of slums and the establishment of systems of sanitation. It is, of course, very satisfying to pride ourselves upon our benevolence in our care of others, but the factor of self-protection is no mean part of the established systems.

Brotherhood is a very mild expression of the real truth that we are parts of one another and that there is a unity behind all life. In the solar system it is easy to delude ourselves with the idea that this planet on which we revolve is the only thing which matters, but every unit in the system modifies and influences the life of the whole. The deviation of any one unit in the solar system would react on all.

Above the surface of the oceans rise the continents and innumerable islands, but if the seas and oceans (which hide the reality from our view) were suddenly dried up we should find that all lands are united as part of the crust of the earth. The drying up of the Straits of Dover would show that our Britain is part of the European continent, and that its apparent separateness is based upon the superficial view of appearances. Storms upon the Atlantic may disturb our serenity and cause havoc, but a few yards below the surface of the waves eternal calm persists.

Man's delusion of separateness gives us a sense of national life, and we find pleasure and self-satisfaction in the contrast of nation with nation, yet beneath the surface humanity is one.

Even in our worship the same principle is at work. All nations express themselves in worship, and each, of course, worships the One True God. Some call Him "God" or "Allah," or "Brahm," others name it "nature" or "law," but behind our illusions there exists the all-pervading intelligence which operates "in all and through all," and laughs at our petty illusions.

Religious systems have each their peculiar ideals, conventions, rituals, and observances, and imagine themselves to be separate, and even antagonistic, yet fundamentally they all advocate morality, honesty, truthfulness, benevolence, helpfulness, purity, self-sacrifice, and service, whilst the universe answers the prayers and longings of the Muslim, the Bhuddist, and the sun-worshipper as often as it does the prayers of the Christian.

We are prompted to these thoughts by the impending disaster of further war and bloodshed, and we assert that there is nothing which can be permanently gained by the horrors of warfare which could not be gained by rational conference amongst men of goodwill. A nation which goes to war may imagine that by victory it has settled a problem. All history demonstrates that it has only sown the seeds of a future war.

It all arises from the sense of separateness—Man's greatest illusion! As long as we live in the illusive sense of appearances we shall sweat and swelter, suffer and grumble, but when humanity has emerged from the swaddling clothes of its prattling infancy and sees the one great fact that—

"All are but parts of one stupendous whole,  
Whose body nature is—and God the soul,"

we shall perhaps realise how foolish it is to strive with one another, since in so doing we are only fighting ourselves.

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## MOSES

himself, through a deep-trance medium, tells you about the LAW OF JEHOVAH in the October issue of this periodical. Read also THE HERMIT in his exquisite parable, 'TREES.' These and others all obtained from THE SPIRIT WORLD.

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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, Ashmere Grove, London, S.W.2, on receipt of 10/-, with full directions for use.

The following books are extracts from the L.P.E.C. Three 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.

In printer's hands, "PROPHECY, DIRECT AND AUTOMATIC WRITING." Societies ordering 100 advance copies get their name, address, and announcements free on the cover. Trade terms, twelve for 9/-.



# TOPICS OF THE WEEK

## Government Recognition

The Government of New South Wales, Australia, has just granted a further recognition to Spiritualists by registering Mr. John Robt. Nicholson as a minister of religion, representing the Spiritualists. This carries with it the right to officiate at baptisms, marriages, and other ceremonial functions without the necessity of an outside registrar attending Spiritualist marriages. Spiritualists in Scotland have been striving for some years for the same legal status. In England it is the place in which a marriage takes place which must be registered, but such ceremony must be certified by a recognised registrar. In Scotland and many other parts of the Empire marriage is legal in any place provided it is conducted by a registered or recognised minister. There are several Spiritualist Churches in this country which, in addition to being registered for marriages, have secured the appointment of one of their members as registrar. We believe the Macclesfield Church was the first to take advantage of the "Act." We congratulate New South Wales Spiritualists on being put on the same level as other religious bodies.

## Publications and the Press

The tremendous success of Mr. J. Arthur Findlay's *On the Edge of the Etheric* has resulted in the *Glasgow Sunday Mail* securing it as a serial, and we understand it is attracting great attention. This forms another instance of the press waking up to the fact that Spiritualistic literature is steadily becoming more popular. We understand that the Rev. Chas. Tweedale is soon to issue another volume, entitled *The Life of the World to Come*. Its chief interest lies in the fact that it is another compilation of personal experiences, and will be profusely illustrated. We can only hope that it will equal in interest the author's previous work, *Man's Survival after Death*, which is, and will long remain, one of the standard works on Spiritualism. Mr. Arthur Lamsley, whose public work for Spiritualism in the South is well known, has just put on the market a fine series of sea stories, under the title, *Sea Lure* (Heath, Cranton, Ltd.). Several of the stories have a psychic interest, and are based upon actual experiences. It should have a good reception.

## The "Flower Medium"

*The Two Worlds* continues to receive letters and statements relative to the case of Miss Hilda Lewis, the "Flower Medium," but as the matter has been so thoroughly debated in these columns, we cannot undertake to continue the discussion indefinitely. However, we have received one document of importance from Miss May Walker, who is devoting much time, effort, and money to accomplish the vindication of Miss Lewis. Miss Walker reports that since the recent exposure she has had many convincing experiences of flower production, in Budapest and elsewhere. She adds that investigations are shortly to be instituted by Mr. Cecil Maley at Oxford; subsequently Dr. Osty will experiment at his Institute, while later in the year the "Flower Medium" will

be investigated by Dr. Hereward Carrington, of New York. Miss Walker says she has no doubt that the result of these investigations will be favourable to the medium. There we leave the matter.

## A New Spiritualist Play

Manchester is well known as a trial ground for new plays and other stage performances, but a new Spiritualist play is rather a novelty. Manchester Amateur Players Society will stage a new psychic play by Mr. Frank Speaight, on October 11th and 12th, at the Moseley Street Club. It is entitled "An Octave Higher," and relates to a misdemeanour which was discovered and righted by spirit intervention. Raps are heard which call attention to the presence of a deceased parent who is protecting the interests of those left behind, and a voice through a loud speaker plays a crucial part in supporting right against wrong. Every Spiritualist should see this play. Mr. Speaight himself is a Spiritualist of many years' standing, and has spoken from Spiritualist platforms in this country and America. He was recently at the Queen's Hall, London, speaking for the Marylebone Association. He is a clever actor, who has paid nearly a score of visits to America in Dickens and Shakespeare parts, and the production of "An Octave Higher" will be under his special supervision.

## Fire-Walking

We see it stated by a certain scientist that the fire-walking test of Kuda Bux proves nothing apart from the performer's agility in walking very quickly, thus saving himself from burns. Thus the supernatural aspect of the matter is ruled out altogether. We shall believe in this "rational" explanation of Kuda Bux's demonstration when the scientist in question performs, under the same conditions, the fire-walking feat which he so loosely discusses.

## NEXT WEEK

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### WEEKDAY MEETINGS.

Monday, October 7th,

At 3-0, Clairvoyance, Mr. Edmund Spencer.

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

Tuesday, October 8th,

At 7-30, Psychometry, Mrs. Stella Hughes.

Wednesday, October 9th,

At 7-30, Clairvoyance, Mrs. Gradon Thomas.

Thursday, October 10th,

At 3-30, Psychometry, Mrs. Livingstone.

Friday, October 11th,

At 7-30, Clairvoyance, Mrs. Tyler.

### TRANCE LECTURE.

Thursday, October 10th, at 8,

Mrs. BARKEL. Address by White Hawk, followed by Questions. Subject: "Planetary Life."

### GROUP SEANCES

(Limited to Eight Sitters.)

Monday, October 7th, at 7-45 Mrs. Stella Hughes

Tuesday, October 8th, at 3 Mrs. Helen Spiers

Tuesday, October 8th, at 7-45 Mrs. F. Kingstone

Thursday, October 10th, at 7-45 Mrs. Helen Spiers

Friday, October 11th, at 3 Mrs. Gradon Thomas

Friday, October 11th, at 7-45 Mr. Edmund Spencer

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

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Sunday, October 6th,

At 11, Mr. GEORGE PRIOR.

At 6-30, Mr. FRANK WALL.

Wednesday, October 9th, at 7-30,

Mr. Horace Leaf, Clairvoyance.

Friday, October 11th, at 8,

Mrs. Hylda Ball. Lecture: "Colour, Its Meaning and Value."

## SPIRITUALIST COMMUNITY

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Sunday, October 6th,

At 11, Mr. G. H. LETHEM.

Clairvoyance by Mrs. Helen Hughes.

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

Clairvoyance by Mrs. Annie Johnson.

Sunday, October 13th,

At 11, Mr. HORACE LEAF.

Clairvoyance by Mr. Horace Leaf.

At 6-30, Mr. SHAW DESMOND.

Subject of Address: "What We Really Know about the Next World."

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# SOME CLAIMS "NOT PROVEN"

## This Question of Fraud—A Review

By THE EDITOR

ONE of the first requirements in assessing the value of evidence is that the investigator shall rid himself of all personal likes and dislikes—put aside his prejudices and, without bias either for or against, view the facts dispassionately. A case should establish itself on the actual facts themselves. We realise how difficult of realisation such an ideal must be, since everyone has the tendency to be influenced by opinions already held and by his personal friendships.

The "Margery" case is a specimen of the complexity which characterises Psychical Research. There seems to be no question as to the supernormality of the thumbprints produced, but whether they are the prints of "Walter" (the deceased brother of the medium) or of Dr. Kerwin is the cause of heated discussion in which friendships and prejudices seem to have played no small part.

The case of the "Flower Medium" is another perplexing one. Scores of letters have come to hand, and we have no doubt as to the sincerity of the writers. Some of them assert that they have had positive evidence of the supernormal production of flowers under conditions where no fraud could be detected. On the other side, we have quite as positive testimony that the "Flower Medium" has been guilty of fraud, and on the facts, as laid down, there seems no doubt of the validity of their claim. It is, of course, common to both sides to accuse each other of incompetence or prejudice, but personalities and dislikes merely serve to distract attention from the main issue. One correspondent states frankly, "I have seen the production of flowers when fraud and deception were impossible, and I have also been present when the fraud was perfectly obvious."

Half a century ago it was an established principle amongst psychic investigators that every seance stood alone. The fact that genuine phenomena are produced at one seance is no evidence that every seance is genuine or *vice versa*. It is just here that the normal responsibility and character of the medium have a bearing on the results.

Now comes the Myers case, in which Mr. J. B. M'Indoe makes definite accusations of fraud on the part of Myers. It must not be forgotten that Mr. M'Indoe had previously testified to having conducted experiments with Myers in which he could find no loophole. It has been suggested that the later accusations should not have been made. In our opinion, the fact that the investigator published his facts on *each* occasion is evidence of his honesty. To have published one set of facts and suppressed the other would have been dishonest.

Mr. Myers has been before the public now for some years, and the position of *The Two Worlds* has all along been quite impartial. We did not hesitate to publish the particulars of the case at Bournemouth, which were decidedly compromising. We quite recently published a case at Portsmouth which was strongly in

his favour. Scores of reports of his meetings, etc., have appeared in our columns, when we have been satisfied as to the *bona fides* of the writers. What we have refused to do is to publish reports sent in by Mr. Myers himself. The evidence of a medium concerning his own mediumship is of little evidential value.

We have had many letters testifying to the genuineness of his phenomena, and many others making accusations of fraud against him. These we did not publish because the evidence laid before us was, in our opinion, inconclusive.

We have, however, seen *no* case published, or presented to us, which satisfied us that competent investigators have secured results with Myers in conditions which precluded fraud; and the experiments of Messrs. McCarthy, Sarna, and others have shown extras produced normally under even more stringent conditions than those generally applied to Myers.

It has been suggested that the editor might have tested Mr. Myers himself. It has never seemed to us that an editor should constitute himself a witness on either side and then pretend to be both judge and jury. The witness for the prosecution or the defence cannot claim to be impartial (this quite apart from the question of his competence to conduct such experiments). Again, many correspondents seem to have an idea that we exist chiefly to correct the mistakes of other journals. That is not our duty either.

One of the chief factors in an experiment is the competence of the investigators. Supposed tests by people who know little or nothing about photography or psychic phenomena are useless. A sound knowledge of *both* are requisite, and where the medium lays down the whole of the conditions of an experiment, the question of test is futile. M'Indoe has published facts as he knows them, and they have to be considered. He is supported by Mr. Warrick, of whose competence to conduct such experiments there can be no question, after his extensive work with Mr. Hope and Mrs. Deane. Few men have had more experience.

In certain experiments with Mr. Hope, whose *bona fides*—though questioned—have never been seriously assailed, Hope suggested that we provide "Royal Sovereign" rapid plates. Based on a long experience, we took Wellington slow plates. He never asked where we procured them, though we possessed a certificate from the factors. He was allowed to hold our unopened packets in his hands, we superimposing our hands on his so that any movement might be felt. This in full light. After dismantling and cleaning his camera—taking out his lenses and wiping them—we examined and wiped out his slides, took them to the dark-room whilst a friend guarded the camera, and loaded them. We ourselves focussed the camera on our friend, inserted the slide and opened the shutter. Taking our seat, Mr. Hope made the exposure by lifting the cap. We went to the dark-room and

developed the plates, and found extras on two out of four. Mr. Hope never entered the dark-room at any stage. We were satisfied—though even here we could find a flaw. We have always found that slow plates produce better results than very fast ones. The fact of using a special make of plates which are difficult to obtain is in itself a cause of suspicion.

Spiritualism needs mediums, needs them badly, and in larger numbers, and nothing would give us greater pleasure than to help and encourage those who possess mediumship, but honesty demands that every safeguard be taken to protect the exploitation of Spiritualism by the cheat and charlatan. During the whole of his mediumistic career there have been accusations of fraud and assertions of genuineness about Myers.

In most cases the facts have been made secondary to personalities. Men may ridicule or anathematise Messrs. M'Indoe or Myers, or both, but that will not solve the problem. The question is, are the results obtained by Myers genuine or fraudulent? That is the only thing which matters, and that seems still an open question.

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## "MEN'S MEETINGS" ADVOCATED

### A Novel Suggestion

By EDWARD DEASON

A SHORT time ago, at a meeting of members of a London suburban society, in response to invitations for suggestions, I proposed that there should be a "Men's Meeting" one evening in the week, in the same way as there are now in nearly every society, I believe, meetings for "Ladies only."

My suggestion was ridiculed by the chairman, who said it would probably only turn into a "gossiping club." I at once retorted that we need not "imitate the ladies"! But it seemed clear from other remarks by the secretary that my idea was not considered practicable.

#### Lever to Male Interest

I believe, however, that it would be useful to any society, as well as an advantage to the Cause in general. It might tend also to change the preponderance of the feminine element at the Sunday meetings, when it is not unusual to see only one man for every six or seven of the gentle sex.

Like other innovations, the Men's Meetings would probably have a modest beginning. But, if left untrammelled by any clique or formalities outside of itself—no speaker nor clairvoyance fixed upon—and conducted on broad informal lines for getting the men together, it might dispel the public notion that societies are mainly for sentimental women anxious to "see the spooks."

#### Help Offered

The idea may perhaps not appeal to every society, but where there is a desire for progress and increased sphere of work, I am sure it would be found interesting. I am hoping you will favour this suggestion with a space in *The Two Worlds*.

If there should be a responsive feeling for my proposal, I am willing to have a conversation with any president or member of a society in order to explain details, although they need not be at all lengthy. But they might vary slightly with different districts.

My main object is to get the men to take more active interest in their societies, and not allow them to jog along by the line of least resistance.

## RADCLIFFE HARVEST

The Radcliffe (Railway Street) National Church held their Harvest on September 22nd. Mr. J. B. Dorea, of Manchester, was the speaker and demonstrator. The flowers were distributed among the sick members, proceeds from fruit, etc., strengthening the Church's financial position.

## A NEW STUDY OF MEDIUMSHIP

### "Psychic Physiology" Talks

By ERNEST VICKERS

THE following is a synopsis of a very valuable series of lectures beginning on Monday, October 14th, at 5-30 p.m.

which appears on the Autumn Syllabus of the British College, 15, Queen's Gate, S.W.7, of which it is hoped many will take advantage. Mr. Vickers has practical experience



Ernest Vickers

of both mental and physical mediumship, and for the first time it is possible to hear what a private sensitive, who has carefully recorded his sensations, has to say of the reaction of mediumship on the physical organs and on the nervous system.

Psychic Physiology is a combined study of the activities of the human soul, spirit or mind, during its association with the physical body.

In this connection, study and research reveal the following:—

1. The effect and reactions produced by the power of mind on the organs and physiological structure.

2. In the cause of extreme sensitiveness, known as mediumship, the mind of the medium comes under the power of mind exerted by spirit guides. Contacts in all phases of mediumship are first established in this way.

3. To produce the necessary states in the body of a medium the mind and brain of a medium, according to the degree of sensitiveness, is influenced by spirit guides either in a state where consciousness is wholly or partially maintained, or during deep trance.

4. Actions are produced on the organs and the physiological structure in general by spirit guides, to establish a flow of force and elements for use in psychic productions.

5. A study of innervation, and strong stimulation by the nervous system, on the organs and periphery of the body, reveal that the states produced are the means of exuding force and elements from the body of a medium.

6. Actions on the bones, blood, glands, tissue, nerve substance, and all the vital organs are the means of providing data for continuous and complete study and research in the science of psychic physiology.

7. Conclusions are possible of the character of the material exuded and the biological changes produced during the actions. In

this respect a study of the bony system, blood circulation, organs, nervous system, including ganglia, glands and brain, is necessary.

8. How psychic force from a medium is withdrawn and used. Under this heading, knowledge on the following is ascertained:

(a) The influence and effect of the power of mind exerted upon mediums.

(b) Exudence and suction.

(c) Extraneous forces of suction and attraction exerted upon the exudence from mediums—viz., psychic force, ectoplasm, psychoplasm, and gases.

(d) The power of mind which spirits exert during the processes of materialisation.

9. That for investigators in psychic research, mediums, medical men and others, it is essential to progress that a study of Psychic Physiology be undertaken.

10. Generally, attention has mainly been concentrated upon research in Psychic Science, but it is claimed that scientific study and research in Psychic Physiology is of equal importance for the well being of the human race and, by progressive research, knowledge be made available for future generations.

## CAERAU SPIRITUALIST CHURCH

ALTHOUGH the locality is suffering from industrial depression, the cause of Spiritualism is still maintained in this village.

The Church held their Harvest Festival Service during the weekend, September 21st and 22nd. There were very large congregations, hundreds being turned away at the Sunday evening service.

The Church was never before more tastefully decorated with fruit, flowers, and vegetables, also many other products of Nature. The services were conducted by Mr. James Norbury, who dealt ably with the philosophy of Spiritualism.

On Sunday morning his subject was the "Treasure of the Darkness," and in the evening "The World Crisis from the Standpoint of Spiritualism," when the Church was much too small with its seating capacity of 500.

In the afternoon he presented our 24 Lyceumists who had been successful in our recent B.S.L.U. examination, much to the joy of all.

This year's thanksgiving service will long be remembered as one of the greatest functions in the history of the Church. Mr. Robert Williams, D.C., was chairman throughout the services, and all the arrangements were in the hands of Mr. W. Griffiths.

## APARTMENTS

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# SCIENCE and the UNSEEN

## Important Leading Article

ARE the views of Mr. S. Lambert, the Editor of *The Listener*, shared at Broadcasting House? Writing in the last issue of his paper, he says in the course of a leading article: "When all allowances have been made for fraud, for self-deception, and for incorrect observation and still more incorrect reporting, there remains an impressive residue of the unexplained. Psychic occurrences are of many kinds: ghosts, the activities of mediums, precognitions, telepathic communication, all may attract the investigator, without in fact having anything in common as far as we can tell, and without lending themselves to the same methods of enquiry. The great common characteristic of these happenings is that they are exceptions to formulated rules.

"It is accordingly not altogether surprising if they are rather resented as further unwelcome proofs of how very little is really known about the nature of the universe and who inhabits it. The suppressed annoyance at occurrences which, if established, reduce many of the formulations of the exact sciences to the level of approximate and general statements, instead of irrefragable laws, together with some unprepossessing characteristics of the milieu in which strange happenings so often occur, must explain the hostility with which psychic phenomena have been regarded by professional scientists.

"Of the fact itself there can be no question—and it is one that deserves careful scrutiny from psychologists—that men of science find it very difficult to approach the psychic with open minds. Thomas Henry Huxley, after declaring that one should sit down before fact like a little child, failed to bring that attitude of humble receptivity to the Spiritualistic phenomena of his day. There is to-day more open-mindedness than there was, because it has become less easy to cover all the evidence by natural explanation. But it cannot be said that the bad mental habits of the last century have been eradicated.

"Hume's argument against miracles, that it was not contrary to experience for testimony to be false, while it was contrary to experience for miracles to occur, represented a begging of the question—what, in fact, the experience of mankind has been and is; and that sort of question-begging is still very much alive. Men who start with a presupposition against anything extraordinary because it is rare are right to demand to examine it; error comes when, from their inability to use laboratory tests, they jump to the conclusion that the occurrence did not happen at all. The truth is that only certain kinds of happenings lend themselves to exact and repeated scientific experiment.

"The fire-walking by Kuda Bux is a comparatively straightforward business where the fire, the human

feet, and the act of walking can all be studied and scrutinised more than once. The facts can be established beyond question, though the mystery remains, and becomes the greater as facile pseudo-explanations are disproved. But the majority of psychic happenings are not reproducible at will. When they are concerned with wills and personalities, scientific tests become exceedingly difficult to devise, and a state of deadlock very quickly results. The intensity of the will does not lend itself to physical measurement. Phenomena which occur in the presence of believers are not proved to be subjective when unbelievers fail to see them.

"Psychologists, whose results are eyed askance by scientific colleagues, themselves engaged with material that lends itself to more exact measurement and description, are perhaps the people best qualified for psychic investigation, and for studying occurrences which are commonly closely linked with mental states. Their own work saves them from the crude fallacies of those who act on the assumption that everything must be doubted which does not lend itself to a special kind of demonstration. The truth is that the different fields of knowledge have to be known in different ways.

"The Universities are beginning to recognise this, as is shown by the successful establishment of a chair of Psychical Research at Leyden University, and by the recent establishment of the University of London Council for Psychical Investigation which is continuing the work begun by Mr. Price."

## Concluding—"THE NEXT ROOM"

(Continued from page 463)

Then, with a fizz and a snap like a spring blind, the whole thing went.

"Well," thought Edward, when he had recovered, "I've learned something now, at any rate. I've found my tracks. I've struck into them. The reason that I couldn't go straight ahead as you race a film or a pianola roll, and catch up on more recent occurrences, is that I got into association tracks where my mind had been. That summer before the War suggested another one, since we always used to spend a night in London on our way off for our summer holiday. So I found myself in memories of that show at the Palace in 1914. And then, I suppose, the round track of the Mono-Rail suggested the trotting races at the Dublin Horse Show, though those were several years earlier. Well, I mustn't complain. That was something, anyhow."

But there were more difficulties, as Edward found when he next struck into the old track, for ridiculous and alien pictures came up, of things which he had never experienced. He had never, for instance, ridden across a river with men like cowboys, and come to a deserted village of shacks, entered one of the shacks, and found packages of dynamite on the floor which rats had been nibbling. That was meaningless. So was another picture, of going along with his host through the hall of what he knew to be a castle in Germany, and entering a large dining-room, followed by six dachshunds.

The dachshunds solemnly took up their positions at geometrically accurate intervals, three on either side of the table.

"How on earth do you train them to do that?" inquired the guest in stupefaction.

"There's no training required," replied the host. "It's very simple. Those are the places where warmth comes up through ventilators from underneath, and the dogs choose them because of the warmth."

These and a host of similar pictures were very puzzling, until Edward concluded that it must be somehow possible for him accidentally to get diverted to the tracks of people whom he had met at various times. He was able finally to discover plausible possibilities for some of these pictures, to think of persons to whose experience they might belong.

It was a wearisome business, and increasingly unsatisfactory. Edward began to tire of it. Almost insensibly, though he reproached himself for it, his desire to get back lessened. The tide of the new life was rising and covering the dark substratum of the old. But he would not give in. Before his new friends he would not admit himself defeated.

When his weariness and discouragement were at their height—when he had as good as determined that he would give in, with the lightning clearness of inspiration success came to him, and a scene was presented to his thought infinitely clearer and more convincing than any-

thing he had managed to recall. He saw a grassy knoll overlooking the sea, beyond which stretched the wide arm of a bay unfamiliar to him. On the grass, her legs tucked comfortably under her, sat Angela. He saw the characteristic lift of her head, her eyes screwed up against the afternoon sun, and the breeze in her soft hair.

Little Dick—Edward noted with amazement how much he had grown—ran up in a sun-suit, a spade in his hand, holding out some object for her to see. It was a little green crab. She wrinkled up her nose and laughed at him. Then she said something, apparently persuading him to put it back in the water, for, after watching it for a moment upon the grass, he picked it up gingerly by the leg and ran away.

When Edward awoke from seeing this picture, his face was wet with tears, and he felt in his heart an immense confidence and happiness. They were right. There was no need to worry. It was just as if Angela and Dick were only in the next room. Time and everything else was different here. What he had been doing was futile, negative. There was nothing to worry about any more.

As he came to this conclusion, he raised his eyes, and his new friends stood on either side. Their expressions were different. They smiled on him, and he saw at once that they knew and understood what had happened.

They stretched out their hands to him. "Now!" they said.

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## MISCELLANEOUS ADVERTISEMENTS

Mrs. DUNN holds Spiritual Meetings, Thursdays, at 8, Clairvoyance, Psychometry.—16, Downs Road, Clapton, E. 5. Silver Collection. Clissold 5462.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, October 5th, at 8, Mrs. M. E. Randall, Sunday, at 7, Miss E. Canon. Wednesdays, at 8, Mrs. B. Hamilton, Psychometry. Open Developing. 69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 9675 (exactly opposite Post Office).

**AUTHORS. £50 Cash Offered in Prizes for Poems.** Particulars free. MSS. all kinds (especially Psychic and Spiritualist) required for publication.—STOCKWELL, LTD., 29, Ludgate Hill, London.

**NATIONAL SPIRITUALIST CHURCH SKEGNESS.**—Will Mediums please note that owing to the resignation of Mr. Jackman as President of the National Spiritualist Church Skegness, another President has been elected.

Mrs. WILLIAM EDMONDS, 15, Champion Grove, Denmark Hill (Brixton 2439). Will friends note psychometry meeting is again being held Tuesdays, 8. Private interviews by appointment.

Mr. GANNON, home again. Interviews daily. Meetings Thursdays and Saturdays, at 8. Psychic Centre, 223a, Camden Road, N.W. 1 (Near Brecknock).

Miss JOHNSTON, at 28, Brondesbury Villas, Kilburn, N.W. 6, Sunday, 7. Trance, Clairvoyance daily, 3.30 and 7. Psychometry and Healing. Platform work undertaken.

BERNARD RODIN, Trance Medium, clairvoyant psychometrist and healer. Sittings by appointment. Moderate. 4, Cambalt Road, Putney Hill, S.W. 15. (PUTney 5029.)

Madame ORME. Circles for Psychometry and Clairvoyance, Tuesdays, Thursdays, at 8. Churches visited. Particulars, Secretary, 55, Lonsdale Road, Bayswater, W. 11.

FRANCES DAUNTON holds Psychometry Circles every Tuesday and Thursday at 8 p.m. Also Sunday at 7 p.m. At home daily, 2 to 7. 33, Penywern Road, Earle's Court, S.W. 5. (Clo e to Earle's Court Station).

**RATES—20 words 2s., for every additional five words, 4d.; discount of 25 per cent. on 12 insertions paid in advance.**



## ANOMALIES OF THE LAW

### Magisterial Incompetence

AT the meeting of the Law Society at Hastings, Mr. J. S. Walsh, a Leeds solicitor, had a tilt at the qualifications of magistrates. "If I am alleged to owe a man 5s., I must be tried in the county court before a qualified judge," he said. "But if I am accused of an offence entailing six months' imprisonment, I may be tried before the local butcher, baker, or candlestick maker, whose only qualification for the magisterial bench is that they have rendered some service to a political party." The implication is that these men know nothing about the law, and Mr. Walsh insists that the law is not a matter of common-sense at all, but of the application of legal enactments.

We agree that most people are persuaded that law and justice were long ago divorced. The whole system is wrong. Magistrates were originally feudal barons and landed people with vested interests. With the rise of democracy other interests, manufacturers and industrial magnates were appointed to balance matters. Then came the education of the masses, and many cases of unfair administration led to the appointment of representatives of other classes and interests. To-day, most of the appointments are made on the recommendation of strong political parties and similar bodies. Even denominational interests are represented, and this leads to the result that practically all magistrates are appointed because of some particular interest or bias.

The system is all wrong. Men and women should be appointed because of their fitness rather than their prejudices. When a Spiritualist medium comes before the bench he is generally tried by men of strong Nonconformist, Anglican, or Catholic opinions, and he hasn't the remotest chance of a fair deal. In several cases recently mediums have been denied the right to call a single witness in their defence. The law itself penalises every form of mediumistic practice; and to further prejudice their case they cannot even get a fair hearing or an unbiased bench.

We agree with Mr. Lewis that the best solution is the stipendiary magistrate, who will have a knowledge of law, and is fitted by his training to administer it without party or religious bias.

A strange anomaly was referred to by Mr. Lewis: If a man steals a £1,000 motor-car he can be tried by amateur magistrates, but if he steals a donkey and cart he must go before a qualified judge at the assizes. It has been well said that "the law is a hass," but that's no reason why better-qualified people should not apply it.

## THE CANADIAN CONVENTION

### Seventh Annual Meeting

THE Spiritualists' National Union of Canada concluded their Seventh Annual Convention at Toronto on September 2nd.

The proceedings opened on August 31st with the annual dinner and social, at which Mayor James Simpson, of Toronto, gave a welcome to the delegates.

The Sunday meetings were well attended. A demonstration of a Lyceum Session was conducted by Mr. J. P. Skelton, general secretary of the Union. At the afternoon and evening meetings the speaker was Mr. Jas. P. Whitwell, of Chicago, who brought a very inspiring message for the Spiritualists of Canada.

At the Monday evening session the new president (Mr. Jas. W. Webber, of Windsor) was installed by the retiring president, Mr. W. Yendley Burton, of Hamilton.

Taking part in the public message-bearing were Rev. Frank Josephs (Chicago), Mr. and Mrs. Frank Wilson (Chicago), Mrs. Courtney (California) and Miss Thompson (Detroit).

An outstanding feature, from your correspondent's point of view, was the fact—and it is to be regretted—of the absence of Canadian message-bearers. Does this imply that we in Canada lack mediums of quality, or is it that an "inferiority complex" rises when U.S.A. is named? We certainly have in Toronto mediums who measure up to any standard. Perhaps in the near future the Canadian Union will be dominated by Canadian thought.

H. H. WOODCOCK.

## YOUNG MEDIUM'S TRIUMPH

THE "girl medium," Miss Lilian Nutter, of Manchester, again visited the Patrick Spiritual Church, Nottingham, during the week-end and gave a series of meetings.

Her remarkable mediumship drew large crowds to hear her. The two trance addresses, given on Sunday, were definitely intellectual, instructive, and inspiring. Her clairvoyance was of a very evidential order.

A transfiguration seance, held on Monday evening, was well attended. The manifestations at this seance were very distinct—recognition being obtained in all cases, with one exception.

This young girl's mediumship is certainly increasing in power and quality. Her services are in great demand throughout the country—the whole of 1936 being booked already.

J. F. M.

## 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.**

Next Sunday, October 13th, **Dr. F. H. WOOD.**

SATURDAY, October 5th, at 8, **Open Public Circle.**

SUNDAY, October 6th, at 11 and 3, **Open Circle.** At 7, Deansgate Picture Theatre. See above.

MONDAY, at 8, **Clairvoyance.**

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

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

Manchester Spiritualist Discussion and Literary Society. Wednesday, October 9th, at 8, **Lantern Lecture by Mrs. S. HUGHES (of Liverpool) on "PSYCHIC PHOTOGRAPHY."** Followed by discussion on the phenomena of Psychic Photography.

SUNDAY, October 13th, at 7, **Dr. F. H. WOOD (of Blackpool), at the Deansgate Picture Theatre.**

## NORTHERN

**Manchester Society of Spiritualists,**  
38, Maskell Street.  
Sunday, October 6th, at 10-30, **Lyceum.**  
At 3, **Open Circle, Mrs. SMITH.**  
At 6-30 and 8, **Mr. A. GUY.**  
Monday, at 8, **Mrs. Sherran.**  
Tuesday, at 8, **Whist Drive.**  
Wednesday, at 8, **Miss P. Goodwin.**  
Thursday, at 8, **Members' Class.**  
Friday, at 8, **Free Healing.**  
Sunday, October 13th, **Healers.**

**Collyhurst National Spiritualist Church,**  
Collyhurst Street, Manchester.  
Sunday, October 6th, at 10-30, **Lyceum.**  
At 3, 6-30, and 8, **Service.**  
Monday, at 3 and 8, **Service.**  
Tuesday, at 8-15, **Whist Drive. 1s. each.**  
Wednesday, at 8, **Service.**  
Thursday, at 8, **Private Circle.**  
Friday, at 8, **Healing Circle.**  
Sunday, October 13th, **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, October 6th,  
**Harvest Services.**  
Miss **LILLIAN M. BROMWICH**  
(Walsall).  
Sunday, October 13th,  
**Mr. BEN CARTER (Halifax).**

**Longsight National Spiritualist Society.**  
Shepley Street, Longsight.  
Sunday, October 6th, at 2-30, **Lyceum.**  
At 6-30 and 8, **Mrs. WORTHINGTON.**  
Monday, at 8, **Open Circle and Healing, Mrs. Greenall.**  
Tuesday, at 8, **Mrs. Crompton.**  
Thursday, at 8, **Mr. J. Hall.**  
Saturday, at 8, **Open Circle, Mrs. Hill.**  
Sunday, October 13th,  
**Lyceum Open Sessions.**

**Moss Side National Spiritualist Church and Lyceum.**  
Above 64a, Gt. Western Street.  
Sunday, October 6th, at 2-45, **Lyceum.**  
At 6-30 and 8, **Lyceum Open Session.**  
Tuesday, at 8-15, **Open Circle.**  
Thursday, at 8-15, **Service.**  
Saturday, at 8-15, **Open Circle.**  
Sunday, October 13th, **Service.**

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

Saturday, October 5th, at 8,  
**Miss Goodwin.**

Sunday, October 6th, at 3, 6-30, and 8,  
**Mr. McCONNOR.**

Monday, October 7th, at 3 and 8,  
**Mrs. Sherran.**

Tuesday, October 8th, at 8,  
**Open Healing and Developing Circle.**

Wednesday, October 9th, at 8,  
**Mrs. Lowther.**

Sunday, October 13th,  
**Mrs. SHEARSMITH.**

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

Sunday, October 6th, at 3, **Public Circle.**  
At 6-30 and 8, **Mr. and Miss WILSON.**

Monday, at 3 and 8, **Mr. Craven.**

Wednesday and Saturday, at 8,  
**Public Open Circles.**

Thursday, at 3 and 8, **Mrs. Williams.**

Sunday, October 13th,  
**Mr. ERIC COTT.**

**Liverpool Spiritualists' National Church.**  
14, Daulby Street.  
Sunday, October 6th, at 3, **Open Circle.**  
At 6-30, **Mr. F. T. HARRIS**  
(General Secretary, S.N.U.)

Monday, at 8, **Study Group.**  
Tuesday, at 7-30, **Healing Brotherhood.**  
Wednesday at 3 and 8, **Clairvoyance.**  
Every Sunday, at 8-15, **Clairvoyance.**

Sunday, October 13th, at 3 and 6-30,  
**Dr. W. J. VANSTONE, Ph.D.,**  
London.

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.

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FRIDAY, October 4th, at 3, Miss Jacqueline.

TUESDAY, October 8th, at 3 and 7-30, Mr. A. Whyman.

THURSDAY, October 10th, at 3 and 7-30, Mrs. B. Harris, D.N.U.

TUESDAY, October 15th, at 3 and 7-30, Mrs. Susie Hughes, Cert.S.N.U.

Private Sittings by arrangement. Particulars of Membership and Syllabus supplied free on receipt of postcard.

JOHN JACKSON, Secretary.

#### LECTURES.

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

FRIDAY, October 11th, at 7-30, Mr. J. M. Greenwood.

Questions and Discussion follow each Lecture. Members, Associates, and Friends cordially invited. Silver Collection.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, October 6th, at 11 a.m., Mr. ERNEST HUNT, Address.

TUESDAY, October 8th, at 3-15, Mr. George Daisley, Psychometry.

THURSDAY, October 10th, at 8, Miss Geddes, Psychometry.

FRIDAY, October 11th, Healing Free. Apply Church Officers.

SUNDAY, October 13th, at 6-30, Mr. W. H. EVANS, Address.

Mrs. Helen Spiers, Clairvoyance.

At 8, Mr. C. Glover Botham, Clairvoyance.

Mrs. Challis, Clairvoyance.

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, October 6th, at 7, Harvest Festival. Address and Clairvoyance by Mr. EDWARD KEITH.

MONDAY, 6 to 9, Free Healing.

TUESDAY, at 8, Developing Class.

WEDNESDAY, at 7-45, Address and Clairvoyance, Mrs. Fillmore.

THURSDAY, 3 to 6-30, Free Healing.

Mr. Keith attends daily from 2 till 6 for interviews. Circles, TUESDAY, at 7, FRIDAY at 3.

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

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

(Three minutes from Madame Tussauds.)

SUNDAY, October 6th, YOM KIPUR. No Meeting.

WEDNESDAY, October 9th, at 8, Mrs. Francis Tyler will give a short talk, followed by a Demonstration of Clairvoyance.

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

## LONDON

### Bounds Green Christian Spiritualist

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

Sunday, October 6th, at 7,

Mr. FINCH.

Clairvoyance: Mrs. Guiver.

Sunday, October 13th,

Mr. DE BEAUREPAIRE.

### Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, October 6th, at 11,

Mr. F. NUTHALL.

At 7, Mrs. WILLIAM EDWARDS.

Wednesday, at 8, Mrs. K. Nutland.

Sunday, October 13th, at 11, Study Group.

At 7, Mr. H. J. STEABEN.

### Battersea Spiritualist Church, (Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, October 6th, at 11 and 6-30,

Mrs. REDFERN,

Address and Clairvoyance.

At 3-15, Lyceum.

Every Monday, at 3-15, Medicine Man's  
Healing Band attends to give treatment  
and advice.

At 8, Church Healing and Diagnosis  
by "Wing Group."

Wednesday, at 3, Psychometry.

Miss J. Proud.

Thursday, at 8, Clairvoyance.

Miss Barber.

Saturday, October 12th, at 7-30,

Whist Drive. Admission 1s. Good

prizes. Entrance: Bennerley Hall.

Sunday, October 13th, Harvest Festival.

At 11, Mr. CHAS. WALL.

At 6-30, Mr. H. CARPENTER.

Mrs. F. Tyler, Clairvoyance.

### Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, October 6th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. EDEY.

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 13th,

Mrs. A. GREGG.

### Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, October 4th, Mrs. Redfern.

Sunday, October 6th,

Mrs. DOLORES SMITH.

Friday, October 11th,

Madame Clare.

Sunday, October 13th,

Mrs. BETH BARNES.

### Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road,

(off Wellesley Road, in rear of

Gunnery Station.)

Sunday, October 6th, at 11, Lyceum.

At 7, Mrs. STELLA HUGHES.

Thursday, at 7-45.

Mrs. Colquhoun.

### Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road.

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, October 6th,

At 7, Address and Clairvoyance.

Mrs. MINNIE LINES.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Mrs. Randall.

Psychometry.

President and Medium:

Mrs. Donaldson

Sunday, October 13th,

Mrs. V. REDFERN.

### Christ's Church of the Spirit.

309, Upper Richmond Road, Putney,

S.W. 15. Putney 3129.

(\*Buses 30 and 37 pass door.)

Sunday, October 6th, at 11,

Communion Service.

Mrs. G. RAY RICHMOND.

At 7, Miss E. STEAD and Miss MAY

PHILLIPS.

Thursday at 3, Psychometry, and

At 8, Address and Clairvoyance.

Mr. Cockersell.

Friday, at 7-30, Spiritual Healing.

Sunday, October 13th,

Miss L. WITHALL.

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.

### Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, October 6th, at 6-30,

Mrs. RAY RICHMOND.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Mrs. Redfern.

### Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, October 6th,

At 11-15, Public Circle. At 3, Lyceum.

At 7, Harvest Festival,

Mrs. TINA TIMS.

Monday, at 8, Study Group,

"Spirit Control: Why and How."

Tuesday, at 3, Miss L. George.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, October 13th,

Mr. P. S. MILLS TANNER.

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

Sunday, October 6th, at 6-30,

Mrs. H. BALL and

Mr. GEORGE DAISLEY.

Wednesday, at 7-45, Mrs. Maunder.

Sunday, October 13th,

Mrs. GRADEN THOMAS.

Lyceum every Sunday at 3.

### Ealing Spiritualist Church.

25, Baker's Lane, Broadway, W. 5.

Sunday, October 6th, at 11-15,

Mr. SHARP.

At 6-30, Mr. H. CARPENTER.

Wednesday, at 8, Mrs. Dolores Smith.

Saturday, at 7-30, Whist Drive.

Sunday, October 13th,

Mr. F. H. WALL.

### Forest Gate Christian Spiritualist Church,

Earlham Hall, Earlham Grove,

Forest Gate, E. 7.

Sunday, October 6th, at 6-30,

Mr. A. WILLS.

At 8, A Public Circle.

Sunday, October 13th,

Mr. ERNEST MEADS.

Sunday, October 20th,

Mrs. EDITH HINES.

Wednesday, at 3, Ladies' Meeting.

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

(Founded 1896.)

(Entrance Back of House.)

Sunday, October 6th,

Mrs. MAUNDER.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Mrs. Elliott.

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

Sunday, October 13th,

Mrs. COOKE.

### 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, October 6th, at 3, Lyceum.

At 7, Mrs. W. GREEN.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, October 13th,

Mr. S. FORBES.

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

Sunday, October 6th, at 7,

Mrs. N. MACKENZIE.

At 8-30, Spiritual Healing.

Sunday, October 13th,

Mrs. HOLLOWAY.

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

Sunday, October 6th, at 6-45,

Miss LEONARD.

Monday, at 7-30, Mrs. Mote.

Wednesday, at 3 and 8, Mrs. Golds.

Lyceum at 3 every Sunday.



## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, October 5th, at 8, Psychometry by Miss D. Fisher.  
SUNDAY, October 6th, at 11-15, Address and Clairvoyance. At 7, Address and Clairvoyance by Miss RUTH GOLDSMITH.  
MONDAY, October 7th, at 3 and 8, Psychometry by Mrs. Lilian Phillips.  
TUESDAY, October 8th, at 8, Psychometry.

WEDNESDAY, October 9th, at 8, Group Seance by Miss D. Fisher.  
THURSDAY, October 10th, at 8, Clairvoyance by Mr. R. R. Thornton.  
FRIDAY, October 11th, 6-45 to 7-30, Healing. At 8, Psychometry.  
SATURDAY, October 12th, at 8, Psychometry by Miss Hetty Lewis.  
HARVEST FESTIVAL, October 20th.

## CLAPHAM SPIRITUALIST CHURCH.

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

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

FRIDAY, October 4th, at 8, Mrs. Redmond.  
SATURDAY, October 5th, at 7-30, Whist Drive. Tickets 6d. Prizes.  
SUNDAY, October 6th, at 11, Open Circle. At 3, Lyceum. At 7, Mr. RICHARD BODDINGTON, Address and Clairvoyance.  
MONDAY, OCTOBER 7th, at 3, Psychometry. At 8, Healing Treatment.  
HEALING.—Autumn Instruction Class. Date to be fixed. Give your names in at once.  
WEDNESDAY, October 9th, at 8, Developing Class.  
FRIDAY, October 11th, at 8, Short Talk and Clairvoyance.  
SUNDAY, October 13th, at 7, Rev. WHITFIELD.  
TUESDAY, October 15th, at 8, Mr. L. Rosser.  
SATURDAY, October 19th, at 7-30, Whist Drive.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, October 6th, Harvest Festival. Morning Service at 11-30. Speaker and Clairvoyant: Mr. EDMUND SPENCER. Lyceum Session at 3. Evening Service at 7. Speaker: Madam DE BEAUREPAIRE. Clairvoyance by Mrs. Atmore.  
TUESDAY, at 8, Open Circle.  
WEDNESDAY, at 8, Healing Circle.  
THURSDAY, at 8, Service. Speaker and Clairvoyant: Mr. Harold Sharp.  
SUNDAY, October 13th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. ERNEST HUNT. Clairvoyance by Mrs. Atmore.  
FRIDAY, October 4th, Social and Dance, 8-30 to 11.

Ilford Psychical Research Society,  
Clements Road, Ilford.

Sunday, October 6th, at 7, Harvest Festival.  
Miss THORNDICK,  
Song of Thanksgiving by the Choir  
Wednesday, October 9th, at 8, Mrs. Tuffnell,  
Address and Clairvoyance.  
Thursday, October 10th, at 3, Ladies' Meeting. Mrs. F. Lane.  
Address and Clairvoyance.  
Sunday, October 13th, at 7, Messrs. BEDBROOK and ROBERTSON,  
Address and Clairvoyance.

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

Sunday, October 6th, at 3, Opening Lyceum and Naming Ceremony.  
At 7, Harvest Festival.  
Mrs. S. D. KENT.  
Tuesday, Oct. 8, at 3, Psychometry, at 8, Healing Centre.  
Wednesday, October 9th, at 8, Special Clairvoyance, Mr. G. Daisley.  
Thursday, at 8, Miss Rose Jackson.  
Saturday, at 8, Miss E. Canon.  
Sunday, October 13th, at 7, Mr. POTTER.

Kenton Spiritualist Church.  
Northwick Park Hall.  
Locations: Northwick Park (Met.), and Kenton (Bakerloo).

Sunday, October 6th, at 6-30, Anniversary Services.  
Mrs. BERTHA HIRST.  
Tuesday, at 3, Women's Meeting.  
At 7-45, Healing Circle.  
Wednesday, at 7-45, Mr. Ernest Hunt will address and Mrs. Hunt has kindly consented to receive offerings for the Building Fund.  
Sunday, October 13th, Miss L. THOMAS.

Kingston Spiritualist Church.  
Villiers Road,  
Sunday, October 6th, at 11 and 6-30, Mr. A. NICKELS (Luton).  
At 3, Lyceum.  
Wednesday, at 7-45, Spiritual Healing.  
Thursday, at 7-30, Miss Herbert.  
Psychometry. Silver Collection.  
Sunday, October 13th, Mr. BURTENSHAW.  
Mr. ELLA.

JEWISH  
EVERLASTING LIGHT.  
75 Hanbury Street, Spitalfields  
Clairvoyant, B. HOFFMAN.  
Tuesday at 8.  
Thursday, at 7.  
B. Hoffman, President  
Spiritual Healing Free of Charge, on Thursday, from 7 to 9. After Circle.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.  
Sunday, October 6th, at 7, Mr. HILL,  
Address and Clairvoyance.  
Monday, at 3, Miss Rose Ward.  
Wednesday, at 8, Mrs. Chesterman.  
Sunday, October 13th, at 7, Mrs. ELLIOTT.  
Address and Clairvoyance.

London District Council Discussion Group,

Food Reform Restaurant, 1-3, Furnival Street, Holborn, E.C. 4.  
(Nearest station, Chancery Lane).  
Monday, October 7th, at 7-45, Speaker: Mr. Maurice Barbanell.  
Subject: "What's Wrong with the S.N.U.?"  
Silver Collection.

Shepherd's Bush Spiritualist Society,  
73, Becklow Road, Askew Road, W.  
Sunday, October 6th, at 11-15, Open Circle.

At 6-30, Mrs. LEONARD.  
Address and Clairvoyance.  
Thursday, at 8, Miss Hearn,  
Psychometry.  
Every Wednesday, at 7-30, Free Healing.  
Sunday, October 13th, Miss A. WHITE.

Manor Park Spiritualist Church.  
Strone Road, Shrewsbury Road, Forest Gate, E. 12.  
Sunday, October 6th, at 11, Healing Service.

At 3, Progressive Lyceum.  
At 6-30, Harvest Festival,  
Mr. H. LEAF,  
Address and Clairvoyance.  
Thursday, at 3, Ladies' Meeting.  
Mrs. Hearn.  
At 8, Mrs. Piper Evans.  
Address and Clairvoyance.  
Sunday, October 13th, Mr. H. L. VIGURS, Address.  
Mrs. Black Hill, Clairvoyance.  
Wednesday, October 30th, at 8, Mr. T. W. Ella. "The Resurrection Body."

Occult Research Society.  
Stembridge Road Halls, Anerley.

Sunday, October 6th, At 11, Sunday School.  
At 3-30 and 6-30, Service.  
Special Monday Meetings, at 8.  
Demonstrators: Mrs. Godden.  
Mr. P. S. Mills-Tanner.  
Mr. A. E. Pearson.  
Sunday, October 13th, at 3-30 and 6-30, Service.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.  
Sunday, October 6th, at 11, Forward Movement.  
At 6-30, Mr. and Mrs. BILLETTE.  
Wednesday, October 9th, at 2-45, Mrs. Hines.  
Thursday, October 10th, at 8, Mrs. Prince.  
Sunday, October 13th, at 6-30, Mme. E. PUSTERLA.

Southall Spiritualist Church,  
Hortus Road, Southall.  
Sunday, October 6th, at 7, Mrs. GRACE NEWTON.  
Tuesday, at 2-30, Ladies' Guild.  
Wednesday, 7-30 to 9, Healing Circle.  
Thursday, at 8, Service.  
Clairvoyance.  
Sunday, October 13th, Miss HERBERT.

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

Sunday, October 6th, at 6-30, Mrs. ELMS.  
Address and Clairvoyance.  
Tuesday, at 3, Mrs. Waller, Psychometry.  
Wednesday, at 8, Psychometry Tea.  
Thursday, at 8, Mental Questions.  
Sunday, October 13th, Service.

## SOUTHERN

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

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

Sunday, October 6th, at 11-15 and 7, Mr. GLOVER BOTHAM.  
Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Sunday, October 13th, at 11-15 and 7, Mrs. E. HOUGHTON.  
Group Seances  
Tuesdays, at 3, and Saturdays, at 7-30  
Thursdays, at 3, Transfiguration.  
Miss A. L. Scoggins.  
Advice on Health and Healing by Appointment.

Crusaders' Progressive Fellowship,  
73, St. Aubyn's, Hove, Sussex.  
(Near Town Hall).

Saturday, October 5th, At 7-45, Psychometry.  
Sunday, October 5th, at 7, Address and Clairvoyance  
By Mrs. WOODWARD.  
As Mrs. S. G. Heath has met with a severe accident, her meetings at Odd-fellows' Hall, Queen's Road, Brighton, must be suspended until further notice.

Margate National Church,  
Mercers Arch.  
(Opposite 158, High Street.)  
Saturday, at 7-30, Psychometry.  
Sunday, at 7, Address and Clairvoyance.  
After Circle.  
Tuesday, at 7-30, Healing Circle.  
Thursday, at 7-30, Open Circle.

Richmond Psychic Centre.  
163, Kew Road, Richmond, Surrey  
Phone: Richmond 0212.  
Monday, October 7th, at 3, Mrs. Florence Lane, Psychometry.  
Tuesday, at 8, Miss E. Herbert, Clairvoyance with Psychometry.  
Admission Free. Silver Collection.  
Wednesday, at 3, Mrs. Hillier Smith, Control.  
Paper Psychometry.  
Thursday, at 3, Mrs. Ada F. Atkinson, Developing Class.  
Friday, at 8, Mrs. H. V. Prior, Psychometry and Messages.  
Admission Free. Silver Collection.  
Also from 6-8 Private Readings by Mrs. H. V. Prior.  
Wednesday, October 16th, at 3, Mrs. Ida Glenn (from the North). Clairvoyance with Psychometry.  
From 6 to 8, Private Readings by Mrs. Ida Glenn.

**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, October 5th*, **Mr. Punter.**  
*Sunday, October 6th*, at 3 and 6-30,  
**Mr. PUNTER.**  
Address and Clairvoyance.  
*Sunday, October 13th*,  
**Mr. G. DAISLEY.**

**Sutton Spiritualist Church,**  
St. Barnabas Road, Sutton.  
*Sunday, October 6th*, at 6-30,  
*Service.*

Address and Clairvoyance.  
*Thursday, October 10th*, at 8,  
*Service.*  
*Sunday, October 13th*, *Service.*

**Richmond Spiritualist Church.**

(The Free Church),  
Ormond Road, Richmond, Surrey,  
*Sunday, October 6th*, at 7,  
**Mr. JOHN CLEE**, Address.  
**Mrs. M. Kelland**, Clairvoyance.  
*Wednesday*, at 7-30,  
**Mr. Edmund Spencer**,  
Address and Clairvoyance.  
*Sunday, October 13th*,  
**Mr. W. BREWER.**  
*Healing Service*, every *Wednesday*, at 3.

**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.  
*Sunday, October 6th*, at 11 and 6-30,  
*Service.*  
*Thursday*, at 8, *Service*  
*Sunday, October 13th*, *Service.*

**Eastbourne National Spiritualist Society.**

Dickens Fellowship Hall.  
*Sunday, October 6th*, at 3-30 and 6-30,  
**Mrs. OSBORNE.**  
*Sunday, October 13th*,  
**Mr. GEORGE BERRY.**

**Worthing Spiritualist Church,**  
Grafton Road.

*Sunday, October 6th*, at 11 and 6-30,  
**Mr. BOLTON.**  
*Thursday*, at 6-30, **Mrs. Prior.**  
*Sunday, October 13th*,  
**Mrs. ETHEL THOMPSON.**

**South London Spiritualist Mission**

Lausanne Hall, Lausanne Road,  
Peckham, S.E. 15.  
*Sunday, October 6th*, at 11-30, *Open Circle.*  
At 3, *Lyceum Session.*  
At 7, **Mr. T. W. ELLA.**  
Address and Questions.  
*Tuesday* at 7-30, *Healing Circle.*  
At 8, *Members' Developing Circle.*  
*Thursday*, at 8-15, *Public Meeting.*  
Address and Clairvoyance.  
*Sunday, October 13th*, at 7,  
*Harvest Festival.*  
**Mrs. McCONNELL.**

**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 8th*, 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, October 6th*, at 7, *Service.*  
Speaker: **Mr. BREWSTER.**  
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, October 6th*, at 11, *Circle.*  
At 6-30, *Address and Clairvoyance.*  
*Wednesday, October 9th*, at 3 and 8,  
**Mrs. Cannon.**  
*Sunday, October 13th*,  
**Mrs. CALWAY.**

**The Golden Triangle Healing Clinic**  
68, Gloucester Street, Victoria, S.W. 1.  
(Buses 24 and 124 to end of street).  
Spirit Leader: **Golden Ray.**  
Principal and Healing Medium:  
**Sister Rose.**

Diagnosis and Treatment given privately.  
Consultations—*Monday, Tuesday, Thursday,*  
and *Friday.* Hours: 6-30 to 9 p.m.  
*Saturday and Sunday* (any time) by appoint-  
ment only. Clients visited.  
**Free Healing in genuine case of need.**

**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.**

**Wigmore Psychic Centre,**  
Grottrian 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 Path-Finders Spiritualist Society,**  
44, Baker Street, W. 1.

*Sunday, October 6th*, at 6-45,  
**Address and Clairvoyance,**  
**Mr. H. J. STEABEN.**  
*Thursday, October 10th*, at 8,  
**Miss Frances Dauntton**, Clairvoyance.  
*Saturday, October 12th*, at 8,  
**Miss Skinner.**

**Wembley Spiritualist Society,**  
Union Hall, Ealing Road, Wembley.

*Sunday, October 6th*, at 11-15, *Service.*  
At 6-30, **Mr. A. E. TAYLOR.**  
**Address and Clairvoyance.**  
At 3, **Lyceum.**  
*Sunday, October 13th*,  
**Mrs. SKINNER,**  
**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.)

**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. Munding**, 46, Doggett's Way, St.  
Albans, Herts.

**THE GOLDEN KEY**

By **EMMET FOX**  
This little book is unique. It is the spiritual  
way out of any difficulty. It appeals to  
members of any church whatever, or none.  
Post free 3d.

Also—**THE LORD'S PRAYER**  
A spiritual Interpretation. Post free 1/7  
from—**The Rally Office, Dept. D, 9, Percy St.,**  
**London, W. 1.**

**MISCELLANEOUS**  
**ADVERTISEMENTS**

**Miss JACQUELINE**, 2, Gloucester Terrace,  
Oxlow 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.

**GERALD DE BEAUREPAIRE, G.W.Dipl.**  
Clairvoyance, Psychometry, Trance, Healing by  
Appointment. Development Circles, Wednesdays,  
8 p.m.; Fridays, 3 p.m. Public Healing Circle, Wed-  
nesdays, 3 p.m. Open Meetings, Psychometry and  
Clairvoyance, Tuesdays, 3 p.m.; Saturdays, 8 p.m.  
Short Private Interviews by Arrangement. Group  
Seances. Clients visited. Free service to all in  
straitened circumstances. "The House of  
Spiritual Service," 64, Wilton Road, Victoria,  
S.W. 1 (one minute from Victoria Station, next  
Frost's Stores). Buses 24, 124a, 25b pass door.  
Telephone: VICTORIA 7886.

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

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

**Mrs. JEANE CAVENDISH.** Circles for  
Psychometry and Clairvoyance, Tuesdays, Thurs-  
days and Fridays, 8. Interviews daily, 11 to 1,  
and by appointment. Please note new and only  
address.—68, Warwick Road, Earl's Court,  
S.W. 5. 'Phone: Frohisher 3916.

**CLAUDIA GUILLOT.**—Lecturer (Blectionist),  
Clairvoyance and Psychometry, 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, Widdemham  
Road, Holloway, London, N. 7. 'Phone: North  
2607.

**B. D. MANSFIELD**, Trance Medium, holds  
Public Seances, on Wednesdays and Fridays, at  
8 p.m. Psychometry on Thursdays, at 3 and 8.  
Spiritual Healing by "Zouat," at 8-30.—Tulip  
Retreat, 42, St. George's Sq., Victoria, S.W. 1  
'Bus 24.

**NORMAN WARD.** Funerals, Cremations, Em-  
balming, Memorials. Phone: Bat. 3976, and  
Hamp. 2145, any time for immediate persons  
attention.

**Mrs. ERNEST BROWN** holds Circles Tuesdays,  
3 p.m. Psychometry; 8 p.m. Clairvoyance  
Appointments. 30, Brantwood Avenue, Twicken-  
ham Road, Isleworth. 'Phone: Hounslow 4183.

**Mrs. A. MULLINGER.** Healing Medium and  
Clairvoyance. At home daily. For appointment,  
'phone Victoria 3813.—20, St. George's Square,  
S.W. 1.

**LOUIS FREEMAN**, 316, Camden Road, N. 1  
Public Circle. Psychometry, Monday, 8 p.m.  
Thursday afternoon, 3 to 5 p.m. Clairvoyance  
(Tea).

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

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

**ADA AMILEY WEST.**—Meetings for Psych-  
metry, etc., Wednesday, 7 p.m., at 134, Colze  
Hatch Lane, N. 10; Thursdays, 3 and 7 p.m., at  
51, Hunter Street, W.C. 1.

**PSYCHIC CENTRE**, 3, Westbourne Gardens  
Porchester Road, Bayswater. Developing Classes  
Mondays and Thursdays, at 8 p.m., for earnest  
sitters.

**DEVELOPING CIRCLES**, Mondays and Fridays  
7-30 p.m. Seances, Tuesdays and Thursdays, 3 p.m.  
punctually. At home daily for healing and advice.  
**John Hyde Taylor**, 37, Delancey Street, N.W. 1.  
Near Camden Town Underground. Buses pass  
ends of street.

(Continued on page 615)

**HARBROW**  
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**BUILDINGS**

of Temporary, Composite and  
Permanent Construction for all purposes  
**ESTIMATES FREE**

