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GENERAL ELECTION PLANS
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The

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MAN WITH X-RAY EYES

KUDA BUX UNDERGOES A TEST

By JAMES NORBURY

ONE morning in February, some years ago, I embarked on *S.S. Oronsay*, bound for the mystic Orient in search of a wise man of the East. Day after day one kept hearing of someone who knew someone else whose friend had seen one of these wonder men of India.

I visited fakirs, whose fame had been blazoned out to the multitudes, only to discover a rather inferior conjurer, most of whose tricks could be bought at Gamages. I was introduced to full-blooded Yankees, who called themselves Yogis, to whom the cult of Nirvana was proving as profitable as running the Casino at Nice. It all proved to be rather a boring business that led nowhere.

Last week I found my wise man of the East in a rather stuffy little room on the top floor at Lewis' Manchester Store. His name was Kuda Bux, and upon first sight he appeared to be merely a commonplace little man, whom one would have passed in the street without a second glance. Sax Rohmer would have dismissed him with an indifferent gesture, as being too ordinary to be worth his notice. And yet in the hour or so we spent together I was destined to discover that here, in the heart of dismal, damp Manchester, was the most amazing man in the world.

After we had been introduced by Mr. Norton, of Lewis', Ltd., to whose courtesy in arranging my interview with this eighth wonder of the world I owe a debt of gratitude, we talked about generalities for a few minutes to get acclimatised to one another's company. Kuda Bux I found was a thirty-year-old Mohammedan, who had come to this country to try to interest English scientists in his strange powers. His claims had been dismissed without even being investigated, and he had been forced to go upon the music-hall stage to attract the attention of intelligent investigators.



KUDA BUX

It's a mad world. Here is a man who has developed one of the rarest forms of psychic perception, and who is prepared to pass through stringent tests, and few people have even heard his name.

Our conversation gradually turned to himself and his powers, and I listened to the weirdest story to which it has ever been my lot to listen. This man could walk through fire and come out unscathed. He could take a triple dose of any poison and remain alive. He is prepared to be bitten by any snake in the London Zoo,

to prove himself to be immune from their poison fangs. More impressive than all these things, however, is his power to see without the use of his normal sight. The "Man with the X-ray Eyes!" What a title for a thriller; but the demonstration that followed, in which Kuda Bux proved his astounding claim, was more enthralling than any story I have ever read.

We left the retiring room and stepped on to the stage in Lewis' Hall. On a table was a bowl of paste, a roll of cotton wool, half a dozen bandages, and four or five linen serviettes. Kuda Bux was alone, in front of him was an audience of about two hundred people, five of whom joined us on the stage, to witness at close quarters the demonstration of X-ray sight that was about to take place.

I was invited to supervise the blindfolding of the performer. Blinding him would be a better word! I took a huge handful of flour paste (dough) and proceeded to block up the eye sockets. I had a perfectly free hand to bandage as I liked. When this had been satisfactorily accomplished I placed two pads of cotton wool on top of the paste, completely covering the face around the eyes. The next step was to wind four bandages over the cotton wool until the whole of the face, with the exception of the nose and mouth, were completely covered. On top of all these precautions I then bandaged over the top half of the face with three linen serviettes. After such a complete stoppage of the eyes I challenge any person to tell me how the man could see with his normal sight.

In the centre of the stage was a black-board, divided in two halves by a white chalk line. Taking up a piece of chalk I printed on the upper half of the board "WHAT TIME IS IT?" Kuda Bux walked across to the board, and without a moment's hesitation wrote on the lower half of the board, "WHAT

(Continued on next page)

TESTING KUDA BUX

(Continued from previous page)

TIME IS IT? 2-35." There was a clock in the hall registering the specified time. A man on the platform wrote in Italian; a woman in the audience came on to the stage and wrote in Danish. In each case Kuda Bux gave an exact replica of their inscription.

For the next stage of the demonstration a chalk line zig-zagging in all directions was drawn on the floor. Kuda Bux walked along it without deviating an inch from the trail. *He could see as clearly as any of us on the platform, let he had been entirely deprived of the use of his eyes.*

Reading any selected page of a book, or any column in a newspaper, which, in each case, he found for himself upon the instruction of members of the audience, proved to be child's play. Picking up coloured handkerchiefs at random as named by anyone in the hall was so simple to him that one smiled at the casual attitude he adopted as he performed these wonders. These handkerchiefs were supplied from Lewis' stock by the management.

When the demonstration was over, it took over three minutes to unbandage his eyes and remove the sticky paste which completely filled the sockets.

I asked Kuda Bux how he performed these apparent miracles, and he explained to me that he was a Sufi who had been trained in Yogi. "I see with the eyes of the spirit," was the simple phrase he used to explain his powers.

Kuda Bux is not a crank. He does not live an ascetic life, but takes part in the ordinary life of a man of the world. His religious beliefs forbid him to eat meat, and he does not touch alcoholic liquors, because they "scatter the brain." He does not gamble, because to do so is to go "against the will."

I then asked him could I do these things I had just witnessed? "Certainly, if you are prepared to practise discipline and concentration under my instruction." Next year Kuda Bux hopes to open an institute in London to teach the blind to see by the use of spiritual vision.

"I suppose you are aware that there are people in this country who would attribute your powers as being of the devil?"

Kuda Bux laughed. "In my religion there is no devil. Why will people argue without knowledge? In this country you have a lot of theories about spiritual powers, but no practice. When someone comes along and shows you what spiritual powers actually are you criticise for the sake of criticism, or dismiss such claims without examining them for yourselves."

I learned that this man has baffled the scientists; he has bewildered the psychic researchers; he has passed stringent tests imposed upon him by the doctors. In every case he has proved his claims.

What is his secret? Breath, the life of man and the power of God. Do you recall the story of the Creation in Genesis? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." Some people to-day call this a myth. I prefer an older word, and call it a mystery.

My story has a funny sequel. As I left the hall a quiet little clergyman stopped me and asked me what I thought of this weird business. He was very simple, and terribly sincere. In his eyes was a dazed look of absolute bewilderment. I reminded him of how the Old Testament told us of the prophets who "looked up and listened to God." He appeared to half grasp my point. "Surely," I said, "they saw God's truth with the eyes of the spirit. You have witnessed the use of those eyes to-day." The clergyman looked at me. I could tell he was a little suspicious about the whole business. Somewhere in the back of his mind lurked thoughts of witches and diabolical practices.

And in that stranger I saw the whole tragedy of Christianity. For two thousand years his Church had talked about miracles. On this day he had witnessed them in the doings of this wise man of the East, who had come to share his wisdom with the Western world.

I had a few words with Mr. Bux subsequently, and the following is part of our conversation:

"When using your inner vision are you conscious of any world of life other than this material one?"

"Oh, yes! There is another world as real as this."

"Is that world peopled by the individuals who have died?"

"Yes! They are the only people whom we can communicate with."

"Are there no other inhabitants?"

"There are beings whom we in the East call geni, but we cannot communicate with them because their intelligence is of a different type from ours."

PSYCHIC PERSECUTION

SPEAKING recently at Edinburgh Psychic College on "The World-wide Appeal of Spiritualism," Mr. John G. Findlay said: "Spiritualists knew there was a definite after-life. As to how this message had been received, they must realise that it was delivered in a period when prolonged effort was necessary to stop child labour in factories and abolish slavery—a period of materialism, ignorance, and selfishness.

"In the eleventh century, Peter II. of Spain ordered all witches to be put to death, in accordance with a passage in the Bible. This monarch combined a pretence of religious zeal with a great lack of morality. It was such a person who brought into force the most deplorable persecution of history, which lasted for six hundred years.

"It was not confined to Spain, but was taken up by the Roman Church, and after the Reformation by the Protestants, and carried on right to the end of the eighteenth century. Every person who possessed a psychic gift, whom to-day they would call a medium, was ruthlessly taken to the stake and burned.

"Mediumship was often an hereditary gift, so it was mainly from those who escaped this persecution that we obtained our knowledge of the spirit world. This psychic knowledge and powers were already understood by the Eastern adepts, to whom there was nothing mysterious about things we would call miracles."

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SPIRITUALISM AND CHRISTIANITY

MR. J. ARTHUR FINDLAY SPEAKS FOR THE CONFRATERNITY

The Confraternity Luncheon Hour meetings at the Fortune Theatre, London, still continue to attract audiences which pack the theatre. "House Full" has come to be the usual notice. At last Friday's meeting the Spiritualist view was put by Mr. J. Arthur Findlay. The representative clergyman was the Rev. R. W. Maitland, and Mrs. Estelle Roberts demonstrated clairvoyance. This is what Mr. Arthur Findlay said:

I HAVE been a rebel all my life. Everything we have and know to-day is due to rebels; those who would not bow to authority, those who thought as they thought it was right to think. Custom meets us at the cradle and leaves us at the grave. We are harnessed to tradition, to the past, and any who break from it are denounced as infidels.

"It is a great pleasure to be associated with any person or body of people who are anxious to raise the mental level of the community, and pursue the path of truth with the full knowledge that there is no personal gain but probable personal loss to come out of it.

"The present movement in the Church of England by a small number of clergy, who have become convinced as to the truths we Spiritualists preach, is just history repeating itself. Throughout past history we find that all forward movements have been taken by those who saw a little farther than their fellows. These pioneers were denounced, cursed, and banned from society, but they still held on, guided by the lamp of truth. To-day, we need not fear that these clergy pioneers will suffer as the pioneers of the past suffered.

"We live in an age of greater toleration and more freedom of thought. The dungeon, rack, and scaffold have been replaced at the worst by abuse and ignorant criticism.

"I do not think that this band of pioneer clergymen will have to suffer, for instance, as did their Scottish brothers in 1843, when, for conscience sake, a large number of them left the Church of Scotland, gave up their livings and their parishes to found a new Church, to be known as the Free Church of Scotland. The cause of this movement, which was known as the Disruption, was due to the fact that these clergy objected to what is known as patronage. They objected to be the servants of the laird, and held that they must be elected to their livings by the free vote of the congregation. I would like to see a similar revolt in England, as the scandal which the Scottish clergy did away with ninety years ago is still with us to-day in England.

"I have been asked to come and speak to you to-day as a Spiritualist on the same platform as a Christian parson. I do so because I welcome the opportunity of standing on this common meeting-ground. The Christian Churches must absorb Spiritualism sooner or later, and divest themselves of the creeds and dogmas which have grown round the central truth and teaching of Christianity. These clergy, who see the inevitability of the Christian Church absorbing Spiritualism and all it stands for, have made the first move in the fight which I see before them. They will

take their place with the pioneers of the past. They will rank with Servitus, Bruno, Wyclif, Latimer, Ridley, Patrick Hamilton, the moving star for Scotland of the Reformation, and I am glad to think that they will not share the fate which befell those heroes of the past.

"As I have only a few minutes in which to speak, let me briefly review the position as I see it. I think we can accept the fact that the Christian Church came into being as the result of psychic phenomena. Let us for the moment forget all that we have been taught about the Christian faith and its founder, and let us, as



MR. J. ARTHUR FINDLAY
whose books have been denounced by some as "anti-Christian" and upheld by others as "pure Christianity."

rational individuals, look back nineteen hundred years and review the position in a rational and sensible way, as we would any other event in history. Let us discard the spectacles which focus only what is supernatural and miraculous, and put on the spectacles which direct our gaze to the natural and the rational, and this is what we find:

"Nineteen-hundred years ago he who came down to history known as Jesus of Nazareth lived and died in Palestine. Like every reformer he was ignored in his day, and made little of by those in authority. This did not worry him. His aim was to change the outlook and raise the mental level of the people. He hated the orthodoxy of his day, which was stifling and reactionary. He wanted to break away from all the taboos of the orthodox church and direct the gaze of the people towards higher things and the life beyond. He preached a very simple religion—our duty to God, and love to our fellow-men. He was a reformer, a rebel, an infidel in his time.

"If, however, he had been only that, I doubt if we would have ever heard of him, but during his time on earth, and after his death, certain psychic occurrences seem to have happened which made the orthodox

fear him. He had evidently a great gift of healing by the touch, and in his presence occurred phenomena which to-day we associate with mediumship. Then, just as to-day, he was looked on as being possessed of a devil. How history is repeating itself. How the orthodox church to-day, and in the years which have gone since modern Spiritualism came into being, has delighted in associating Spiritualists with the devil. The belief that psychic phenomena was of the devil was the cause of half-a-million witches being burned throughout the Christian era.

"Jesus was no exception. The Church authorities could stand no rival between them and their claim that they, and they only, were the intermediaries between God and man. By unjust accusations they had him condemned to death, and thus they thought they had ended the whole affair, but this was not to be. Some of those who followed him with clairvoyant sight saw him after death, and this gave them hope that that for which he preached and suffered would still come to pass; but even this appearance after death, I do not think, would have started a new religion.

"Paul now comes on the scene, nurtured in and full of the ideas in which he had been brought up in Tarsus that the Messiah was expected on earth. The pagan countries surrounding Palestine believed in the coming Christ, or Logos. Paul, an educated man, had doubtless heard much of this in Tarsus, which had many pagans. He was undoubtedly well versed in the philosophic thought of Philo, the great Alexandrian philosopher.

"One day, on the road to Damascus, he saw an apparition which he believed to be Jesus, just dead, and he accepted the current view of his time that an apparition was a god. This psychic experience which he had on this journey made him think furiously and changed his whole life. From now onwards he burned with enthusiasm to tell the world that Jesus was the Christ, the saviour of the world. Thus we find that in his writings he ignores almost entirely the earth-life of Jesus and concentrates his thoughts on Christ the God. Round Jesus he begins to wrap all the pagan ideas about the Christ, the world's saviour to whom the pagan world was looking forward.

"Thus came into being the Christian Church founded by Paul as the result of his vision, and Jesus was forgotten. What Spiritualists are trying to do is to get the people back to Jesus, and realise that what is to-day called Christianity is not the teachings of Jesus but the teachings of Paul and the early Church Fathers.

"If people would only concentrate their thoughts on Jesus there would be no disharmony of thought to-day, no Roman Catholics, Protestants, Sects, or anti-Spiritualists. The nearer you get to Jesus the more you realise that Jesus lived and acted up to the seven principles of Spiritualism, and that he would be more at home at a simple Spiritualist service than one held in St. Peter's or Westminster Cathedral. The nearer you get to the

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LIFE IN TWO WORLDS—IV

Continuing "THE ROSEMARY RECORDS"

Living Contact With the Spirit World

Studies in Contact Between Two Worlds

By DR. F. H. WOOD

MATERIALISM has persuaded its adherents that death ends all, whatever the parson says. When we deny it, they regard us with good-natured tolerance. Either we are deceived, or there must be some other explanation for our so-called facts. They say we should not accept the spirit hypothesis until every other has been proved unsound. This has been done many times, but they are still unconvinced.

In what other walk of life would this attitude be upheld? Character is assumed to be good until proved otherwise. In this country, the man in the dock is innocent until proved guilty. But spirit-return is still only a "hypothesis." The sceptic will not receive it until every alternative has been disproved. The materialist will not accept it at all.

Yet, however paradoxical it sounds, when we die we do not die at all. That is the terrible disillusionment which awaits all these ill-informed people. Let me quote an actual case.

There was once brought to the "Rosemary" circle a bewildered spirit who had recently "passed over" after a painful illness. In life I had known him well. Although a prominent Churchman, he had died fully believing he would cease to exist. Many intelligent, educated people die like that, thanks to the strangle-hold of materialism on modern thought. Others honestly believe they will sleep till "the trumpet shall sound," thanks to the false teaching of the Church.

This man was brought to us by another spirit—that of a clergyman who had passed over a few years earlier. The latter was with him when he awoke on the other side. The two had been great friends, and it was fitting that the minister's smile and greeting should be the sufferer's first contact with the other side. It was a strange awakening for him. He remembered at once that the man whose face smiled into his was "dead." The latter explained all this to me through "Nona" and "Rosemary."

"He's incredulous yet!" said he. "But this contact has helped him. Soon after he awoke he went back to church, but no one recognised him. It was a bitter moment for him, but now he feels he has once more made a contact with the life he left behind, and he is much relieved."

"No one recognised him!" That was the sting of death to him, as it is for thousands who pass over unprepared and ill-informed. Sometimes there is another sting, even more bitter. In this case, the clergyman added:

"His greatest worry concerns—(naming a near relative). He wants to help and comfort her, but this is a case where you must say nothing at all, Doctor. She would not believe you, and the effect would be unpleasant all round."

Materialism and the false teaching of the Church have a good deal to answer for. The reader may ask what proof I have of his identity. It was twofold. Before the sitting, "Rosemary" felt impressed to sing a certain hymn, which I knew (though she did not) was

one of the deceased man's favourites. On the last line she unexpectedly broke into the tenor part, and sang it with great fervour. It was a familiar tune, and "Rosemary" is too good a musician to make such a mistake. Part of her consciousness is never subdued when in trance; and this part of herself, she told me, "wondered what her voice was doing." She did not know (but I knew) that this was a little trick of the late Churchman's. He had a strong tenor voice, and often broke into the last line of the offertory hymn with great fervour, as he brought up the collection plate. A small touch, but evidential, and the other proof consisted of certain private church matters unknown to "Rosemary," but discussed with me very frankly. They were confidential, and some I had to verify afterwards, and was able to do so without betraying his confidence.

The link which brought him was also twofold, explained the "Lady Nona." First, the clergyman has been "through" to me several times since his own passing. Secondly, it was

"through your keen desire to help him before he passed," wrote "Nona" by "Rosemary's" hand. "You need never worry, Doctor, that you cannot help people in the flesh, because they will come to you later, if necessary."

"Nona" was right in stating that I had worried about this man. I had longed to tell him, during that last dreadful illness, something which might have helped him to face the death he knew to be inevitable. But his mind was closed, and my effort would have been repulsed with bitterness. Now he was eager to learn. Most of my readers have had similar experiences. The point I wish to emphasise is that this was a *contact with the living*, not with the "dead."

Let us consider another contact of a different type. Some months ago "Rosemary" and a friend went for a walk near an old country church they had never seen before. The whole district was new to them, and its people too. Finding the church door unlocked, they went in, and found the building empty save for a coffin which rested on trestles in the nave. They sat down near the door, for quiet meditation. Presently, "Rosemary" said:—

"There is a tall, thin, elderly lady bending over that coffin, and obviously interested in it. Now she is kneeling beside it, facing the chancel. There is also a minister, not robed, but in ordinary clerical dress, standing in the chancel and facing the coffin and the kneeling lady. He is not tall, but broadly built, with round, clean-shaven face. Now he raises his hand and pronounces the blessing. I think it is her own body which lies in that coffin. They seem to be holding a short service of their own, just the two of them, before the proper funeral service takes place."

As "Rosemary" ceased speaking, the verger entered the church. He told them the funeral

would take place in about half an hour. Nothing more was said, but as the two friends left the church they met several elderly people, dressed in black, coming up the lane for the funeral. They asked one old man to describe the lady who had died. He replied that she was "a tall, thin, elderly spinster, much beloved in the parish." Questioned about a former incumbent who was "not tall, but broadly built, with a round, clean-shaven face," he answered quickly, "Ah, that was the Rev. Mr. S—. He died here in 1926, and Miss — (the deceased lady) worked with him in the parish. They were great friends."

Here, then, was another contact with the living, not with the dead. They had timed it carefully—the deceased lady and the clergyman she knew best—and he had finally blessed the body which had served its purpose, and was now to be committed to earth. At a subsequent sitting the "Rosemary" guides explained it as "a clairvoyant vision of something being enacted at that moment. It was not shown consciously. You were merely witnesses."

This agrees with "Rosemary's" statement that their presence in the church was apparently not sensed by either of the two spirits whom she saw. It is not generally known that mediums are as necessary on the other side as here: that spirit-people cannot normally see our surroundings any more than we can see theirs. Hence the importance of a double link of medium and guide to connect from both sides. The contact is still experimental for both, another fact which we sometimes overlook; and in closing this article I will quote a few observations of "Nona's," recorded by me in November, 1934:—

"Even with the finest guides, error will creep in. It is like flying an aeroplane. The engine and controls may be perfect, but the machine falls into an 'air-pocket,' and the control is temporarily lost. The strange part is that when control is regained, neither medium nor guide may be aware of what has happened."

"Never let anything pass without testing it. If there is apparent discrepancy, try to clear it up. It would be a kindness to the guides to do so."

"In sittings where physical power is used, it is always possible for a hiatus to occur. The guides for a moment may lose control. There may be temporary loss of memory on the part of the communicator. Misunderstandings may arise on our side as well as on yours. Again, a guide may have great physical power, but little intellect."

(Continued on page 710, col. 1)



The Professor

explains the law behind the miracle of the Loaves and Fishes in the November issue of this periodical. Read also "The Gleaning" by "The Greater One." These, and others, are indeed food for thought, helping us maintain a higher, calmer attitude in these troubled times.

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S.N.U. NEWS.

Edited By FRANK HARRIS

The General Election

ONCE again an opportunity presents itself for Spiritualists to demand for their Cause that religious freedom which other denominations enjoy. The General Election, which has rushed upon the country, takes place on November 14th. Before that date arrives it is hoped that every candidate of every party in the country will be questioned upon his or her attitude to the disabilities under which Spiritualists conduct their religious work. In the course of the next few days a manifesto, questionnaire, and a draft of the Bill previously presented to Parliament will be in the hands of all candidates. The manifesto draws the attention of candidates to the need for relieving Spiritualists from the effects of laws which are over a century old.

Our Grievance

The Witchcraft Act (1735) and Vagrancy Act (1824) have been so applied that they restrict the activities of Spiritualists whether in their worship, the practice of their religion, or in their personal investigation. The date of these Acts is a clear indication that they were never intended to apply to the practices of sincere people who view Spiritualism as their religion, or to scientific psychical investigation which has only existed in this country since 1850.

Both Modern Spiritualism and Psychical Research are impossible without mediums, and in the present state of the law the exercise of mediumship (whether for payment or without) is treated as illegal, and is subject to the risk of police court proceedings as "fortune telling." As a result of this position Spiritualists have difficulty in claiming legacies which have been bequeathed to them, and have been denied even the right to marry and bury their co-religionists with appropriate services. Such restrictions, in a land which boasts of religious equality, are an anomaly.

The draft Bill which is being submitted does not ask Parliament to affirm Spiritualism either in its religious or scientific aspect. It merely asks that mediums who are genuinely and honestly working in accordance with their conscientious convictions shall be free from the interference of the police, unless they are guilty of fraud or misrepresentation.

That fraud and misrepresentation are practised by "free lances," unallied to any registered or recognised association of Spiritualists, is admitted. Spiritualists are themselves prevented from dealing with this matter by reason of the fact that no discrimination is made in law between genuine mediumistic practice and the activities of the charlatan. If the right of the genuine medium is admitted, Spiritualists believe they can then check and largely eliminate the "harpies" who batten on the legitimate Spiritualist Movement.

The Bill proposes to exempt from the operation of these antiquated Acts those mediums who hold certificates from a recognised and bona-fide Spiritualist organisation, and Spiritualists may be trusted to see that such certificates are issued only to qualified, honest and straightforward persons.

Your Duty

Every Spiritualist has a clear duty in this Election, and whether there is a Spiritualist Church in a constituency or not, efforts must be made to obtain the views of the candidates. For the purpose of organising this campaign the country has been divided up into convenient-sized areas, and if any difficulty is experienced in getting material with which to help forward the campaign, this will be sent on application to the Secretary of the Parliamentary Committee, Hollins Chambers, Bridge Street, Deansgate, Manchester, 3.

Every candidate will be asked to reply to the following questions:

(1) Would you, if returned, be prepared to grant to Spiritualists the right to teach and practise their sincere religious beliefs without interference?

(2) Would you be prepared to support a Bill (on the lines of the draft enclosed) which provides for the removal of such interference, and the other legal disabilities outlined through which Spiritualists are handicapped in their religious observances?

(3) Would you be prepared to take an active part in introducing such a Bill into Parliament, or in assisting it through the legislature?

In view of the attitude of the British Broadcasting Corporation to the broadcasting of Spiritualist services on the same terms as those enjoyed by other denominations, this Election will serve to secure the support of future Members of Parliament to the demands we are making. Early in the days of the new Parliament the B.B.C. Charter will come up for discussion, and questions relating to the refusal of the B.B.C. to give Spiritualists fair play will be appropriate at this time.

Glasgow Association Bazaar

The Glasgow Association of Spiritualists are holding a Bazaar on Friday and Saturday, November 29th and 30th, in an effort to raise the balance for the extension of the Church. We are glad to observe that the Fund has reached nearly £500. The Bazaar will be held in the Berkeley (St. Andrew's) Halls, Berkeley Street, Glasgow.

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: BLckfriars 6840.)

WIMBLEDON SPIRITUALIST CHURCH

(Accepting the Leadership of Jesus Christ.)
136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

Sunday, November 3rd, at 11,
Holy Communion. All who love the Lord Jesus invited.

At 6-30, Mrs. K. E. JARMAN.
Address and Clairvoyance.

Wednesday, November 6th, at 7-30,

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Healing (No Charge). Monday, 10 to 12 noon,
Tuesday 10 to 12 noon; 2 to 5, and 7 to 8 p.m.

Wednesday, 3 to 6 p.m.

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

Sunday, 8 to 9 p.m.

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LECTURE.

(Visitors, 1s.)

Wednesday, November 6th, at 8-15,

Mr. J. D. BERESFORD.

"Spiritual Law in the Natural World."

GROUP CLAIRVOYANCE.

(Members, 2s. 6d. Non-members, 4s.)

(Limited to Eight Sitters. Seats must be Booked.)

Friday, November 1st, at 5 p.m.

Mrs. LILLIAN DUNCAN.

Monday, November 4th, at 3 p.m.

Miss JACQUELINE.

Friday, November 8th, at 5 p.m.

Mr. RONALD COCKERSELL.

INSTRUCTION AND PRACTICE IN HEALING METHODS.

Friday, November 1st, at 3 p.m.

Mr. W. S. HENDRY.

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Hon. Principal - Miss Estelle Stead.

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"At Home," Friday, November 1st, at 3-30,

Mr. H. O. Edwards.

Subject: "The Type of Religion as Practised by Jesus of Nazareth."

Friday, November 6th, at 3-30. Trance Address.

"WHITE EAGLE," through Mrs. Grace Cooke.

Wednesday, November 6th, at 3. Mrs. Bartlett.

Circle for Hand Reading (limited to 8).

Members, 3s. Associates and Visitors 4s.

Healing, Mrs. and Miss Cannock. Mondays, 2-30 to 4-30. Wednesdays, 5 to 7.

Tuesdays, at 3, Public Clairvoyance. Silver Collection.

Thursdays, at 3, Open Developing Class.

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

An Armistice Day Service will be held at The Bureau.

Sunday, November 10th, at 10-45.

Those taking part:—

"Silver Fox" (through Mrs. Sharplin).

"White Eagle" (through Mrs. Grace Cooke).

Mrs. Garland and Mrs. Duncan (Clairvoyance).

Mrs. Joan Smyth (Vocalist).

Chairman: Miss Estelle Stead.

Admission by Ticket, 1s. (in advance).

Private sittings can be booked with well-known mediums.
For further particulars write for Syllabus.

ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, November 3rd,

At 11, Mr. DAVID BEDBROOKE.

At 6-45, Mrs. EDITH CLEMENTS, D.N.U.

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A NEW PHYSICAL MEDIUM

Direct Voice, Perfume, and "Psychic Breezes"

By MARJORIE BELL

HAVING read the records of a "Link" home circle composed of four people living not far from London, and being impressed by the apparently sane and sensible attitude of the leader, my husband and I took the earliest opportunity of paying the circle a visit. We looked forward to gaining experience of, to us, a new phase of phenomena—scent mediumship. Probably this phase is as rare as it is beautiful.

The analytical attitude of the leader, shown in his records, appealed to us strongly; he quite evidently was not accepting as super-normal anything that would permit of a normal explanation. This is as it should be, and were all leaders to adopt this attitude the evidential standard of psychic phenomena would be raised considerably.

Arriving in time for tea, we were introduced to the sitters, all of them young in years and fairly young in Spiritualism.

Mr. and Mrs. B., in whose house the circle is held twice a week, are keen and earnest investigators, and have been fortunate in securing the co-operation of two other equally keen and earnest students, Mr. H. and his fiancée, Miss H. The group reminds us of our own original one, composed of my husband, myself, and Mr. Harry Brown and his fiancée, Miss Wright. Another point of similarity between both groups is the short period of time which proved necessary for the production of striking physical phenomena.

As the sitting was not to commence until 8 p.m., there were several hours available for the interchange of experiences and ideas.

This group is nothing if not thorough. No "condition" conducive to success is omitted; no trouble is spared to make things as easy as possible for the spirit operators. Enthusiasm abounds, and we have no hesitation in saying that this spirit is the greatest of all assets to investigators. We have noticed time and again that as soon as a really enthusiastic spirit prevails things begin to "hum." It would appear that the vibrations released by this particular feeling are more helpful than we, at present, realise. When, after a period of apparently negative results, the guides do at last succeed in producing some tangible result, the resultant spirit of enthusiasm gives just that added "something," and the net result is what is often known as a brilliant evening.

Commencing punctually on the stroke of eight, the sitting was opened by prayer and the singing of a hymn. Greetings to the guides over, we were soon once again engaged in animated conversation, with the result that before long strong psychic breezes were forthcoming. As they circulated, each sitter in turn felt them. A strong smell of sandalwood (reminding one of nothing so much as an Eastern bazaar) pervaded the room.

Miss H., who is evidently the physical medium, told us that she had seen Uramah, the guide, enter the circle as we smelt the sandalwood. In reply to my question, Uramah

stated that this particular perfume was used by him for identification purposes.

After a time, a distinct splash was heard, and Miss H. informed us that she had received some of the "stuff" on her wrist. My husband and I were permitted to rub our fingers in the liquid, and were more than interested to find that, although decidedly *oily* to the touch, it was, nevertheless, very *volatile*, evaporating rapidly. Placing my cupped hand in that of Miss H. I was interested to feel an icy breeze play upon my palm, and this was always followed by the quite audible splashing of the liquid on to Miss H.'s wrist. The scent of the liquid was still clinging to my hand on my return home several hours later.

All the sitters remained normal, but I was strongly under the impression that the guide wished to entrance Miss H., and I suggested that in future she should be given a comfortable arm-chair so that the process of entrance might be facilitated. I have learned since that this was done at the next sitting, with the result that Miss H. *was* entranced, and Direct Voice obtained, as well as more of the liquid. The reality of the Direct Voice was proved by the leader, who placed his hand on Miss H.'s mouth so that there might be no doubt as to the voices being external to her.

It would appear that here we have a physical medium whose guide has only been awaiting an opportunity to develop her innate powers. She is a delightful personality, quite unassuming, and deeply conscious of the responsibility attached to the possession of such gifts. Indeed, all four sitters are imbued with the one ideal of being of service to their fellows—incarnate and discarnate. No wonder progress has been so rapid.

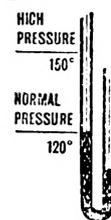
Another feature of Miss H.'s mediumship is one that we have not previously encountered. Affirmative answers were given by the trumpet's scraping on a piece of plywood; negative by complete silence. The trumpet, however, never seemed to reply to any question put by anyone except Miss H. Indeed, I had to get her to repeat all my questions before a reply was obtainable at all. Is this a case of guide and medium being *en rapport* to such an extent that the former is absolutely unable to "tune in" to anyone else? Anyway, the procedure was sufficiently unique to be worth noticing.

We were told that on the previous Tuesday Miss H.'s face had been literally covered with the "stuff," and her lap drenched with it. The other sitters bathed their hands in it, yet only a slight trace, under a lock of hair on Miss H.'s forehead, remained at the end of the sitting. The medium told us that her face, after the seance, felt as though it had been washed in starch.

Acting on our advice, at the sitting following our visit an attempt was made to collect some of the liquid in a bottle. A very small quantity was secured. This was rushed up to London, and passed on by the writer to a well-known scientist, who kindly undertook to have it

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analysed. He, however, on taking it to an analytical chemist, found that there was not sufficient of the liquid left to permit of its being subjected to analysis.

There is no doubt that the liquid, though in a sealed bottle, has evaporated until the merest trace in one corner is all that is now discernible.

The sitters, I am glad to say, are resolved to persevere until they *do* succeed in collecting sufficient for analytical purposes, and when they do I hope to be able to publish the results.

In the meantime, I shall be grateful for any information any reader can send me on the subject of "liquid" or "perfume" mediumship—or anything analogous to it.

A CORRECTION

We are asked to correct an error made in one of our reports, which appeared on page 664 last week. We reported the passing of Mrs. G. H. Ferguson. We are now informed that it was Mr. Ferguson who passed away. The interment service was conducted by Mr. Hickman, and Mr. Whitelegg conducted the memorial service. We gladly make the correction, but we do suggest that it would considerably help towards accuracy if friends who send us reports would write clearly. Week by week we are puzzled, both in preparing advertisements and reports, by the difficulty of determining between Mr. and Mrs. If these names were printed in capitals, it would save many errors.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY - - November 1, 1935

TRUTH WILL VINDICATE ITSELF

WE know of no subject under the sun which demands a higher standard of critical examination than that of Spiritualism. It is essentially a search for truth, and every searcher for truth must start from where he is. In the light of his past training, or his past beliefs, he endeavours to determine the credibility or incredibility of the facts placed before him. One of the first principles of scientific training is that a man shall set aside all personal bias and let facts speak for themselves. Then, as the great Huxley said, "It is his business to follow facts, wherever they lead, or he shall learn nothing."

The individual who introduces Spiritualism to a non-Spiritualist is generally met by objections which depend upon the point of view of the individual to whom the subject is put. If, for instance, he be a Christian, his objection is: "But how does that agree with the findings of the Church?"

In a word, the inquirer wants to judge the new facts by a standard which he has already established, and he takes it for granted that his standard is a true and exact one; and yet, when one contemplates the large number of people who have no interest in the Church or its creeds, and who cannot see any foundation for either, it must be obvious that there is some doubt on the question. In matters of common, everyday fact it is possible to come to conclusions upon which all persons are agreed: for instance, there is no dispute and no question as to whether the Houses of Parliament are adjacent to Westminster Bridge. The facts appeal to everyone with such constancy that all doubt has ceased to exist. The illustration is probably an extreme one, but it embodies a principle. The blind man may not see the Houses of Parliament, the deaf man may not hear Big Ben, the artist may not think that the Houses of Parliament are beautiful buildings, or the man from the Amazon may think Father Thames is but a

muddy stream; but of the existence of the building there can be no doubt in the minds of those who have devoted definite attention to observation.

Scientists frequently start on their experiments with a view of making some distinct discovery that is, with presupposed ideas in their minds and those ideas can only be altered or abolished when a sufficient number of facts have been accumulated to compel them to admit that their experiments are fruitless. On the other hand, the pure scientist tries experiments with the distinct view of discovering what will happen in certain circumstances, and as long as he is dealing with material substances he finds a measure of constancy. It is when he begins to deal with human life that constancy is absent. A dose of a given drug does not act equally upon all men. A pin-prick or a stab does not affect all men alike. Men react differently to any given physical or psychical stimulus, and here lies the difficulty of the Psychical Researcher. As a scientist, he is dealing with consciousness and its manifestations, and these are never constant. It does not act the same on every individual, as the medical man testifies. That is probably why medicine is the most unreliable of the sciences.

When Spiritualism first broke upon the world in 1848 people observed the phenomena, listened to the messages, and allowed Spiritualism to speak for itself. To-day, it is very largely the sport of popular prejudices. The medical man objects to it infringing his domain. The creedalist wants it to support his prejudices. The scientist expects it to conform to his standards. The materialist uses his bias to twist the facts into his particular channel of thought. Now, all this is wrong. It leads to lopsidedness. It causes people to ignore one half of the facts, while they magnify the other half. It is easy for the Biblical student to persuade himself that Spiritualism confirms the seven days of creation, but it is just as easy for the evolutionist to claim that Spiritualism supports the evolutionary theory. And certain it is that the teachings of A. J. Davis emphasised evolution long before Darwin or Wallace tumbled to the fact. As far back indeed as 1846 A. J. Davis outlined the theory.

The trouble is that man has a mania for taking sides in accordance with his own preconceptions. If a striking example is wanted of this fact, we find it very evident in the Italo-Abyssinian controversy. Even the nations comprising the League are inclined to modify their views of the conduct of each and either, according to their own preconceptions and their own interests. It never seems to strike men that we shall never get at the basic facts of anything by allowing our prejudices to overwhelm our judgment. In the examination of psychic phenomena, creedalists object to them because they conflict with their creed. Scientists doubt them because they conflict with the known order of the universe; but behind these prejudices Spiritualism exists, and however much the stream may be polluted on its earthward way, it will continue to flow unpolluted from the centre of all truth until humanity has learned by bitter experience that it is far better to let truth speak for itself than to try to manufacture out of it half-baked human theories.

SPIRITUALISM AND CHRISTIANITY

(Continued from page 703)

real Jesus the more clearly it becomes evident that he accepted and acted up to the truths proclaimed by Spiritualism, and lived according to the principles of this religion.

"When he sent his disciples out to preach the Gospel he did not hand them a copy of the Nicæan Creed or the Athanasian Creed, or the 39 Articles, and say that these had to be accepted and believed. What he wished them to teach was this: "The Kingdom of Heaven is at hand." And just as it was then, so it is now, because the two worlds are one.

"And so we find to-day that certain thoughtful clergymen of the Church of England, realising the moss of error which has grown over the rock of fact, wish to get back to Jesus as the founder of their faith and ignore the speculations of St. Paul, and those who thought like him, which have come down to us as creeds and dogmas and become materialised in rites and ceremonies. These clergymen have a hard task before them, as the human mind glorifies and worships tradition and anything that is old. It prefers to accept the speculations of the Church Fathers rather than the facts of to-day. What is old always appeals to humanity and seldom that which is new.

"However, truth always wins through in the end, and I believe that on this historic occasion, when a new shaft of light is penetrating the dark regions of dogma and tradition, all who are brave enough to stand up for the truth and discard error will have the satisfaction of realising in years to come that what they have preached has not been preached in vain.

"I look forward to the day when all humanity, with common ideals and aspirations, will be able to worship in one Cathedral in which the two worlds will meet. As our knowledge increases we shall face our life on earth with a greater certainty of happiness if we live aright, and we shall face our future after death with confidence, through the knowledge brought by those who have gone before, who tell us that what they now experience is a larger, fuller life to which death is but the entrance gate."

DO YOU AGREE?

I look forward eagerly to your paper each week, for *The Two Worlds* is greater value than any other paper that comes into this house.

God bless you in your work.
Shoreham-by-Sea. B. DENYER.

It is over 47 years since I bought my first copy of *The Two Worlds*, and in those days it had a blue cover.

However, I like the paper far better in its present form than I did in the past. *The Two Worlds* is good value, and I feel sure the majority of your readers will agree with me.

Leeds, 4. JOHN W. V. HEATON.

TOPICS OF THE WEEK

The General Election

The Prime Minister has announced that a General Election will take place on November 14th. In view of the present state of the Law, which makes all mediumship illegal, and every medium a rogue and a vagabond, we suggest that all Spiritualists should question their candidates as to their attitude towards an amendment of the Law. In the Bulletin of the Spiritualists' National Union, on another page, our National Secretary draws attention to what can be done. The law itself is a bad one. It penalises honest men and women in prosecution of their religious and scientific pursuits. Spiritualists are the only people in this country who are denied religious freedom. "The price of liberty is continual vigilance," and a few questions put to Parliamentary candidates, whatever their political opinions, would do much to smooth the path to an amendment of the Law.

A Press Campaign

The tremendous interest which is being taken in Spiritualism is evident by the attitude of the Press. The *Sunday Dispatch* is printing a series of articles by Sir Oliver Lodge. Not to be outdone in the competition, the *Daily Sketch* commissions Mr. Harrison Owen to make an investigation. These are followed by the *Sunday Sun*, Newcastle-on-Tyne, which is publishing a series of articles by Mr. Shaw Desmond; while Mr. Findlay is also conducting a series in the Glasgow Press. Everyone realises that the only thing that matters to the general newspaper press is circulation, and the fact that these papers are taking the matter up merely means that they have their pulse on public opinion and are trying to meet it. Spiritualism to-day is *news* to the man in the street, and though the Press are probably concentrating upon the sensational and dramatic, it is, at any rate, a pointer to the tremendous interest which is being taken in the subject. It is not so many years ago since it was the policy of the Press to ridicule Spiritualism in every possible way. To-day, the attitude has changed, and newspapers always follow public opinion rather than lead it.

The "Daily Sketch"

Writing in the *Daily Mirror* last Thursday, Mr. Shaw Desmond endeavoured to answer the question, "What do we really know about the next World?" and in the *Daily Sketch* the famous inquiry into Spiritualism has entered into its second phase. A committee of famous personalities has attended a seance at the house of Red Cloud. While there is no doubt that every member of the committee is an extremely well-known person, we wonder if the *Daily Sketch* had in mind any other qualification in selecting this group of investigators. If history has shown anything, it is that eminence is no guarantee against inane conduct and prejudice in the seance-room. However, it is all good publicity, and is aiding the cause. Mr. Harrison Owen continues to deal sympathetically with his quest, and taking everything into consideration Spiritualists have little reason to complain about the *Daily Sketch* investigation,

A Puzzled Rector

The Parish Magazines of different districts often make interesting reading, not only for the information they give, but particularly for that which they do not give. From Wickham, near Gateshead, comes the Parish Magazine of St. Mary, in which the rector, the Rev. F. H. Huthwait, joins the declining army of clerics who criticise Spiritualism. He says: "I have studied Spiritualism off and on for many years. My conclusions about it are that while much of it is nonsense, there remains a residuum of the inexplicable."

He goes on to add: "The question of man's survival after death remains as much a hidden mystery as ever. Science has never proved it, and, to all appearances, never will. No one knows anything about it beyond what Christ has said." We might remind the vicar that Saint Paul told us more about it than Christ, and, in consequence, his own burial service is based far more upon Saint Paul than Jesus. The fact is, there are thousands of people in this country, of whom the writer is one, who would have been Materialists to-day, in spite of their Church training, but for the evidence which Spiritualism has given them. We suggest that he might read Tweedale's *Man's Survival of Death*. It will give him a lot more evidence than the whole of the Bible on this particular point.

Quibbling About Words

It may interest the rector to know that there are hundreds of people who know considerably more about the dead than the whole of the bench of archbishops, and they have not obtained their information by listening to parsons who are paid to tell them about it, but by their own personal investigations. And the standards of evidence which they apply in their investigations, if applied to the theology of the rector's, would show that theology to be as hollow as the proverbial drum. The rector asks us "not to confuse immortality with eternal life; they are not one and the same. The question for thinking man is not so much whether they will survive death and continue to exist, but in what state they will continue."

A Waste of Time?

The rector does not realise that if there is no evidence of survival, the study of the state of survival is mere waste of time. The first question is the question of survival: immortality is another matter. The question of whether it is the same as eternal life is a matter of metaphysics: mere words, very interesting to the scholar, but quite a secondary matter to the man in the street. The fact is, when bereavement comes into the home the mourner is not concerned with abstract questions of immortality; he is anxious to know whether his loved one still lives, still loves, and still has an interest in him. The rector is powerless to answer that question. The Spiritualist has an answer—definite, positive, and incontrovertible. If, as the vicar suggests, he has studied Spiritualism "off and on for many years," we would like to suggest that his study has been off more than on.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, November 4th,

At 3-0, Psychometry, Mrs. Gradon Thomas.

At 7-30, Clairvoyance, Mr. Thomas Wyatt.

Wednesday, November 6th,

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

Thursday, November 7th,

At 3-30, Clairvoyance, Mr. Cockersell.

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

Friday, November 8th,

At 7-30, Clairvoyance, Mr. Edmund Spencer.

TRANCE LECTURE.

Tuesday, November 5th, at 8. Mrs. Barkel.
Address by "White Hawk," followed by Questions.
Subject: "Egyptian Mysteries."

GROUP SEANCES

(Limited to Eight Sitters.)

Monday, November 4th, at 7-45 Mrs. Helen Spiers
Tuesday, November 5th, at 3 Mrs. Stella Hughes
Thursday, November 7th, at 7-45 Mrs. Livingstone
Friday, November 8th, at 3 Mrs. Helen Spiers
Friday, November 8th, at 7-45 Miss Lily Thomas

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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Friday, November 1st, at 8,

Dr. Isidore Kosminsky.

Lecture.

Subject: "Astrology as a Spiritual Science."

Silver Collection.

Sunday, November 3rd,

At 11, Dr. W. J. VANSTONE.

At 6-30, Mr. MAURICE BARBANELL.

Wednesday, November 6th, at 7-30,

Mrs. Helen Spiers, Clairvoyance.

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At 6-30, Mr. J. B. M'INDOE.

Clairvoyance by Mrs. Stella Hughes.

Sunday, November 10th,

At 11, Mrs. HEWAT MCKENZIE.

Clairvoyance by Miss Lily Thomas.

At 6-30, Mr. HANNEN SWAFFER.

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THOSE MISLEADING "EXPOSURES"

What "Lady Nona" Said

(Continued from page 704)

"Absolute certainty in contact would mean perfection of instrument, perfection of control, and a channel so clear that the veil between your world and what is commonly called the next sphere would be penetrated as clearly as though you were in direct contact, without a medium at all."

In view of "Nona's" words, I would suggest in all kindness that if we studied the difficult points of contact more patiently, we should be less disposed to scream "fraud" the moment something unusual appears. Psychic truth will make little progress while it is confused with mere physical phenomena, which have nothing to do with the "psyche," or soul. The higher guides strongly disapprove of such phenomena. Operated by lower and coarser spirits, it is often a mixture of genuine magic and some element of fraud which may not be limited to this side.

As long as people prefer phenomena to psychic facts there will always be those who mislead the public with an alleged "Psychic Research" which consists of first exploiting physical mediums and then "exposing" them when the time seems ripe for a new sensation. Parlour games of this kind are neither "research" nor "psychic." Certainly they have nothing spiritual in them. Every new movement has its price, but the contact with living spirits should be taken seriously, and those who would establish it should have no time either for tricks or tricksters.

[Next article: "Glimpses of Spirit-life."]

THE DIVINE LAW

WHEN the religion that one has been taught has sustained one's hope of survival for a long time, one feels that the brighter hope offered by Spiritualists who are not subjective to divine law cannot be reconciled with one's conscience. Spiritualists of this kind, in the light of the old belief, seem to vaunt the ego. To those brought up on the established religion, what is mighty in its appeal is always soaring beyond the human imagination.

Spiritualists not bound by divine law are tied to their own conceptions, and earthly figures almost inevitably resolve themselves into spiritual ones.

Psychic research can be made without obligations, no path is closed to the discoverer, but when results are obtained, to whom is tribute to be rendered? There must be a source of radiation. Tom, Dick and Harry coming through does not establish all the evidence that is necessary concerning another world. Man cannot say—at any rate, to carry conviction—I, and I alone, am the worker of these wonders.

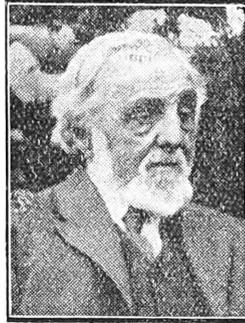
If Spiritualism fulfilled its purpose as a sedative, it might as well take this course as another, but it is life, life, life that it deals with all the time, carnate life, discarnate life. Is nothing owed to the Giver of that life, and is it not from Him, or under His guidance that we should seek proofs of the imperishableness of the gift?

CHAS. KING.

A PIONEER INTERVIEWED

Bradford Veteran's Memories

MEMORIES of Spiritualistic activity over half-a-century ago are recalled by Mr. Thomas Hartley, a Bradford Spiritualist, who has been prominently associated with the Movement for a record number of years.



Thomas Hartley

He is certainly the oldest Spiritualist in the vicinity, for he can look back on sixty years' experience!

Mr. Hartley came into close personal contact with such well-known pioneers as Emma Hardinge Britten, James Burns, Cora Tappan Richmond, Dr. Monck, W. J. Colville, and Walter Howell.

He was one of the committee which challenged Irving Bishop to produce Spiritualistic phenomena under the same conditions as had been imposed at certain seances. If he succeeded, a sum of £100 was to be awarded to charity. But Bishop failed to accept the challenge!

Mr. Hartley stood on the platform to defend Spiritualism against the vitriolic attacks of the Rev. Thomas Ashcroft, another remarkable opponent of Spiritualism, who toured the country making many false claims.

Now he has reached the age of ninety-two, and is unable to go about much since he incurred an accident from falling.

Mr. Hartley was, of course, a reader of Spiritualistic journals that have long ago ceased to be published; but he says, "I have taken *The Two Worlds* since it was first published, and read it to-day with as much interest as in my younger days, and find great help from reading it. I am still as keenly interested in the work of the Movement as I was sixty years ago."

A new generation of Spiritualists has appeared since Mr. Hartley was active in the Movement, so that he has lost contact with it. But Bradford Spiritualists who would like to speak to this veteran will find him happy to meet them at his home, at Edenderry, Shipley Glen, Saltaire.

One of the criticisms which is often made by misinformed people is that Spiritualism ruins physical and mental health.

Yet many of the Movement's most able advocates have been noted for their longevity and mental preservation in spite of the gathering years.

The case of Mr. Thomas Hartley, of Bradford, is another refutation of this absurd illusion; and Yorkshire Spiritualists have reason to be proud of this grand old man who has witnessed the birth and adolescence of a new religious crusade.

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MRS. LILLEY ACCUSED

Her Materialisations

READERS will recall that *The Two Worlds* has offered repeated warnings regarding Mrs. Lilley, the "materialisation" and "spirit-photograph" medium.

We have just received the following statement:

"We, the undersigned sitters, were present at a seance held on October 27th, 1935, where Mrs. Lilley was present as a materialisation medium. On every occasion when a "materialised" form manifested in the centre of the room an electrical circuit was broken, and proved conclusively that the medium's chair was empty. The second check on this latter fact was made by shining a red torch on this chair each time a form appeared outside the cabinet. The medium claimed to be injured and left the seance-room in supposed trance, but was nevertheless able to run to her car to get away.

"It should be added that just prior to the sitting she stated in front of witnesses that when in trance she was quite unable to move.

"For this sitting she received £5 in cash, for which we hold a receipt signed by her secretary.

"Furthermore, the medium was not touched by anybody during this seance.

"Signed: F. J. Rogers, W. Salter, U. M. Buz Clen, H. Dedman, E. Watson, M. H. Seglot, E. M. Taylor, D. Hawkins, K. Cleveland, K. Wallace, J. J. Barnett, M. Lane, F. Goodall, J. Rogers, A. C. Goodall, F. Bell, W. A. Camp, J. M. Burnett, D. Haycock, Herbert A. Hancock, A. Dedman."

MRS. LYDY UNDER TEST

But Voices Still Heard

Special interest is given to the attached report by the possibility of an early visit from Mrs. Lydy, the medium whose work is reported here:

A special test seance was held on Sunday, September 29th, under the auspices of the First Psychic Science Church Inc., of Milwaukee Wisc, in the Oddfellow's Hall, 2,755, N. Third Street, before hundreds of people.

Mrs. Mary Murphey Lydy, of Camp Chesterfield, Chesterfield, Ind., is a clairvoyant, clairaudient, materialisation, direct - voice medium in the light and dark. She is affiliated with the National Spiritualist Association and Camp Chesterfield. She is a beacon light in the field of Modern Spiritualism.

On this day—September 29th—a committee of five were called to the rostrum by the pastor, Mrs. E. Cahn Pemberton, to observe from close range the entire procedure of this test seance. Mrs. Lydy and the committee of five were the only persons on the rostrum. One of the committee sealed her mouth with "adhesive tape," and all on the committee were satisfied as to the sealing of her mouth. A few seconds passed when the voices were heard all over the auditorium. The voices were clear and distinct, and during the entire time of the demonstration there was no movement of the medium's throat or neck.

Messages were received by Mr. Chas. Buckta from his son; Mrs. R. C. Nicolaus from her son; Mrs. Rose Pemper from her husband, and Mr. Lorenz Lamping and Mrs. Bertha Liebeck received messages which were recognised, and many others.

The committee signed the following statement: "To whom it may concern. Under the auspices of the First Psychic Science Church, in the hall of the Oddfellows, 2,755, North Third Street, Milwaukee, Wisc. Presented a "Test Seance of Direct Voice in the Light," by Mrs. Mary Murphey Lydy, of Chesterfield, Ind. The medium's lips were sealed with "adhesive tape," which made it impossible for ventriloquism. Voices were heard by the committee and several hundred people."

The choir sang several songs under the direction of Miss Arline Harms.

Affirmed the natural condition of human spirits, and that debased spirits can exercise a bad influence around debased persons who attract them.—MINUCIUS (A.D. 100).

Declared that gods or guardian spirits inspired his speech, and at times influenced his actions.—ZENO (300 B.C.)

MISCELLANEOUS ADVERTISEMENTS

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

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, Wednesdays, 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," 51, 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, 41, Baker Street, London, W. 1. Interviews daily. Monday to Friday, 11 to 1. Afternoons by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday at 3. Public Developing Classes, Tuesday and Friday, at 8.

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

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

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

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

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

Mr. GANNON, 223a, Camden Road, London, N.W. 1 (near Brecknock, side entrance). Public Meetings for Psychometry, Thursdays and Saturdays at 8. Interviews daily.

NORMAN WARD.—188, Trinity Road, S.W. 17. Funerals, Cremations, Memorials. Phones: Bat. 3925 and Hamp. 2143. Prompt personal attention.

Mrs. DUNN holds Spiritual Meetings, Thursdays, at 8, Clairvoyance, Psychometry.—15, Downs Road, Clapton, E. 5. Silver Collection. Clissold 6452.

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A HOME CIRCLE is being formed for the unfoldment of Spiritual and Psychic Gifts. Those wishing to join, will they please write to Miss Mary Martin, 20, Kildare Gardens, London, W. 2, for particulars, or phone Bay 2576.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, November 2nd, at 8, Mrs. F. L. Brown, Sunday, November 3rd, at 7, Mr. Mote. Tuesday, at 8, Open Developing Circle, Wednesday, at 8, Mrs. Hamilton, Psychometry.—69, Westbourne Grove, Bayswater, W. 2. Phone: Bayswater 9675 (exactly opposite Post Office.)

ADAAMILEY WEST.—Clairvoyant and Psychometrist. Public Seances at 51, Hunter Street, W.C. 1. Thursday, November 7th, at 2-30 p.m. and 7 p.m.

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Mrs. **FLORENCE BROOKS**.

Thursday, at 8, Mrs. **D. M. Smith**.

Sunday, November 10th,

Mr. **CHAS. WALL**.

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Sunday, November 10th,

Mr. **E. SPENCER**.

Sutton Spiritualist Church,

St. Barnabas Road, Surton.

Sunday, November 3rd, at 6-30,

Mr. **T. WYATT**.

Address and Clairvoyance.

Thursday, November 7th, at 8,

Mr. **Edwards** and Mr. **Geo. Daisley**.

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Sunday, November 10th,

Armistice Service.

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Mrs. **Holloway**, Clairvoyance.

Worthing Spiritualist Church,

Grafton Road.

Sunday, November 3rd, at 11 and 6-30,

Mrs. **FILLMORE**.

Thursday, at 6-30,

Mrs. **Maunder**.

Sunday, November 10th,

Mrs. **DARBY**.

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HISTORY OF THE BIBLE

Mr. De Brath's Work

MR. STANLEY DE BRATH is well known, not only as a student of psychic matters but as a writer on Biblical and other subjects. In a pamphlet, just issued under the above title, he calls attention to the historical background out of which our Bible emerges. The difficulty in dealing with such a subject is obvious; most people approach the subject with prejudice. Either they look upon the Bible as the unchanging and final word of God, in which case all criticism becomes blasphemy; or they view it as a mass of legends and traditions, comparable with the folk-lore which has formed the basis of most of our fairy stories.

Mr. De Brath points out that the Bible is a series of documents and traditions which have been cherished by men for thousands of years, and which has been handed on, imperfectly perhaps, but none the less in good faith, by those who valued those traditions. He bids us approach the Bible from the standpoint of a scholar, not for the purpose of confirming our preconceptions, but with a view to discovering truth. It enshrines for him the struggle of a great nation after spiritual ideals, and he claims that it embodies sound, ethical and spiritual teachings which, though not always original to the Bible, are confirmed in human experience. The price of the booklet (6d.) places it within the compass of every true student, and it should be especially in the possession of those who attempt to talk of religion from the public platform.

The present generation owes a great debt to the Rev. Paterson Smith for a series of books on Biblical history, which express facts in simple language, and Mr. De Brath seems to be in agreement with him on his main outlines. Most men who talk about the Bible know little of its history, and not too much of its contents, and a study of such a pamphlet as this can only serve a useful purpose. It is issued jointly by *The Two Worlds* and the L.S.A. Publishing Co., Ltd.

Arisen : Mrs. Greyson

WE have to record the passing of Mrs. Greyson, of Eccles, Manchester, which occurred on September 30th, after 12 months of acute suffering. The Final Rites were conducted by Councillor Blackshaw, of Leigh, who held service in the Milton Hall, and at the graveside in the presence of a very large company. Mrs. Greyson was known in many parts of England, and her passing will be regretted by those Churches which she served.

CAN MEDIUMS BE TESTED?

No! Says Mr. Boddington

ANOTHER successful meeting was held on Monday, October 14th, at Furnival Street, Holborn, under the direction of the London District Council Discussion Group.

Speaking on "Can Mediums be Tested?" Mr. Harry Boddington, D.N.U., dwelt on all phases of mediumship, ranging from clairvoyance, and giving many personal experiences.

As may be expected, the address reached a high standard, and with the skill of a practised debater Mr. Boddington carefully refrained from giving a direct answer to his own question.

Particularly interesting were his remarks upon thought, spirit guides, and the relationship of hypnotism to spirit control. He emphasised the increasing number of orthodox church members who were coming into Spiritualism, and deprecated the efforts which were made in some quarters to prove to them that the Bible was divinely inspired.

The audience was not slow to recognise the openings purposely left for them, and the ensuing discussion became very brisk. Questions were freely asked and replied to, and the whole range of mediumship was subjected to a very searching examination.

Several speakers voiced the opinion that if mediums were to be tested it would be an advantage for investigators to be also tested.

In his final reply, Mr. Boddington stressed the fact that on particular phases he had purposely been vague in his conclusions.

His own opinion, however, was that, in view of the very peculiar circumstances associated with all phenomena, it was not possible to devise any scheme that would adequately test mediumship.

There will be a red-letter day on Monday, November 4, when Mr. Ernest Oaten will speak on "The Dangers of Popularity."

A "Camp Fire"

MEMBERS of the South Shields National Spiritualist Church, 36, Fowler Street, were entertained on Wednesday, October 16th, by Lyceumists, when a "Camp-fire" Social was held in aid of the fund for new hymn books. Competitions, games and social activities filled up four and a half hours. In the camp-fire scene songs accompanied the cooking of the delicious supper served to all present. Cakes and tea helped to bring to a close a delightful and novel evening's entertainment. Fifty to sixty people were present, and thoroughly enjoyed themselves.

THE AURA—WHAT IS IT?

Medium's Explanation

THE significance of colours, especially in relation to the aura, is an extremely interesting study.

The recent lecture on "Aura Radiation—How I See It and Interpret It," by Mrs. Bertha Harris, at Edinburgh, seems to open out a wide field for research. Mrs. Harris wisely uses the personal pronoun in her lecture title, giving her individual interpretation of the significance of various colours.

As secretary of a National Church, covering a period of over 20 years, I have met many mediums claiming to see the aura colours, who in the explanation of their meaning have not only varied, but have sometimes been in direct contradiction. On the occasion of a visit of the Rev. William Heald, I hoped to get the studied opinion of an expert on the subject. He emphatically affirmed that auric colours were *standardised*, and that, like the laws of the Medes and Persians, "they altereth not."

Very shortly after his visit, another "colour" medium came along, this time a lady. Her interpretation of certain colours was entirely different from those of Mr. Heald's. In several cases those who were wearing specified colours as helpful towards health improvement were now advised that the colour diagnosis was absolutely wrong. Most mediums, in interpreting colours, say: "To me, blue indicates so and so; red, to me, does not indicate danger (it's a good colour), but green does." Naturally, all this disagreement makes one wonder whether auric colours have any scientific value or otherwise. Then, again, is the seeing of the aura a mental vision, or are the colours objective? Also, how is it that those who can afford it are offered spectacles that enable the optic nerve to register the aura?

It has been claimed that the aura has been photographed; accepting it as a fact, has it ever been captured on a natural-colour process plate, or only viewed in monochrome?

Our mediums do not travel around the Churches equipped with Kilner screens; undoubtedly, some possess the psychic faculty of seeing the aura, not only around mortals, but also inanimate objects such as trees, etc.

If these auras are a law of nature and a true index of health and temperament, is it not imperative that a standard should be formulated as an infallible guide, and thus abolish guess-work, uncertainty and damaging misjudgment?

The sincerity of Mrs. Bertha Harris is beyond dispute, but can we accept her colour registrations and significances as a *standard*?

W. G. MITCHELL.



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Miss MOLLY ROBERTS.—Trance Speaker and Clairvoyant, is now open to Public Engagements.—Address, 5, Hosford House, Forest Hill, S.E. 23.

MEDIUM desires bookings for 1936. Psychometrist and Clairvoyant, Speaker.—Mrs. Florence Thompson, 19, Walker House, Phoenix Street N.W. 1.

MANCHESTER CENTRAL SPIRITUALIST CHURCH,
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Weekly Services at the Deansgate Picture Theatre

Sunday, November 3rd, at 7 p.m.

Speakers: **Her Grace The Duchess of Hamilton and Miss Lind-af-Hageby**

NEXT SUNDAY, November 10th, Remembrance and Reunion Service. Mr. H. TWIGG (League of Nations Union). Followed by Clairvoyance by Mr. W. W. Ely.

SATURDAY, November 2nd, at 8, Open Public Circle.

SUNDAY, November 3rd, 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, November 6th, at 8, Mr. L. S. Worsley. "Yoga—What it is and does."

NEWTON HEATH NATIONAL SPIRITUALIST CHURCH

Invite all Spiritualists and friends to a

PUBLIC MEETING
AND
REMEMBRANCE SERVICE

TO BE HELD AT THE

Pavilion Cinema, Sunday, Nov. 10th, 1935

Chairman: MR. J. TAYLOR, A.N.S.C.

Speaker: **Mr. RALEIGH W. MARKS,**
D.N.U.

Subject: "SPIRITUALISM—Faith, Fact or Fraud?"

Soloist: **Mr. Harry Gershon**

Come and Support this Effort and Invite Your Friends

SERVICE COMMENCES 6-30 p.m. DOORS OPEN 6-0 p.m.

Seating Accommodation for 1,000.

Church Announcements

NORTHERN

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, November 3rd, at 10-30, Lyceum.
At 3, Open Circle.
At 6-30, Mr. TAYLOR, A.N.S.C.
At 8, Open Circle.
Monday, at 8.
Mrs. Worthington.
Tuesday, at 8, Whist Drive.
Wednesday, at 8, Mrs. Spencer.
Thursday, at 8, Members' Class.
Friday, at 8, Free Healing.
Sunday, November 10th,
Mr. G. MACK, A.N.S.C. (Runcorn).

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, November 3rd,
Mr. J. CHAMBERLAIN.
Sunday, November 10th,
LYCEUM ANNIVERSARY.

Moss Side National Spiritualist Church and Lyceum.
Above 64a, Gt. Western Street.
Sunday, November 3rd, at 2-45, Lyceum.
At 6-30 and 8-15, Mr. J. HALL.
Tuesday, at 8-15, Open Circle.
Mrs. Coupland.
Thursday, at 8-15, Mrs. Brown.
Saturday, at 8-15, Open Circle.
Mrs. E. Deplitch.
Sunday, November 10th,
Service of Remembrance.
Rev. AMY BARTON (of Canada).
Wednesday, November 13th, at 3 and 8,
"At Home and Pound Day."

Longsight National Spiritualist Society,
Shepley Street, Longsight.
Sunday, November 3rd, at 2-30, Lyceum.
At 6-30 and 8, Mr. E. PILKINGTON.
Monday, at 8, Open Circle.
Tuesday, at 8, Mrs. Whalley.
Thursday, at 8, Service.
Saturday, November 9th, at 8,
Mrs. Walter Gilbert.
Painting and Clairvoyance.
Also *Sunday, November 10th, at 6-30 & 8*
Trance Address and Clairvoyance.
Silver Collections.

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.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.
Sunday, November 3rd, at 10-30, Lyceum.
At 3, 6-30, and 8, Mr. L. GEE.
Monday, at 3 and 8, Mrs. Greenall.
Tuesday, at 8-15, Whist Drive. 1s. each.
Wednesday, at 8, Mrs. Wild.
Thursday, at 8, Private Circle.
Friday, at 8, Healing Circle.
Sunday, November 10th,
Mrs. L. A. ROBERTS.

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)
Saturday, November 2nd, at 8,
Miss Goodwin.
Sunday, November 3rd, at 3, 6-30, and 8.
Mr. MYCOCK.
Monday, November 4th, at 3 and 8,
Mrs. Bull.
Tuesday, November 5th, at 8,
Open Healing and Developing Circle.
Wednesday, November 6th, at 8,
Mrs. Mayhew.
Thursday, November 28th, at 7-30,
Transfiguration Seance.
Miss Rutter. Tickets, 1s.

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

Sunday, November 3rd, at 3,
Public Circle.
At 6-30 and 8, Mr. WHITELEGG.
Monday, at 3 and 8, Mrs. Broadhurst.
Wednesday and Saturday, at 8,
Public Open Circles.
Thursday, at 3 and 8, Mrs. Doherty.
Sunday, November 10th,
Mr. BAXTREM and Miss PETERSON
At 6-30 and 8, Mrs. MASON.

Liverpool Spiritualists' National Church,
14, Daulby Street.
Sunday, November 3rd,
At 3, Open Circle.
At 6-30, Mr. J. BELL, Dipl. D.N.U.
Monday, at 8, Study Group.
Tuesday, at 7-30, Healing Brotherhood.
Wednesday at 3 and 8, Clairvoyance.
Every Sunday, at 8-15, Clairvoyance.
Sunday, November 10th,
At 3 and 6-30, Miss N. CAIN.
Friday and Saturday, November 8th and 9th,
Sale of Work.
Group and Private Seances arranged on application.

LONDON

Battersea Spiritualist Church,
(Affiliated Spiritualist National Union),
Bennerley Hall, Bennerley Road,
Northcote Road, Battersea, S.W. 11.
Sunday, November 3rd, at 11 and 6-30,
Mrs. F. TYLER.
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,
Mr. E. Spencer.
Thursday, at 8, Clairvoyance.
Miss L. Thomas.
Saturday, November 9th, at 8, Whist Drive.
Entrance, Bennerley Hall.
Good Prizes. Tickets, 1s.
Sunday, November 10th, at 11 and 6-30.
Mrs. HAYWARD-HENDERSON.

The Britten Memorial.

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

The Spiritualist Library and Investigation Centre for the North.

Healing Services. MONDAYS, at 7-45; WEDNESDAYS, at 3. Silver Collection.

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

FRIDAY, November 1st, at 3, Mrs. Walter Gilbert.

MONDAY, November 4th, at 7-30, Mr. Roy Morgan.

TUESDAY, November 5th, at 3, Health Diagnosis and Healing. Mr. James Kite, H.Dipl., S.N.U.

THURSDAY, November 7th, at 3 and 7-30, Mrs. B. Harris, D.N.U. (Chester).

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

JOHN JACKSON, Secretary.

TRANSFIGURATION SEANCE (limited to 24 Sitters), TUESDAY, November 5th, at 7-30, Mrs. E. F. Bullock.

LECTURES.

FRIDAY, November 1st, at 7-30, Mrs. Walter Gilbert,

"How we are used Psychically when Travelling."

FRIDAY, November 8th, at 7-30, Mr. Wm. Booth,

"There Needs No Pardon."

Questions and Discussion. Silver Collection.

JOHN JACKSON, Secretary.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, November 2nd, at 8, **Psychometry.**

THURSDAY, November 7th, at 8, **Clairvoyance.**

SUNDAY, November 3rd, at 11-15 and 7, Address and Clairvoyance,
Mr. R. R. THORNTON.

FRIDAY, November 8th, 6-45 to 7-30, **Healing.** At 8, Psychometry,
Mrs. Lillian Phillips.

TUESDAY, November 5th, at 8, Psychometry, **Mrs. M. Metcalfe.**

SATURDAY, November 9th, **Psychometry.**

MARYLEBONE SPIRITUALIST ASSOCIATION

Limited by Guarantee
QUEEN'S HALL, Langham Place, W.1.

The Spiritualist Service of Re-union and Remembrance

WILL BE HELD ON

SUNDAY EVENING, NOVEMBER 10, at 7 p.m.

Speakers :—Mr. SHAW DESMOND Mr. H. ERNEST HUNT

"WHITE HAWK" through Mrs. Barkel

Clairvoyants :—Mrs. Stella Hughes Mr. Thomas Wyatt Chairman :—Mr. George Craze

Hundreds of Seats free. Reserved Seats, 5/-, 2/6 and 1/- from the Queen's Hall Box Office, and 42 Russell Square, W.C.1.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, November 3rd, at 6-30, **Dr. W. STEDE**, Address. **Mrs. McConnell**, Clairvoyance.

TUESDAY, November 5th, at 3-15, **Mrs. A. Gregg**, Psychometry. At 8, **Mrs. Podmore**, Clairvoyance.

THURSDAY, November 7th, at 8, **Mrs. E. Clements**, Clairvoyance.

FRIDAY, November 8th, **Healing Free.** Apply Church Officers.

SUNDAY, November 10th, at 6-30, **Mr. J. HAROLD CARPENTER**, Address. **Mr. George Daisley**, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, November 3rd, at 7, Address and Clairvoyance by **Mrs. EDEY.**

MONDAY, 6 to 9, **Free Healing.**

WEDNESDAY, at 7-45, Short Address and Clairvoyance, **Miss Claudia Guillott.**

THURSDAY, 3 to 6, **Free Healing.**

SATURDAY, November 2nd, "At Home." Tea served from 4-30. The Officers of the Brotherhood extend a hearty invitation to all. Readings by **Miss Jacqueline** and **Mrs. Edey.** Silver Collection to defray expenses.

Mr. Keith attends for Private Sittings Daily from 2 till 6. Circles, TUESDAY, at 7; FRIDAY, at 3

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.
(Three minutes from Madame Tussauds.)

SATURDAY, November 2nd, at 7, a **Social Evening** for the enjoyment of members and their friends. Special feature—a **Play** by J.S.P.R. Members.

SUNDAY, November 3rd, at 7, **Miss ETHEL ARCHER.** An Address: "Intuition, its Nature and Cultivation."

Psychic Demonstration by **Miss Ann Geddes.**

WEDNESDAY, November 6th, at 8, **Mrs. A. Nutland**, demonstration of Clairvoyance.

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

UNDER THE AUSPICES OF THE

CHELTENHAM SPIRITUALIST CHURCH

Mr. J. B. M'INDOE

President of the Spiritualists' National Union, will address Meetings at THE SHIRE HALL, HEREFORD, on **October 28th, at 7-30 p.m.**, and THE WATSON MEMORIAL HALL, TEWKESBURY, on **October 29th, at 7-30 p.m.** The Chair will be taken by **Miss E. MAUDE BUBB**, Leader of the Cheltenham Spiritualist Church.

LONDON DISTRICT COUNCIL S.N.U. & LONDON LYCEUM DISTRICT COUNCIL B.S.L.U.

A Grand **CARNIVAL DANCE** will be held on **SATURDAY, November 9th, 1935**, at Holborn Hall, Grays Inn Road, London, W.C. 2.

(Fancy Dress Optional.)

Mr. and Mrs. **GRAHAM MOFFATT** have very kindly consented to act as Judges for Fancy Dress Parade.

M.C.s.: Messrs. A. Fruin and T. Pitman.

Morton's "Harmony" Dance Band.

NOVELTY NUMBERS.

MANY ATTRACTIONS.

Price: 3s. 6d. Double; 2s. Single. Admission by **TICKET ONLY**, obtainable from all Affiliated Churches and Lyceums; or **Mrs. Petz**, 340, South Lambeth Road, S.W.; **Miss Sarfas**, 261, Wanstead Park Road, Ilford, Essex.

WATFORD PSYCHIC RESEARCH SOCIETY

77a, QUEEN'S ROAD, WATFORD, HERTS.

Announce a **SPECIAL**

ARMISTICE SERVICE OF REMEMBRANCE AND DIRECT VOICE SEANCE ON MONDAY, NOV. 11th, at 8. Medium LESLIE FLINT.

Admission by Ticket only. Obtainable from the Secretary, **Mrs. E. Muddin**, 46, Doggetts Way, St. Albans, Herts. Stamped Addressed Envelope Appreciated. Early application for Tickets advisable.

Bounds Green Christian Spiritualist Church,

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

Sunday, November 3rd, at 7,

Mrs. BAXTER.

Sunday, November 10th,

Mr. BLAIR, Speaker.

Mrs. Bridges, Clairvoyance.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, November 3rd,

At 11 & 7, **Mr. EDMUND SPENCER.**

Wednesday, at 8, **Mr. Bert Camper**,

Psychometry.

Sunday, November 10th,

At 11, **Mrs. COLQUHOUN.**

At 7, **Mrs. FLORENCE LANE.**

Brixton Spiritual Brotherhood Church,

Srockwell Park Road, Brixton.

Saturday, November 2nd, at 2-30,

Jumble Sale.

Sunday, November 3rd, at 11-15, Service.

At 3, **Lyceum.**

At 7, **Mr. A. NICHOL**, Address.

Mrs. Inch, Clairvoyance.

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, November 10th,

Mr. E. MORRIS.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road,

(off Wellesley Road, in rear of

Gunnersbury Station.)

Sunday, November 3rd, at 11, **Lyceum.**

At 7, **Mrs. LEONARD.**

Thursday, at 7-45, Service as Usual.

Christ's Church of the Spirit.

309, Upper Richmond Road, Putney,

S.W. 15. Putney 3129.

(Buses 30 and 37 pass door.)

Sunday, November 3rd, at 11,

Communion Service.

Mrs. G. RAY RICHMOND.

At 7, **Mrs. G. RAY RICHMOND.**

Address and Clairvoyance.

Thursday at 3, **Psychometry**, and

At 8, **Address and Clairvoyance.**

Mrs. A. Tuffnell.

Friday, at 7-30, **Spiritual Healing.**

Sunday, November 10th, at 7,

Mrs. J. E. SCOTT.

ARMISTICE NIGHT

at

WANDSWORTH TOWN HALL

a

Special Propaganda Peace

Meeting

will be held.

The chair will be taken by

Mr. GRAHAM MOFFATT

(celebrated Author and Playwright).

and a **Trance Address** by one of the

Leaders in the past War, followed by

Clairvoyance, through the well-known

deep-trance medium

Mrs. G. RAY RICHMOND.

Utilise this opportunity to introduce your

skeptical friends to the truth of survival.

Doors open 7 for 7-30. Silver Collection.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, November 3rd, at 11, **Open Circle**. At 3, Lyceum. At 7, Address and Questions, **Mr. H. BODDINGTON**.

MONDAY, November 4th, at 3, **Psychometry**. At 8, **Healing Treatment**.

WEDNESDAY, November 6th, at 8, **Developing Class**.

FRIDAY, November 8th, **Short Talk and Clairvoyance**, Mrs. Morris.

SUNDAY, November 10th, at 7, **Mr. E. F. HAMMOND**.

TUESDAY, November 12th, at 8, **Miss Joan Proud**.

WEDNESDAY, November 13th, at 8, **Social and Entertainment**. Refreshments Moderate. Tickets, 6d. each.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

FRIDAY, November 1st, at 8-30 to 11, **Social and Dance**.

SUNDAY, November 3rd, at 11-30, **Open Circle**. At 3, Lyceum Session. At 7, **Service**. Address by **Mr. RICHARD BODDINGTON**. Clairvoyance by **Mrs. Atmore**.

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

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

THURSDAY, at 8, **Service**. Address and Clairvoyance by **Mrs. Tina Tims**.

SUNDAY, November 10th, at 11-30, **Open Circle**. At 3, Lyceum Session. At 7, **Service**. Address by **Dr. VANSTONE**. Clairvoyance by **Mrs. Atmore**.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, November 1st, Mrs. J. Proud.

Sunday, November 3rd,

Mr. D. SERJEANT.

Friday, November 8th, Mrs. Mary Lilly.

Sunday, November 10th,

Mr. CLARKSON.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, November 3rd, at 7,

Mrs. SCOTT.

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

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

Thursday, at 8, **Miss Hearn**.

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

Sunday, November 10th,

Mr. G. ELLIOTT.

Clapham Christian Spiritualist Centre

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, November 3rd,

At 3, **Psychometry**. At 4-45, Tea and

Talk.

At 7, **Mrs. E. DONALDSON.**

Address and Clairvoyance.

Tuesday, at 3, **Psychometry**.

Tuesday, at 8, **Healing Circle**.

Thursday, at 8, **Mrs. Hillier Smith.**

Psychometry.

Sunday, November 10th,

SERVICE.

Saturday, November 16th, at 8,

Whist Drive.

Admission 1s. Refreshments Moderate.

Good Prizes.

President & Medium, Mrs. Donaldson.

Cricklewood Christian Spiritualist

Society.

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, November 3rd, at 6-30,

Miss J. PROUD.

Address and Clairvoyance.

Wednesday, at 3, **Psychometry**.

At 8, **Mrs. W. Edwards,**

Address and Clairvoyance.

Forest Hill Christian Spiritualist

Church,

Beadnell Rd., off Stanstead Rd., S.E. 23.

Sunday, November 3rd,

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

At 7, **Mr. VYVYAN DEACON.**

Monday, at 8, **Study Group.**

"Numerology."

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

At 7-30, **Healing Service.**

Wednesday, at 8, **An Hour's Clairvoyance**

by **Mrs. Turner.**

Thursday, at 8, **Public Circle.**

Friday, at 8, **Members' Developing**

Circle.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street,

(opposite "Bell" Bus Stop).

Sunday, November 3rd, at 7,

Mrs. CARRIE YOUNG.

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

Sunday, November 10th,

Mrs. G. RAY RICHMOND.

Croydon National Spiritualist Church,

Bedford Park, near West Croydon

Railway Station.

Sunday, November 3rd, at 6-30,

Mr. GEO. DAISLEY.

Wednesday, at 7-45, **Mrs. Tina Tims.**

Sunday, November 10th,

Mrs. GRADYN THOMAS.

Lyceum every *Sunday*, at 3.

Ealing Spiritualist Church.

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

Sunday, November 3rd, at 11-15,

Mr. BURWELL.

At 6-30, **Mrs. F. KINGSTONE.**

Wednesday, at 8, **Mrs. F. Levitt.**

Saturday, at 7-30, **Whist Drive.**

Sunday, November 10th,

Mr. HARRY BODDINGTON.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd

(opp. Congregational Church).

Sunday, November 3rd, at 6-45,

Mrs. PRIOR.

Monday, at 7-30, **Mrs. Tuke.**

Wednesday, at 3, **Mrs. F. Tyler.**

At 8, **Mrs. Treadgold and Mr. Wicks.**

Lyceum at 3 every *Sunday*.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, November 3rd, at 7,

Dr. VANSTONE.

Address and Questions.

Wednesday, November 6th, at 8,

Mrs. Balmer,

Address and Clairvoyance.

Thursday, November 7th, at 3,

Ladies' Meeting. Mrs. Croxford.

Address and Clairvoyance.

Sunday, November 10th, at 7,

Armistice Sunday,

Mrs. TUFFNELL.

Address and Clairvoyance.

Musical Items by Choir.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, November 3rd, at 7,

Address and Clairvoyance.

Mr. GORING.

Tuesday, at 3, **Psychometry.**

At 8, **Healing Service.**

Thursday, at 8, **Mrs. Lane.**

Saturday, at 8, **Mrs. G. Gibbons.**

Sunday, November 10th,

Mrs. BYCROFT.

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.**

Kenton Spiritualist Church.

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, November 3rd, at 6-30, in the large

Hall,

Mr. H. ERNEST HUNT, Address.

Mrs. Challis, Clairvoyance.

Monday, at 7-45, **Healing Circle.**

Tuesday, at 3, **Women's Meeting.**

Thursday, at 7-45, **Mrs. V. Croxford,**

Clairvoyance.

Sunday, November 10th, at 6-30,

Mrs. COOKE.

Address and Clairvoyance.

Kingston Spiritualist Church.

Villiers Road,

Sunday, November 3rd,

At 11, **Mr. HUMPHRIES.**

At 3, Lyceum.

At 6-30, Messrs. **HUMPHRIES and**

WRIGHT.

Address and Clairvoyance.

Tuesday, Spiritual Healing.

Wednesday, at 7-30,

Mr. Cockersell.

Address and Clairvoyance.

Sunday, November 10th,

Capt. G. GILLON.

Miss G. LEONARD.

Address and Clairvoyance.

Little Ilford Christian Spiritualists'

Church.

Third Avenue, Manor Park, E. 12.

Sunday, November 3rd, at 7,

Mrs. EDITH HINES.

Address and Clairvoyance.

Monday, at 3,

Mrs. Johnson and Mrs. Meldon.

Address and Clairvoyance.

Wednesday, at 8, **Mrs. M. Crowder.**

Address and Clairvoyance.

Sunday, November 10th, at 7,

Mr. CHARLES NEAL.

Address and Clairvoyance.

Manor Park Spiritualist Church.

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, November 3rd, at 11,

Healing Service.

At 3, **Progressive Lyceum.**

At 6-30, **Mr. F. A. GROCOTT.**

Address and Clairvoyance.

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

Miss L. George.

At 8, **Mr. Ernest Hunt,**

Address, "The Great Law."

Anniversary Service.

Clairvoyance

Sunday, November 10th,

Armistice, Mr. R. BODDINGTON.

Collection for S.N.U., F.O.B.

Wednesday, November 27th, at 8,

Mr. S. J. Harris.

"2,000 Years of Organ Building"

London District Council Discussion

Group,

Food Reform Restaurant, 1-3, Furnival

Street, Holborn, E.C. 4.

(Nearest station, Chancery Lane).

Monday, November 4th, at 7-45,

Mr. ERNEST W. OATEN

(Editor, *The Two Worlds*).

Subject: "The Dangers of

Popularity."

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, November 3rd,

At 11, **Sunday School.**

At 3-30 and 6-30, **Mr. BERNARD.**

Mondays, at 7, **Healing (Free).**

At 8-15, **Lecture and Demonstration.**

Sunday, November 10th, at 3-30 and 6-30

Mrs. STEPHENS.

Palmerston Christian Spiritualist

Temple.

Maryland Road, Stratford, E. 15.

Sunday, November 3rd, at 11,

Forward Movement.

At 6-30, **Mr. G. DE BEAUREPAIRE.**

GROTRIAN HALL, Wigmore St., W.1

Can the Dead be Photographed?

MR. ERNEST OATEN will give a
LANTERN LECTURE

On SATURDAY, NOVEMBER 2nd, 1935, at 7-30 p.m.

“SOME EVIDENCE FOR PSYCHIC PHOTOGRAPHY.”

Under the auspices of the Spiritualist Central Council (London).
Tickets: Admission 1/- Numbered and Reserved, 2/- From Grotrian
Hall Box Office and B.C.P.S., L.S.A., M.S.A. and Stead's Bureau.

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

Tel: Victoria 9113.

Monday, at 8,
Open Circle.

(Members, 1s. Non-members, 1s. 6d.)

Wednesday, at 7-30,

Healing by
“BLACKFOOT” and his Healers.

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

Sunday, November 3rd, at 6-30,
Miss CARBINE.

Tuesday, at 3, Circle for Clairvoyance.

Wednesday, at 8, Mrs. Hall,
Aura Reading.

Sunday, November 10th,

Mr. HAROLD J. KING.

Saturday, November 16th, at 7,

Psychometry Supper. 1s.

Thursday, November 21st, at 7-45.

Transfiguration Seance.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.

Sunday, November 3rd, at 11-15,

Open Circle.

At 6-30, Mrs. LEWIS.

Address and Clairvoyance.

Thursday, at 8, Circle.

Every Wednesday, at 7-30, Free Healing.

Sunday, November 10th,

Mrs. BETTS.

Southall Spiritualist Church,

Horrus Road, Southall.

Sunday, November 3rd, at 7,

Miss LILY THOMAS.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Short Service and Clairvoyance.

Sunday, November 10th,

Mrs. BARNES and Mr. ELMER.

Streatham Spiritualist Church,

Tudor Hall, Pinfold Road.

(Back of Public Library.)

Sunday, November 3rd, at 11, Circle.

At 6-30, Mr. MORRIS.

Wednesday, November 6th, at 3,

Psychometry,

At 8, Address and Clairvoyance,

Miss Herbert.

Sunday, November 10th,

Mr. HOWARTH.

Wembley Spiritualist Society,

Union Hall, Ealing Road, Wembley.

Sunday, November 3rd, at 11-15, Service.

At 3, Lyceum.

At 6-30, Miss D. MOORE.

Address and Clairvoyance.

Sunday, November 10th,

Mrs. WOODWARD.

Address and Clairvoyance.

Spiritual Healing Centre,
12, Shepherd's Bush Green, W. 12.
Mrs. Vera Palmer,

Psycho-Medical Healer and Medical
Diagnosis.

Consultations: Wednesday, Thursday,
and Friday, 2 to 9.

All Cases taken for Treatment.

Sunday Service at 7,

Speaker, Mr. H. PHILLIPS.

Clairvoyante, Mrs. Vera Palmer.

Silver Collection.

Public Healing Circle,

Tuesday and Thursday, at 3 and 8.

Free Will Offerings.

**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

appointment only. Clients visited.

Free Healing in genuine case of

need.

Wigmore Psychic Centre,

Grotrian Hall (Studio No. 3),

Wigmore Street, London, W. 1.

Telephone: Wellbeck 7382.

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

Every Tuesday, at 8,

Public Developing Class.

Every Wednesday, at 3,

Psychometry.

Every Wednesday, at 7-30,

Magnetic Healing by Trance Mediums

(Free).

Every Friday, at 3 and 8,

Clairvoyance (Trance).

Particulars from Hon. Secretary.

Miss Claudia Guillot.

South London Spiritualist Mission

Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Sunday, November 3rd,

At 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Public Meeting.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, Mrs. Morris,

Address and Clairvoyance.

Sunday, November 10th, at 7,

Mr. FERGUSON.

Watford Psychological Research Society,
77a, Queen's Road, Watford, Herts.

Medium for Independent Direct Voice:

Leslie Flint.

Sundays, at 7,

Address and Clairvoyance.

Private and Group Sitzings arranged for
Direct Voice, also Home Circles and
Societies visited. Propaganda Meetings

undertaken.

All particulars from the Secretary,
Mrs. E. Mundin, 46, Doggetts Way,
St. Albans, Herts.

The Path-Finders Spiritualist Society,
44, Baker Street, W. 1.

Sunday, November 3rd, at 6-45,

Address and Clairvoyance,

Mr. H. J. STEABBEN.

Thursday, November 7th, at 8,

Mr. Howarth.

Clairvoyance.

Saturday, November 9th, at 8,

Mr. H. T. Graham.

Sunday, November 10th,

Mr. S. ISTD.

▽ **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.

Miss A. Thomas.

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, depicting

your life through the ages.

Full name only required.

Daily Thoughts, 1s. 6d. Life Science,

1s. Helpful Automatic writings.

Saturday, November 2nd,

Social, from 4 p.m. to 9 p.m. Music,

Tea, Clairvoyance, and various

other items of interest.

Westbourne Park Psychic Centre.

155, Cornwall Road, Westbourne Park,

London, W.

(Lower Door Entrance.)

President: Mr. H. Francis.

Mondays, Tuesdays and Fridays,

Public Meetings for Psychometry,

Clairvoyance and Clairaudience.

Afternoons, at 3, 2s.

Evenings at 8, 1s.

Numbers Limited.

Every Visitor Gets a Message,

with Advice on Health.

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

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

No. 7 'bus to door.

(Met. Station—Ladbroke Grove.)

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.

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, November 3rd, at 11-15 and 7,
Mrs. R. DARBY.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, November 10th, at 11-15 and 7,
Open.

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.)

Friday, Nov. 1st, at 3-15, Psychometry.

Mrs. ROCKEY and Mrs. ANDREWS.

Saturday, Nov. 2nd, at 7-30, Psychometry.

Madame Thelma King.

Sunday, November 3rd, at 3-15, Circle.

Madame KING.

At 7, Service. Address and Clairvoyance.

Mrs. ROCKEY and Madame KING.

**Eastbourne National Spiritualist
Society.**

Dickens Fellowship Hall.

Sunday, November 3rd, at 3-30 and 6-30,

Mrs. BEATRICE STOCK.

Sunday, November 10th,

Mr. H. C. GUY, D.N.S.C.

Richmond Psychic Centre.

163, Kew Road, Richmond, Surrey

'Phone: Richmond 0212.

Monday, November 4th, at 3,

Mrs. Hayward Henderson.

Clairvoyance and Psychometry.

Tuesday, at 8, Mrs. Hillier Smith.

Control-Paper-Psychometry.

Admission Free. Silver Collection.

Wednesday, at 3,

Mrs. Florence Lane.

Descriptions and Messages.

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

Developing Class.

Friday, at 8, Mrs. Tina Tims.

Psychometry and Messages.

Admission Free. Silver Collection.

Tuesday, November 12th, at 8,

Mr. George Daisley,

Clairvoyance and Messages.

Silver Collection on Entrance.

Richmond Spiritualist Church.

(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, November 3rd, at 7,

Mr. ROBERT KING.

Address.

Wednesday, at 7-30,

Mr. T. W. Ella, Address.

Sunday, November 10th,

Mr. VYVYAN DEACON.

Healing Service, every Wednesday, at 3.

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