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CHALLENGE TO THE BISHOPS

THE RETURN OF THE LATE BISHOP OF LINCOLN

By Mary Winefride Slater

DR. WINNINGTON INGRAM, Bishop of London, recently denounced Spiritualism in these words: "This attempt to communicate through mediums with those in the other world is all wrong, is very dangerous, is dishonouring to the dead, and is a waste of time to the living."

I challenge the veracity of the Bishop of London's intolerant condemnation unless it can be logically proved that the following experience of which I write can be considered "dishonouring to the dead." Spiritualists never use the word "dead," because they know by *proved fact* that there are no "dead," and that there is no such thing as death.

Dr. Garbett, Bishop of Winchester, states that "communications that are received orally or in writing, when they are not due to fraud, can often be accounted for by the working of the unconscious mind or by telepathy." I challenge Dr. Garbett to prove that the following account of the return in spirit of Bishop King, of Lincoln, can be placed under any of these categories.

I make it a practice to enter the "silence" for half an hour every night before going to sleep. I relax, close my eyes, and shut out as far as possible all consciousness of the outer world. During these times I notice the symbols and pictures that I see clairvoyantly, and listen carefully to any words that I may hear clairaudiently.

One night I saw a very beautiful spirit whose face was vaguely familiar, but whose name I could not recall. It was evident that he had held a very high position in the Church as he wore gorgeous vestments, white and gold and



THE LATE BISHOP OF LINCOLN.

rich azure blue. His silky white hair was long, his face was transparently thin and framed by thick, white whiskers. His deep-set eyes shone with the spiritual beauty of divine love, and were overshadowed by heavy, drooping, white eyebrows.

For a moment I wondered if he could be Dr. Maclagen, late Archbishop of York, as I had not seen him for many years before his

passing. In a flash I saw Dr. Maclagen clairvoyantly beside the spirit form and was able to make a careful comparison between the two. The Archbishop then faded from my sight and the spirit of my father took his place. This convinced me that I must connect my saintly visitor with my father's work. He had been a vicar in York for many years, and we had visited the Palace on several occasions. Afterwards he was appointed to a family living near Lincoln.

Puzzled by the haunting memory of the beautiful face I had seen I went to York Minster and examined the stone effigy on the tomb of my ancestor, Archbishop Savage, but found no similarity between the two faces. I then made a careful systematic tour of all the tombs and monuments in the Minster, but nowhere could I find any likeness to the face that I had seen.

I next visited the local Art Gallery, where an exhibition of pictures of all the archbishops of York far back in history was being held, but found no clue to my problem. I spent many hours at the local Free Library searching diligently among all the books that contained pictures of the archbishops and bishops in the dioceses of both Canterbury and York, all to no purpose. At length, wearied by my fruitless effort among the library books, I turned my attention to picture postcards of Church dignitaries at present in office.

"We have no sale for pictures of those who are dead," I was told. "When they die people lose interest in them!"

Some days later I was sauntering down Stonegate, the home of antique shops and

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How the Bishop of Lincoln Returned

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haunt of Americans, when I was irresistibly impressed to enter a shop where they sell Church furnishings, statues and sacred pictures. On entering I saw a full-length panel of St. Hugo, *Bishop of Lincoln*, in cope and mitre. His face resembled more closely the face of the spirit that I saw clairvoyantly in my vision than any other that I had seen.

It was unlikely that St. Hugo would visit me, I told myself, as I had no connection with Lincoln except that my father's parish lay within thirty miles of the town, but the picture served to turn my thoughts from York in the direction of Lincoln, and I decided to return to the Free Library next day to continue my search. This time I intended to see if I could trace my spirit visitor in any of the books that contained prints of former bishops of Lincoln. On my way home from the shop my thoughts turned to my father, who had passed on many years ago, and to my old home. In imagination I wandered through the rooms at the vicarage. At length I came to his dressing-room, where I remembered seeing a photograph of a bishop on his dressing-table. In a flash the memory of that face came back to me and I recognised Edward King, late *Bishop of Lincoln*, as my saintly spirit visitor.

Bishop King was Regius Professor of Pastoral Theology and Canon of Christ Church, Oxford, when he was offered the See of Lincoln in 1885 by Mr. Gladstone, who was then Prime Minister of England. He was brought to trial before Archbishop Benson, of Canterbury, and the Judicial Privy Council for certain ritualistic practices. The famous trial was called "The Lincoln Judgment." My father received his religious instruction before entering the Church from Bishop King, to whom he was devotedly attached. The Bishop's charm of manner and deep spirituality endeared him to all with whom he came into contact, especially with all young men, over whom he exercised a great and lasting influence.

The present Archbishop of Canterbury called him "one of the Saints of the English Church." The aim of his whole episcopate was shown in the words he wrote when it was offered to him, "*I shall try to be the Bishop of the poor. If I can feel that I am that I shall be happy.*" He cared nothing for pomp and ceremony, and, as it has been truly said, his was "a bishopric of love."

None of the books at the Free Library that gave an account of Bishop King's life and work were illustrated, and I was faced with the problem of how to obtain a photograph that would verify my clairvoyant vision.

I few days afterwards I visited a friend and told her of my difficulty. To my surprise she said: "Mother was devoted to Bishop King. I believe I have his photograph somewhere in the house!" She left the room to search for it, but returned soon afterwards, having been unable to find it. "I am afraid I must have destroyed it when mother passed on," she explained regretfully. "I never knew Bishop King and had no particular interest in him. There seemed no reason why I should keep it."

My friend's mother had passed on only a few years before and I had often seen her

clairvoyantly, although I had never known her during her earth life. At this moment of crisis I asked her help mentally. Suddenly my friend jumped up from her chair, "I believe I know where I put it," she exclaimed, and she once more ran from the room. In a few minutes she returned with a photograph of her mother which she took out of its frame. "Mother's photograph was not large enough to fit the frame," she explained, "so I put her picture of Bishop King behind it to pad it. She loved him so much that I felt sure she would like to have it there."

She placed the Bishop's photograph in my hand, and I saw that it was exactly like the one that I remembered seeing on my father's dressing-table and I recognised the beautiful face that I had seen in my vision!

In my sketch I have drawn Bishop King wearing a mitre as I saw him clairvoyantly. In both photographs he is shown wearing a black skull cap. Had my vision been caused by the subconscious memory of my father's photograph I should surely have pictured him as he was shown there, in a black skull cap. I never knew or saw him during his earthly life.

When reading the various biographies of the life of Bishop Edward King at the Free Library I came across letters addressed to him from Archbishop Maclagen. These were couched in very affectionate terms, and showed that a mutual love and respect existed between them. It is therefore natural that the Archbishop should have helped his much-loved friend to return in spirit to prove the continuity of life. The devotion of my father and my friend's mother also formed a link of love which constituted a motive for their great desire that his spirit should be recognised.

Love and service on the earth plane and in the spirit world are the stepping-stones of spiritual progression.

MR. E. M. STURGESS

THERE are a few old Spiritualists who will remember Mr. E. M. Sturgess, who passed away at Hartington Road, West Ealing, quite recently. Mr. Sturgess was something of a mesmerist, and in the early years of this century we were closely associated with him. He was for some years president of the Southampton Society, his late wife being a remarkably sound clairvoyante. It would be over thirty years ago that repairs were being made to the steeple of one of the Southampton Churches, and ladders ran from the footway to the top of the spire. Mr. Sturgess found an elderly man and hypnotised him, and caused him to climb to the top of the spire waving a small flag. He descended safely. When he recovered from his hypnosis he refused to believe that he had done the thing, which many had witnessed, and said he wouldn't climb that spire for £1,000. In his experiments Mr. Sturgess always used the old mesmeric methods. We recall many interesting experiments which we tried with him of placing strange objects in a nest of seven boxes, and he was frequently successful in stimulating the clairvoyance of different people to enable them to discover the contents under mesmeric influence.

INTENSIFIED CLAIRVOYANCE

The following extract may help students developing Clairvoyance:—

Dear Sir,—I was interested in your correspondent's experience mentioned in THE TWO WORLDS of September 13th. My own experience may also help users of Kilnascrene. I was horribly disappointed when I first tried them on. I saw nothing at all. Later on I was intrigued with the beautiful colours the trees present in bright sunshine. On taking off the glasses I was surprised to see coloured spots on my hands. Turning to a shaded corner, I watched them curiously. I had given up all expectation of seeing the aura, and could not understand why my hands appeared to be steaming. All at once I understood that I was now seeing the aura which in other lighting I had mistaken for shadows or reflections thrown by the light.

I now find that while using Kilnascrene this appearance is intensified, even though I am sitting under bright electric light.

My husband was unable to make out anything at all until I placed my hands over his. On pointing the fingers in the same direction, the power became visible, to our great delight. Please send another pair, so that we can try to make the colours appear and blend, as recommended in your book.

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REMEMBRANCE SERVICES

Sunday's Armistice Commemorations

SPIRITUALIST Services of Remembrance and Reunion were held all over the country on Sunday, the Churches being packed by interested congregations.

EDINBURGH.

One thousand people assembled in the Senate Hall, Edinburgh, on Sunday last to celebrate Remembrance Day. Mrs. A. M. Hunter was in the chair.

The chairman said that as Spiritualists they were not there to mourn the dead, but to greet the living. Spiritualism could not erase the scar which death left behind, but it could heal the wound and comfort the heart, and it taught that only love and harmony could bring the peace which they all desired.

Mr. E. W. Oaten, in a moving address, said he was speaking in the presence of a greater company than were visible to the eye.

Whilst the Churches were remembering the dead—they were greeting the living. The sacrifice of thousands of lives had depleted this life and enriched the other. The men sacrificed during the war were of all creeds, all nations, and many colours. Christians, Muslims, Buddhists, Agnostics, and men of no belief whatever had passed the gate of death only to find a larger life, and no one of them derived any advantages from his creed or profession. His life and character were the things which counted. The service he had rendered to his fellows wiped out a multitude of crudities. None of them had suddenly become saints or angels, but they were still children of the same God; they were still our brothers, sons, and fathers, and because they still loved and remembered us they returned to our sides.

Love was stronger than death. He had talked with hundreds of them, and they were disappointed. We had promised them that their sacrifices would end war. They now knew that to be a lie. We had betrayed the trust reposed in us, and they were banding together to work for peace. The spirit world yearned for peace, and Spiritualists must take no part in war, for war could only beget hatred and fear, and fear was man's greatest enemy.

Mrs. Helen Hughes' clairaudience electrified the great audience. Full names and evidential particulars came in startling succession.

One spirit said he was the Rev. Nielson, and his father was present in the meeting. The reverend gentleman's mother was also present. He said that someone had tried to persuade his father not to attend the meeting owing to the weather. The name was recognised as Neale, the son of the recipient.

Then came Jimmy Smith, asking for Robert Turnbull.

A lad named Leo, reported missing and never included amongst the dead. He said he was never traced as he was blown to pieces and his body could not be found. He brought a relative, Leslie.

Nan had brought her mother, and wanted her sister. She mentioned her friend, Mrs. Fergusson.

William Taylor and his wife came with Tom Peace. He passed away suddenly—not in the war. He was glad Nellie (his wife) had

come to reside in the neighbourhood where he was buried.

A young man, Alec, belonging to Peterhead, brought a sailor, Jimmy Graham, who went down in the battle of Jutland. He said: "We were not the losers." He recalled the "spree" they had the night before he left home.

David Thompson, a strictly religious man, wanted Isabel, whose mother's name was Margaret. David Thompson was her son-in-law. He sent love to Jean.

Mrs. Aten came to apologise to a lady present who had collected rents for her. She was sorry for her suspicion and mistrust, which had led to ill-feeling. Mary Price and Mrs. Worthington came for the same person.

James Graham, a spirit merchant, had brought Dr. Fraser, and urged his relatives to cease grieving and weeping.

Altogether some twenty persons received evidence, thirty-two full names and many Christian names being given. In nearly all cases recognition was complete and immediate. The meeting closed with a benediction, and for a long time the audience refused to disperse. Many prominent citizens were on the platform.

GLASGOW.

The Glasgow Spiritualists held their Annual Service of Remembrance on Sunday last at the St. Andrew's Halls. Mr. W. T. Shields presided.

He claimed that Spiritualism was a point of union where all creeds could meet. It took nothing vital from any man's religion, but added much which was of importance to all.

Mr. Ernest Oaten said that whilst others were assembling to mourn the passing of those they had lost, Spiritualists were joyful in assembling to greet those they had found. Much of the mourning which gathered round the grave was mere self-pity. We missed the companionship of those who had been promoted, and were sorry for our own loss. There was no need for sorrow on behalf of those who had escaped the limitations of earth. They had entered upon a larger experience and often returned to help and watch over us, and they would continue to draw near to us as long as love lasted.

Many a mother whose son had gone to the front had cherished the letters and messages which had come from overseas by post, etc. The letters may be badly written, splashed with mud, with imperfect spelling and bad grammar, but they were messages from her boy.

If it were possible for them to set up a postal or telegraph service with the lads who had passed away many a mother's heart would rejoice to receive news. The message may be ill-expressed, ungrammatical, fragmentary and brief, but if it contained internal evidence that it was from her boy, and that all was well with him, if it assured her that he still loved and remembered, her tears would be dried.

That was the claim of Spiritualism. The boys had been lured to the front by the story of the war to end war. Seventeen years ago the guns ceased to boom, but the world had been full of jealousy and hatred and thoughts of revenge

ever since, and the guns were booming again. War can never end war! War begets war, hatred and suspicion, and fear produces their like, jealousy breeds jealousy. We had not kept faith with those who fell, and *they* knew it even better than we. They called upon us to band together in peace to establish the brotherhood of all nations, races, and creeds. We shall be false to them at our peril.

Miss Edith Potts then followed with a wonderful display of clairaudience. Name after name came in rapid succession, followed by details of an intimately personal character, most of the descriptions were of boys who fell in the war.

John and Jim Paterson wanted their mother, who was present. They brought Cousin Willie, who did not pass in the war.

Jim Fergusson wanted his brother. As he commanded during the war he was still in charge of men who were caring for others.

Andrew and Bob McCulloch (brothers) were sorry their mother couldn't persuade Jim to attend the meeting.

Will Thompson, who was drowned with many others when his ship was sunk, brought his chums, Robert and William.

Capt. Lawrence, who fell at Mons, had brought with him two chums, John Paterson and Robertson.

Harry Tate, who fell on the Somme, said he'd found his two pals, Geo. Wilson and Bob Campbell.

Corporal Harry Gibson had brought McCall, and was asking for Wilson: he showed a black watch.

Wilson assured us he had never spoken to Miss Potts, though he had previously seen her at work on the platform. Gibson and McColl had been killed at his side in Gallipoli.

In forty minutes descriptions were given to seventeen different persons, and there was 100 per cent. recognition of every detail. The meeting created tremendous enthusiasm.

MANCHESTER.

Two special meetings of Remembrance were held at Manchester. Mr. Raleigh Marks addressed one service; the other, at the Deansgate Theatre, listened to Mr. H. Twigg, a leader of the League of Nations Union.

LONDON.

Among the many special services in London that at the Queen's Hall was perhaps the most spectacular. Mrs. Barkel, Mr. Shaw Desmond, Mr. Ernest Hunt, Mrs. Stella Hughes, and Mr. Thomas Wyatt took part.

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BEFORE HYDESVILLE

Psychic Phenomena in Island Chapel

By CAPTAIN DALBY RUSSELL

IT seems strange that the events I am about to relate, occurring as they did four years previous to the Hydesville disturbances, failed to excite the same world-wide interest. Nevertheless, were I not the instrument to resuscitate the true particulars of these happenings they would in all probability sink into the oblivion of things long since forgotten.

In the immediate vicinity of Ahrensburgh, the only town in the Island of Oesel, is the public cemetery tastefully laid out and carefully kept. It is a favourite promenade of the inhabitants. Besides its tombs in every variety, from the humblest to the most elaborate, it contains several private chapels, each the burying-place of some family of distinction. Underneath each of these is a vault paved with wood, to which descent is by a stairway from inside the chapel, closed by a door.

The coffins of the families more recently deceased usually remain for a time in the chapel, afterwards being transferred to the vaults, there placed side by side and elevated on iron bars. It is the custom to make these coffins of massive oak, very heavy, and strongly put together. The public highway passes in front of the cemetery, and at a short distance therefrom. Conspicuous, and to be seen by the traveller as he rides by, are three chapels facing the highway. Of these the most spacious, adorned with pillars, is that belonging to the family of Buxhewden, originally from the city of Brimen.

It was the habit of country people coming in on horseback or with carts, on a visit to the cemetery, to fasten their horses with their stout halters immediately in front of this chapel and close to the pillars that adorned it.

This practice continued in spite of the fact that for some eight or ten years previously there had been from time to time rumours of a mysterious kind that the chapel in question was haunted.

On the second day of Pentecost, June 21st, 1844, the wife of a tailor, named Dalmann, had come with a horse and small cart to visit the tomb of her mother, which was situated behind the Buxhewden family chapel. She fastened her horse as usual in front of it, without unharnessing, proposing as soon as she had completed her devotions to visit a friend in the country.

While kneeling in silent prayer by the grave she had an indistinct perception, as she afterwards remembered, that she heard noises in the direction of the chapel, but paid little attention to them. Her prayers completed and returning to continue her journey, she found her horse (usually a quiet animal) in an inexplicable state of excitement. It was trembling and covered with foam, and appeared to be in mortal terror. When she led it off it seemed scarcely able to walk, and instead of proceeding on her intended excursion she felt herself obliged to return to town and call a veterinary surgeon. The horse subsequently recovered.

A day or two afterwards this woman, coming to the chateau of one of the oldest noble families of Livonia, as was her wont, to do needlework for the family, related to them the strange accident which had occurred to her; but it was treated lightly, and the circumstances would soon have been forgotten had it not been followed by others of a similar character.

The following Sunday several persons who had attached their horses in front of the same chapel averred that they found them covered with sweat, trembling and in the utmost terror. Some of these animals subsequently died. This was serious and led to complaints being made to the Consistory, a court holding its sittings at Ahrensburgh and having charge of ecclesiastical affairs.

About this time a member of the Buxhewden family died, and at his funeral groans and other peculiar noises were heard issuing from the vault, causing great terror amongst the mourners and servants especially.

The horses attached to the hearse and mourning coach were also sensibly affected. These happenings caused much comment throughout the island and, incidents of a like nature continuing, the excitement increased, until finally the Consistory officially appointed a committee to investigate the matter. The committee consisted of the Baron de Guldenstube, president of the Consistory, the bishop of the province as vice-president of the Consistory, two other members of the same body, a physician named Luce, and on the part of the magistracy of the town the burgomeister, named Schmidt, and a secretary.

This committee proceeded in a body to the Buxhewden vault, which they descended, and to their great consternation found most of the coffins therein in a state of great disorder, some actually being stood on end and wrong way up. It was decided to send for workmen, who took up the floor of the vault to ascertain if it were possible some subterranean passage existed, and by which intruders might gain admittance. No such passage could be found. Everything was now carefully replaced and the coffins restored to their proper places, exact note being made of the position of each.

Further, as the committee backed out of the vault, a coating of fine ashes was sprinkled on the floor and up the stairway leading to the chapel, the floor of which was also similarly treated. Both doors, inner and outer, were now securely locked and were doubly sealed, first with seal of the Consistory court, then with the arms of the city. Finally, guards from the town garrison, relieved by others at short intervals, were set for three days and nights to watch over the chapel and vault to prevent any person from approaching. At the end of this period the committee again came to the chapel, and carefully examining the locks placed on the doors, also the seals, found them inviolate.

They entered slowly and carefully, watching for any uncommon sign and noting particularly whether the coating of ashes had been disturbed in any way. They found this presented a smooth and unbroken surface, not only in the chapel but on the stairs descending to the vault and on the floor of the vault itself.

There was no trace of man or animal having entered. Descending with beating hearts they gazed on the spectacle before them. Not only was every coffin displaced and scattered in confusion, but many of them, weighty as they were, had again been set on end, head downwards. Nor was this all. The lid of one coffin had been partially forced open and there projected the shrivelled right arm of the corpse it contained, showing beyond the elbow, the lower part of the arm being turned up towards the ceiling of the vault.

The first shock over, which this astonishing sight produced, the commission proceeded to take note in detail of the condition of things as they found them. The account was signed by the committee and properly witnessed, and this document, placed on record with the other proceedings of the Consistory, is to be found among the archives of the city, and "may be examined by any traveller on application to the secretary," it was declared.

It was afterwards ascertained that the corpse with the arm protruding from its coffin was that of a member of the Buxhewden family who had committed suicide. The matter was hushed up at the time through the influence of the family and the self-destroyer buried with the usual rites. It remains to be stated that these happenings of an ultra-mundane character continued for some time afterwards, and were not stilled until subsequently all the coffins in the vault were brought up and reburied at great depth in earth.

Will the reader now carefully note the salient features in this narrative? Firstly, the terror of the animals, for it seems impossible for animals to simulate, and equally impossible for them to be acted upon by imagination. Their terror was real. Secondly, the official character of the investigation should be noted and the minute precautions taken by the committee to prevent or detect deception; and should the reader come to the conclusion that the disturbances can be ascribed to trickery, will they ask why the tricksters ceased their activities when the coffins were reburied underground?

This last difficulty, however, equally exists in case we adopt the spiritual hypothesis. If these phenomena were due to interference from another world why should that interference have ceased from the moment the coffins were buried, and what was the object, it may on the same supposition be further asked, of such interference at all? It certainly appears to have affected the conversion of the physician Luce—possibly of others. But is that sufficient reply? By many it will be deemed insufficient, but our ignorance of divine motive cannot invalidate facts. We are not in the habit of denying such phenomena as an eruption of Vesuvius, or a devastating earthquake, on account of our inability to apprehend why Providence ordains them.

Note.—Livonia, which includes the Island of Oesel, is one of the Baltic States, lying between Finland and Russia. It is now called Estonia.

THE NEW SPIRITUAL TEACHING

STUDIES IN CONTACT BETWEEN TWO WORLDS

By DR. F. H. WOOD

IN this last article of the present series, we can summarise what has already been presented as the result of other-world contact through a circle which, whatever its defects, has striven to provide a clear channel for exact information and high spiritual teaching.

Such results can only be obtained by consistent and regular sitting, plus, of course, the right instruments and a fortunate combination of circumstances. There are numbers of other circles in various parts of the world, engaged in the great quest for psychic truth. We have been more fortunate than some perhaps, in that our work has been recognised by those whose opinions we regard; and I am particularly grateful to the Editor of *The Two Worlds* for having placed his columns at my disposal.

The main fact which emerges from all this collective effort by many circles is that true mediumship alone can provide, at this critical juncture of the world's history, the new information and teaching concerning spiritual life and development which may help to avert world-disaster.

That is a bold statement, but I believe it to be true. The fundamental mistake of most organised religion is that it assumed that the religious teaching given nearly two thousand years ago was adequate for all time. Moreover, it failed to see that the record of Christ's teaching was of necessity imperfect through its reliance on vague memories of a few who remembered him, precious though these memories were. Much that he taught has not reached us at all, including what we believe to have been his teaching on psychic matters (discussed in my book, *After Thirty Centuries*, p. 121). The basic principles of his recorded teaching as applied to human conduct were sound enough to last the human race for ages yet to come; but they require, now, to be supplemented by other teaching adapted to an evolving race which in scientific knowledge alone has progressed considerably since Jesus lived among men.

As a matter of fact, even religious knowledge has progressed to some extent. Throughout the ages, new ideas have been promulgated, some good, many of them bad. Those which were good were generally inspired from spiritual sources. Others were elaborated into doctrines held most tenaciously by individuals who were very far from being inspired. This happened when the Church's aims ceased to be purely spiritual and became secularised.

Now that the door of mediumship is once more opening, the new spiritual teaching is filtering through. Already it is slowly permeating religious thought. Even bishops do not believe some of the things most bishops believed a hundred years ago. They would never acknowledge the source of the changed outlook, but it is there for all to see: and F. W. H. Myers hit the nail on the head over

thirty years ago when he declared that "in consequence of the new evidence, all reasonable men a century hence will believe the Resurrection of Christ."

Similarly, the dogmatic opposition of science to psychic truth is slowly passing away. When scientists recognise the higher forms of mediumship, it will pass altogether. Science itself will gain immeasurably, for new fields of research hitherto closed by prejudice will be open and clear.

Thus, in the two camps of religious faith and science the victory is already in sight. Here and there a bishop may beat the drum, but it is the drum of retreat. The older scientist who protests there is no spirit-world has little influence with the younger men of science, who know that ultimate reality in phenomena is not yet reached.

On the other hand, it is my duty to show that the higher guides of spiritual revelation view the present time with some anxiety, according to the "Lady Nona." This new movement, which has supplemented faith in a hereafter with definite knowledge, has reached a critical moment in its development which will call for the utmost wisdom and patience on the part of those who are its recognised leaders.

At the risk of being misunderstood, I am going to quote "Nona's" recent criticism of certain modern developments:

People on your side have erred in the way they have received this knowledge of extended life. Its application has been wrong. The moment a new truth is perceived, someone rushes to imprison it in some tangible form. We see clearly that you will have to pass through disillusionments which might have been avoided but for the misguided efforts of the wrong people: I mean the people who have accepted this new knowledge as something amazing or supernatural, like a conjuror's tricks.

There will be trouble. If splits in the Movement were the only trouble, we could meet them: but there will be more serious results.

Sometimes we feel that we should close down for a time. We are not omnipotent. We have great battles on this side to fight: how great, you could not understand. The contact with earth has been unhappy for some time, not only from differences on your side, but from misunderstandings and interferences from this side too. But the essential truth is sound. I said years ago that the most dangerous time would be when the world became more receptive. If the right influences are not in the ascendant, the Movement will suffer.

These words were spoken by "Nona" through "Rosemary" a year ago. Readers who have watched the progress of events since then may agree that the warning was necessary. Our enemies can be trusted to make the most of our dissensions, failures, and disillusionments.

Moreover, I would suggest that it will be through the development of *mental* mediumship, rather than physical mediumship, that the Movement will gain respect and recognition for the new spiritual teaching. I hesitate to question materialisation seances which have

brought conviction to some, but the "Rosemary" guides are unanimous in stating that the higher spirits will not participate in them. They served their purpose sixty years ago, and do not need to be repeated indefinitely. Indeed, it is their hope that ultimately they will no longer be necessary.

What, then, are the fundamental principles on which the new supplementary religious teaching can be based? We may formulate seven of them:—

1. That we survive death, and that the teaching of materialists to the contrary is utterly false.

2. That our welfare in the next life depends not upon our beliefs, but upon our conduct here.

3. That it is possible to communicate with those who have passed on; and that such communication, safeguarded by proper conditions, is neither "dishonouring to the dead," nor "a waste of time for the living." On the contrary, it may help and comfort those on both sides of the veil.

4. That there is undoubtedly danger in contacts which are not properly safeguarded: but no danger to those who in making contact seek protection in prayer, who live rightly, and who use communication aright.

5. That contact between the two worlds is still experimental on both sides: and that we shall not solve the natural difficulties by hasty judgment of apparent discrepancies. Only after years of patient co-operation with our guides shall we establish a contact which will reduce error to a minimum, and eliminate danger of every kind.

6. That the spirit-world is neither heaven nor hell, but a series of states of being which vary between those two extremes.

7. That behind the facts of survival and spirit-communication lie several other problems awaiting investigation—reincarnation among them,—but since they are problems connected with a long-range view of life and the universe, it cannot be expected that unanimity of opinion could prevail among the inhabitants of this world or of the next, since both are parts, in "Nona's" words:

Of a System so colossal that we cannot know from Whom or whence we came. All we can see is just the working of that small part of the System within our experience.

This, then, is the new spiritual teaching as I see it after a lifetime's contact with psychic matters, and eight years' continuous study of the fruits of "Rosemary's" mediumship; and my final word is one of gratitude to this gifted medium and her guides, particularly the "Lady Nona"; to my colleague in "Nona's" Egyptian Xenoglossy, Mr. A. J. Howard Hulme, and to the Editor and readers of *The Two Worlds* for many tokens of encouragement and appreciation which have helped to make the work I love a source of real delight.

The End.

S.N.U. NEWS.

Edited By FRANK HARRIS

Parliamentary Candidates' Replies

THE replies to the Parliamentary candidates' questionnaires are coming in, and it is surprising how little some Parliamentary candidates seem to know about Spiritualism, or the disabilities under which Spiritualists carry on their religious work. It is even more surprising that candidates who have been in the House of Commons for many years have confessed that they know nothing of the operations of the Witchcraft and Vagrancy Acts. However, they know now!

Over 20,000 copies of Parliamentary Committee literature have been circulated to candidates and others, and the response so far is gratifying. Many Spiritualists have sent copies of previous articles to their candidates without waiting for the printed questions, and I have heard of many cases where Spiritualist questioners have attended meetings and literally bombarded the candidate with the questions, and supplementaries arising out of his reply. By the time the Election is over we shall be in a position to say that at least the new members of Parliament know something of our difficulties.

Among the replies received is one from Mr. C. R. Attlee, the Leader of the Labour Party, who states that his Party stands "for the complete freedom and equality of all religious bodies." His reply continues: "I shall therefore be in favour of freeing Spiritualists from restriction on their liberty and of repealing obsolete Acts. I am in general agreement with the purposes expressed in the Bill, and would support legislation designed to give freedom under proper conditions to those engaged in psychic research."

I hope to be in the position next week to give the tabulated replies to the various questions.

An interesting story comes to us from Bournemouth, that Mrs. Nesta Lewis, who has been persecuted by the Bournemouth police, devoted a considerable amount of time to questioning her municipal candidate on the attitude he would adopt to further persecutions against Spiritualist mediums in Bournemouth. So vigorously did she canvass against him because of his replies that his opponent was returned, and this has emboldened Mrs. Lewis to tackle the Parliamentary candidates in the division in a similar way. I also hear that there have been stirring scenes at some of the meetings in consequence.

The End of the Year

Church secretaries and subscribing members are reminded that the end of the financial year of the Union is approaching. To those whose fees were in arrears financial arrears notices were circulated a short time ago. No further notice will be sent out, but unless the fees are received before the end of the year, or an application has been made to the National Council for special consideration to be granted because of financial difficulties, Churches will be lapsed in accordance with Article 15, which reads:

Any member whose subscription is two calendar months or more overdue shall be sent by post notice of the fact, and if such subscription continue in arrears

for two months after the posting of such notice the member shall forthwith cease to be a member of the Union, but his arrears of such subscription shall remain a debt to and recoverable by the Union. Any such member may, in the discretion of the Council, be re-admitted by the Council on payment of all arrears.

It is hoped that it will not be necessary to delete the name of any Church or subscribing member this year from the roll of the Union.

Opening of a Church

A new Spiritualist Church was opened at Easington Colliery last Saturday. This takes the place of the wooden building, near the Welfare Hall, where members have held their meetings for a number of years.

Spiritualists from far and near will be happy to know that Mr. P. Hamill Baldwinson, general secretary of the Northern District Council (who for so long has been in poor health), was able to conduct the dedication service. The opening of the Church was performed by Mr. J. Ridley, and the ceremony was presided over by Mr. R. Lawther, of Hetton.

The Easington Colliery members have put zest into their enthusiastic efforts to acquire this Church, which has cost £1,000. This amount has been raised by social effort among members, and the feeling of gratification, which they will without doubt have experienced at the ceremony, is well deserved.

Speeches and demonstrations were in this opening programme, and in these Mr. Hunter Selkirk and Mrs. Wood took part in the afternoon, and in the evening after a happy tea gathering.

Messrs. John Proud, Ltd., of West Hartlepool, are the builders of the Church, and the architect is Mr. H. E. Clarke, of Wingate.

SPECIAL LATE NEWS.

CANDIDATES' REPLIES

Out of 120 replies received to date, only two—Sir Vansittart Bowater (Conservative, City of London) and Mr. Harold Nicholson (National Labour, West Leicester)—have given an uncompromising "No!" in answer to the questionnaire. Among those who have replied in favour are Major C. A. Attlee, W. T. Kelly (who introduced the Bill before), the Rev. Gordon Lang, the Rt. Hon. F. W. Jowett, the Rt. Hon. J. R. Clynes, Mr. P. M. Oliver, Mr. Arthur Holgate, and Mr. E. A. Radford, all of whom have shown their support in a practical manner previously. There is little doubt that the Bill will have substantial backing in the next Parliament.

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Special Visit of the Rev. G. Maurice Elliott.

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Wednesday, November 20th, at 3,

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A Social will be held on Tuesday, November 26th,

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SYSTEMATIC PROPAGANDA

Mr. J. B. M'Indoe's Record

UNDER the auspices of the Cheltenham Spiritualist Church (Bennington Street) a series of propaganda meetings have been held on "Man's Survival: Religion Affirms, Science Confirms It," by Mr. J. B. M'Indoe, President of the Spiritualist's National Union.

On October 22nd a meeting was held at the Subscription Rooms, Stroud, where great interest in the subject was displayed. On October 23rd, in spite of pouring rain, many enthusiasts gathered in the Corn Hall, Cirencester.

A foggy, wet night did not damp the ardour of several hundred people who gathered to listen to the speaker in Cheltenham Town Hall on October 24th.

On Sunday night, October 27th, Mr. M'Indoe spoke to a crowded Church in Bennington Street, and made some reply to Dr. Garbett's animadversions on religions which he did not personally embrace, and therefore stigmatised as pagan.

On October 28th Mr. M'Indoe lectured to a large number of earnest inquirers in the Shire Hall, Hereford.

The last meeting of the series was held on October 29th, at the Watson Memorial Hall, Tewkesbury.

The chair during the week was taken by Miss E. Maude Bubb, leader of the Cheltenham Spiritualist Church, or by Miss Petronella Nell, of London. It is hoped that at each town a Spiritualist Church will be inaugurated, or that increased interest will be displayed in the existing Church.

WORK UNDER DIFFICULTIES

In Haltwhistle, Northumberland, there is a little band of the faithful who are trying to carry on Spiritualistic work under very difficult conditions. Owing to the pressure of unemployment (90 per cent. of the members being out of work) they have had to close the Church, and for the time being meetings are being held at the house of Mrs. Wilkinson, 9, East View, where a very successful Harvest Service was held recently, conducted by Mrs. Dixon, of Carlisle. Meetings are held every Sunday evening.

SMETHWICK HARVEST

Mrs. A. Hoskins, of Bristol, officiated at the harvest festival services which were held recently at Smethwick National Church, and in the words of the Chairman, the history of Spiritualism was greatly enriched for her wonderful work.

The Church was beautifully decorated by the plentiful gifts of the members. Mrs. Hoskins' eloquent address, taken from the episode of Christ feeding the multitude, was followed by remarkably clear and definitely given evidence of survival.

She continued the services on Monday and Tuesday, each meeting being exceedingly well attended.

HOW TO TUNE IN HAPPINESS

Views Square With Spiritualism

VISUALISING the brain as a wireless receiver, and the mind as the unseen operator, Mr. Francis J. Mott has written a very fascinating book under the title *Tuning In to God*.*

It is an easily read, lucid, and vigorous exposition of views closely in accord with Modern Spiritualism. In itself it is something of a phenomenon, for it was written in eight days in the midst of a busy life.

"My task is simply to show you that man's brain is like a wireless set," he says. "You may tune it just as you tune the wireless by twisting a knob, though the human receiver is a good deal more complex."

The interesting confirmation this theory lends to Spiritualistic views is abundantly clear when Mr. Mott goes on to say that the average man only tunes in to a certain group of wave lengths, and is totally oblivious to all the activity outside this restricted wave band. The psychic tunes in the spiritual world by tapping another wave length. The man who limits his observations to the world conceived through the ordinary five senses cannot possibly apprehend anything else.

Those who place undue reliance on what their ordinary senses tell them are in the position of the man who is blind and deaf. A motor-car approaches, tries vainly to pass him, collides—and the impact is the first signal the victim has that there is anything happening in the outside world. So with those who refuse to examine the evidence provided by the functioning of the psychic senses. The first knowledge they will possess as to the reality of a spiritual world will be obtained through the impact of death.

Mr. Mott has certainly evolved a philosophy of joy, and has succeeded eminently in endeavouring to share his experience with others. His is hardly a new way of looking at things, but it certainly is a new and original presentation of many hitherto disassociated views expressed lucidly in plain language. He sees life in the large; not as a great multitude of incidents, but as one panoramic vista. Behind it all, and brooding over our little lives, is a beneficent and loving intelligence.

The author bids us—and what is more, tells us how we may do it—tune out selfishness, envy, malice and deceit. He shows us how to tune in selflessness, inspiration and strength. He demonstrates how to tune out the multifarious things that hamper and impede our better selves. He shows us how to tune in to God.

This book will have a tonic effect on those who feel unable to cope with their difficulties. It reveals order and design where formerly doubt and confusion have reigned. Too many people do not operate their own brains. They become the prey of whatever influences dominate in their surroundings. They often suffer mental distress when they might have tuned in to a happier life. The great value of this book is that it will cause many to evolve a philosophy of cheer.

*The Francis Mott Co. 232 p.p., 5s. 3d., post free, from *The Two Worlds Bookshop*.

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FRIDAY - - November 15, 1935

SCIENCE PROVES OUR CLAIMS

STEADILY but surely the claims of Spiritualism are being accepted by the world, but only because they are being conclusively proved in terms of the world's own language. We were gratified to read in one of our dailies an article by a Wimpole Street doctor. Doctors are not allowed to mention their names when writing articles, as this might be taken as a form of advertising, but it would not be difficult to determine the name of the writer. He opened his article by saying:

The recent work at Cambridge of one of England's most brilliant scientists has conclusively proved the existence of the aura, that mysterious diffusion of coloured light from the human body which occultists have for centuries identified with the spirit of life itself.

For eighty years Spiritualists and clairvoyants have insisted upon the existence of this aura, and science, whose methods always cause it to linger a long way behind discovery, is now hailing its experimental demonstration as a great victory.

As far back as the last century Dr. Baraduc, probably the most noted nerve specialist of his time in France, demonstrated photographically the existence of the human aura, though the photographs could not, of course, reveal the delicate tints which characterise it. Baraduc's work has been neglected and overlooked. The scientist has never taken the trouble to follow-up his researches, but Baraduc did show that men's state of health, their mental attitudes, and their moods brought about modifications in the aura which could be helpful or harmful in a medical and psychological sense.

Some years later, Dr. Kilner, in London, took the matter up on medical lines and added something of value to the study of the subject, while Dr. Hooker, acknowledging his indebtedness both to Kilner and Baraduc, made use of the aura in diagnoses and healing. Now there seems some chance of laboratory work being done in the matter, and our own Mr. Harry Boddington has done a great service in

drawing attention to the matter and emphasising the need for scientific investigation. Gradually the findings of our clairvoyants and psychics are being accepted, not because they are more true than they always were, but purely because corroboration along other lines has made denial an impossibility.

Our Wimpole Street doctor infers that the aura is a truer indication of the real man than is his body, and this is surely true, for the aura surrounds the individual even after his personality ceases to influence that body.

There is every reason to believe that an examination of the human aura will provide the key to the physical phenomena of Spiritualism. Even spirits cannot make bricks without straw. They cannot make something out of nothing; and physical phenomena imply the extraction from the medium of something which has affinities with both worlds. It is quite probable that the thing which unites the physical to the spiritual is the aura, which is common to both incarnate and discarnate beings.

Tradition embodies this idea. It surrounds the saintly dweller of earth with a nimbus or aureole of light—the symbol of his spiritual quality, but, similarly, tradition also surrounds the appearances of Christ, Our Lady, or the saints after death with a luminous field of light. In psychic photography we frequently find the spirit-extra surrounded by just the same type of illuminated field. And though this is invisible to the human eye, it seems to be appreciable to the sensitive plate. In the case of Dr. Crawford's experiments with Kathleen Golligher, outlined in "the Reality of Physical Phenomena" and "the Psychic Structures at the Golligher Circle," we have the case of this aura being modified into a mechanical structure, which is capable of producing dynamic effects—i.e., moving the table,—and though these rods were invisible to the eye they sometimes appealed to the sense of touch as a sticky, cobwebby substance.

In the more advanced phases of psychic phenomena, such as materialisation, one gets this aura (probably intermixed with other elements) built up into ectoplasm, which is both visible and tangible, and which finds its ultimate in materialised forms.

Science, having demonstrated the existence of the aura, must logically pursue its studies along lines which will lead to the verification of those phenomena of Spiritualism which at present science ignores. Once a road of inquiry is opened, based on solid and verifiable facts, we may be sure that those who follow that road will in the end be compelled to admit the very facts which the Spiritualists have for years been trying to hammer into unwilling heads.

Science is often slow and sometimes stupid in its methods. It tends to be conservatively chary of accepting new ideas, or even to conduct new experiments. But honest research must finally lead to truth. The Spiritualist is sure of his ground, and knows that in the end his claims are bound to win acceptance because they have been experimentally demonstrated.

The investigation of the human aura opens a door to the discovery of gigantic truths. The beginning of such truths may rest in this world but the door opens into another chamber, the chamber of the higher and eternal reality.

MR. JAMES LEIGH

Mr. James Leigh, assistant Editor of *The Two Worlds*, has resigned from the position which he has occupied successfully for six years, during which period he introduced a number of innovations. These included a new format, and the introduction, for the first time in Spiritualistic journalism, of national advertising of any magnitude.

Mr. Leigh has been appointed Editor of a new periodical, *Prediction*, which will be founded by a leading London publishing house. It will deal with psychic and occult phenomena from an entirely new angle. The resignation takes effect on November 16th.

SPIRITUALIST WEDDING

The first Spiritualist wedding ever celebrated in the Isle of Wight took place on Saturday, October 26th, when Miss E. W. Heathcote, this year's Carnival Queen, was married to Mr. W. C. Cass. The ceremony took place at the Cowes National Spiritualist Church, and excited general interest in the island.



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TOPICS OF THE WEEK

Ignorance Concerning the After Life The Bishop of London, speaking at All Hallows, Barking, on November 1st, had the impertinence to say:

As to what the life after death might be like he could not say. No one knew. But there would be comradeship. There would not be one place for the Catholic, another for the Anglican, and another for the Wesleyan, but beautiful comradeship and mutual service for one another.

Those words make it apparent that he does not know. If there is one thing sure in the next state of life it is that those who think alike are drawn together, and the Bishop will very likely find when he passes through the veil that he will become one of a company, living in a world of delusion just as he is to-day, clinging to his own kind, and trying to draw a ring around his own little company, which shuts out everybody else as heretics. Thank heaven the love of God is bigger than that. He draws a ring, which includes all the little rings, and embraces all humanity. But just as the Bishop hob-nobs to-day with those who think with him and believe with him, so, upon the other side of life, kindred minds will be drawn together and he will find himself mixing with his little sect.

Confraternity—A Test Case? An amazing story of how the vicar of a London parish had openly defied the refusal by the Bishop of Guildford and the Vicar of Walton to grant him permission to address the Walton Christian Spiritual Church, was related on Wednesday evening. The officers of the Church had arranged with the Rev. Maurice Elliott (Vicar of St. Peter's, Cricklewood) to address their weekly Wednesday meeting, and a full attendance listened with close attention. Much of the Rev. Elliott's address was given to criticising the fundamental beliefs of the Church to which he belongs, to the Biblical narratives as given in the Authorised Version, and his frank assertions that the present system of Church government was bound by dictatorship. "Every inch of land in the country is part of someone's parish," he declared, "and this will be a test case as to whether members of our Confraternity may speak outside of our own Churches in the cause of truth."

True Christianity Continuing, he asserted that the subject needed serious thought, for they were indeed, as Spiritualists, searchers for truth, and clergy like himself, who welcome Churches such as theirs, were endeavouring to fight against the unrealities of orthodox "Churchianity." They believed that human beings survived the death of the body, but the average churchman adopted the "Why not be content to have faith in a here-after?" attitude. Their reply was that true Christianity knows nothing of that kind of faith, but was built up of signs, wonders and infallible truths. The wonders of the Christian religion gave them the power to talk to those who had "passed over," and revealed the manifestation of things beyond the normal.

Man's Illusion The world is still far from learning its lessons. The sword has again been unsheathed, the guns are still booming in a foreign land. One can almost imagine the sadness of those in another world who look down upon the men of earth, sorrowing over our ignorance and blindness and our short-sightedness, and cry with one great voice, "Oh Lord! how long these Thy children live in the realm of illusion!"

The Two Minutes That is why those gallant boys, who passed through the veil, are drawn near to those they love, and in the Two Minutes of quietude, when thoughts go out to them, they respond. They are not in some distant heaven singing imaginary songs, but are drawn to their old homes, to their own loves, to those whose hearts throb in response to their own. They are not dead—they are part of the vast army of arisen souls; and in thought and purpose they still share our lives and draw near to us to companion us, because love penetrates all obstacles. To the Spiritualist they were not minutes of silent sorrow for the dead, but two minutes of close companionship, in which the very air pulsed with the living presence of their beloved, and hand in hand with them we were encouraged to go forward until the cruelty, hatred, malice and spite which breeds war shall be no more. The children of God of many planes and every sphere were united in a bond of spiritual companionship.

Too many Circles A plea for the tightening-up of Spiritualist circles was made by Miss Estelle Stead, daughter of the late Mr. W. T. Stead, in an address to the Sheffield Society for Psychical Research last week. "A great deal of harm is done," she said, "to mediums, sitters, and especially those on the other side by the promiscuous sittings of mediums who go round having Circles formed here, there and everywhere. I hope some day these things will be more controlled, and we shall have laboratories where searchers will be introduced carefully and under right conditions."

THE UNSPEAKABLE GIFT

Biblical texts have been a prolific source of argument. The onward march of human knowledge has often conflicted with ancient scripts. Throughout the West the Bible is taken as a standard of religious truth, even though its hoary traditions are often at variance with present-day knowledge. Gertrude Court, in a pamphlet, "The Unspeakable Gift," tries to reconcile the Genesis story of creation, and the New Testament story of the Immaculate Conception, with modern concepts of procreation and conjugal fellowship.

Of the re-interpretation of Scriptures there is no end, and probably never will be; but this author has some poetic conceptions of the symbolic relationships of spiritual and physical life which are well expressed.

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At 7-30, **Clairvoyance, Miss Lily Thomas.**
Wednesday, November 20th,
At 7-30, **Clairvoyance, Mr. Thomas Wyatt.**
Thursday, November 21st,
At 3-30, **Clairvoyance, Mrs. F. Kingstone.**
Friday, November 22nd,
At 7-30, **Lim. Psy., Mrs. Graddon Thomas.**

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Friday, November 22nd, at 3 **Mrs. Helen Spiers**
Friday, November 22nd, at 7-45 **Mrs. Livingstone**
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Clairvoyance by **Mrs. Stella Hughes.**
At 6-30, **Mr. G. H. LETHEM.**
Clairvoyance by **Mr. R. E. Cockersell.**

Sunday, November 24th,
At 11, **Mrs. ST. CLAIR STOBART.**
Clairvoyance by **Mrs. Eveline Canon.**

At 6-30, **Mr. ERNEST HUNT.**
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ELECTION EXAMPLE

Bournemouth Spiritualist's Campaign

THE Bournemouth police are still busy rounding-up mediums and using the abominable methods of *agents-provocateur*. In a recent case a policeman called for an interview with a psychic. He said he was a bank clerk, and mentioned the name of the bank. It was a lie! Yet the magistrates accept, unblushingly, the evidence of a man who confesses in court that he lied.

The use of these agents is a system of deceit, and years of experience in many towns has demonstrated that lies are told as freely on oath as they are in the rooms of a medium. In this case the medium pleaded guilty and asked for leniency. Many a psychic who is assailed finds it cheaper to plead guilty (whether she is or not) than contest the might of the Law.

We hold no brief for the fortune-teller, but whatever one's opinion concerning them they are at least entitled to a square deal.

Supt. Deacon told the bench that he was obliged to perform his duty because he had received complaints. It is a strange thing that though we are often told of complaints made by the public there has never been a single case in which complainants have been into the box as witnesses, and the statements of the police are open to the suspicion that the complaints are imaginary, or are written by interested parties.

Anyhow, it is not difficult to write oneself an anonymous letter. Why can't the police be open and above-board and give the public the confidence of knowing that these prosecutions are straight-forward attempts to deal with what may well be an evil.

At any rate this case had a repercussion on the Municipal Election. One psychic, who had previously been prosecuted, 'phoned the candidate for her ward, calling his attention to the police administration in Bournemouth, and asking him what he was going to do to secure justice for Spiritualists. He was rude and angry. She 'phoned his opponent. He was

courteous. He said he wasn't a Spiritualist but he knew some very decent people who were, and, at any rate, he believed in religious tolerance, and, if elected, would bring the matter before the Watch Committee. She went canvassing for him, she pasted the front of her house with his election bills, including the front page of *The Two Worlds*, and a motto, "Vote for — and Fair Play for Spiritualists!" Her candidate won, and has promised to bring the whole of the procedure before the Watch Committee.

Now! A General Election is pending. The example of this woman is an excellent one. Question your candidates. Work for those who will support religious freedom. It is no use going into ecstasies over the persecution of Abyssinians in Africa if you are prepared to tolerate religious persecution at home.

Fines and imprisonment for Englishmen are just as oppressive to the people of Great Britain as bombs and tanks for Abyssinians. They are both a matter of injustice. Spiritualists can alter the Law in twelve months when they are prepared to stand together and work.

INSTANT RECOGNITIONS

A special meeting of Doncaster National Spiritualist Church was held recently, when the Church and schoolroom were crowded to their full seating capacity.

Mrs. Ball, of Manchester, gave a splendid trance address, and Mr. Harry Ellis, in his usual easy style, rendered beautifully two solos, and Mr. Harold Stubbings, an old Lyceumist, also excelled with a solo.

Mrs. Helen Hughes, of Seaham Harbour, gave convincing clairvoyance and clairaudience, and the record taken by the president, Mr. Levi Crowcroft, who presided, showed that every clairvoyant description was recognised, and in the case of the clairaudience, out of fifty-four names given fifty-one were immediately acknowledged.

OUR READERS' VIEWS

EXPOSURE OF MRS. A. L. LILLEY

I have had the pleasure of taking a party on two occasions to the materialising seance held by Mrs. Lilley. An offer was made by the medium for the men-folk to inspect the room, and the ladies to retire with a view to examining the clothing of Mrs. Lilley. Going in good faith, fraud was not expected or sought for.

If the sitters who signed the declaration on October 27th had the same conditions and experience that I had on my visits one fails to see or understand how it was possible to shine a torch on the medium's chair, if it was in the usual place behind a curtain, hidden from the view of the sitters; and again, I have puzzled my brain to know what electrical circuit could be broken, seeing that the electricity was switched off before the seance started. The whole report seems so vague that it is difficult to follow.

I do know that genuine materialising took place; relatives of myself and friends appeared and were recognised. I hold no brief for Mrs. Lilley and am always ready to condemn fraud in our Movement, but I do think that before a medium's name is dragged through the mud an attempt should be made to get their side of the story by a representative of our Press; we should then have a chance to judge fairly.

I understand from Mrs. Lilley that she has never claimed to be a medium for spirit-photography! What is behind it all?

PERCY E. WADLOW.

West Harrow.

NEW PHYSICAL MEDIUM

I have read with interest Mrs. Bell's article on "A New Physical Medium."

In reply to her question, I obtained in New Zealand, in 1931, a bottle filled with essence of lavender, which had been *materialised* from the spirit-world in the circle of Mr. Norton Taylor, at Christchurch, N.Z. It was *not* an apport. I was told never to allow it to be exposed to white light, as that would cause it to disappear. It should only be handled in a red or amber light. I have followed these directions and succeeded in preserving it, sealed and in a box.

The spirit-agent responsible for its materialisation was Sa-go-ze-wat-ha, Sachem of the Seneca nation, who died in 1830—a very remarkable man, of whose life several published accounts exist.

If the perfume mentioned by Mrs. Bell was not an apport but materialised, and was exposed to white light, that would account for its disappearance, according to the teaching of Sa-go-ze-wat-ha.

PETRONELLA NELL.

London, W. 14.

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

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HE HEARD THE BANSHEE!

Prediction of Death

HOW many of your readers believe in or have ever heard of a banshee, who makes herself known by wailings and shrieks before a death in the particular family to which she is attached?

Some years ago I was having tea with a retired Indian judge, his sister and his niece, when an eminent Irish doctor and his wife joined us.

We were chatting when suddenly there came a sound as of a rushing wind or of a long-drawn-out wail, which seemed to circle round the upper part of the room.

Words fail me to describe our discomfort. The Irish visitors were particularly upset, and shortly afterwards took their leave.

The next day we heard that their daughter had died suddenly in Dublin almost at the moment of our eerie experience.

I might add that the wails were so loud that our butler came hurriedly into the room to ask whether anything amiss had occurred.—Pro Veritate (Cheltenham), in the *Daily Sketch*.

COWES GOES AHEAD

THE Church at Cowes recently held excellent harvest services, conducted by Mrs. Gifford, whilst on the following day a Harvest Social was attended by over 80 people.

On Saturday, October 6th, Mr. A. G. Newton conducted the first Spiritualist marriage ever held in the island, before a large congregation. The event aroused considerable interest.

Membership is increasing, and the debt on the Church has been considerably reduced of late. The Church was dedicated in 1930 by Mr. Frank T. Blake, and has steadily progressed ever since.

INTERNATIONAL FRIENDSHIP

IN an address on Spiritualism delivered by Mr. John M. Stewart to a meeting of the International Friendship League at the A.B.C. Tearooms, Newington Causeway, on October 8, the subject of life after death was dealt with. From time immemorial, in all nations and at all stages of civilisation, the belief in a life hereafter has always existed in various and in many cases in distorted forms, said Mr. Stewart.

Spiritualism, with invaluable evidence gained at seances and from the personal experiences of its followers, was able to transform this belief into something more definite—knowledge.

ACID TEST FOR SPIRIT PHOTOS

A Reader's Challenge

THERE should be no difficulty at all in proving whether John Myers has the faculty of obtaining psychic extras on photographic plates.

If anyone possesses this power, it is clearly his duty to submit its investigation to the most rigid scrutiny; if genuine, he has nothing to fear, and should indeed be most keen to have this wonderful phenomenon proved to the world for all time by a competent body.

The scrutiny of friendly people is not sufficient to establish the matter on a scientific basis.

Why are plates always used? If I were investigating this matter I should use a roll-film camera, and I should not allow the medium to touch it so far as loading or unloading went, and I think that he should not be present at the developing process, because there is always the possibility of projecting an image from a tiny apparatus that might easily be concealed in a buttonhole even, or palmed.

I do not at all dispute the possibility of psychic extras; it is not sensible to declare that the unusual is really impossible.

It appears that Mr. Myers is credited with obtaining these extras almost wholesale, and therefore, if genuine, he should be a first-class subject to stand the most exact scientific testing. If he were proved genuine, it would be more telling than if a whole year's issue of a psychic paper were used in rhetoric defending his *bona fides*.

I think that, considering the important issues involved, Mr. Myers should put himself at the absolute disposal of science and we should all be delighted if he emerged as a triumphant exponent.

W. J. FARMER.

HOUNSLOW TRANSITION

WE regret to report the transition of Mrs. C. Ladley, co-founder of the Hounslow Spiritualist Mission with Mrs. Treadgold, the president. She had been ailing for some time, and passed peacefully on Monday, October 14th.

She will be remembered by all for the splendid help she gave to the Mission, both financially and by the aid of her excellent powers of clairvoyance and psychometry.

Many have received comfort, guidance, and a knowledge of the continuity of life from her, and though her physical presence will be missed we know that in her new environment she will have our interest and welfare at heart.

The service at the Mission and at Neston Cemetery was conducted by the Rev. Henry Thompson, of Hove, Sussex, and a large number of her friends were present in token of their love.

URGED TO VOTE FOR FREEDOM

Manchester Appeal

SPEAKING to a crowded meeting at the Deansgate Picture Theatre, Manchester, recently, Miss Lind-af-Hageby made a stirring appeal to all Spiritualists to question their candidates in regard to the Bill to secure freedom for Spiritualism.

She read the three questions which are being addressed by the S.N.U. to all Parliamentary Candidates, and she appealed to her listeners to support the effort that was being made to obtain legal recognition.

Miss Lind-af-Hageby also touched upon the present political situation, and exposed the Isolationist Policy. She said that it was the duty of Spiritualists to back up the League of Nations. The idea that a country could live separate and apart was a foolish one, and if Spiritualism proved anything, it was the interdependence, not only of countries, but of individuals.

Her Grace the Duchess of Hamilton emphasised the immense value of Spiritual help in our daily lives. Spiritualism was not only a proof of survival, but it brought comfort and inspiration to men when they were in low spirits.

OPEN CIRCLE'S RECORD

Anniversary Celebrations

IN connection with the National Spiritualist Church, Baker Street, Doncaster, there is an open circle, which recently celebrated its fourth anniversary. The conductor (Mr. Levi Crowcroft, President of the Church) stated that it was just four years ago when the circle was commenced with a company of 12, and the 208 consecutive sittings had averaged an attendance of 39, the largest number at one time being 83, and the collections had been satisfactory and a help to the general funds of the Church. It was also very pleasing to see and welcome among the 60-odd sitters, on the anniversary, old faces and new ones and to specially thank the "evergreens."

The quality of sittings and sitters was emphasised in the fact that some of the sitters' Spiritual patience and work had been rewarded by the knowledge that when first joining the circle they could not speak or demonstrate publicly, but now were able to do both.

The team spirit of the sitters, who were principally members of the Church, was wonderful, and if this fraternity can only be continued, the Baker Street Church is assured of success.

APARTMENTS

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

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AN L.M.S. MAN'S EXPERIENCE

By G. R. RANANT.

YOU would never expect to have psychic experiences on a locomotive engine, and yet that happened. I am an engine fitter on the L.M.S., and, as everyone knows, an engine fitter requires a mate. My mate was a young man of 26 years; quite a stranger to me, as he had only been working at our place a month when the following incident happened. We had been working on the engine one morning when there came a few moments that I did not require him. He sat down a few yards away. Looking up from my job, I saw a woman standing beside him. She was very real to me, for I have been accustomed to seeing spirit forms. I hesitated to say anything as I did not know the man, and turned my head away.

A few minutes later I looked again and she was still there. She pointed to the young man, and said "My boy." Then, she conveyed to me the story that she had died of a broken heart through the treatment that this young man had meted out to her and his father. She gave me to understand that they had brought him up well, but drinking and gambling had been his besetting sins, and had reduced him to a labourer. She also told me that he had been a tenor singer in a prominent Church in Liverpool. I hesitated a while, and then I said to him, "Have you lost your mother?" He looked rather sheepish as he said "Yes"; and so I gave him the message which his mother had conveyed to me.

Bowing his head, he fell into tears, and said, "It is strange." I asked him pointedly, "Is what I told you correct?" He answered, "Every word of it is true, but it is strange." "Why strange?" said I, and he answered, "It is five years to-day since my mother died, and the last words she said to me before she died were 'My boy.'"

Of course, the story went the round of the shops, and one man, a blacksmith, quite a stranger to me, as he had only recently been set on, came right across to me, and called me a liar; he claimed I had canvassed for the information, and told people what I had found out. I kept my temper, and merely denied his statements. He challenged me to tell him something, and I said "I shall not tell you anything unless I see it or hear it."

After dinner I went into the blacksmith's shop, and as I approached him, he put his hand in his pocket, brought something out, and offered it to me. It was a silver watch-chain.

As soon as my hand closed over it, I heard a voice say: "I am Charlie's father, and I gave Charlie the watch-chain on his twenty-first

(Continued at foot of next col.)

PROMOTED—A VETERAN

Loss to Earlestown

THE mortal remains of Mr. John William Maudsley, of 6, Alpine Street, Earlestown, were interred in Earlestown Cemetery, on Thursday, October 31st. Mr. Maudsley has been an active worker in the local Spiritualist Church, Bridge Street, for over 20 years. He was an agent for the Co-operative Insurance Company. He was the victim of a painful physical malady which culminated in his transition on October 28th.

The funeral was attended by a representative gathering from the home, the Church, and the insurance company.

Mr. Frank Hepworth, of Bury, conducted the services (which were impressive and comforting) at the home and the cemetery.

Mr. Maudsley leaves a widow and two married daughters, Mrs. Isabel Porter and Mrs. Eva McCourty. A memorial service will be held in the Bridge Street Spiritualist Church on Sunday evening, November 10th.

GOOD WORK

ONE often reads about the wonderful work of some of the well-known mediums, but very seldom of the unknown, therefore I would like to show appreciation of the wonderful work done by Miss D. Fisher at the International Spiritualist Church, London, recently. Saturday evening was spent in giving a demonstration of psychometry. Interest was retained from beginning to end, and as one recipient of a message from a small piece of bank paper remarked "Most wonderful." On Sunday, evening, to a full Church, Miss Fisher again was the demonstrator, and she gave a trance address on "The Feeding of the Multitude," appertaining to the present day.

Afterwards she gave a most convincing demonstration of clairvoyance, including names, descriptions and spirit messages. Between 20 and 30 messages were given and received.

(Continued from previous col.)

birthday." He was in a very sad and sorrowful mood, and told me that he had hung himself on the back of the bakehouse door. I shall never forget his sorrow and distress when I told Charlie the blacksmith what I had heard. His face was a study. He shook like a leaf, and I thought he was going to collapse. Presently, he admitted that it was all true, and he has never called me nasty names since!

SPIRITUALISTS IN DISGUISE

London Spiritualists' Revels

The carnival dance of the London District Council and London Lyceum District Council, on Saturday, November 9, was an unqualified success. Well over 400 dancers, a good proportion masked and in fancy dress, assembled at Holborn Hall, and the fun was soon in full swing. Disguises were most complete, and provided a bewildering guessing competition.

In the absence (owing to indisposition) of Mrs. Graham Moffat, Miss Moffat assisted in the difficult task of judging the truly magnificent costumes, and the scene was kaleidoscopic. If doubt were ever raised whether Spiritualists really know how to enjoy themselves, surely this was set at rest on Saturday night. Socially, as well as financially, it was a truly successful evening.

SMETHWICK LADIES' GUILD

On October 30th, at the National Spiritualist Church, Church Lane, Smethwick, the Ladies' Guild held their first monthly tea and social. The Ladies' Guilds from Coventry and Wolverhampton were invited, and a very happy time was spent together. A short meeting was held, at which Mrs. Jake, President of the Coventry Guild, and Mrs. George, President of the Wolverhampton Guild, both spoke, wishing the Smethwick Ladies every success in their new endeavour. Both were highly appreciative of the idea of a meeting of this character, when several Guilds might meet together and exchange views, and enjoy the company of each other, with a view to fostering and encouraging a Sisterhood, under the auspices of Spiritualism, of wide renown.

The members of the Smethwick Guild had supplied a bountiful tea, and after partaking of this the social followed.

YOGA BREATHING

Would any reader who has practised psychic breathing exercises, as described in courses or books on Hindoo Yoga, kindly write a brief account (to these pages) of what has been his or her experience of these practices; what psychic results have occurred; what methods have proved injurious, and what beneficial?

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Church Announcements

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

Weekly Services at the Deansgate Picture Theatre

Sunday, November 17th, at 7 p.m.

C. P. MacCARTHY, Esq.

(Hon. Secretary of Sheffield Society for Psychic Research.)

SATURDAY, November 16th, at 8, **Open Public Circle.**

SUNDAY, November 17th, at 11 and 3, **Open Circle.** At 7, Deansgate Picture Theatre. See above.

SUNDAY, November 24th, **Dr. E. VIPONT BROWN.**

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 20th, at 7-30, Mr. Maurice Barbanell, Lantern Lecture and Debate: "John Myers—Genuine or Fake." Reserved Tickets, 1s. Apply to Secretary. Kindly note this Lecture commences at 7-30 p.m.—not 8 p.m.

COLLYHURST NATIONAL SPIRITUALIST CHURCH,
COLLYHURST STREET, MANCHESTER.

SUNDAY, November 17th, at 10-30, Lyceum. At 3, 6-30, and 8, Roll of Honour Services. Medium, Mrs. SHEARSMITH.

MONDAY, at 3 and 8, Mrs. Hope.

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

WEDNESDAY, at 8, Mrs. Stott.

THURSDAY, at 8, Private Circle.

FRIDAY, at 8, Healing Circle.

SUNDAY, November 24th, **Forty-ninth Church Anniversary Services.** At 3, 6-30, and 8, Medium, Mr. J. ANNABLE (Belper).

NORTHERN

Manchester Society of Spiritualists,
38, Maskell Street.

Sunday, November 17th, at 10-30, Lyceum.

At 3, **Open Circle, Mr. ELY, B.Sc.**

At 6-30 and 8, **Mr. ELY, B.Sc.**

Monday, at 8,

Mrs. Thornton.

Tuesday, at 8, **Whist Drive.**

Wednesday, at 8, **Mrs. Bull.**

Thursday, at 8, **Members' Class.**

Friday, at 8, **Free Healing.**

Sunday, November 24th,

Lyceum, Open Session.

Colwyn Bay National Spiritualist Church.

Co-op. Hall, Sea View Road.

Resident Minister, **Joseph Bell, D.N.U.**

Public Services:

Sundays, 3, 6-30, and 8.

Monday, 3 and 7-30.

Thursdays, 7-30.

Saturdays, 8.

November 16th, 17th, and 18th,

Mrs. Wilson (Liverpool).

Every Thursday, 7-30, the Resident

Minister leads **Public Open Circle.**

Public and Private Seances arranged on

Application.

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, November 16th, at 8,

Mrs. Lowther.

Sunday, November 17th, at 3, 6-30, and 8,

Mrs. SHERRAN.

Monday, at 3 and 8, **Mrs. Whalley.**

Tuesday, at 8, **Open Healing and**

Developing Circle.

Wednesday, at 8, **Mrs. Oliver.**

Sunday, November 24th,

Mrs. DAVIES.

Thursday, November 28th, at 7-30,

Transfiguration Seance.

Miss Nutter. Tickets, 1s.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, November 17th,

At 2-30, Lyceum.

At 6-30 and 8, **Mrs. ROBERTS.**

Monday, at 8, **Open Circle.**

Mrs. Wright.

Tuesday, at 8, **Mrs. Baker.**

Thursday, at 8, **Mrs. Wilmott.**

Saturday, **Open Circle, Mrs. Sweeney.**

Sunday, November 24th, at 6-30 and 8,

Mrs. SWEENEY (Warrington).

Miles Platting Spiritualist Church.

S.N.U.

Coglan Street, Lodge Street, Queen's

Road.

Sunday, November 17th,

At 3, **Public Circle.**

At 6-30 and 8,

Mr. HEY.

Monday, at 3 and 8, **Mrs. Dumville.**

Wednesday and Saturday, at 8,

Public Open Circles.

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

Sunday, November 24th,

Mr. MYCOCK.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, November 17th, at 2-45, Lyceum.

At 6-30 and 8, **Mr. PILKINGTON.**

Tuesday, at 8-15, **Open Circle.**

Mrs. L. A. Roberts.

Thursday, at 8-15, **Service.**

Saturday, at 8-15, **Open Circle.**

Mrs. A. A. Ball.

Sunday, November 24th,

Mrs. SPENCER.

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

THANK YOU!

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, November 17th,

At 3 and 6-30,

Mr. F. HEPWORTH, 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 24th,

At 3 and 6-30, **Mr. A. WHYMAN.**

Group and Private Seances arranged

on application.

LONDON

Acton Spiritualist Mission,

"The Cottage," Woodhurst Road, Acton,

London, W. 3.

Sunday, November 17th, at 7,

Mrs. S. D. KENT.

Wednesday, at 8.

A Hearty Welcome to All.

Battersea Spiritualist Church,

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, November 17th, at 11 and 6-30,

Miss E. CANON.

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,**

Mrs. F. Tyler.

Thursday, at 8, **Clairvoyance.**

Mrs. Redfern.

Sunday, November 24th,

At 11, **Mrs. M. MAUNDER.**

At 6-30, **Mrs. K. FILLMORE.**

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, November 17th, at 7,

Mr. STEABBEN.

Sunday, November 24th,

Mrs. REDFERN.

Bowes Park and Palmer's Green Spiritualist Church,

Shafesbury Hall, Bowes Park.

Sunday, November 17th,

At 11, **Mr. W. GODFREY.**

At 7, **Mr. EDWARD KEITH.**

Wednesday, at 8, **Miss Rose Ward.**

Sunday, November 24th,

At 11, **Mr. E. H. STOKES.**

At 7, **Mrs. TINA TIMS.**

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road,

(off Wellesley Road, in rear of

Gunnersbury Station.)

Sunday, November 17th, at 11, Lyceum.

At 7, **Mrs. DOLORES SMITH.**

Monday, at 2-30, **Mrs. Hammerton.**

Psychometry.

Thursday, at 7-45, **Mr. D. Serjeant.**

Brixton Spiritual Brotherhood Church,
Stockwell Park Road, Brixton.

Sunday, November 17th, at 11-15, **Service.**

At 3, **Lyceum.**

At 7, **Miss THORNDICK.**

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.**

Saturday, November 23rd, at 7-30,

Mr. F. Nuthall, Psychometry.

Sunday, November 24th,

Lyceum District Council.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney,

S.W. 15. Putney 3129.

(Buses 30 and 37 pass door.)

Sunday, November 17th,

At 7, **Mrs. STELLA HUGHES.**

Address and Clairvoyance.

Thursday, at 3, **Psychometry,**

At 8, **Address and Clairvoyance,**

Mrs. A. Gregg.

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

Sunday, November 24th, at 7,

Captain BLAND.

For Seats: Developing Circles, apply

Hon. Secretary.

Monday, at 7-30, **Healers.**

Tuesday, at 3, **Ladies' Only.**

At 7-30, **General Developing Class.**

Wednesday, at 7-30, **Direct Voice.**

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

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

Friday, November 15th, **Mr. J. Graham.**

Sunday, November 17th,

Mrs. E. HINES.

Friday, November 22nd, **Mrs. Hodges.**

Sunday, November 24th,

Mr. W. REDMOND.

Clapham Christian Spiritualist Centre,
New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Saturday, November 16th, at 8,

Whist Drive and Social.

Admission 1s. Refreshments Moderate.

Good Prizes.

Sunday, November 17th,

At 7, **Mrs. J. SCOTT.**

Address and Clairvoyance.

Tuesday, at 3, **Psychometry.**

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

Thursday, at 8,

Mrs. Wm. Edwards.

Sunday, November 24th,

Mr. CHAS. WALL.

Address and Clairvoyance.

Saturday, November 30th,

Market Day,

Commencing at 3. Various Items, Teas,

etc. Mediums in Attendance for Short

Private Readings. In the evening,

Singing, Dancing, Games, etc. Admission

Free.

President & Medium **Mrs. Donaldson.**

CROYDON NATIONAL SPIRITUALIST CHURCH
BEDFORD PARK, WEST CROYDON.

Bazaar & Sale of Work

In aid of The Building Fund

SATURDAY, NOVEMBER 23rd.

To be opened at 3 p.m. by **Mrs. HELEN SPIERS.**

Stalls and Sideshows.

Refreshments at Popular Prices.

Interviews by well-known Mediums.

Concert at 8 p.m. by talented Artists.

Admission, 6d.

The Britten Memorial.

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

'Phone BLA 6840

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.

TUESDAY, November 19th, at 3 and 7-30, Mr. A. Whyman (Hanley).

THURSDAY, November 21st, at 3 and 7-30, Mrs. A. Lomas (Southport).

TUESDAY, November 26th, at 3, Clairvoyance, Mr. Leslie Flint (Watford).

Private Sittings by arrangement. Particulars of Membership and Syllabus supplied free on receipt of postcard. JOHN JACKSON, Secretary.

Special Engagement of Mr. LESLIE FLINT (Direct-Voice Medium), MONDAY, November 25th, to SUNDAY, December 1st. Group Seances and Private Sittings. Early Booking Essential. Full particulars on application.

FRIDAY, November 15th, at 7-30, Mr. Frank Hughes, "The Debatable in Mediumship."

FRIDAY, November 22nd, at 7-30, Mr. Geo. F. Berry (Organising Secretary, S.N.U.).

Questions and Discussion. Silver Collection.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, November 17th, at 6-30, Mr. F. H. WALL, Address. Miss Lily Thomas, Clairvoyance.

TUESDAY, November 19th, at 3-15, Mr. Edmund Spencer, Psychometry. At 8, Mrs. Cannock, Clairvoyance.

THURSDAY, November 21st, at 8, Mrs. Neville, Clairvoyance.

FRIDAY, November 22nd, Healing Free. Apply Church Officers.

SUNDAY, November 24th, at 6-30, Dr. W. J. VANSTONE, Address. Mrs. Challis, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, November 17th, at 7, Address and Clairvoyance by Miss JACQUELINE.

MONDAY, 6 to 9, Free Healing.

WEDNESDAY, at 7-45, Address and Clairvoyance, Mr. Bernard Rodin.

THURSDAY, 3 to 6-30, Free Healing.

Private Interviews Daily, 2 to 6, Mr. Keith. 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.)

SUNDAY, November 17th, at 7, Mr. J. SPIERS. Talk on "Jewish Home Circles," followed by a Demonstration of Clairvoyance.

WEDNESDAY, November 20th, at 8, Mrs. Tina Tims, Demonstration of Psychometry.

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

THE BRITISH MAGNETIC HEALERS' ASSOCIATION

THE ANNUAL MEETING OF MEMBERS

will take place at 21, Manor Street, Ardwick, Manchester,

On SATURDAY, NOVEMBER 23rd, 1935, at 6-45 p.m.,

for the purpose of receiving the Balance Sheet, Auditor's Report, and for the Election of Officers for the ensuing year. A cordial invitation to all members is given to be present. Subscriptions are now due for 1935, and may be forwarded to the Treasurer. New Members Invited to Join. F. W. BACON, Hon. Secretary.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.

Sunday, November 17th, at 6-30,

Miss F. DAUNTON.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Miss L. White.

Address and Clairvoyance.

Croydon National Spiritualist Church

Bedford Park, near West Croydon

Railway Station.

Sunday, November 17th, at 6-30,

Mr. GLOVER BOTHAM.

Wednesday, at 7-45, Mrs. Lane.

Sunday, November 24th,

Miss LILY THOMAS.

Lyceum every Sunday, at 3.

Forest Hill Christian Spiritualist Church,

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

Sunday, November 17th,

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

At 7, Mrs. KILLAND.

Monday, at 8, Study Group.

Gates of Life. Fire. Sagittarius.

Tuesday, at 3, Mr. D. C. Williams.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing

Circle.

Sunday, November 24th,

Mr. F. L. BROWN.

Forest Gate Christian Spiritualist Church.

(Earlham Hall, Earlham Grove, Forest Gate, E. 7.)

Sunday, November 17th,

At 6-30, Mr. F. E. ELMER, F.C.I.B.,

and Mrs. BETH BARNES.

At 8, Public Circle.

Sunday, November 24th,

Mrs. CARRIE YOUNG.

Sunday, December 1st,

Mrs. HELEN ARCHER.

Wednesdays, at 3, Ladies' Meeting.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, November 17th, at 7,

Mrs. GOODE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Miss Goldsmith.

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

Sunday, November 24th,

Mrs. STOCK.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop).

Sunday, November 17th, at 7,

Mrs. M. LINES.

At 8-30, Spiritual Healing.

Sunday, November 24th,

Mr. H. J. STEABEN.

Ealing Spiritualist Church.

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

Sunday, November 17th, at 11-15,

At 6-30,

Mr. GODFREY,

Mr. FORDER and Mrs. REDGRAVE.

Wednesday, at 8, Mr. D. Bedbrook.

Saturday, at 7-30, Whist Drive.

Sunday, November 24th,

Miss ALICE WHITE.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, November 17th, at 6-45,

Mrs. TREADGOLD, Clairvoyance.

Mr. WICKS, Address.

Monday, at 7-30, Mrs. S. Williams.

Wednesday, at 3, Mrs. Treadgold.

At 8, Mrs. Kent.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, November 17th, at 7,

Mr. ERNEST MEADS.

Wednesday, November 20th, No Meeting.

Thursday, November 21st, No Meeting.

Friday, November 22nd, at 3,

Household Sale, opened by the

Mayor of Ilford.

Saturday, November 23rd, at 3,

Household Sale, opened by

Mrs. Beth Barnes.

Sunday, November 24th, at 7,

Mr. BARRACLOUGH, Clairvoyance.

Independent Spiritualist Church,

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

(Corner Carpenter's Place.)

Sunday, November 17th, at 7,

Mrs. GARNER.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Service.

Thursday, at 8, Service.

Saturday, at 8, Service.

Sunday, November 24th,

Service.

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 17th, at 6-30,

Mrs. CROXFORD.

Address and Clairvoyance.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45,

Mrs. Elliott, Psychometry.

Sunday, November 24th, at 6-30,

Mr. H. LEAF.

Address and Clairvoyance.

Kingston Spiritualist Church.

Villiers Road,

Sunday, November 17th,

At 11 and 6-30, Mrs. D. C. WILLIAMS.

At 3, Lyceum.

Monday, at 7-30,

Mr. G. Daisley, Clairvoyance.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30,

Mrs. Mackenzie.

Address and Clairvoyance.

Sunday, November 24th,

Miss SCOGGINS (of Brighton).

Manor Park Spiritualist Church.

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, November 17th, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mr. H. N. BOLTON.

Address and Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Mrs. E. Edey.

At 8, Mr. B. Camper,

Address and Clairvoyance.

Sunday, November 24th,

Mr. MURRAY NASH.

Wednesday, November 27th, at 8,

Mr. S. J. Harris.

"2,000 Years of Organ Building."

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, November 17th, at 7,

Messrs. ROBERTSON and

BEDBROOK.

Address and Clairvoyance.

Monday, at 3,

Mrs. Pearson.

Address and Clairvoyance.

Wednesday, at 8, Mrs. Marmoy.

Address and Clairvoyance.

Sunday, November 24th, at 7,

Mrs. SOONES.

Address and Clairvoyance.

London District Council Discussion

Group,

Food Reform Restaurant, 1-3, Fumival

Street, Holborn, E.C. 4.

(Nearest station, Chancery Lane).

Monday, November 18th, at 7-45.

Mr. George Lethem

(Editor, Light).

'The Main Objectives of Spiritualism.'

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, November 16th, at 8, **Psychometry**.

SUNDAY, November 17th, at 11-15, **Address and Clairvoyance**. At 7, **Address and Clairvoyance** by **Mrs. GERTRUDE SKINNER**.

TUESDAY, November 19th, at 8, **Psychometry** by **Mrs. Lilian Phillips**.

THURSDAY, November 21st, at 8, **Clairvoyance** by **Mr. R. R. Thornton**.

FRIDAY, November 22nd, at 6-45—7-30, **Healing**. At 8, **Psychometry**, **Mrs. Lilian Phillips**.

SATURDAY, November 23rd, at 8, **Psychometry**.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, November 17th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. **Address and Clairvoyance** by the **REV. GEORGE NASH**.

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

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

THURSDAY, at 8, **Service**. **Address and Clairvoyance** by **Mr. G. de Beaurepaire**.

FRIDAY, November 22nd, at 8-30 to 11, **Social and Dance**.

SUNDAY, November 24th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. **Address** by **Mr. HARRY BODDINGTON**. **Clairvoyance** by **Mrs. Atmore**.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SATURDAY, November 16th, at 7-30, **Whist Drive**. Tickets, 6d.

SUNDAY, November 17th, at 11, **Open Circle**. At 3, **Lyceum**. At 7, **Address and Clairvoyance**, **Mr. NORMAN FERGUSON**.

MONDAY, November 18th, at 3, **Psychometry**. At 8, **Healing Treatment**.

WEDNESDAY, November 20th, at 8, **Developing Class**.

FRIDAY, November 22nd, at 8, **Usual Talk and Clairvoyance**.

SATURDAY, November 23rd, at 8, **Social and Dance**. Tickets, 6d.

SUNDAY, November 24th, at 7, **J. N. CARPENTER**.

TUESDAY, November 26th, at 8, **Mrs. Hellier Smith**.

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, November 17th,

At 11, **Sunday School**.

At 3-30 and 6-30, **Miss J. PROUD**.

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

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

Sunday, November 24th, at 3-30 and 6-30

Mr. SWIFT.

Shepherd's Bush Spiritualist Society.

73, Becklow Road, Askew Road, W.

Sunday, November 17th, at 11-15,

Open Circle.

At 6-30, **Mrs. GIBBON**.

Address and Clairvoyance.

Thursday, at 8, **Circle**.

Every Wednesday, at 7-30, **Free Healing**.

Sunday, November 24th,

Mr. ANTIN.

Streatham Spiritualist Church,

Tudor Hall, Pinfold Road.

(Back of Public Library.)

Sunday, November 17th, at 11, **Circle**.

At 6-30, **SISTER PEARL**.

Followed by **Circle**.

Wednesday, November 20th, at 3,

Psychometry.

At 8, **Address and Clairvoyance**.

Sunday, November 24th,

Service.

Wembley Spiritualist Society,

Union Hall, Ealing Road, Wembley.

Sunday, November 17th, at 11-15, **Service**.

At 3, **Lyceum**.

At 6-30, **Mrs. J. COLQUHOUN**.

Address and Clairvoyance.

Sunday, November 24th,

Mr. NUTHALL.

Address and Clairvoyance.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, November 17th, at 11,

Forward Movement.

At 6-30, **Miss L. WHITE**.

Wednesday, November 20th, at 2-45,

Mrs. Theodon.

Thursday, November 21st, at 8,

Mrs. Prince.

Sunday, November 24th, at 6-30,

Mrs. BYCROFT.

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 17th, at 6-30,

Mrs. ANN ALLCROFT.

Tuesday, **No Meeting**.

Wednesday, at 8, **Psychometry**.

Thursday, at 7-45, **Transfiguration**

Seance.

(All Seats Filled.)

Sunday, November 24th,

Mr. SHERIFF, **Address**.

Mrs. Elms **Clairvoyance**.

Southall Spiritualist Church,

Hortus Road, Southall.

Sunday, November 17th, at 7,

Miss G. LEONARD.

Tuesday, at 2-30, **Ladies' Guild**.

Wednesday, 7-30 to 9, **Healing Circle**.

Thursday, at 8,

Short Service and Clairvoyance.

Sunday, November 24th,

Mr. WHITE & Mrs. TREADGOLD.

Spiritual Healing Centre,

12, Shepherd's Bush Green, W. 12.

Mrs. Vera Palmer,

Psycho-medical Healer and

Medical Diagnostist.

Private Consultations: Monday,

Wednesday, and Friday, 2 to 9 p.m.

All Cases taken for Treatment.

Sunday, November 17th, at 7 p.m.

Speaker and Clairvoyant,

Mr. S. W. FORSYTHES.

Silver Collection.

Public Healing for Magnetic Treat-

ment, on Tuesday and Thursday, at

3 and 8 p.m.

Free Will Offerings.

Spiritual Help and Healing Centre

95, Church Road, Richmond, S.W.

'Phone: Richmond 0993.

Sunday, November 17th, at 7,

Mrs. JANET SCOTT.

Trance Address and Clairvoyance.

Tuesday, at 3, **Miss B. Derbyshire**,

Psychometry (Tea).

Wednesday, at 8, **Miss Hands**,

Clairvoyance.

Thursday, at 7-45,

Public Healing Circle.

Saturday, at 8,

Mrs. Godfrey, **Psychometry**.

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.

South London Spiritualist Mission

Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Sunday, November 17th,

At 11-30, **Open Circle**.

At 3, **Lyceum Session**.

At 7, **Mrs. EDITH CLEMENTS**.

Address and Clairvoyance.

Tuesday, at 7-30, **Healing Circle**.

Thursday, at 8-15, **Mrs. Nutland**.

Address and Clairvoyance.

Sunday, November 24th, at 7,

Mrs. FLORENCE LANE.

The Path-Finders Spiritualist Society,

44, Baker Street, W. 1.

Sunday, November 17th, at 6-45,

Address and Clairvoyance,

Mrs. H. V. PRIOR.

Thursday, November 21st, at 8,

Mr. H. J. Steabben.

Clairvoyance.

Saturday, November 23rd, at 8,

Miss Skinner.

Sunday, November 24th,

Mrs. BLACKWELL, **Address**.

Miss C. Wilson, **Clairvoyance**.

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Every Wednesday, at 7-30,

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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,

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H. J. STEABEN, 44, Baker Street, London, W. 1. Interviews daily, Monday to Friday, 11 to 1. Afternoons by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday at 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: Froberish 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, Loraine Mansions, Widdenhall 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.

Mrs. ERNEST BROWN holds Circles, Tuesdays, 3 p.m., Psychometry: 8 p.m., Clairvoyance. Appointments. 30, Brantwood Avenue, Twickenham Road, Isleworth. 'Phone: Hounslow 4182.

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

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Mr. ROTH, Healer, X-ray Visionary, Specialist in Diagnosis, will not hold the "Evening" Circle on November 20, but as usual the ensuing weeks. 1, Julian Avenue, Horn Lane, Acton, W. 3.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, November 10th, at 8, Mrs. Melchior; Sunday, at 7, Mrs. Woodgate. Wednesdays, at 8, Mrs. B. Hamilton, Psychometry. Open Developing Circle, Tuesday, at 8.—69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 9675 (exactly opposite Post Office).

ADA AMILEY WEST—Clairvoyant and Psychometrist. Public Seances at 61, Hunter Street, W.C. 1. Thursdays at 2-30 p.m. and 7 p.m.

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Miscellaneous Advertisements

Mrs. JOY GOLQUHOUN, Psychometry Teas every Monday, 3 p.m. 'Phone Pollard 3254. Group or Private Sittings. 19, Acacia Road, Norbury, S.W. 16.

Mrs. SOPER holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbroke Grove, London, W. 11. No Circle on Saturday, November 23.

Mrs. DUNN holds Spiritual Meetings, Thursdays, at 8, Clairvoyance, Psychometry.—15, Downs Road, Clapton, E. 5. Silver Collection. Clissold 5452. A few vacancies Private Circle Mondays, at 8. Communicate first.

Mrs. M. A. GREENE, 28B, Sinclair Road, West Kensington, near Olympia, London, holds circles for Psychometry Clairvoyance (seances). Monday Developing class 8 p.m. Wednesday Clairvoyance, Thursday, Psychometry. Friday at 3 p.m. Healing. Home Daily 11 a.m. to 7 p.m.

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Miss HETTY LEWIS, Medium Clairvoyant Speaker. Psychometrist and Healer. Has a few vacant dates for November and December. Now booking for 1936.—Address: 47, Montague Road, Dalston, E. 8.

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SOUTHERN

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(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.

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

Friday, November 15th, at 3-15,
Flower Psychometry.

Mrs. Rockey and Mrs. Andrews.

Saturday, Nov. 16th, at 7-30, Psychometry.

Sunday, November 17th, at 3-15, Circle.
At 7, Service. Address and Clairvoyance.

Mr. W. REDMOND (Croydon).

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

Sunday, November 17th, at 11-15 and 7,
Mrs. ARDLEY and Mr. R. KELLY.

Monday, at 7-30. Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, November 24th, at 11-15 and 7,
Mr. T. W. ELLA.

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.

Richmond Spiritualist Church.
(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, November 17th, at 7,
Mrs. STACKPOOL O'DELL.

Address.

Wednesday, at 7-30,

Mrs. Edey.

Address and Clairvoyance.

Sunday, November 24th,

Mrs. SUDBURY HURREN.

Healing Service every Wednesday, at 3.

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.

Sunday, November 17th, at 3-30 and 6-30,
Open.

Sunday, November 24th,

Mr. RONALD MCCORQUODALE.

Richmond Psychic Centre.

163, Kew Road, Richmond, Surrey.

'Phone: Richmond 0212.

Monday, November 18th, at 3,

Miss Freda Winn.

Descriptions and Messages.

Tuesday, at 8, Miss E. Herbert.

Psychometry and Messages.

Admission Free. Silver Collection.

Wednesday, at 3, Mrs. Dolores Smith.

Clairvoyance and Psychometry.

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

Developing Class.

Friday, at 8, Miss Eveline Canon.

Psychometry and Messages.

Admission Free. Silver Collection.

Worthing Spiritualist Church,

Grafton Road.

Sunday, November 17th, at 11 and 6-30,

Mr. NUTHALL.

Thursday, at 6-30,

Mrs. Spackman.

Sunday, November 24th,

Mrs. CARTER.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.

Sunday, November 17th, at 11 and 6-30,

Mr. HAROLD SHARP.

Thursday, at 8, Mr. W. E. Brookson.

Sunday, November 24th,

Mrs. M. J. BELL.

Mrs. Florence Thompson, Clairvoyance.

Ramsgate National Spiritualist Church.

Chatham Street, Ramsgate.

Saturday, November 16th, Mrs. Nutland.

Sunday, November 17th, at 3 and 6-30,

Mrs. NUTLAND.

Address and Clairvoyance.

Sunday, November 24th,

Mrs. LEVITT.

Sutton Spiritualist Church,

St. Barnabas Road, Sutton.

Sunday, November 17th, at 6-30,

Service.

Thursday, November 21st, at 8,

Mr. Bernard, Psychometry.

Silver Collection.

Sunday, November 24th,

Mr. RODIN.

National Spiritualist Church,

16, Bath Road, Bournemouth.

Resident Minister: Mr. F. T. Blake.

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Thursday, at 3, Phenomena.

At 8, Educative Lecture and

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Friday, at 6, Healing. Guild attends to

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