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THE TWO WORLDS, December 6, 1935

PRESENT TENDENCIES

(See page 788)

The Two Worlds

Registered at the G.P.O.
as a Newspaper.

The Weekly Journal of **SPIRITUALISM**
RELIGION and REFORM

No. 2506—Vol. XLVIII.

FRIDAY, December 6, 1935

Price TWOPENCE.

Entered as Second Class Matter, March 15th, 1926, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.).

TRUE GHOST STORIES

STRANGE RAPPINGS IN ULSTER

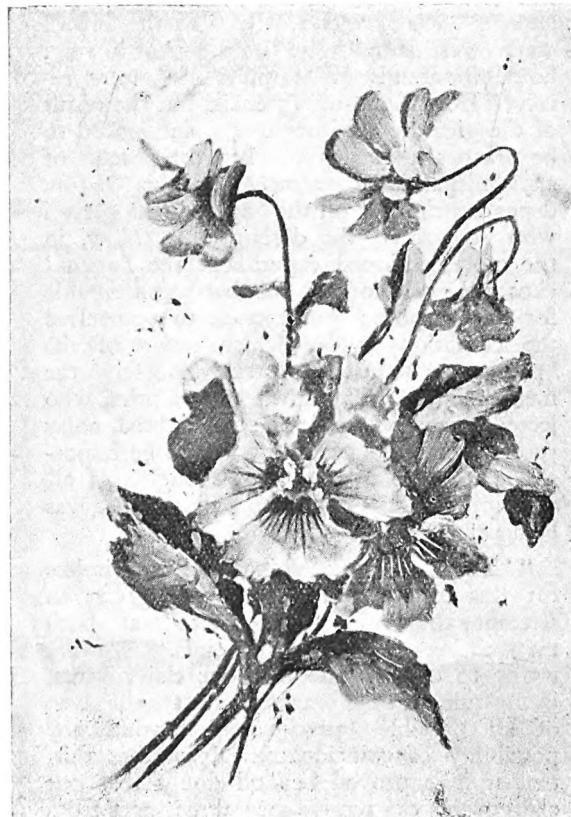
By THOMAS BROWN

IN the little village of Conlig, Co. Down, some three miles from Bangor, a popular seaside resort, there lived before the war a man named Joseph Scott, a retired farmer, a bachelor, and a pleasant, friendly little man. Our acquaintance sprang up in a very casual way. One day in 1901, while I was residing in Bangor, I took a walk into the country and finished up at Conlig, where I quite informally met Mr. Scott who, after some conversation, took me to his house and entertained me to tea. He lived quite alone in one of the best houses in the village.

I came to regard him as an intelligent and normal man, of excellent character, and of proper social instincts. He was a member of the local Presbyterian Church, of which the Rev. Mr. Porter was the minister and, as far as I am aware, that minister is still in the flesh. On at least one occasion I accompanied Mr. Scott to the service in that church.

The incidents which I am about to narrate took place entirely in connection with Mr. Scott's house, no other such phenomena being reported in the village. He would be one of the last persons in the community whom I should suspect of any proclivity to hallucinations, illusions, or morbid fears.

He soon began to tell me of some very curious happenings in his house. On numerous occasions there would come distinct knocks on his hall door, and on going to receive a visitor there would not be anybody there, nor about the door, nor about the street. He knew nothing of Spiritualism, as at that time Spiritualism had not yet penetrated into Ulster in any organised form; and in all the circumstances he was completely mystified by



SPIRIT PAINTING

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this phenomenon. The thing became so frequent that he took to standing behind the door so as to be able to open it on the instant, but nobody was there!

But worse was to follow. He had a nice,

well-furnished parlour on the ground floor, and in this room he had an exceptionally fine china cabinet well stocked with some lovely specimens of the potter's art. While lying in his bed upstairs at night he would be startled by a resounding crash, exactly as if his precious cabinet and all its contents had been hurled to the floor and everything it contained smashed beyond recovery. On coming downstairs to investigate this disaster, however, he would find the cabinet in its accustomed place, and all its contents intact! Thus the mystery deepened and, naturally, the poor man was becoming perturbed.

Another entirely unaccountable phenomenon was the hearing during the night of the sound of marching men going past his house. He described this to me as the "rich" tread of many feet falling in the perfect time of well-trained soldiers. But as his house stood on a side street, indeed on a rather narrow lane, there could by no chance be any soldiers passing there. Any soldiers passing through the village would march along the main road between Newtownards and Bangor. But, as a fact, no troops ever passed on these occasions.

Well, this sort of thing went on to such an extent that Mr. Scott told his minister about it, and he and the minister arranged to sit up at night to probe into the mystery. The sittings were duly held, but nothing happened on these nightly vigils.

Some time after this I had occasion to return to New York to keep my sisters company after the passing of our mother in that city, and I remained in America some three and a half years and then came back to Ireland. One summer's day, in the year 1912, I was in

(See page 788, column 3)

MRS. HELEN HUGHES

How She Found Her Gifts

THE *Sunday Sun* devoted a half page recently to an outline of the life and work of Mrs. Helen Hughes, who for a number of years has been one of the foremost clairvoyants in the kingdom. Mrs. Hughes says she was only 11 years old when she first saw a spirit. She was at school and saw a child outside climbing up at the window; she mentioned it to the class, but no one else could see anything. They went outside to see if the girl had fallen from the window to the ground, but found nothing.

Her next experience did not come until she was 23 and was married. Then strange things began to happen in the house. The bed-clothes would be snatched off them at night. The bed would shake violently. There would be knockings on the walls. She concluded that the house must be haunted. Her husband was a pitman at Dawdon colliery, and they lived in a colliery house; so Mrs. Hughes visited the pit manager and told him of the strange happenings, and he agreed to give them another house. Despite their removal, however, the strange happenings went on.

Then came a night when Mrs. Hughes saw a woman standing at the foot of the bed. She was speechless with fright. Her husband said she must be "seeing things," but the following night he saw the form himself. Mrs. Hughes plucked up courage to speak to the form and heard her distinctly answer, "I am Willie Ducker's mother." Now William Ducker was at the war, and his sister lived next door. Mrs. Hughes rushed in to tell her the news, only to find that she had just heard that her brother had been killed in France.

Then one day an old road mender came to the door and asked if she would warm his can of tea. As they stood talking she happened to mention her troubles to him, just in the way of gossip. He smiled, and said he was a Spiritualist and attended spirit meetings at Sunderland, and advised her to go. Mrs. Hughes made him promise to say nothing about her, and she visited her first meeting, where the medium on the platform was able to tell her of her strange experiences. From that day forward her mediumship has steadily progressed, and in the spring of next year she contemplates a visit to Canada and America. We wish her all success.

NEW LECTURER

Mr. Francis Mott, the publisher, is the latest recruit to the lecture platform, and on December 11th is to speak in the Kingsway Hall on the subject of "Revelation and Evolution." General Sir Holland Prior is to take the chair. Mr. Mott's recent book, "Tuning into God" has been well received.



Helen Hughes.

TEST OF TELEPATHY

Extensive Experiments

WHAT are the facts behind telepathy? In an effort to answer this question "The Link" is organising an important test.

In a statement issued to members of the Society, the Hon. Research Officer, Mr. H. S. Chibbett, says:

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Reason for the Experiment?

"An experiment in telepathy was conducted some years ago, with the co-operation of the B.B.C. Listeners were asked to be 'percipients' when certain articles in the B.B.C. studio were stated to be 'on view,' as it were. Some thousands of 'impressions' were received from interested listeners, but the result of the gigantic experiment was announced to be practically negative. But the success of any telepathic experiment of this nature, depends primarily on the 'agent' (the person who 'telepaths' the description). Now, in the aforementioned experiment the 'agent' chosen may have been all that was desirable for the purpose; but picture to yourselves the conditions under which many of the 'percipients' must have tried to receive the mental signals. The downright sceptics, who jeered mentally in derision; the lighted, noisy rooms, where concentration would be impossible; the cross-currents of thoughts of all descriptions; the efforts to picture what was being transmitted.

"'The Link' is not going to utilise wireless for this experiment, but we are going to attempt to avoid 'interference' at both transmitting and receiving ends. We are trying to demonstrate that our clairvoyants, in the quiet of their seance rooms are the best of all possible 'percipients,' beyond any possibility of coincidence. Remember this, that if it is proved beyond doubt that our clairvoyants can receive mental messages from human sources, it does not necessarily mean that all clairvoyant descriptions originate similarly. The proof of the original source depends in the best instances on the nature of the communication. But telepathy proven strengthens the argument that if communication between incarnate minds is a fact, equally so is intercourse between incarnate and discarnate minds a strong possibility."

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I'VE FOUND A FRIEND, 164 pp., 4s. 6d. (Recent). Written by MAJOR OSMAN GABRIEL, healer at The Sanctuary. A study of To-day and the First Century as one purpose of healing. Praised by *The Two Worlds*.

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EUTHANASIA AND SPIRITUALISM

Should the Incurable be Allowed to Die?

(*Euthanasia is the term given to the theory that a person suffering from an incurable disease should, with his own consent or at his own request, be so treated by his doctor as to ensure a peaceful passing. The subject is being generally discussed, and whilst in no sense adopting his ideas, we allow the writer to present his opinions.*—EDITOR.)

THE problem of Euthanasia is much to the fore of late. Is it justifiable to end the sufferings of victims of incurable disease? Opinion is divided, even among leaders of religion, excepting perhaps in the Roman Catholic Church, which unequivocally condemns it. But the workings of Holy Church are so quaint that a poor heretic of a Spiritualist may well be forgiven if he refuses to allow her dictums to influence him. Only the other day, wandering around a Catholic church, I espied a card bearing the information that Cardinal Bourne had died fortified by the rites of Holy Church. Underneath was a frantic appeal for prayers.

A Church so agonisingly uncertain of the present whereabouts of one of her shining lights is surely not to be relied upon for accurate teaching on such a subtle problem as Euthanasia!

As for the medical profession, we must again refuse to accept its authority. Notoriously many medical men believe that death is the end, hence it would be unsafe to look to them for guidance. Then who is to say when a disease is incurable? The doctors? A recent investigation in America disclosed the fact that of 100 fatal illnesses the doctors had diagnosed correctly only 30.

The Roman Church fails us. The medical profession fails us. What about the Church of England and the Nonconformist bodies? The average man may not be over-critical when it is a question of his soul. The shepherds of souls may swamp him with absurdities and inconsistencies, and he will turn not a hair. But when a man is offered the choice of living or of dying, he is certainly not too bored to think. Can he trust the parson? He looks round him. One parson says playing-cards are devil's pictures; another spends his evenings playing bridge. One parson says it is wicked to fight; another says it is glorious to die for one's king. One parson labours long and unselfishly in the slums; another sons sporting clothes and goes out to shoot birds—which his Master loved.

Let us see if Spiritualism can help us. It is easy to apply the methods of destructive criticism to the erratic meanderings of others, but this is mere snobbery if we, as Spiritualists, have nothing concrete to offer in its place. We experienced Spiritualist has something to offer—if not a definitive solution to the problem, at least a mass of facts which help to build conviction.

When we bring to bear on the problem our knowledge of spirit return and of conditions on the other side, the horizons of the problem are immediately extended. Hitherto we had considered the pain of the sufferer, the apparent hopelessness of recovery, and the mental agony of the relatives. But now our vision is less circumscribed. We see both sides of the death-bed—and it gives us pause.

By AUSTIN JONES

If physical suffering can be said to justify Euthanasia, then so can mental suffering. What happens to mental sufferers who end their own lives? Only very rarely do they escape intense and prolonged suffering on the other side. In most cases they do not know they have passed. They have merely intensified their distress. For a long time they go on living their last phase on earth, an agony magnified immeasurably because they have lost their physical anchorage. What matters it if the act of suicide is legalised! Fear, in some form or other, has driven them into the spirit world, and in regard to fear the law is inexorable. Criminal or saint, he plunges into the depths who is a victim of fear. Twenty years ago a soldier died in extremest agony. With body and mind shattered, with absolutely no hope of recovery, would he not have been a suitable subject for Euthanasia? But to-day, twenty years after passing, that soldier is still crazed with fear.

Far from Euthanasia being helpful in such a case, the spirit workers are bringing him back to the earth through my wife's mediumship, to try to slow down his distress, since physical vibration is less rapid than spirit.

I would like to digress here, to appeal to suitable mediums to give more thought to rescue work. The spirit workers constantly bewail the lack of rescue mediums. I am sure every Rescue Circle in the land can confirm this.

Four years ago a certain murderer was executed. When his executioners sought to

bind him he fought like a wild cat. To-day, he is still unaware that he has passed. He regards anybody who approaches him as an executioner.

What do the spirit healers say? Such is the extraordinary capacity for recovery of the human spirit that the healers never give up, even in apparently hopeless cases. And, too, the healers will continue to work, even though they believe their efforts will be of no avail. These facts are significant.

But the real strength of the case against Euthanasia comes not from observed facts but from the inner plane of intuition. Deep within us we feel—we know—that somewhere in God's universe we lived long before this present life on this planet. We have lived before, either on this planet or some other planet, or in the world of spirit. We know that we reap as we sow; anything that befalls us is the exact and just result of causes set going in the past. We are immortal spirits, and this life is only a fragment lived by a fragment of our real selves. The sorrow and the pain we experience in the lower self is transmitted into knowledge and power in the Higher Self, which rejoices for another debt paid, another victory won. To seek to avoid the just result of past error is to deny the Divinity within. Our Father in Heaven knows with exactitude how much the soul can bear, and that much and no more is allotted to us. Far better to face up to our responsibility, trusting in His wisdom, in the sure and certain knowledge that when we have paid the price of error we shall for evermore be beyond all sorrow and all pain.

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THE MEDIUMISTIC DEAN

By JAMES NORBURY

THE late Dean of St. Paul's, Dr. Inge, might have made less of the mystics and more of the mediums had he realised that in the life of one of his noted predecessors was one of the unwritten pages of the history of Spiritualism.

On November 19th, 1621, John Donne was installed as Dean of St. Paul's. His life is a strange story, for in his personality one can see reflected the turmoil and conflict of his times. A man of deep passions, of high intelligence, a student of science and philosophy, in him we see the dying embers of the Renaissance being fanned into the fiery blaze of the Reformation.

In early life a sensualist and poet, in later life an intellectual and the leading divine of his day, Donne presents a life of chameleon-like changes to the bewildered spectator. His critics are ever divided in their approach to the complex character of 17th-century England. To some he is merely a political adventurer, bent on personal aggrandisement, ever pouring flattery and adulation upon the Court favourites of his day. To others he is a man ever tormented by divine things, who reached a degree of emotional ecstasy that places him in the front rank of the mystics of the Christian tradition.

Whatever truth there may be in these diverse opinions, one thing is certain, and that is that Donne the Mystic has overshadowed Donne the Medium, as certainly as Joan the Saint has overshadowed Joan the Seer.

In December, 1601, Donne married Anne Moore, the ward of his patron, Sir Thomas Egerton. The stormy petrel had at last found a resting-place, and the next fifteen years, which mark the span of his married life, were in many ways the happiest years of Donne's life. He was deeply attached to his wife, and has bequeathed to posterity a collection of love poems that are a living record of his undying devotion.

After his marriage Donne passed through troubled waters, for a son-in-law with nothing save a gift for verse and a satirical wit to recommend him did not prove very acceptable to Sir George Moore, his wife's father. However, by carefully bestowed flattery and freely placed adulation, Donne crept into the social

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life of his day, and in November, 1611, we find him embarking on a Continental tour as companion to Sir Robert Drury.

Donne was gravely disturbed at parting with his beloved wife, and is even stated to have considered taking her with him in male attire, disguised as a page.

While in Paris an event occurred which reveals to us the mediumship of John Donne. His biographer tells how one night he was seized with a trembling fit, which was followed by a vision of his wife, who walked through his chamber sobbing bitterly and carrying the body of a dead child in her arms. This experience so impressed itself upon Donne that he pleaded with Sir Robert that they should return to England at once. Drury dismissed the suggestion, and there the affair might have ended had not his companion been tormented with a similar vision the next night.

The following day Donne told Drury of his experience, and Drury was so impressed with Donne's sincerity that he despatched a messenger post haste to London, to inquire as to the health and condition of Mrs. Donne.

Twelve days later the messenger returned to tell how "on the day and the hour of the vision Mrs. Donne had been seriously disturbed in health, and had given birth to a still-born child."

The pages of history are full of these strange stories of psychic adventures and, although the backward Bishops deny Spiritualism in 1621 a medium was elevated from doctor of divinity to Dean of St. Paul's.

Perhaps Dr. Inge has something to be gloomy about after all.

"SUN GOD" ON COMMUNICATION

Difficulties That Are Met

"Sun God," the control of Mr. Bernard Rodin, explained some of the difficulties of spirit communication at a meeting of the Greater Metropolitan Spiritualist Association, on Wednesday last week.

Speaking of the mental attitude of the sitter, he said that the ideal condition was one which embodied a critical faculty with a sympathetic mind. The individual who was over-sceptical or over-credulous generally failed to receive the best evidence of survival.

The whole process of spirit communication rested on vibration. Scientists had proved that even solid objects were in a state of intense vibration. The power which enabled spirits to communicate their thoughts to earth was an exceedingly fine state of vibration, and true spirit communication resulted from an increase of the medium's receptivity so as to forge a link with this higher state.

Following the lecture, there was a discussion. One point which emerged was the difficulty of getting surnames from clairaudients who do not experience any trouble in giving common Christian names.

"Sun God" explained that this was a question of vibration also, but he added that it was his conviction that if those mediums who do accurately give Christian names would concentrate their minds on fuller psychic development, in a great many cases surnames would be apprehended with little increased difficulty.

L.

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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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SPIRITUALISM—ITS STORY

Article II.—What the Searchers Found

By J. B. M'INDOE

Now some eighty years ago, in an obscure village near New York, knocks were heard. Do not sneer at the method of communication, it is the *message* which matters. The cackle of geese saved Rome from falling into the hands of the enemy one night. Galvani observed the twitching of a frog's leg. His friends sneered at him and called him "the frog's dancing master," but as a result of his observation we meet here to-night with electric light. Columbus saw a twig floating in the Atlantic, a trivial thing, but it indicated land was near, and he was able to persuade his mutinous crew to go on, and a new continent was discovered.

Fifty years ago an old French scientist, Becquerel, found a packet of photographic plates which had some peculiar markings. It was a very trivial thing, but Becquerel's curiosity was aroused, and he found they had been lying alongside some insignificant, worthless matter called pitchblende, from which rays emanated; from this discovery the whole science of radiology dates, and our concepts of what matter is, what energy is, have been revolutionised. And so with the knocks of Hydesville. Modern Spiritualism takes its birth from that trivial incident, and to-day there is no country where it is not a potent force. Scientists have investigated the phenomena, and fifty years ago there was so much talk about it that a Society was formed to investigate it called the Society for Psychical Research. It has published over fifty volumes dealing with various phenomena. It came to no conclusions, and left people to form their own.

If there are beings in another sphere who live but who are unable to show themselves to us, how can they prove to us that they exist?

Descartes founded his whole system of philosophy on the simple proposition: I think, therefore I am. Then, only by showing that they *think*, can the dead convince us that they are alive, and only by showing the three attributes of thought—knowing, willing, remembering—can they prove themselves.

More has been written about Mrs. Piper, the trance medium, than about most celebrities. Dr. Richard Hodgson was sent out to America to investigate her. Now he was an Agnostic; he did not believe in phenomena, and believed all mediums were a gang of vulgar tricksters. After two years of investigation he made a report in which he came to no conclusions. But there was one personal incident which affected him profoundly. As a young man he had wanted to marry a girl in Australia, but her parents objected to it. He left Australia and never heard of her again until she communicated through Mrs. Piper.

Fifteen years later Dr. Hodgson wrote to the Society: "I can no longer express any doubt that the people we call dead are those who speak through Mrs. Piper." As you see, he had been in no undue haste to make up his mind; a man is entitled to speak after fifteen years of careful investigation! Only one

hypothesis filled his facts, and he gave it—the hypothesis of personal survival.

He was succeeded by Dr. James Hyslop, a man famous in America. He had sixteen sittings with Mrs. Piper. After some six he wrote: "I have been speaking to my father, to my brother, to my uncles. It would be difficult to make me believe that secondary personalities of Mrs. Piper could so reconstruct the mental personalities of my dead relatives. To admit that would involve me in too many improbabilities. I prefer the simpler explanation." In his book, *Life After Death*, he uses these words: "I no longer waste time arguing with sceptics. The man who denies the reality of life after death or the evidence for it is either ignorant or a moral coward, and I decline to waste time arguing with him on the supposition that he knows anything at all."

Here we have the testimony of these two men; and Hyslop, was a psychologist, familiar with all the phases of abnormal hysteria. It is to be noted the competent psychologist never makes a statement that it is all a matter of hysteria. You cannot name any scientist of repute in this country or any other country who has studied these phenomena and who has denied that they are genuine. Flammarion, Lombroso, Sir William Barrett, Sir William Crookes, Conan Doyle, Sir Oliver Lodge, spent years investigating, and they all came to the same conclusion. Alfred Russell Wallace, the co-discoverer with Darwin of his great scientific theory, said that "the facts beat him."

To sum up: Professor A. M. Low, who is not a Spiritualist, speaking at a banquet given by Harry Price, who says he is no Spiritualist, to René Sudre, a French psychical researcher, said: "The vast majority of our own scientific men who have indulged in psychic research, together with the mediums who are *not* employed by the After-Life Brigade, agree that most of these results depend upon the existence of the spirits of the dead."

Mere existence cannot produce these phenomena. You must have intelligence: they must show knowledge, will, memory.

Huxley said, "we ought to sit down humbly before a fact as a little child and follow it honestly where it leads." If you do that, what will your reward be?

"A great Spiritualist and a great social reformer, Gerald Massey, has said: 'Spiritualism will make religion infinitely more real by translating it from the domain of belief to that of reality. I can only compare life without it to sailing along in a ship with the hatches battened down, a prisoner, cribbed, cabined, and confined, with only the light of a candle, dark to the glory overhead, blind to a thousand possibilities of being, and then, suddenly, some starry night, allowed to go on deck for the first time and view the stupendous mechanism of the starry heavens all aglow with the glory of God, bewilderingly beautiful, and drink in a new life with every breath of its wondrous liberty.'"

THE WATTERS CLOUD CHAMBER

Dr. Hereward Carrington Replies

The facts in the matter *re* the Watters experiments are these:

I first suggested this experiment of the fog chamber in a paper read before the First Int. Psy. Congress, Copenhagen, 1921, and my paper was reproduced in their official report, where it may be found.

This was summarised in my "Story of Psychic Science," which Watters had read, and he so stated in his letters. He had previously used a fog-chamber for the study of biological radiations, but *not* for these special experiments, which were new to him. I outlined the proposed experiment to him with diagrams, and he said he would build up a special chamber and try it out. Later he did so. During all this time I was in constant touch with Dr. Watters, as my letters and his prove. Our joint report on this was to appear in book form, and (subsequently) was to appear as a Bulletin of the A.P.I.

He sent me the original MS., which I edited, criticised, and cut down about one-half. I sent this back to him, fully expecting him to return the MS. to me. Instead, it was suddenly published in Reno, with the scant acknowledgment of my share as having read it "with a critical eye to its English!" However, I said nothing about this for months—though some of our members, who knew the facts, were highly indignant about it. Months later Dr. W. wrote stating (virtually) what we could not, and could use in our Bulletin! I replied, stating that this, after all, was a question for the Board to decide, and for the first time, half-joking, called him to task for his previous neglect. At this he flew into a rage, resigned from the Council, demanded his material back, etc. We were naturally astonished! Our correspondence ceased in consequence. I consider that I had every right to speak of "our" experiments, in view of the facts (1) that the idea had originally been proposed by me; (2) that I worked with him on all details, by letter; (3) that I edited the MS.; and (4) that it was always understood that this and all other experiments were *joint*, to be issued by us in book form, under our joint signatures, or in an A.P.I. Bulletin. It is true that I never actually visited Reno, and the mechanical work was done there; but the original suggestion was mine, and I worked with him throughout on this series of tests, as on a number of others, reports of which I have.

DISCUSSION AT ACCRINGTON

The Accrington Men's Discussion Class, which meets at the Picture Hall, has had a consistent life for some ninety years, and is thus one of the oldest in the North. Every type of subject comes under discussion, and on Sunday last Mr. E. W. Oaten gave an address on "Do the Dead Live?"

The subject brought a large audience, and it is not often in these days that one finds so many materialists to the front. Half an hour was devoted to questions and discussion, and though nothing new was forthcoming, a very enjoyable and good-tempered discussion ensued.

S.N.U. NEWS.

Edited By FRANK HARRIS

The End of the Year

THE date for the closing of the Union's books has this year been fixed for December 18th. In the normal way, the end of the financial year is a busy time for any organisation, but in a Union such as ours, where a multiplicity of activities exists, it involves extra effort on the part of all concerned so that as little as possible is left outstanding. These efforts are complicated, unfortunately, by the failure of some of the Church secretaries to do their part of the work. The percentage of churches receiving a "final arrears notice" is a declining figure, but there are still a number of cases where the final quarterly instalment of Church fees has not yet been received. Secretaries are urged to remit these before the date fixed for the closing of the books, so that they are included in this year's totals, and not carried forward as "arrears." The work of the Union officers will be greatly facilitated, and allocations to all the District Councils of the portions of fees remitted for District purposes can be made for the majority of the churches in every area. Attention is also desired to the few accounts for publications and diaries which are still outstanding, as we are anxious to start 1936 with clear books.

Church Return Forms

In the early days of January the new Annual Return Form will be circulated to all churches in affiliation with the Union. There are certain features about this form that are a departure from previous practice, and are the result of experience in the use of the old form. The forms, which are in triplicate, are now printed on coloured papers, two copies being marked for return to the Union offices, and the third for retention by the church. The second copy will be sent to the District Council concerned by the General Secretary. Information is being asked for on the forms for the compilation of the record system now in use by the Union, and in accordance with the by-laws agreed to at the annual general meeting at Newcastle this year, all the information asked for will have to be given before the Church Credential Card is issued.

As one of the conditions of the issue of the Credential Card is the sending of duplicate copies of the audited annual statement of accounts of each church, copies of the Union's blank "Statement of Annual Accounts" form are also being supplied to the churches. These are being supplied printed on similar coloured sheets to the return forms for the sake of clarity.

Amended Church Application Form

It has been found necessary to make an addition to the Church Application Form for affiliation to the Union, to ensure that all applications have received the prior consent of the members of the church concerned at a properly convened meeting. Any forms which may be in the hands of District Councils or churches which are applying for affiliation will need this slip adding, and to ensure that none are overlooked, and thus delayed, anyone

holding such forms should ask for the amending slip to be sent to them. No church will in future be accepted unless this provision has been complied with.

New Churches

The following churches were accepted into affiliation by the Union at the National Council meeting held in October, and have been notified accordingly:

District.	Church.
London	Colchester Spiritualist National Church.
	Deal Spiritualist Church.
	Richmond Spiritualist Church.
Midlands	Hall Green National Spiritualist Church.
	Worcester National Spiritualist Church.
South Wales	Mid-Rhondda Spiritualist Society.
Yorkshire	Grimsby (Hamilton Street) Spiritualist Church.
	Halifax Unity Spiritualist Church.
Scotland	Govan Spiritualist Association.
	Montrose National Spiritualist Church.

In addition, eight new subscribing members were accepted.

The 1936 Diary

It is appropriate at this time of the year to remind those in difficulties about Christmas presents of a useful and handsome one, that is yet cheap in price. The Union Diary would make a gift that all would appreciate. This can be supplied in either the tight-bound form covered in blue, at 1s. 8d., postage included, or the leather wallet "re-fill" type at 2s. 8d. Both of these are of exceptional value, and provide Spiritualists with much valuable information of the Union's activities and a comprehensive directory of the churches associated with the Union.

Church Letter Headings

Few people would credit it, but it is frankly amazing how many church secretaries think that any scrap of paper that is handy is good enough for letter-writing. I have known letters to be written on a piece of scrap-paper five inches by three, and in one case on the back of a tradesman's bill for articles supplied to the secretary's home. On the other hand, many of the secretaries use a printed letter heading. A request to allow churches to use the die of the Seal of the Union as an indication of their connection with the Union has led to the exploration of the idea of supplying pads of letter-paper with an appropriate heading, incorporating the Seal below the words "In affiliation with." We believe that these can be supplied almost as cheaply as churches can buy unprinted pads of an inferior quality, and hope that ere long the pads will be available to secretaries at a moderate price. The use of such a headed paper will not only add dignity to the letters the secretary is bound to write in the performance of his duties, but will supply information which is often missing from letters we receive.

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Secretary: Mrs. M. Hankey.

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Friday, December 6th, at 5 p.m.

Mr. T. AUSTIN.

DISCUSSION TEA

(Visitors, 1s. 6d.)

Thursday, December 12th, at 4 p.m.

Mrs. BERTHA ORTON.

"The Importance of Right Thinking."

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Inquirers Welcomed.

Friday, December 6th, at 3-30, "At Home."
Miss JACQUELINE.

Subject: "Hands, Scientific, Medical, and Their Use in Mediumship."

Tuesday, December 10th, at 8,

Mr. ERNEST HUNT.

Subject: "The Psychology of Life and After-Life."

Wednesday, December 11th, at 3, Circle.

Mr. GLOVER BOTHAM.

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

Tuesdays, at 3, Open Clairvoyance. Silver Collection.

Thursdays, at 3, Open Developing Class.

Friday, December 13th, from 3-30 to 5,

CHRISTMAS PARTY.

Admission by Toy or Garment, which will be distributed after the Party to poor children of the district. Please come and help us to make many children happy this Christmas.

Inquiries Invited.**WIMBLEDON****SPIRITUALIST CHURCH**

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136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

Sunday, December 8th, at 11,

Mrs. J. E. SCOTT, Address and Clairvoyance.

At 6-30, Mr. ERNEST HUNT, Address.

Wednesday, December 11th, at 7-30,

Miss Joan Proud, Address and Clairvoyance.

Healing (No Charge). Monday, 10 to 12 noon.

Tuesday 10 to 12 noon; 2 to 5, and 7 to 8 p.m.

Wednesday, 3 to 6 p.m.

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

Sunday, 8 to 9 p.m.

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Mrs. Florence Thompson, Clairvoyance.

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Mondays and Saturdays, at 8, Open Circles.

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Wednesdays, at 8, Members' Classes.

Wednesday, December 11th, at 8,

Mrs. Florence Thompson, Clairvoyance.

Silver Collection.

Thursday, at 3, Group Seance. Mrs. Ida Glen.

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At 8, Mrs. Beth Barnes.

Saturdays, at 8-15, Whist Drive. 1s. each. Refreshments Free.

Lyceum, Sundays, at 3.

FRANK T. BLAKE ON HEALING

A LECTURE on "Healing" was given by Mr. Frank T. Blake at the Reading Psychic College, Bath Road, to an interested audience which well-nigh filled the commodious and comfortable hall in the College buildings. Mr. Graham Moffatt occupied the chair.

The lecturer, after congratulating Reading Spiritualists on the acquisition of the College, which he was sure would be a place of learning and of inspiration, said healing by the laying-on of hands had been practised from the earliest times, and it would be difficult to prove its origin. It was in use by the most primitive races, and it was receiving increased attention to-day from religious and other bodies. There was this marked difference between its practice by primitive peoples and by modern healers—in the case of the former it was regarded as a kind of magic, whereas the latter applied it with truer understanding and with the knowledge based on experience. Speaking of psychic healing, Mr. Blake said there were persons who had the gift of healing naturally, and others acquired it by training. Some could work independently, and others worked under the control of or in co-operation with spirits. He emphasised the qualifications essential for the effectual exercise of healing powers, and the conditions that should be fulfilled before anyone attempted their exercise. Spiritualists held that in addition to the physical body, man had an ethereal body, and health depended on the maintenance of the balance between these two. When it was disturbed, ill-health was the result. The lecturer went on to detail the methods of treatment in psychic healing, and concluded with a demonstration.

POLTERGEISTS

THE phenomena of poltergeists, or noisy ghosts, has come down to us through the ages, and is probably as prevalent to-day as ever. We have ourselves witnessed quite a number of cases which have never been recorded. They consist of disturbances which appear to be of a psychic nature. Physical objects are moved, or thrown, generally the latter. They even include outbreaks of fire, and the passing of objects through holes too small to admit their normal ingress.

We are indebted to the International Institute for Psychic Research for the publication of a carefully tabulated list of historic poltergeists. The opening chapter, by Hereward Carrington, embodies all the salient features of the phenomena. Dr. Carrington points out that in stone-throwing, for instance, the objects seem to take a curved path. That is, they do not move in straight lines; their flight often breaks off at right-angles; that they are generally slow in movement, rather than rapid, and that they are unduly warm to the touch, after motion. Such phenomena include even the moving of people, as in the case of Mrs. Guppy and the Marquise Scotto. He might well have included the Biblical case of Phillip, who was carried from Gaza to Azotos.

This bulletin, which is issued jointly by the International Institute of London and the (See foot of next column)

LEWIS SPENCE EXPLAINS

He Ignores the Real Issue

M R. LEWIS SPENCE is a fine writer. We have enjoyed his books on "Atlantis" and other ancient studies, but we wish he would do one of two things. Either cease to write on Spiritualism or make himself acquainted with the subject.

Writing in the *Sunday Mail*, he tells us that "Spiritualists make their own ghosts," and that sitters in seances delude themselves. He tells us that ectoplasm exudes from certain individuals called mediums, that ectoplasm is a protoplasmic substance, that "it has been analysed, photographed, and even filmed," and then goes on to draw deductions which are simply silly. He says the function which permits of its being exuded from the body is merely a throw-back on that of Man's earliest ancestors. We might say the same about eating, or drinking, or walking, or even talking nonsense.

He then makes the stupid mistake of saying that Spiritualists believe that this function of certain mediums is of a "supernatural order, instead of being merely supernormal." He doesn't apparently know that no Spiritualist admits such a word as supernatural. Every Spiritualist believes that whatever happens is natural, or it would not happen.

Concerning materialisation, he says, "No figure so far produced has supplied satisfactory proof of its identity as a dead person," which shows his complete ignorance of the whole subject. He tells us of Crawford's experiments at Belfast with the psychic rods, and adds that Crawford's three books on the subject "are masterpieces of careful analysis." We had the pleasure of knowing Crawford and of being associated with him in his investigations, and if there is one thing sure, it is that this master of careful analysis did not adopt Mr. Spence's childish attitude. Dr. Crawford was quite satisfied that, though the rods did exude from the medium, they were controlled, directed, and used by somebody who was not the medium.

The next time I see Mr. Spence in the street, I shall point out that the cloth in which I see him clothed is the product of a sheep or a cotton plant, that the medium who clothed him was a tailor in Bond Street or Whitechapel, that his hat was produced in Denton, and his boots in Northampton, and shall come to the conclusion that Mr. Spence is purely a product of the factories of Great Britain. There is no need to take into account his intelligence, since Mr. Spence would agree that that doesn't enter into the matter. You need only explain what is visible.

(Continued from previous column)

American Psychic Institute of New York, presents us with a historic record of all the leading cases, dating from the year B.C. 530 to 1935, and contains in all 318 cases, in only 18 of which has fraud been accepted. Their general similarity implies that there is a common origin. The compilation must have involved a considerable amount of research, and will be of inestimable value to future students. The price is 2/6.

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Subscription Rates (Post Free) to all parts of the world: One Year, 10/10; Six Months, 5/5; Three Months, 2/9.

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Editor and Secretary: ERNEST W. OATEN.

Issued by

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED,
18, CORPORATION STREET, MANCHESTER 4.

Where all Business Communications should be addressed.

(Telegraph and Telephone BLAckfriars 9903.)

Cheques and Drafts should be crossed "____ and Co." and made payable to The Two Worlds Publishing Company, Limited
The Editor will not undertake to be responsible for any rejected MS. nor to return any contribution unaccompanied by a stamped and directed envelope.

London Office: 71, FLEET STREET, E.C. 4.

Phone: Central 7641. Wires: "Jonagont, Fleet, London."

FRIDAY - - December 6, 1935

THE PRESENT-DAY DRIFT

ONE of the features which characterises the present growth and development of Spiritualism is the tendency to the formation of Psychic Research societies. There are probably three reasons for such development. First, the desire to attain to a higher standard of evidence than that which characterises the public display of phenomena, which appears to be the only title some societies possess for calling themselves Spiritualists. Secondly, the desire to inquire into the psychic laws which must underlie the phenomena, and to determine the contribution of the medium himself towards the psychic phenomena produced; and thirdly, the desire to draw in that vast army of people who, while connected with no church, are none the less desirous of avoiding antagonisms of a theological nature.

In the early development of Spiritualism in this country, 60 or 70 years ago, Spiritualists were made by sittings in home circles, where phenomena of a very wide range were produced in great quantity. In those days practically every Spiritualist was familiar with the evidences of the seance room. The fact that they pursued the subject excited the antagonism and bitter opposition of practically all the churches without exception, for the theories of life here and hereafter, propounded by visitors from the spirit world, differed very widely from the positive and dogmatic affirmations of the churches. To be a Spiritualist was to be ostracised by all "God-fearing people," and one was hardly welcomed in any social circle.

To be a Spiritualist in those days meant losing your friends, losing your job, and being generally sent to Coventry. In sheer self-defence, those who were convinced of the truth of spirit communion were compelled to band together in little communities if they were to enjoy that fellowship which is essential to human well-being. Gradually the community grew, until the number of people attracted by the teachings of Spiritualism, and who were

in rebellion against the narrow theological doctrines then held by the churches, embraced a large number of people who had little knowledge of the seance room. Instead of the home circle, clairvoyant descriptions at public meetings, or an occasional display of psychometry, comprised (and does comprise to-day) the major part of the psychic activities of most churches.

The natural result was that the contact between the spirit world and the personnel of the Spiritualist societies became very weak, and we think it is true to-day that a very large number of people call themselves Spiritualists because they sympathise with our outlook on things religious, moral and social, and believe on the testimony of others, that Spiritualism is true, but have no concrete and personal evidence of the actuality of the spirit world. Displays of public phenomena can never give this conviction in its fullest sense.

Then came the decline in physical mediumship, due very largely to the neglect of home circles, and the steady growth of mental mediumship. Thousands of people found that they were able to give clairvoyant descriptions in general terms, and convey psychic impressions in a general form so as to impress the uninitiated. Their mediumship was not of a sufficiently evidential type to enable them to become professional mediums: in many cases they were not even good enough for the ordinary "back street" Spiritualist societies, and they tended to hold little meetings at home, to which their friends and the general public were invited. It would not be an exaggeration to say that there are tens of thousands of such house meetings to-day.

The public display of phenomena does not usually attain the evidential standard necessary to meet the doubts of the thoughtful.

The teachings of the spirits, too, have tended to get mixed with conventional mutterings, taken from popular theology, which, in itself, has no standard of evidence behind it.

We believe the growth of the Psychic Research societies is, in itself, a protest against the low evidential standard and the spirit of credulity which has crept into Spiritualism, particularly since the war. Now, in so far as these societies are desirous of securing a standard of evidence for psychic phenomena and a better understanding of the laws under which such phenomena occur, they ought to be welcomed and encouraged. There is no gainsaying the fact that we know little or nothing about mediumship, and that the average medium has no interest whatever in making careful observations of his psychic states, or understanding the conditions under which he can produce his best results; and if the formation of such societies leads to a closer study of the laws governing psychic phenomena, it should be all to the good. Higher educational standards are emphasising the need for investigation on scientific lines.

One thing is sure, however, the propagation of Spiritualism during the last 80 years has caused nearly all the various churches to modify their teachings. It is possible to-day for any Spiritualist to publicly accept the principles of Spiritualism and none the less become a member of the Anglican or most of the Nonconformist churches. It is possible for a Spiritualist to preach in their pulpits, while many of the ministers and clergy are

(Continued at foot of next column)

ULSTER GHOST STORIES

(Continued from front page)

Bangor and decided to walk down to Conlig in order, if possible, to renew my acquaintance with my friend Joseph Scott. I knocked at the door, and in response a stranger opened it and conveyed to me the sad news that Mr. Scott had died several years previously; and sadder still was the information that he had hanged himself in an outhouse in the yard. I was deeply sorry. If Mr. Scott had been familiar with psychic phenomena I wonder if the tragedy might not have been averted.

A more strictly ghostly ghost story is one that came within the personal experience of my wife. She had an aunt who was for many years housekeeper in a laird's mansion, or castle, near the town of Duns, Berwickshire. The name of the family was—and, presumably, is still—Turnbull. On one occasion my wife was visiting her old aunt at this castle, and while both of them were in a room upstairs the old lady had occasion to go downstairs on some errand, leaving her niece above and alone. It came on to be twilight in the room. My wife was standing leaning against the mantelpiece awaiting the return of her aunt when she heard the door opening. She turned, expecting to see her aunt enter. But it was not her aunt. It was a tall gentleman. He came in, and without speaking took a seat beside a chest of drawers, against which he rested his elbow. In considerable surprise, my wife surveyed this quite unexpected visitor, and wondered that he did not speak. Presently the footsteps of her aunt sounded on the stairs, whereupon the strange man got up and faded out.

It only remains to be told that the old housekeeper was by no means too well pleased when her niece, in considerable excitement, told what she had seen. The old lady would fain have hushed it up for some reasons of her own. But the fact was established that the mysterious visitor was an apparition of the late laird of the castle.

In conclusion, let me assure your readers that all the foregoing incidents are absolutely historical, all the names of persons and places given are the real ones, and anyone who likes may verify them *in extenso*.

Belfast.

(Continued from previous column)

openly advocating Spiritualism as the basic evidence upon which Christianity rests. Popular opinion, therefore, feels that there is less reason for antagonism to the present-day churches, because of their severely modified theology. For these reasons, they join Psychical Research societies, which have no anti-theological outlook.

We are not sure that such an attitude is very brave, but we are sure that it is expedient and comfortable. We do believe, however, that if Spiritualist churches would do a little more seance work, cultivate the home circle, with its personal contact with the spirit world, and establish higher standards of evidence, rather than blindly swallow everything said by a medium, they would not find the more intellectual of their members drifting away.

TOPICS OF THE WEEK

Good Work We are informed that Earl Haig's fund benefited to the amount of £48 from the sale of poppies at the Rochester Square Temple, Camden Town. It would seem to be in the interests of Spiritualists to encourage the annual "Two Minutes' Silence." It is about the only time that the vast majority of people concentrate on the memory of those who are gone on, and every Spiritualist knows that such concentration affords them an opportunity of coming near us.

Bible Contradictions Last week we criticised a Catholic pamphlet which dealt with the state of Man beyond death. Someone has sent us two other pamphlets, one published by the Stanborough Press on "Spiritualism in the Bible," and another which, quite illegally, has neither name of printer nor publisher upon it. Nor is there any indication as to where it can be obtained. We very much admire the astuteness of the publisher, who is evidently very anxious not to be identified with this production. Both pamphlets assure us, on the authority of texts, that the dead are dead, and will remain so until the Great Resurrection. So it is very evident that Moses and Elias did not talk with Jesus on the Mount, and that Paul was deceived when Jesus spoke with Him on the way to Damascus. Evidently Mary did not see the Master on the morning after the Resurrection, and the hope of the dying thief meeting Jesus in Paradise must be a figment of the imagination.

A Common Armoury Of course it is true that anything can be proved from the Bible. The abominator and the moderate drinker, the slave-owner and the abolitionist, the Nonconformist and the Churchman, the Socialist and the Conservative, the Spiritualist and the Christadelphian, all find their positions established by reference to the Bible. And this must be so, since it was written by different men at different times, and in different states of development. When the world is content to consider the Bible as the history and development of religious ideas, it will take a much higher place than it does to-day, when so many merely regard it as a field of controversy, upon which they may enter to prove ideas they already hold.

Experience Must Count Most of the texts which presuppose that man lies in the grave until the General Resurrection are taken from the Old Testament, but, then, the ancient Jews of that period had no very clear idea that there was any state of life other than a physical one. Their whole idea was the establishment of the Kingdom of God on this earth and their writings reflect quite as much their personal opinions as their fits of inspiration. Finally, may we say that it is simply silly to talk about dead people lying in their graves. Since we have held conversations with hundreds of them, our experience outweighs in this subject all the opinions of Moses and Ezra,

The Rapping Boy

The mystery boy of Hawkshead, Lancs., has been attracting tremendous attention. During the last two years strange phenomena have been connected with him. Loud rappings have occurred in the room in which he sleeps. The rappings seem to come from his body, and their vibrations can be felt in the bed on which he lies and throughout the whole room. The raps appear to be loudest when he is fast asleep, and if the observers knock on the furniture the same number of knocks are produced from the boy's body. The vibrations can be distinctly felt. The knocks have been heard when the boy is awake. Medical specialists, police officers, psychologists and others have examined the boy, but are quite unable to give any rational explanation of the occurrences. It is suggested that he be removed to a hospital for careful examination and observation. The strange thing is that no one has yet had sufficient common sense to question the raps and ascertain whether they will give an intelligent response, but none of the people are Spiritualists, and are accordingly rather puzzled.

Testing a Stalwart

The *Birmingham Gazette* records a Spiritualistic seance held at the Queen's Hotel recently, to observe the mediumship of Mr. Harry Croshaw. Mr. Croshaw has been a worker in the Birmingham area for well over 20 years. One gentleman, avowedly an unbeliever, was greatly impressed with a conversation which he held with a departed friend, while June Mackie, the modiste, received a remarkable description of a friend in America, even to the mention of her full name.

Test Cricketer at the Altar

The Bishop of Melanesia has recently got married, and is shortly to arrive in England on his honeymoon. A Church of England newspaper tells a funny story concerning the Bishop. In his scattered diocese it is usual for him to present his churches with a photograph of himself. Visiting one of his churches recently, he found he had no photograph, but the natives found in a newspaper a coloured photograph of Stanley McCabe, the test cricketer, so they installed McCabe, who is a Roman Catholic, over the altar. Later, the Bishop sent the natives a picture of himself, but they said, "No! This one is more better." So McCabe still hangs over the altar in an Anglican Church.

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Tuesday, December 10th,

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

Thursday, December 12th,

At 3-30, Clairvoyance, Mrs. Kingstone.

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

Friday, December 13th,

At 7-30, Lim. Psy., Mrs. Graden Thomas.

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Subject : "Psychic Unfoldment" (Continued)

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Friday, December 13th, at 3 Mrs. Helen Spiers

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THIS CONTROVERSY

By RONALD McCORQUODALE

PSYCHICAL RESEARCH," says Dr. Mathews, "is a most debatable subject, and I cannot say that any really definite conclusions have been established, and those who love peace of mind above all will keep off the subject." This recent statement by the Dean of St. Paul's is recalled to my mind by the controversy now going on as to the reality of Mr. Myer's claims. Spiritualism does seem pre-eminently a matter of controversy. We seem eternally involved in argument about the claims of mediums, and one needs only to recall the "Flower Medium." The question arises, is there any medium above controversy? I am afraid it is true to say that being a Spiritualist means that you cannot escape being a controversialist. And there are some sensitive souls who hate being involved in controversy, and who love peace of mind above all else. Now, as Dr. Mathews says, such people would be advised to keep off the subject. Spiritualism, like politics and other vital subjects, provides debatable and argumentative matter in which strong, keen, and active minds will find much interest.

Now what I want to maintain is that Spiritualism cannot be other than a debatable realm from the very nature of the subject. It is this I want to point out, and also to maintain that controversy has its use and value. But there is one question that strikes me, in the first place. What is the outside public to think when prominent Spiritualists, the leaders of the Movement, differ among themselves as to whether one or the other of its noted mediums is really genuine? I am concerned for the moment, not with the question as to the genuineness of Myers, but with the impression such a spectacle of controversy must make on the public mind.

The question may be asked: Are mediums not tested and accredited by their own Movement? Well, the Spiritualists' National Union grants a diploma to physical mediums who satisfy their exponents' committee of the reality of their powers. Such diploma holders may be said to be accredited representatives, and recognised genuine workers. But the question may be raised as to what are the tests applied so that if successful a medium may be asserted genuine. And may we take it that the same tests applied by the Union can be imposed by any body of inquirers seeking to satisfy themselves of a medium's powers? And will the tests that satisfy the Union of a medium's claims be sufficient to assure any other body?

The educational and lecturing certificates are on a different level. The difficult matter is in certifying the claims of mediums to produce strange phenomena. And the difficulty is greater still if we argue that a medium may be fraudulent on some occasions and genuine on others. The trouble is how are we to know when a medium is genuine. Mr. Harry Boddington even asks the question, "Can mediums be tested?" Mr. Boddington says we cannot, because in view of the very peculiar circumstances associated with all psychic phenomena we cannot possibly devise any scheme that would be an adequate test and guarantee of mediumship. I think this is

true, and therein lies our difficulty of certifying psychic claims. Probably no testing scheme would be universally recognised as an adequate assurance of genuineness. Yet we find mediums rising to prominence and gaining wide publicity whose claims are hotly debated within the Movement. Spiritualists eagerly ask each other: "Do you think so-and-so is genuine?" And yet these mediums who gain publicity are taken by the general public to be representative of the Movement, carrying its confidence and guarantee! And this is quite a natural assumption. But the truth is that the Movement as a movement can guarantee nothing.

It may be said that all mediums should be adequately tested before they are given publicity in the Psychic Press, because it is through this publicity that they become known. But the question is, what are adequate tests? Take Myers, for instance. In this respect the editor of the *Psychic News* appears satisfied about Myers' claims, and accords him good publicity, whereas the editor of *The Two Worlds* declares himself not convinced, and further says that a particular test that satisfied the President of the Spiritualists' Union did not satisfy him. Now take the case of the Flower Medium. In the first place, how did she rise to prominence? How did she gain such publicity? The trouble is that she gained this wide recognition before Spiritualists succeeded in demonstrating the weakness and debatable nature of her claims. Actually, this medium seemed to succeed in finding acceptance in what is termed "good circles," so that many people are doubting the reliability of prominent Spiritualists.

All this simply means, of course, that a question is raised as to the unsatisfactory nature of the business of certifying and guaranteeing mediums.

To the end men will speculate, argue, and debate on all such vital topics. And all vital subjects are like this by their nature; they are vital because they arouse wonder, curiosity, faith, and doubt. The great thing is that each of us must arrive at our own convictions in debatable religious matters, and in the problem of survival and communication. Personally, I have arrived at my own conclusions about Spiritualism, but whether my convictions impress anyone else I do not know. I am convinced of the truth of Spiritualism on intellectual and scholarly grounds, backed up by the consistent testimony of distinguished investigators. In this is included personal psychic awareness. Mrs. Sidgwick, a critical student of psychic matters, has said that conclusive evidence of survival is rather difficult to obtain, but that although the evidence may fall short of being absolute proof, it may nevertheless be the basis of reasonable conviction. Well, I think that is how I feel about the whole matter. I am sure the evidence is such as to produce reasonable conviction. Such conviction which I think is logical and reasonable makes me a believer in the fact of survival and in the reality of communications between the living and the dead.

A SOUTHERNER'S REFLECTIONS

By J. D. TURNER

IT may be true that good wine needs no bush, but many a worthy effort passes unnoticed for lack of a little publicity. Particularly is this so when work of a spiritual character is being accomplished in somewhat difficult surroundings.

Sunday in Blackpool comes with somewhat of a shock to those accustomed to the rather more restrained atmosphere of the South, and there can be few places in these Islands given over more frankly to entertainment of a not-very-high order.

It was with the greatest pleasure therefore that the writer was able to experience the good work being done in that town by the National Church in Albert Road on a recent Sunday. The meetings were in the able hands of Mr. Lote, Church president for some four years past.

In making an appeal to the congregation to study the literature of Spiritualism, and to support its special Press, he mentioned that he had been a reader of *The Two Worlds* for forty-two years. The ministrant was Mrs. M. Yates, of Chorley, a very capable exponent, whom we had not previously been privileged to hear. This lady has a pleasingly intimate manner, and gave a thoughtful and illuminating address on the subject of Progress and Peace. This was followed by some very good evidential clairvoyance, accompanied by messages of an uplifting character.

It would not be right to conclude this account without mentioning the musical side of the service, which only too often leaves much to be desired. Here we had a good organ, very competently played, and hearty singing led by a small but enthusiastic choir. In fine, the services we attended were distinctly helpful episodes in an otherwise rather bleak weekend.

Probably no one will be more surprised than the Albert Road Church to read this entirely unsolicited testimonial, and we hope that it may give them encouragement to go on with the good work they are doing.

HELEN HUGHES IN MONTROSE

On Friday, November 29th, a very enthusiastic Spiritualist meeting was held at the Co-operative Hall, Montrose. Mrs. Church presided, and was supported on the platform by Mrs. Hay Dundee and Mr. McGill, Aberdeen. Mrs. Helen Hughes gave a very interesting and instructive address on "Is Spiritualism a Religion," followed by fully half an hour of clairaudience. The audience were spell-bound by the large number of full Christian and surnames given: a Mrs. Rolland was given, who came with Andrew and Margaret, also a Mr. Hollinger. Granny Low spoke of a wedding present, also a Maggie Daer; altogether about forty names were given and recognised. Every seat in the hall was booked.

PSYCHIC POWERS

Future of the Christian Church

LECTURING recently at the Edinburgh Psychic College, 30, Heriot Row, on "Spiritualism and the Christian Church," Mr. Edward Gall said Spiritualism was not a movement which began in 1848 with the phenomena associated with the Fox sisters in America. In point of fact, there was hardly a time in the whole period of recorded history when man had not attempted to pierce the veil which hid the next world, or when psychic phenomena of one kind or another had not been exhibited by at least a few exceptionally endowed individuals. With the coming of Christianity, the two main elements in the Mysteries, the psychic and the mystical, tended to separate. In Christianity what had been the central secret of the Mysteries, the attainment of the spiritual consciousness, was now proclaimed openly, while the psychic and occult tradition existed for the most part in those secret and quasi-masonic movements which were to be found scattered through Europe in the Middle Ages.

A little later, largely owing to religious persecution, all psychic powers seemed to have been crushed out, and this remained so until the birth of modern Spiritualism in 1848. Since then a vast quantity of psychic phenomena had been produced, and had been examined and reported upon with a thoroughness never before possible.

Spiritualism would be instrumental in purifying the Churches of much obsolete and erroneous teaching and of bringing to them the certain knowledge of the fact of human survival, which at present was hardly more than a faint hope.

Essentially man was a spiritual being and, in the ultimate, nothing less than the spiritual could ever fully and permanently satisfy him.

Mrs. Edith Thomson, Glasgow, followed with a demonstration of clairvoyance. Dr. Barker presided.

NAMING

ON Saturday evening, November 23, 1935, the infant son of Mr. and Mrs. Parton was named by Mrs. Beatrice Stock, who was controlled by her Guide.

The ceremony took place in the private chapel at 19, Morella Road, Wandsworth Common, the home of Mrs. Parton's father, Mr. J. R. Westbrook, in the presence of several relatives and friends.

Dr. Lamdezzo named the baby with the earthly name of Brian, and the spiritual name of Paul, and gave the parents a few words of advice and a brief outline of the little one's future. He also gave evidential descriptions and messages to everyone present.

P. S. WELSH

JELICOE'S RETURN

THE apparition of Lord Jellicoe was seen here at Weston Vicarage on the evening of November 21, twenty-four hours after his passing . . . We sat, and our communicator S—brought Lady Cayzer, who informed us that the Admiral would comment on certain things later . . . Lady Cayzer was known to us personally, and a few days before her death we had a wonderful premonitory vision of that sent here. During the war I was called to the Admiralty by Admiral Jellicoe to discuss my unsinkable ships for which I obtained a patent (*vide*, "Man's Survival," page 262). This would have been adopted but for the fact that the device termed "blister" had already been approved and applied to several ships (the speed of which it reduced very considerably). The French government afterwards built ships on my principle.

CHARLES L. TWEEDALE.
Weston Vicarage.

HAS JELICOE RETURNED?

Sir,—With reference to your report of the "Link" experiment at the Victoria Hall on Saturday, November 23. I am informed on reliable authority, that the late Admiral Jellicoe was an old family friend of Lt.-Com. Ford, and he has assured Mr. J. D. Turner, Vice-Chairman of "The Link," that he is perfectly satisfied that Jellicoe's message was authentic, despite the fact that he had a sitting with Flint some time ago.

I feel it my duty to make this known, in view of the reserve with which there port was justifiably written.

N. ZERDIN.

[Note:—In our report of the meeting we distinctly stated that Lt.-Com. Ford considered the message distinctly convincing.—ED.]

DEDICATION OF NEW ORGAN

SUNDAY, November 10, was a day long to be remembered in the long history of the Sheffield Centre. (Est. 1887.)

A fine double-manual organ presented to the Church by a lady who desires to remain unknown, was dedicated. The dedication service was conducted by the President, Mrs. Marshall Hancock, who in a well chosen address rose to spiritual heights.

Mr. George Robinson as organist played several items. It is good to hear a fine organist on a worthy instrument. Many fine solos and part-singing were given by his sons and Mrs. Baily, Miss Fullard, Mr. G. Fullard, from the Darnell Church. Thus ended another stepping-stone in the long activity of Sheffield's oldest Society.

D. B. ELROD,
Secretary.

CORRESPONDENCE

Sir,—The mediumship of Mr. Myers is ceasing to be a mere difference of opinion between two newspaper editors, and publicity has given it an importance vital to the Movement. Spiritualists are voicing a claim for equal freedom with other religious bodies, and with it a claim for the exclusive right and power to license its mediums, just as all other bodies have to ordain its priests, or license its ministers and practitioners.

Already over this Myers business, wavers on the line of acceptance are saying or hearing it said that pundits in the Spiritualist Movement are obviously (and in spite of claims to special evidence) no better equipped to exercise judgment than are the critics they condemn; people are asserting that the whole Movement rests on fraud on the one side, and superstitious credulity on the other.

As one among obscure thousands then, with an equal interest in truth and the cause, may I make a suggestion. If possible let an unquestioned committee for an authoritative test be formed. I even suggest four names in the hope their owners might consent to act—Lodge, Arthur Findlay, Mrs. St. Clair Stobart and the Rev. Mr. Elliot. They approach the movement from four different cardinal points. Their personal integrity, freedom from personal bias, capacity for estimating evidence values, and mental acuteness specially fit them for the work. The two editors might be present, with a watching brief only. After the test and verdict, let that one hold his peace and allow the Spiritualist car to proceed on a path freed from obstacles of his own strewing.

May I add one further item of possible interest. I was drawn into the Movement by two factors—the reading of "On the Edge of the Etheric" and a "Myer's extra," which appeared in an issue of *Psychic News* in October, 1933. This extra was an exact portrait of my own father at the age of 60. He passed at the age of 85, 25 years ago. In essentials it duplicated a photograph in existence, but varying in two particulars. The two are from opposite sides and therefore the set of the abundant hair recognisably in keeping, is yet different, and so one picture cannot be a reproduction of the other, even if such were otherwise possible. If then, the extra, recognised by every surviving member of his family, was produced by fraud, I am specially desirous of knowing how.

H. F. RUSSELL.

THANKS!

We are always grateful to readers who send us cuttings from their local papers. It keeps us in touch with the topics in all districts. Every item for or against Spiritualism will be welcomed by the Editor.

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BIRTHS

CRABBE.—On Sunday, November 17th, to Mr. and Mrs. F. Crabbe, a son. Mrs. Crabbe is herself a daughter of Mrs. Edith Clements, the well-known speaker and clairvoyante, of Mitcham.

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SPIRIT LIGHTS AT A SEANCE

Sir.—We, the undersigned sitters, would like to put on record a most remarkable phenomenon that took place this evening at an experimental circle held at 24, Lorn Road, Brixton, S.W. 9, under the mediumship of Mr. Fred Edouin.

The phenomenon, which occurred twice during the sitting, took the form of a remarkably bright light, as bright as a photographer's magnesium flash, or vivid flash of lightning, but of a different quality from either.

During the first flash, which lit up the whole room, the medium was seen by all, sitting, with his hands on his knees, quite still; the flash appeared to come from behind him, whilst during the second flash the trumpet was seen suspended unsupported in mid-air, shoulder high, facing Mrs. Muller, as though on the point of delivering a message to her. Mrs. Stanford, who was looking straight past the medium, also saw, in the flash of light, a silhouette form; this she mentioned to the Control, asking if it were correct, and the Control signified "Yes" by two taps of the trumpet.

The Control, known as "Dr. Hylton," informed us by direct voice, as usual, that this was the first time anything like it had taken place on the earth plane (as far as he knew), and was a completely successful experiment.

(Signed):

Mrs. Gummerson, 37, Windsor Road, Ealing.
C. A. Muller, 309, Norbury Avenue, S.W. 16.
Rene Edouin, 24, Lorn Road, S.W. 9.
S. Muller, 309, Norbury Avenue, S.W. 16.
M. A. Stanford, Stanford House, 31, Hertford Street, W. 1.

MRS. LILLEY

Sir.—In your issue of *The Two Worlds* of 15th instant, I noticed a reference to Mrs. Lilley, who is reported to have said that she never claimed to be a Photographic Medium.

Some years ago, when Mrs. Lilley was heralded as a wonderful healer, I got an appointment through her secretary, which I kept, only to be informed that it was a mistake as it was her circle night and she could not possibly do any healing before that meeting. She then began to tell me a lot about her different forms of Mediumship, and finally showed me several photographs of herself with several forms very distinct on each one, asking what I thought of it, did I think they were spirits. As a Medium, I did not feel very much impressed with them, but having had no experience in photography I preferred to make no comment. Why does Mrs. Lilley now deny having made any such statement?

London, N. 7.

E. V.

PRESENTATION TO MR. RAWLINSON

Sir.—On Saturday, November 9, the Sheffield District committee held the Third Annual Rally of Church Presidents and Secretaries, in the North Pavement N. S. Church, Barnsley, where Mr. W. Rawlinson gave a most interesting Paper the title of which was:—"IS SPIRITUALISM BECOMING COMMERCIALISED."

The speaker desired it to be understood that his expressions were not necessarily those of the S.D.C. or yet those of the S.N.U. and he then proceeded to outline the impression Spiritualism made upon the minds of the people, which often led to the formation of a Church and the procuring of a building.

In many cases it was soon evident that the commercial aspect had made its appearance by the fact of Churches advertising *Borderland* at 6d. and 3d., in order to swell the funds of the Church, and by these means many sincere seekers of Spiritualism went away from Churches disappointed, wondering what actually is the Spiritualists' philosophy.

Many Churches, too, looked forward to the Yearly Balance Sheet, and if there should be a credit balance it was then concluded that a good year had been experienced, a conception, which, to the speaker's mind showed that the spiritual aspect of Spiritualism was being made a secondary consideration.

Spiritualism was primarily a spiritual movement, but not only were Churches tending to commercialise the movement, but speakers and mediums also. The big fees some of our mediums were charging for their services was common knowledge, and Churches booking them very often did so from the financial aspect. If a good financial return was the result of these bookings it was assumed that they had had a satisfactory period, despite the sacrifice of the spiritual side of the life of the church.

Whilst he believed in the old adage that every labourer was worthy of his or her hire, the speaker could not overlook the fact that there were mediums whose sole object seemed to be to get as much finance out of the movement as it was possible to get.

At the conclusion of the address a most interesting event took place, Mrs. Weller, the District Treasurer, presenting to Mr. Rawlinson (See foot of next column)

PROMOTED—MARY WILSON

ONE of the Old Guard of Spiritualistic Mediums was Mary Wilson, who passed to the higher life at Oswaldtwistle on November 17, and thereby joined hands once again with Mr. John Wilson.

Thirty years ago Mr. and Mrs. Wilson were well known throughout the country as two of our most prominent propagandists, sometime resident in Newcastle. As a commercial traveller Mr. Wilson covered the whole of England, and wherever he went his services were available to the local church free of all cost. He was for a time president of Sheffield Central Church, and was a bold and convincing speaker.

He was brought up a Wesleyan, and for many years was a lecturer upon temperance. It was while working in this capacity we believe, that he met Mrs. Wilson, and for many years they laboured together, visiting the chief cities of England, and also South Africa, Australia and New Zealand. Mr. Wilson passed away in the latter place some years ago, and Mrs. Wilson returned home alone.

Mrs. Wilson was a remarkably fine psychic, one of the best medical psychometrists it has been our lot to meet; cultured and well-informed, she studied anatomy and physiology and has diagnosed hundreds of cases where doctors failed and in many cases was called in by doctors.

Her platform clairvoyance was often definite and convincing, but her gentle, sensitive nature was not too well fitted for public life. In the class or seance room she was difficult to beat, and excelled at private sittings, and this work she kept till the last, long after having passed the allotted span of life. She was one of the few people who had made a study of mediumship and its laws, and was a mine of information upon the forces at work in its use.

A sweet and gentle nature which won affection rather than admiration. Her work overseas will long be remembered. She has passed to a rich reward and we wish her Au revoir!—not good-bye. E.W.O.

(Continued from previous column)

linson, on behalf of the Churches and Associates and Friends, a Barometer and a Westminster Chime Clock, as a mark of their high esteem and recognition of the inestimable services he has rendered to the district as Secretary during the past seven years. Mrs. Rawlinson was presented with a Cake Stand.

The local friends provided a delightful tea and a social evening brought to a close a most happy and enjoyable day.

B. Hall, Secretary.

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Church Announcements

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

Weekly Services at the Deansgate Picture Theatre

Sunday, December 8th, at 7 p.m.

Mr. JOHN G. FINDLAY
(Ayrshire).

SATURDAY, December 7th, at 8, Open Public Circle.

SUNDAY, December 8th, at 11 and 3, Open Circle. At 7, Deansgate Picture Theatre. See above.

MONDAY, at 8, Clairvoyance.

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

Manchester Spiritualist Discussion and Literary Society. Wednesday, December 11th, at 8. Speaker to be announced.

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

SUNDAY, December 15th, Miss ESTELLE STEAD.

NORTHERN

Manchester Society of Spiritualists, 53a, Higher Ardwick, Manchester.

Sunday, December 8th, at 10-30, Lyceum.
At 3, Open Circle, Mr. A. ROTHWELL
At 6-30 and 8, Service and Clairvoyance.

Monday, at 8, Mrs. N. Spencer.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. Langford.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, December 15th,
Mrs. A. E. THORNTON

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, December 7th, at 8,
Miss Pollie Goodwin.

Sunday, December 8th, at 3, 6-30, and 8,
Mr. WAINWRIGHT.

Monday, December 9th, at 3 and 8,
Miss Sandiford.

Tuesday, December 10th, at 8,
Open Healing and Developing Circle.

Wednesday, December 11th, at 8,
Mrs. Mayhew.

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.

Mondays, 3 and 7-30.

Thursdays, 7-30.

Saturdays, 8.

December 7th, 8th, and 9th,
Mrs. WINTERS (Wallasey).

Every Thursday, 7-30, the Resident
Minister leads Public Open Circle.
Public and Private Seances arranged on
Application.

Mr. FRED EDOUIN (London Trumpet
Medium), will hold a number of Group
Seances at 13, Wilmslow Road, Cheadle,
Manchester, on Friday, Saturday, and
Sunday, December 20th, 21st, and 22nd.
Application for Tickets (letters only) to
above address.

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

THANK YOU!

LONDON

Acton Spiritualist Mission,
"The Cottage," Woodhurst Road, Acton,
London, W. 3.
Sunday, December 8th, at 7,
Mr. F. WALL.
Wednesday, at 8.
A Hearty Welcome to All.

Battersea Spiritualist Church,
(Affiliated Spiritualist National Union),
Bennetley Hall, Bennetley Road,
Northcote Road, Battersea, S.W. 11.
Sunday, December 8th, at 11 and 6-30,
Mrs. LILIAN KING.
Address and Clairvoyance.

Lyceum, At 3-15.
Monday, at 3-15, Medicine Man's
Healing Band attends to give Treatment
and Advice.

At 8, Church Healing and Diagnosis.
Wednesday, at 3, Psychometry,
Mrs. Redfern.

Thursday, at 8, Clairvoyance.
Mrs. Hayward Henderson.
Saturday, Xmas Whist Drive. Special
Prizes. Tickets, 1s. (Entrance Bennetley
Hall).

Sunday, December 15th, at 11,
Miss J. PROUD.
At 6-30, Mr. REDMOND.

Bounds Green Christian Spiritualist
Church,
Canning Hall, Canning Crescent,
High Road, Wood Green.
Sunday, December 8th, at 7,
Mr. T. WYATT.
Sunday, December 15th,
Mr. NORMAN FERGUSON.

Bowes Park and Palmer's Green
Spiritualist Church,
Shaftesbury Hall, Bowes Park.
Saturday, December 7th, at 3, Bazaar.
Opening by T. W. Ella, Esq.

Sunday, December 8th, at 11,
Miss J. PROUD.
At 7, Madame ROSA.
Wednesday, at 8,
Mr. Fred W. Nuthall.

Sunday, December 15th, at 11,
Mr. T. W. ELLA.
At 7, Mrs. MAUNDER, Dipl. S.N.U.

Chiswick Christian Spiritualist Church
Harvard Towers, 56, Harvard Road,
(off Wellesley Road, in rear of
Gunnersbury Station.)

Sunday, December 8th, at 11, Lyceum.
At 7, Service.
Monday, at 2-30, Mrs. Hammerton.

Psychometry.

Thursday, at 7-45, Miss Winn.

Brixton Psychic Centre,
24, Lorn Road, Brixton, S.W. 9.
Sunday, December 8th, at 6-30,
Mrs. DOLORES SMITH.

Address and Clairvoyance.
Monday, at 7, Free Healing.
Tuesday, at 3, Psychometry Tea.

Wednesday, at 8, Developing Circle.

Trumpet Circles.

Medium : FRED EDOUIN.

Every Tuesday and Thursday at 7-45,
Public Group Circles.

Private Sittings by Appointment.

Societies visited at reduced fees.

'Phone : Brixton 5085.

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

Sunday, December 8th, at 6-30,
Mrs. K. JARMAN.

Wednesday, at 7-45, Mrs. McConnell.

Sunday, December 15th,
Mr. GEO. DAISLEY.

Lyceum every Sunday, at 3.

Brixton Spiritual Brotherhood Church
Stockwell Park Road, Brixton.

Sunday, December 8th, at 11-15, Service.
At 3, Lyceum.

At 7, Mrs. PODMORE.
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, December 14th, at 2-30,
Sale of Work,
Fancy and useful articles on Sale. Refreshments. Psychometry Readings.

Sunday, December 15th,
Mrs. E. CLEMENTS.

Christ's Church of the Spirit,
309, Upper Richmond Road, Putney
S.W. 15. Putney 3129.

(Buses 30 and 37 pass door.)

Saturday, December 7th, at 3,
Christmas Bazaar.

Sunday, December 8th, at 7,
Mrs. DUNCAN,
Address and Clairvoyance.

Thursday, at 3, Psychometry.
At 8, Address and Clairvoyance,
Mrs. Nutland.

Friday, at 7-30, Spiritual Healing.
Sunday, December 15th,
At 7, Mrs. A. THOMAS.

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, December 6th,
Mrs. G. Gibbins.

Sunday, December 8th,
Miss GOLBOURN.

Friday, December 13th, Mr. Roth.
Sunday, December 15th,
Mr. J. GRAHAM.

Cricklewood Christian Spiritualist
Society.

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

Sunday, December 8th, at 6-30,
Mrs. F. LANE.

Address and Clairvoyance.
Wednesday, at 3, Psychometry.

At 8, Mrs. Ida Glenn.
Address and Clairvoyance.

FOUR NEW BOOKS

Dreams that Come True

By A. M. Symns. 3/9 post paid.

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(The Teaching of Anu Ra, Priest
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Healing Services. MONDAYS, at 7-45; WEDNESDAYS, at 3. Silver Collection.

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

FRIDAY, December 6th, at 3 and 7-45, Mrs. McAllister.

"Evidence for Human Survival." Questions and Discussion. Silver Collection.

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

'Phone BLA 6840

WEDNESDAY, December 11th, at 7-30, Mrs. E. F. Bullock, Transfiguration Seance (limited to 24 sitters).

THURSDAY, December 12th, at 3 and 7-30, Mr. A. Whymann (Hanley).

FRIDAY, December 13th, at 7-45, Mr. A. Laserson.

TUESDAY, December 17th, at 3 and 7-30, Mrs. B. Harris, D.N.U. (Chester).

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

Sunday, December 8th, at 7, Miss EVELYN CANON, Address and Clairvoyance.

Tuesday, at 3, Psychometry. At 8, Healing Centre.

Thursday, at 8, Mrs. Tims.

Saturday, at 8, Mrs. M. Lines. Sunday, December 15th, at 7, Mrs. J. E. SCOTT.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E.12.

Sunday, December 8th, at 7, Mrs. W. GREEN.

Address and Clairvoyance.

Monday, at 3,

Sale of Work and Jumble Stall.

Four Mediums Present.

Wednesday, at 8, Mrs. S. Podmore.

Address and Clairvoyance.

Sunday, December 15th, at 7,

Mrs. BELL and Mrs. THOMPSON.

Kenton Spiritualist Church.

Northwick Park Hall.

Stations: Northwick Park (Met.), and Kenton (Bakerloo).

Sunday, December 8th, at 6-30,

Miss A. WHITE, Address.

Mrs. Woodward, Clairvoyance.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45,

Mr. D. Bedbrook, Clairvoyance.

Sunday, December 15th, at 6-30,

Mr. W. H. EVANS.

Kingston Spiritualist Church

Villiers Road,

Sunday, December 8th, at 11,

At 11, Mr. F. LEONARD.

At 3, Lyceum.

At 6-30, Mrs. ROBERTSON.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30, Miss L. George.

Address and Clairvoyance.

Sunday, December 15th,

Mrs. R. DARBY.

Manor Park Spiritualist Church.

Strone Road, Shrewsbury Road,

Forest Gate, E.12.

Sunday, December 8th, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Address and Clairvoyance.

Thursday, at 3,

Ladies' Meeting, Mrs. Podmore.

At 8, Miss V. Thorndick.

Address and Clairvoyance.

Sunday, December 15th,

Mrs. D. C. WILLIAMS.

London District Council Discussion

Group,

Food Reform Restaurant, 1-3, Furnival Street, Holborn, E.C.4. (Nearest station, Chancery Lane).

Monday, December 9th, at 7-45,

Mr. C. S. Collen-Smith, Ph.D., Ps.D.

"Obsession: Fact or Fancy?"

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, December 8th,

At 11, Sunday School.

At 3-30 and 6-30,

Mr. A. E. PEARSON.

Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, December 15th, at 3-30 and 6-30,

Miss L. THOMAS.

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, December 8th, at 7, Mrs. FRANCIS WRIGHT will talk on "The Human Hand and Its Relation to the Psyche." Followed by a Demonstration of Clairvoyance.

WEDNESDAY, December 11th, 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.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, December 8th, at 6-30, Mr. W. BALDWIN, Address. Mrs. F. Tyler, Clairvoyance.

TUESDAY, December 10th, at 3-15, Mrs. Dolores Smith, Psychometry. At 8, Mrs. Redfern, Clairvoyance.

THURSDAY, December 12th, at 8, Mrs. Dorothy C. Williams, Trance Address.

FRIDAY, December 13th, Healing Free. Apply Church Officers.

SUNDAY, December 15th, at 6-30, Mr. R. McCORQUODALE, Address. Mrs. Challis, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, December 8th, at 7, Address and Clairvoyance by Mrs. FILLMORE.

MONDAY, 6 to 9, THURSDAY, 3 to 6-30, Free Healing.

WEDNESDAY, at 7-45, Short Address and Psychometry, Mr. A. Bernard.

Mr. Keith—Private Interviews Daily, 2 to 6. Circles, TUESDAY, at 7, FRIDAY, at 3.

SUNDAY, December 15th, Mrs. IDA GLEN.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C.1.

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

MONDAY, December 9th, at 3 and 7, Mrs. Woodward.

TUESDAY, December 10th, at 3, Mrs. Tina Tims.

MONDAY, December 16th, at 3 and 7, Mrs. E. Long.

TUESDAY, December 17th, at 3, Mrs. Woodgate.

EVERY TUESDAY and SATURDAY, at 7, Mrs. Woodgate.

WEDNESDAYS, at 3 and 7, Mrs. Betts.

THURSDAYS, at 3 and 7, Mrs. Woodgate.

FRIDAYS, at 3 and 7, Miss B. Hearn.

Hours, 1-7. Closed Sundays.

ETHEL A. KNOTT.

Clapham Christian Spiritualist Centre, New Morris Hall, 79, Bedford Road, Clapham, S.W. (Near Acre Lane, Clapham N. Underground Station.)

Sunday, December 8th,

At 7, Mr. HORACE SLACK.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

Tuesday, at 8, Healing Circle.

Thursday, at 8,

Mrs. Donaldson, Psychometry.

Sunday, December 15th,

Mrs. DONALDSON.

Address and Clairvoyance.

President & Medium Mrs. Donaldson.

Forest Hill Christian Spiritualist Church,

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

Sunday, December 8th, at 11-15,

Public Circle.

At 3, Lyceum.

At 7, Miss LILIAN GEORGE.

Monday, at 8, Study Group,

"Astronomy."

Tuesday, at 3, Mr. A. Bernard.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, December 15th,

Mrs. H. V. PRIOR.

Hackney Spiritualist Church, 2, Sutton Place, Urswick Rd., Hackney. (Founded 1896.)

(Entrance Back of House.)

Sunday, December 8th, at 7,

Miss J. PROUD.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cuming.

Thursday, at 8, Psychometry.

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

Sunday, December 15th,

Mr. and Mrs. BROUNE.

Forest Gate Christian Spiritualist Church,

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

Sunday, December 8th, at 6-30,

Mrs. GLADYS HARDINGHAM

At 8, Public Circle.

Sunday, December 15th,

Mrs. ETHEL CLARKE.

Sunday, December 22nd,

Mrs. MARY SOONES.

Wednesday, at 3,

Ladies' Meeting.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, December 8th, at 6-45,

Mrs. MAUNDER.

Monday, at 7-30, Mrs. Treadgold.

Wednesday, at 3, Mr. D. Sergeant.

At 8, Miss Herbert.

Lyceum at 3 every Sunday.

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

Sunday, December 8th, at 7, Mrs. E. THOMAS.

At 8-30, Spiritual Healing.

Sunday, December 15th,

Mrs. E. BALMER.

Ealing Spiritualist Church.

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

Sunday, December 8th, at 11-15,

Mr. REDGRAVE.

At 6-30, Mr. H. L. VIGURS.

Wednesday, at 8, Mrs. S. D. Kent.

Saturday, at 7-30, Whist Drive.

Sunday, December 15th,

Mr. A. PETHURST and

Mrs. A. CAYTON.

Iford Psychical Research Society, Clements Road, Ilford.

Sunday, December 8th, at 7,

Mr. V. DEACON,

Address and Clairvoyance.

Wednesday, December 11th, at 8,

Mr. Ed. Spencer,

Address and Clairvoyance.

Thursday, December 12th, at 3,

Ladies' Meeting.

Mrs. Tuffnell,

Address and Clairvoyance.

Sunday, December 15th, at 7,

Mr. H. LEAF,

Address and Clairvoyance.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, December 7th, at 8 p.m., Psychometry.

SUNDAY, December 8th, at 11-15 a.m., Address and Clairvoyance,
Mr. R. R. THORNTON. At 7 p.m., Address and Clairvoyance,
Mrs. GERTRUDE SKINNER.

TUESDAY, December 10th, at 8 p.m., Psychometry, Miss D. Fisher.

WEDNESDAY, December 11th, at 8 p.m., Transfiguration Seance by
Mr. R. R. Thornton.

THURSDAY, December 12th, at 8 p.m., Clairvoyance.

FRIDAY, December 13th, at 7-7-30, Healing. At 8 p.m., Psychometry
by Mrs. Lillian Phillips.SATURDAY, December 14th, at 8 p.m., Psychometry by Mr. R. R.
Thornton.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SATURDAY, December 7th, at 8, Juvenile Lyceum Members' Concert. Admission 6d. Refreshments moderate. Doors open 7-30.

SUNDAY, December 8th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mr. RALPH BARRACLOUGH.

MONDAY, December 9th, at 3, Psychometry. At 7-30, Healing Instruction. At 8, Healing Treatment.

TUESDAY, December 10th, at 8, Mr. Norman Ferguson.

WEDNESDAY, December 11th, at 8, Developing Circle.

FRIDAY, December 13th, at 8, Mr. L. Rosser.

SUNDAY, December 15th, at 7, Miss CLAUDIA GUILLOT.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, December 8th, at 11, Forward Movement.

At 6-30, Mr. D. BEDBROOK.

Wednesday, December 11th, at 2-45, Mrs. Meyer.

Thursday, December 12th, at 8, Mr. Hecker.

Sunday, December 15th, at 6-30, Mr. A. J. BREWSTER.

Southall Spiritualist Church, Hortus Road, Southall.

Sunday, December 8th, at 7, Mrs. DONALDSON.

Tuesday, at 2-30, Ladies' Guild. Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8, Short Service and Clairvoyance.

Sunday, December 15th, Mr. GORDON SHARPE.

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

Sunday, December 8th, at 11-15, Open Circle.

At 6-30, Miss LEONARD.

Address and Clairvoyance.

Thursday, at 8, Mrs. Woodward, Clairvoyance.

Every Wednesday, at 7-30, Free Healing.

Sunday, December 15th, Mr. STURDY.

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.

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

Sunday, December 8th, at 6-45, Mr. S. ISTD.

Thursday, December 12th, at 8, Mr. H. J. Steabben. Psychometry.

Saturday, December 14th, at 8, Mr. Howarth.

Sunday, December 15th, Mrs. MCKENZIE.

Free Interesting Lectures on Psychometry will be given on

Monday, December 9th and 16th, at 8, Lecturer: Mr. DEAL-BOYCE.

Entitled: "The Implications of Psychology." Free to All Interested.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, December 8th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. H. J. STEABBEN.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Address and Clairvoyance by Mrs. Balmer.

SUNDAY, December 15th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. J. H. CARPENTER. Clairvoyance by Mrs. J. Atmore.

Spiritual Healing Centre,

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

Mrs. Vera Palmer,

Psycho-medical Healer and

Medical Diagnosist.

Consultations by appointment.

Public Healing on Tuesday, Wednesday, Thursday, and Friday, 7 to 9 p.m., also Tuesday and Thursday, 3 to 5 p.m. Band of Healers in attendance under the supervision of Mrs. Vera Palmer (Trance Medium). Voluntary Contribution.

Sunday Service at 7 p.m. Address and Clairvoyance, Sunday, December 8th, at 7 p.m. Miss VERA POTTER. Silver Collection.

Healers' Instruction Class.

Free Development is given to those possessing Magnetic Powers. Also instruction is given for Massage and Manipulation. Volunteers wanted to help in carrying on this Great Work of Healing. Apply, Secretary.

Watford Spiritualist Society, Scout's Hall, Durban Road East.

Sunday, December 8th, at 7, Mrs. GERTRUDE PIKE,

Address and Clairvoyance.

After Circle at 8-15. All Welcome.

Thursday, December 19th, Social and Dance.

Doors open 2-30 p.m. Teas provided. Private Readings. Christmas Tree. Dancing from 7-30.

Sunday, December 22nd, Public Direct Voice Seance.

Medium: LESLIE FLINT.

Tickets, 2s. each. Obtainable from the Secretary.

Private and Group Sittings for Direct Voice arranged. Societies and Home Circles visited. Now Booking 1935.

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

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

Sunday, December 8th, at 11-15, Service.

At 3, Lyceum.

At 6-30, Madame PUSTERLA.

Address and Clairvoyance.

Sunday, December 15th, Mrs. CANNOCK.

Address and Clairvoyance.

Wigmore Psychic Centre,
Grotrian Hall (Studio No. 3),
Wigmore Street, London, W. 1.
Telephone: Welbeck 7382.
Principal: **HORACE LEAF, F.R.G.S.**
Every Tuesday, at 8,
Public Developing Class.
Every Wednesday, at 3,
Psychometry.
Every Wednesday, at 7-30,
Magnetic Healing by Trance Mediums
(Free).
Every Friday, at 3 and 8,
Clairvoyance (Trance).
Particulars from Hon. Secretary.
Miss Claudia Guillot.

Westbourne Park Psychic Centre.
155, Cornwall Road, Westbourne Park,
London, W.
(Lower Door Entrance.)
President: Mr. H. Francis.
Mondays, Tuesdays and Fridays,
Public Meetings for Psychometry,
Clairvoyance and Clairaudience.
Afternoons, at 3, 2s.
Evenings at 8, 1s.
Numbers Limited.
Every Visitor Gets a Message,
with Advice on Health.
Buses to Cornwall Road, Nos. 46, 28,
31. To Elgin Crescent, Nos. 15, 52.
No. 7 bus to door.
(Met. Station—Ladbroke Grove.)

SOUTHERN

National Spiritualist Church,
16, Bath Road, Bournemouth.
Resident Minister: Mr. F. T. Blake.
Sunday Services, at 11 and 6-30.
Tuesday, at 8, Phenomena.
Thursday, at 3, Phenomena.
At 8. Educative Lecture and
Discussion.
Friday, at 6, Healing. Guild attends to
give Treatment to Sufferers.

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

**Brighton National Spiritualist
Church and Sussex Psychic Bureau,**
Mighell (Mile) Street.
Sunday, December 8th, at 11-15,
Public Circle.
At 7, Mr. J. HYDE TAYLOR.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, December 15th, at 11-15,
Public Circle.
At 7, Mrs. A. CALWAY.
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.

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

**Eastbourne National Spiritualist
Society.**
Dickens Fellowship Hall.
Sunday, December 8th, at 3-30 and 6-30,
Miss COUSSINS.
Sunday, December 15th,
Mrs. C. M. COOKE:
Crusaders' Progressive Fellowship,
73, St. Aubyn's, Hove, Sussex.
(Near Town Hall)
Friday, December 6th, at 3-15,
Flower Psychometry.
Mrs. Rockey and Mrs. Andrews.
Saturday, Dec. 7th, at 7-45, Psychometry.
Sunday, December 8th, at 3-15, Circle.
At 7, Service. Address and Clairvoyance.
Mr. W. REDMOND (Croydon).
Wednesday, December 11th, at 8,
Address and Clairvoyance.

Richmond Psychic Centre.
163, Kew Road, Richmond, Surrey.
'Phone: Richmond 0212.
Monday, December 9th, at 3,
Mrs. Beth Barnes.
Descriptions and Messages.
Tuesday, at 8, Mrs. Lily Goldsworthy.
Psychometry and Messages.
Admission Free. Silver Collection.
Wednesday, at 3, Mrs. Edey.
Clairvoyance and Psychometry.
From 6 to 9-30, Private Readings by
Mrs. Edey.
Thursday, at 3, Mrs. Ada F. Atkinson.
Developing Class.
Friday, at 8, Mrs. H. V. Prior.
Psychometry and Messages.
Also 6 to 8, Private Readings,
Mrs. Prior.
Admission Free. Silver Collection

Richmond Spiritualist Church.
(The Free Church),
Ormond Road, Richmond, Surrey.
Sunday, December 8th, at 7,
Mr. PERCY HITCHCOCK.
Address.
Wednesday, at 7-30,
Mr. Edwards and Mr. Daisley,
Address and Clairvoyance.
Sunday, December 15th,
Mr. EDMUND SPENCER.
Healing Service every Wednesday, at 3.

Worthing Spiritualist Church,
Grafton Road.
Sunday, December 8th, at 11 and 6-30,
Mr. ELLA.
Thursday, at 6-30,
Mrs. Rayfield.
Sunday, December 15th,
Mrs. TIMS.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, December 8th, at 11 and 6-30,
Mrs. NEVILLE.
Thursday, at 8, Mrs. F. Robertson.
Sunday, December 15th,
Miss THORNDICK.

**Ramsgate National Spiritualist
Church.**
Chatham Street, Ramsgate.
Saturday, December 7th, Mr. B. Rodin.
Sunday, December 8th, at 3 and 6-30,
Mr. B. RODIN.
Sunday, December 15th,
Mrs. PODMORE.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, December 8th, at 6-30,
Mrs. D. C. WILLIAMS.
Thursday, December 12th, at 8,
Mrs. Hillier Smith.
Psychometry. Silver Collection.
Sunday, December 15th,
Mr. and Mrs. MARSH.

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Tuesday and Friday, at 8.

Mrs. JEANE CAVENDISH. Circles for
Psychometry and Clairvoyance, Tuesdays,
Thursdays and Fridays, 8. Interviews daily,
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Court, S.W. 5. 'Phone: Frobisher 3915.

B. D. MANSFIELD, Trance Medium, holds
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Clairvoyante and Psychometrist, has a few vacant
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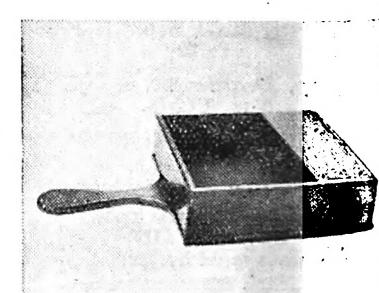
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