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and PROGRESS of **SPIRITUALISM**.  
RELIGION and REFORM.

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Thomas Hardy	Edith Cavell	H. M. Stanley
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,169—VOL. XLII.

FRIDAY, JUNE 21, 1929

PRICE TWOPENCE

## Original Poetry.

### ROADMAKING.

Others shall feel where I have vainly burned ;  
Others the dawn shall see  
Of this my darkest hour ;  
Others shall sing the song my soul has learned ;  
Others at last shall be  
Made ready for love's power !

So long as they shall know where I but dreamed ;  
So long as they may hope  
Where I but dimly guessed ;  
What matter if the road has tortuous seemed,  
Or hard to climb the slope,  
Since at the end waits Rest ?

J. M. STUART-YOUNG.

—\*—

## The Triune Aspect of Reality and the Universe.

By A. L. WAREHAM.

I.—(CONTINUED FROM LAST WEEK.)

WE CAN no longer reasonably think that Life was kept in an (unknown) part of the universe, and that lifeless matter was kept in another part of the universe, and that somewhere either outside of the universe, or in some unknown part of the universe, put some of the Life into some of the lifeless matter. It is generally conceded by theologians that God is everywhere ; and since He is a Living God, Life is everywhere, and in everything ; everything is alive. The Ether is alive, and it is the Universal Substance from which the visible and to us invisible worlds have been derived. How can anything be inanimate or dead ?

And why should we try to imagine Life or Mind as something existing before and without Substance ? In the Ether we have, combined, the three aspects or principles, Substance, Energy and Life. Life really includes Energy ; and if we could place ourselves outside of Reality we might perhaps imagine a substantial, mechanical, lifeless universe. But the great Reality to us is Life, of which we are convinced by our feelings and consciousness. Of other things some great thinkers have had their doubts, but never of Life or Mind. The certainty of being on safe ground, by maintaining the supremacy and reality of Mind, has led some to the opinion that it once existed alone and apart ; and has led others to the opinion that never at any time, in the present, has there been anything but Life or Mind ; and that all else is illusion and unreal. We must admit it is difficult to prove that such a belief is wrong ; but probably few people will be ready to accept it. We have no evidences of our senses, and although the inferences we draw from our perceptions may be more or less at fault, we cannot as practical beings, know of a better method than that of accepting appearances as actualities, until they are shown to be otherwise.

Evidences of the Sensitiveness and Life of inorganic matter have accumulated during the past fifty years. Atoms have been studied as they never were before, and their constituents are known to be both active and sensitive to outside influences ; the electrons and protons are alive. And how are the impressions or influences conveyed to the minute particles of matter ? They are conveyed by the highly sensitive and energetic Ether, whose vibrations and various activities still remain almost entirely

a mystery, for the farther investigation of the scientist. The Ether is alive, and is the source of all manifested things, material, spiritual, and mental. Can we think that it was ever lifeless, or that there was a time when it did not exist ? No ! It must be self-existent. This self-existence is the unsolvable mystery, Being Itself, the source and object of wonder and worship. Because this mystery is unsolvable, man is and will remain a religious being, in this life and the future. The invention and popularising of wireless communication has already brought home to the minds of millions of people some sense of the reality of the unseen. They ask how it is done, and are told it is by means of waves in the Ether. It is wonderful to them, and makes them think that there may possibly be much more that is wonderful in the unseen. We have always had "light" and "heat" with us, but people in general never troubled to find out that they too are due to the same cause, waves in the Ether.

If the Ether is alive, and material things are derived from the Ether, it is unreasonable to consider Matter as lifeless, either now or at any time. Life is universal, and is associated with Substance ; the Ether is the fundamental Substance of the universe, full of Energy and Sensitiveness, which means life. This universal Living Substance has manifested Itself as the material universe, and as the spiritual universe or universes derived from the material. There may be still other universes unconnected with our material and spiritual universes. We may perhaps have the means of ascertaining whether there be such, or we may perhaps not have the means of ascertaining. But we do know something of the history of material forms and the Life associated with them. The Universal Life of the Ether is Eternal ; but its manifestations in finite forms are not so ; for they have had their beginnings, and may have their endings, although they have always been potentially and latently existent.

When the Universal Life is individualised in finite form it becomes the Soul or Mind of the individual. The first finite manifestations of the Ether, so far as we know, appear to be electrons and protons, or sub-electrons and sub-protons, which are believed to be produced by waves in the Ether, such as light waves. It is said that if an electron collided with a proton they would both be destroyed or converted into pure energy, such as light or heat. We have here the individualising of Infinite Life into finite Souls, and the return of those Souls to Infinite Life.

When electrons and protons combine in atoms, they retain their individual souls, and there is in addition the composite soul of the atom. The more electrons and protons there are in an atom, the more complex is its soul, and the greater is the vital activity of the atom. The souls of molecules are still more complex, and their vital activity still greater. Some molecules contain a great number of atoms, and their souls are correspondingly complex, and their vital activity increasingly great.

There are other influences from the exterior world which are continuously acting on the souls, and by stimulating to certain action, assist in developing the souls. Some of these influences are light, heat, electricity, magnetism, pressure, and other finite forms and souls. Experience and activity are powerful elements in the development and evolution of living forms and their souls.

It was from the most complex molecules that the first protoplasm was evolved. Such activity as is necessary in organic life is only possible with a highly complex combination, in which changes are continuous. These changes are, at least to a great extent, chemical changes, but it is a great mistake to look at them only from the viewpoint of the

chemist; they most certainly have their mental aspect. Chemical activity itself is due to the eternal life principle, which senses, prefers, wills, and acts, always in association with substance.

One of the chief aims of plants and animals is to obtain food, and this is a fairly constant incentive to action and development. Desire, activity and experience are powerful elements in body and soul development, in all organic beings, from the most primitive protoplasmic cells up to man. The soul may be said to be Life individualised; it is that which builds up and functions in its bodies, material and spiritual; for all material bodies have associated with them, and interpenetrating them, spiritual bodies which obtain the elements necessary for their composition from the material. The soul functions in both bodies, while on the material plane, leaving the material body at so-called death, and continuing to function in the spiritual body. As matter is continuously circulating through the material body, in decomposition and renewal, so the finer substances of derived spirit are continuously circulating through the spiritual body. The substance is always changing, but the bodies remain the same bodies. So with the soul: its life principle is being continuously renewed, but the soul remains the same soul, though it develops.

Biologists do not as yet take into consideration the spiritual body; their view is very well presented by Mr. A. V. Hill in the following: "The living creature is a very strange thing. Here it is, in a physical, material, chemical, mechanical universe, showing the most extreme dependence on physical conditions. It dies if it be frozen or boiled, or deprived of food; it does not like strong acids or ultra-violet light or X rays, or trivalent positive ions; its properties depend to a most extraordinary degree on those of water; it conducts electricity, it obeys the laws of motion, of the conservation of energy and of mass; and yet at the same time it shows in its simplest forms a complexity and apparent purposiveness, an individuality defying any physical hypothesis. But deprive the brain of oxygen for a few seconds, and consciousness is gone; remove the thyroid gland, and a beautiful and intelligent child becomes a hideous imbecile, subject the egg cell of a certain species to an appropriate salt solution, and an individual will develop without a father. Chemical changes obliterate the essential characteristics of the highest form of life."

This, however, takes no account of the spiritual body, which retains the inherited tendencies more or less completely, and is the vehicle of the soul in the spheres of spirit. Paul knew and taught of the spiritual body, and modern investigation is satisfying many of its reality. The unseen is more potent and more permanent than the seen.

(TO BE CONTINUED.)

#### THE PASSING OF A VETERAN.

MANCHESTER friends will hear with regret of the transition of Mr. Woolf Blumenthal, who passed to the Higher Life on Sunday, June 16th, at 8 a.m., after a short illness.

Mr. Blumenthal has been associated with the Spiritualist movement in Manchester for fifty years, and was quite an authority upon its literature. For many years he was a Hebrew tutor in the Talmudic College, Manchester, and had taken an active part in the education of many of Manchester's chief Jewish citizens. He was also associated for some years with Owen's College (now the Manchester University) as a tutor, and his familiarity with Hebrew and other Oriental literature was so extensive that he was often appealed to on matters in dispute.

Mr. Blumenthal was a phrenologist of no mean ability, and for many years was known in Spiritualist ranks as an excellent psychometrist, and in the years prior to the war he did excellent service as the leader of circles for developing mediumship. His age was 79. The remains were interred at the Jewish Reform Cemetery, Whitefield, Manchester, on Monday, June 17th.

DO NOT SAY all you know; nor do all you are able

## The Purpose of Life.

By JOHN G. WOOD, Dip. S.N.U.

### III.

THE discovery of truth as the purpose of life—advancement in knowledge which rewards human strength and power—must of necessity imply great change. He—the seeker after light and inspiration—whom a fuller and more radiant vision has been granted cannot remain as he was prior to that revelation. The possibility is to some as if they were entering wholeheartedly, upon a glorious adventure—they welcome the advent, and surrender themselves to its implications; they have no fear, no doubt, all is brightness; old things have passed away—the dawn of a newer, better day, has come upon them. Others lag behind, "oppressed without, with doubts within"; they are content to wait, and to observe what may happen to the more advanced souls. What happens depends largely upon the measure of their surrender to the call of truth, and the position to which they are called. Those who lag behind, do not or dare not advance; are not unlike the young man within the shell. There is nourishment there—food at any rate—and they are content to remain there, ignorant of their confined surroundings—the shell is their universe. But there will come a day when the food of nourishment fails to satisfy, and then there comes the desire, the necessity, to escape from the cramped position. They tap, tap, tap, and finally find themselves in an environment greater than they had any previous knowledge of.

The more advanced souls—what does the search for truth bring them? It is a mere truism to say that the world always crucifies its noblest men and women. Joseph is sold for a slave, and to prison, but in prison work is carried on. Elijah, Moses, Daniel, Jesus, Paul, Lucius, Socrates, Buddha are a few of those whom the world regarded but to deny and revile. If you give it forth your search into the occult is for the stone that will turn base metals into pure gold, then you are free to pursue your quest, since others hope one day to share in the benefits accruing. The purpose of your life on the material plane, if properly understood, would place the boy or girl in an occupation most suitable. As things are, years are wasted before, if ever, the right groove is found and the truth discovered. Not every one is as optimistic as the young man was who, when apprenticed for seven years to work in a thoroughly detested, exclaimed, "I've been here a long night. I've only got six years eleven months and a night to stop in this hole!"

Each one of us has a work to do, a place to fill, an influence to exercise for good or ill—to inspire another, to depress and discourage. What is the place designed for yourself by the great Master Mind? One thing is certain, not one life is lived unto itself only—not any one content is or could be self-sufficient. We all need and are needed. There is workmanship in the Potteries—the finest clay for use is largely obtained from Cornwall. Staffordshire and Cornwall are both necessary. Every country has something the other lands require. Why not recognise the truth, and banish every obstacle, uproot every barrier, free exchange of the necessities of life, and make work for all.

And in the realm of the spiritual. Discover the truth that all men and women are sons and daughters of the Eternal One—that race and creed, circumstance or color, position or power, are accidents of placing, as might be expressed, and that it does not matter greatly whether you are king or peasant, nobleman or navvy, Christian or Jew, Catholic or Protestant, of the East or of the West—that it does matter how you play your part in the scheme of things. The purpose of life—how wide the vista—how vast the subject—scarcely has the importance been touched upon; but if some thoughts have been expressed that may help one soul on the way of discovery, then the time necessary for this effort shall not have been wasted.



## Psychic Development.

By EVA C. DEAN.

TO THE PERSON who is not interested in the occult or in anything appertaining to the psychic, the remark, "I am sitting for development," conveys little or no meaning, and they look upon the person who has made the remark as living very much "in the clouds." It is to the uninitiated that this article is addressed, in the hope of giving them some understanding of what is meant by "Psychic Development."

If we refer to the Bible, we find recorded in the Old Testament what appear to be strange happenings, but in the light of Spiritualistic phenomena and to the psychic these events are easily understandable. The greater part of the Bible is a record of psychic events, and without them there would be very little to record.

To reply to the question, "Why do people sit for psychic development?" let us turn to the First Epistle to the Corinthians. In the twelfth chapter St. Paul writes, "Now, concerning spiritual gifts, brethren, I would not have you ignorant," and he goes on to describe the various gifts which by divine love we have all inherited, but do not all possess to the same extent.

St. Paul says: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." This is known to-day as Inspirational Speaking. "To another is given the gift of healing." Healers to-day are able to diagnose illness and to apply the right treatment. "To another is given the working of miracles; to another prophecy; to another discerning of spirits" (known to-day as Clairvoyance); "to another divers kinds of tongues," by which means a person in a trance condition will speak in a language unknown to himself when in a normal condition.

These gifts are quite apart from the ordinary five senses, but by developing them the other senses become more keen and alert, and enable us to obtain higher knowledge and information from the world of spirit. Instead of "living in the clouds," we are better able to understand the purpose of life on this physical plane, and to overcome our difficulties. To realise that everything works for our good, for "man proposes, but God disposes."

Let us take an instance in our every-day life and work—a general meeting of a company, or a debate. We find that one man is chosen to be chairman, and he is chosen because he is well versed in the subject under discussion, and is able to give advice or to pass judgment. His duty is to see that law and order are maintained, and should a dispute arise on a point of order, any member can appeal to the chairman, and the members must abide by his decision. In the same way in the spirit world we have those who are called "Guardian Angels," "Guides," and our own loved ones, who perform very much the same duties as the chairman. They have passed to a higher sphere, or school, where they have gained a little more knowledge than they possessed when they were on the physical plane, and by the development of our spiritual gifts we have given them the means of communicating with us and helping us to solve the problems of this life; providing we are doing this in the right spirit—for our own good and for the good of others.

Another question that is often asked is, "Why is it necessary to have a medium?" Now, we can all be mediums, but life holds so many forms of active work and interest that we are not prepared to give up any time to develop our own gifts and so become mediums ourselves. Therefore, we turn to someone else who has been able to develop himself or herself as a medium, when we happen to be in need of one.

To sit for development requires a great deal of patience. Concentration is not an easy thing to learn, and we may have to sit for some years before we are fully developed! So we owe a great deal to the mediums who have devoted so much time for the purpose of benefiting others. As St. Paul says, we have not all the same gift, and if we develop the gift of Inspirational Speaking, but do not possess that of Clairvoyance, and desire a description of a loved one who has passed

over, we must go to the medium possessing that gift.

The uninitiated may be curious to know what happens in a developing circle. It is simple enough. The medium having chosen the right people—this is most essential, as people sitting for psychic development should have a large amount of self-control and should be able to use their common-sense—the sitters seat themselves in a circle, with a subdued light, which is better for psychic manifestation, thought it should be clear enough to see all the sitters.

The circle is opened with a prayer and a hymn to encourage harmonious conditions, and afterwards the sitters become passive and relate what they see, feel, or hear, or that with which they are mentally impressed. Some may be subject to control, and another entity may speak through controlled persons. A sitter may see lights, which denotes the opening of the Clairvoyant vision; another may have a peculiar sensation in the ears, which is the beginning of Clairaudience; while another may develop the sense of touch, and by taking an article from a companion, sense the character of or give some information to the person to whom the article belongs. If a sitter is in doubt on any subject, and concentrates on that theme, he or she may experience thoughts which had never come to him before, and which throw light on the subject, and add to his knowledge.

"What useful purpose can the development of psychic gifts serve in our daily work?" is yet another question often asked. The answer tells us, "Many purposes."

If we have developed clairvoyance, we can see visions or we can see the aura of those around us, which will help us to understand them, and to know how to help them in the best way. If we have developed the sense of touch or sensing conditions, we shall at once sense anything unpleasant or wrong, and by the use of tact and sympathy we may be able to alter that condition. Clairaudience will help us when we are in a "tight corner"; we may hear the "still, small voice" prompting us regarding the right action to take, and by following its bidding we shall find it was the best course to take, though we might never have known it otherwise. Then by developing the gift of healing we can relieve the sufferings of others, often when medical men have failed. Our mentality is also keener; when in doubt, by mentally appealing to our guides for help, we find we are impressed with knowledge and understanding.

When we are more fully developed we find that life is more real than it ever appeared before, and that we have lifted the veil, giving us more courage and hope, so that we can enjoy to the full this life, and be ready to continue in the next.

## New Church at Tredegar.

PLUCK IN A DISTRESSED AREA.

FORCE of circumstances in the midst of this industrial storm has compelled a removal from our hired hall, and, no other being available, the only alternative was to build one.

Our true financial status can be gauged from the fact that out of the committee of ten who sat to consider the position, nine were unemployed, and had the courage, if that is the correct word, to discuss a £1,000 undertaking.

The angel world were invoked; they came mysteriously and generously to our assistance. A mortgagee volunteered, and to pay him out we are still relying upon guidance from the unseen and any reader of this who would like to assist a thriving church in the midst of a distressed area. Donations, however small, will be gratefully received by Mr. W. G. Halestrap, 22, Vale Terrace, Tredegar.

The new church is the result of 19 years' faithful service of many disembodied as well as embodied, and will stand as a memorial of their labours in the cause. But we are in the position of the Apostles: Silver and gold we have none, but as to our gifts we are prepared to use them to the utmost, in the hope that the clouds will soon roll away and give place once more to a clear industrial sky, giving thereby a more congenial setting for the propagation of spiritual truth.

ANGELS and minister of grace defend us.—SHAKESPEARE

## Spiritualists' National Union of Canada.

READERS OF THE TWO WORLDS will probably be interested to hear of the progress made by the above Union in the brief time it has been in existence. I first circularised those Churches that I knew to be conducted on good lines and directed by a Board elected by the members. Nine Churches were represented, and after an explanatory statement by myself, I proposed, and it was seconded by Mr. W. T. Marriott, President of the Church of Light, Toronto, "That a Union of Churches for Canada be here and now formed, and called The Spiritualists' National Union of Canada." This was passed unanimously, and thus was inaugurated on the 29th September, 1928, a Union that will bid fair to influence the whole position of Spiritualists in Canada, and place them as a movement where they are entitled to be in the religious world. The resolution was spoken to by representatives from Hamilton, Stratford, and Toronto. A Board was then elected, the following being its composition: President, Mrs. M. Stier McGuire, Toronto; vice-president, Mr. John Dixon, Hamilton, Ont.; secretary-treasurer, Mr. Jas. P. Skelton, Dipl. S.N.U., Eng.; Board members, Mr. W. T. Marriott (Toronto), Mr. George Watson and Mr. J. J. Dalrymple (Stratford), and Mr. J. W. E. Ford (Hamilton).

Steps were immediately taken to procure a National Charter to enable us to work under legal auspices. This we secured after much work and care. I was helped considerably in the matter (especially with the bye-laws necessary) by Mr. Harry Batten, not unknown in England. Our lawyer (Mr. Earl P. Groh) entered into the spirit of our wishes, and between us we have evolved an instrument that will enable us to carry on our work as a *religious body* on the same basis as any other church organisation.

I took a tour to the States and Western Canada in its interests during the months of November and December, 1928, and found the greatest need for such an organisation. The work was very uphill, and many difficulties and problems had to be met and overcome. Especially present was the element of suspicion. Many of the Churches I found were not carried on in a way that would commend itself to right-thinking people, but those who had a higher ideal for Spiritualism welcomed me gladly. Much good work was done in stating the aims and objects of the Union. At a meeting of the representatives of the Churches in Winnipeg and Calgary they agreed to take the matter up with their various Boards after I left. This was where our greatest difficulties lay. There were no leaders of sufficient initiative (with the exception of Calgary) to force the issue to a definite result. Mrs. Garrad, of Calgary, did yeoman service in this way. It remained as I left it until our President (Mrs. M. Stier McGuire) took a tour also to the same places, and she succeeded in securing the affiliation of the majority of the Churches. The earnestness of the people is shown by the fact that on affiliation they gave 20 dollars as an entrance fee. The only place I did not visit on my tour was Vancouver. This was included in the President's tour, and she succeeded in getting the British Columbia Spiritualists' Association to affiliate en bloc. Thus, with three Churches in Toronto, three in Hamilton, one in Stratford, three in Winnipeg, one in Medicine Hat, one in Calgary, and eight in British Columbia, our total is twenty Churches.

Our greatest problem is Montreal. I went there in January of this year, and remained for about ten days. I had good audiences, and was well received. On my last Sunday I had a meeting of about twenty people, representing the several Churches. It was prophesied that I would not get six people to attend it, but I succeeded in getting nearly four times that number. At first they were frankly suspicious of and antagonistic to my overtures. However, before I got through they agreed to the principle and need for some such organisation, and afterwards appointed a committee to carry on after I left, and appointed a Mr. Beesham the convener. A few days afterwards, however, he wrote me that he had tried to get the committee together, but had failed miserably. Consequently the matter is in abeyance until someone from the Head Office goes

down again, which I hope will be done during the summer months. The whole difficulty is that the most of the Churches are run by one person, who takes all and pays all, and these folk are afraid that power will be taken from them, whereas our only purpose is to help them to a better method of working.

As a result of our work we are beginning to make ourselves felt. Our correspondence and enquiries are growing; our backing by the S.N.U. of England is valuable to us, as is also that of the B.S.L.U. and THE TWO WORLDS. This Union, with the mother organisations, ought to enable us to make real and definite headway in establishing organised Spiritualism on a solid basis for good in Canada. There are many things that I cannot write about now, but some time again when we get stronger I will be able to give in more detailed form the difficulties encountered and the way they were overcome.

JAS. P. SKELTON, Dipl. S.N.U.,  
General and Organising Secretary.  
Head Office: 847, Dovercourt Road, Toronto.

## A General View.

By H. T. BATTEN.

THIS is my impression of the First Annual Convention of the Spiritualist National Union of Canada, held in the Hamilton Spiritualist Church, Hamilton, Ontario, on May 25th, 1929.

I looked around at the crowded audience of delegates and friends, some of them from far away Vancouver and Calgary, entailing 4 or 5 days' continuous train journey, and realised some of the spirit of the early pioneers in the smiling faces gathered there.

The President (Mrs. Stier McGuire) called on the Secretary (Mr. J. P. Skelton) to read the Charter granted by the Dominion Government, giving to the S.N.U. of Canada all the rights and privileges of religious freedom, to ordain their Pastors, preach the philosophy and practise their phenomena, etc. Organised Spiritualism now ranks as a recognised religious body throughout this vast continent of Canada.

Too much credit can never be given to Mr. J. P. Skelton for his untiring efforts, ably assisted by the President, to bring about this great victory, lifting the fair name of Spiritualism out of the muck and mire into which it had been dragged by those whose craving for the almighty dollar had marred its beauty.

The business of electing officers was then proceeded with. Mrs. Stier McGuire and Mr. Jas. P. Skelton were unanimously re-elected President and Secretary, together with a Board of Governors, who, though young in national experience, are filled with enthusiasm.

A resolution was unanimously passed thanking Mr. E. W. Oaten and THE TWO WORLDS Company for valuable assistance rendered in the formation of the Union.

The business was brought to a close at 9 p.m., the delegates and friends being entertained at a social by the local people.

On Sunday morning a combined Lyceum session was held, the church being packed to the door.

The mass meeting on Sunday afternoon was addressed by Mr. Jas. P. Skelton and Mr. H. T. Batten, who took for their respective subjects "The Ideals of Spiritualism" and "Practical Everyday Spiritualism," and raised the audience to new heights of enthusiasm.

The evening services in the three local churches were conducted by the various delegates, the outstanding feature being the remarkable clairvoyance of the President, who gave full names, all of which were recognised.

We have had a wonderful week-end, the arrangements for the Convention and the entertaining of the delegates in the hands of Mr. H. Greaves, local secretary, being perfect, thus bringing to a close an epoch in the religious history of Canada.

The good ship "Spiritualism" is safely launched, manned by capable officers, an enthusiastic crew, with the



good wishes of the people. We look forward in anticipation to a rapid growth of a clean, sane Spiritualism.

The newspaper reports were serious and dignified, and augur well for our future relationships with the press.

## The National Spiritualist College.

Established in July, 1926, by the Spiritualists' National Union Ltd. and The British Spiritualists' Lyceum Union. Awards its Associated (A.N.S.C.), Graduate (G.N.S.C.) and Diplomist (D.N.S.C.) Degrees to successful students in the S.N.U. and B.S.L.U. Sections of the National Joint Education Scheme.

Examinations held in February (B.S.L.U.) and March (S.N.U.) each year.

For "The College Booklet" and all information on the activities of the College, write (enclosing 1d. stamp) to the College Secretary, Mr. A. T. Connor, F.N.S.C., 4, Palmerston Road, Forest Gate, London, E.7.

At THE July A.G.M. of the Spiritualists' National Union the National College will be three years old, and everyone concerned is taking a long breath before making a start on a fresh year of toil, and expectation, and disappointments—and achievement.

The 1929 examinations are over; the results have been received and tabulated, and the students informed of their success or failure—and this year's experiences will improve the work of both the students and those who cater for their needs. In educational work everybody concerned learns.

The past year's work has placed the Unions a long step nearer to attainment of the College ideal: of a movement in which the study of Spiritualism (and of other subjects which will make that study beneficial) will be regarded as a normal activity—and not as a somewhat "luxurious" extra, to indulgence in which "investigators" need not be coaxed!

The attainment of our ideal will be near at hand when Church Committees realise that granting permission to attend the Members' Development Circle does not fulfil all their duty to those they have attracted to membership by their propagandist activities. It is not enough to display our goods: we should enable each inquirer to understand their true value and proper use. The "benefits of membership" should always include an education in the essentials of Spiritualism.

The entries for the Lyceumist section of the National Education Scheme have been well up to the average at 1927, and the entries for the S.N.U. section show an encouraging increase. There were 44 entries for the Entrance Examination (our third since 1926); 20 for the Intermediate (our second), and 12 for the Subsidiary Grade (this year's being our first). These last 12 are now eligible to sit next year for the Final Grade, and this will bring the complete National Scheme of eleven Grades (seven B.S.L.U. and four S.N.U.) into operation. And with all due modesty, I claim that this is an achievement of which the two Education Committees (who compose the College Board) have just cause to be proud.

The B.S.L.U. Scheme (of one Grade) held its first examination in 1916, and by 1919 had grown to three Grades; in 1920 it amalgamated with the Six-Grade London Scheme; in 1926 the College and the National Joint Education Scheme were launched; in 1927 the first Entrance Examination was held; and in 1929, with the Final Grade examination, the full Scheme will be functioning. Not bad constructive building to be done in 14 years, eh?

But does it not seem rather odd that the Education Committee of a Union consisting of 421 Churches, with over 15,000 members, should think that an entry of 76 students for three Grades of an Education Scheme is "an encouraging increase." Think it out—ONE student for each FIVE CHURCHES and each 200 MEMBERS.

Our next ambition is to have the Churches take up the S.N.U. section as wholeheartedly as the Lyceums took up the B.S.L.U. Scheme, and to have them qualify for and register with the College as Local Branches, and make our Organised Movement what it should be—a Movement of Student Inquirers.

And to prevent the hundreds of letters complaining that Mediums are slighted, let me say that I am myself a medium of sorts, and realise fully the vital importance of mediumship. But at the same time I do not think that I or anyone else will be any the worse medium for being a student.

The Educational and Examination work of the College is administered by the Education Committees of the two Unions, of which the Secretaries are:—

B.S.L.U. Committee: Miss. M. E. Kitson, B.A., 37, South Street, Saville Town, Dewsbury, Yorks.

S.N.U. Committee: Mrs. E. Paling, "Lucknow," Muriel Road, Beeston, Notts.

I am the Secretary of the Joint Committee, and help my two secretarial colleagues with advice and assistance—and am kept pretty busy, especially with correspondence.

If you want any information about the Examinations, write to the Secretary of the proper section; but if you want to know about the College and its schemes for establishing and conducting Classes, write to A. T. CONNOR.

## Psychic Experiences of a Musician.

FLORIZEL VON REUTER AT SHEFFIELD S.P.R.

ON Monday evening, June 3rd, at Sheffield Y.M.C.A. Hall, Fargate, a crowded and appreciative audience listened to a lecture by Herr Florizel von Reuter, the world-famed musician, on his psychic experiences, to an open meeting of the Sheffield Society for Psychical Research, with the Rev. A. Hall (Unitarian) in the chair, supported by the President (the Rev. F. Ballard, D.D.).

Herr von Reuter, who is Scotch on his mother's side, was most clear and lucid in his lecture, which was well illustrated with lantern slides, and he also produced the instrument of communication, the "Additor," used by himself and his mother to receive communications, and showed how the subtle power, or odic force, moved the small inverted glass tumbler over the board as soon as he laid his fingers on it. He said it was only about three and a half years ago that, from being quite sceptical as to psychic phenomena, he became convinced of its reality from experiences he and his mother had when touring America. He claimed that psychic science had proved the existence of the spirit after death, and was destined to bring comfort, consolation and knowledge. It was the greatest ally the church had ever had, and it was now being investigated by men of science, as at the Sorbonne Conference, when from three to four hundred scientists conferred on it. The Spiritualists' explanation was not always accepted, but about 30 per cent. of the phenomena could be accounted for in no other way. He described his experiences in automatic writing in twenty languages. He was not afraid of sceptics, and was a friend of all religions. Whilst in America he was present at 500 seances, and knew the phenomena to be true. He tried with his mother and himself alone at auto-writing, he getting personal "inspirational writing." His mother sat blindfold as the instrument spelt out the message which he took down, and of which he gave numerous examples, including a message from a Catholic lady saint of 400 A.D., and an old Scotch piper connected with his mother's family. Of the twenty languages in which communications came, the German, English, French and Swedish they knew well; but Latin, Norwegian, Hungarian, Polish, Russian, Dutch, Turkish, Arabic, Icelandic and Persian messages were communicated, of which they obtained official translations through the Bureau for Translations at Berlin. He told of a message received in a Persian dialect spoken in India, from a gentleman in spirit, whom they had known in earth life to be acquainted with unusual languages. In Ireland an old lady in spirit, named Kane, wrote with the "Additor." She wanted her chair, and it turned out the landlord was her son, and two weeks before had sold his mother's armchair. Often trivial details formed good evidence, and it was not wise to entertain preconceived ideas.

He related his experiences of materialisations, recounting how the medium, who was supported on scales, lost during materialisation from 30 to 40 per cent. in weight, and photos taken showed ectoplasm exuding in one case from the mouth and in another from the ear of the lady medium. He showed a photo of a piece of spirit drapery and of spirit "extras" on photos.

Dealing with his experiences of the direct voice, he showed a photo of "Margery," with ectoplasm issuing from her nose to form a larynx to be used by her brother Walter in spirit, and described the experiments of his late friend, Baron Dr. Schrenck-Notzing, and 20 sittings with Willi and Rudi Schneider, and of a luminous bell, 20 lbs. in weight, ringing for one and a half minutes whilst floating in the air. He also told of the curtains of the cabinet parting, and a delicate female hand appearing and picking up a stick, and waving it as if conducting music. Two hundred scientists were convinced of the genuine nature of the phenomena. Apart from private circles, there were about 20 public mediums for direct voice, and he had heard 20 to 30 different voices, some in broad daylight, some in darkness, and some in faint red light. They could not be accounted for by ventriloquism or hallucination. He related his experiences with a spirit who perished of starvation in a German castle, and whose bones were chained to the walls. The owner denied any such happenings, but further enquiry in the village proved it was correct, and in the previous owner's time 18 years before, the bones had been found as the spirit stated. He had seen twenty to thirty materialised forms come from the cabinet whilst the medium was sitting in front of it.

Some people explained psychic photography as thought projections, and he told of experiences with "the little simple carpenter of Crewe," William Hope, where he obtained six clear "extras" in three sittings, and related the experience of the Philadelphia clergyman, Mr. Russell, and the photo of the (once) enemy of Spiritualism, Houdini, a photo with four extra faces on it.

Throwing on the screen the picture of Sir A. Conan Doyle, which evoked a burst of applause, he remarked, "Long may he live on this side," which the audience endorsed enthusiastically. He next told how a lady and gentleman from Iceland went to Crewe, and on their photo came the "extra" of the lady's father, Haraldur Nielsson.

After the Rev. A. Hall had voiced the appreciation of his auditors, Dr. Frank Ballard proposed and Mr. Walter Appleyard seconded a vote of thanks, which was carried by acclamation.—W. H. B.

### THE POSSIBILITY OF CREATING ONE'S OWN ENVIRONMENT.

THE ability to do this is with you on the earth, and if developed could become with you a great and wondrous reality. With us it is of course intensified, and becomes part of our existence. It is possible for you, living your earth life, so to develop your spiritual nature that you live to a large extent in that and in its invisible surround, which as you develop becomes more real to you. And thus you can become, as it were, in the world, but not of the world. And thus, as in all things that are worth while, by slow and difficult stages, you come to live more with your spiritual surround than with your material one, and so create slowly for yourself your own environment apart from your earth one. Another thing, as we watch, strikes us intensely. The way God over-rides evil, that good may result. The hideous cruelties of man to man, which are all evil—not always, but sometimes, causing the persecuted one to force himself through on to a higher power and plane than he would otherwise have done, thus causing for himself a development which could not otherwise have been, and thus things mingle in the cause and effect of life, and when the plan and meaning of all is revealed we shall stand amazed, for I can see far more than you, but still there remains much, yes, very much, for me still to attain and learn.

## Northern District Council.

### A FORWARD MOVE.

THE quarterly conference was held at Chester-le-Street on Sunday, June 9th, Mr. J. Slimin presiding.

The minutes of the A.G.M. were read and adopted as true record, and it was pointed out that in the stress of business we had elected new officers without placing on record thanks to the retiring officers. This omission was rectified and glowing tributes were made by Mr. J. Ridley and Mr. Bogue to the long and faithful service rendered to Spiritualism by Mr. Dowell Todd, the retired President. Mr. Todd suitably responded.

The area representative gave the report of the National Committees, and conference discussed many matters particularly appertaining to the northern area. The discussion revealed the grave apprehension as to the methods of election of subscribing members to the National Union. Church membership was dealt with. Questions were asked and answered concerning the Pooling Scheme.

An entirely new feature, the report of the official lecturer of the F.O.B., was presented by Mr. Dowell Todd. He eloquently appealed for support of a practical nature, and indicated the methods to raise money for this deserving fund, and (very genially though) threatened us with continued unrelenting assaults and attacks on our pockets.

The General Secretary presented his quarterly report. During the past quarter your E.C. have been very busy, and are well on the way to put into effect the changes in our constitution which became operative at our A.G.M. We have held three E.C. meetings, one Speakers' Committee and two Propaganda Committee meetings during the quarter.

We had a very successful demonstration on Good Friday at South Shields, from more than one standpoint. For instance, we had a slightly larger collection, and a decreased expenditure, with the result that instead of an adverse balance, as we had last year, we were able this year to add £1 to the Propaganda Fund. That is by no means the most important part of our Good Friday demonstration. We had a real good day of fellowship, instruction and encouragement. Mr. Winters, Mr. Bogue, Mr. Gills, and Mrs. Hughes served us well, and Mrs. Wood, as usual, delighted us with two beautiful solos.

Our Dawden friends had arranged a demonstration on Good Friday, with Mrs. Hughes as clairvoyant, but they graciously released her and postponed their demonstration in order that we might have her services.

On Easter Saturday Mr. Gills and I had the pleasure of opening the new premises acquired by our Blackhill friends. I should have liked to have seen more enthusiasm than we found, the numbers being very disappointing. The building acquired is beautifully adapted for our purposes, and I hope the Blackhill friends will soon be able to secure it for all time for Spiritualism.

On Easter Monday Mr. Gills and I attended the demonstration which had been postponed at Dawden. Mr. Gills was at his best, Mrs. Hughes gave very convincing clairvoyance, and Mr. Slimin had a rather difficult task in curbing our enthusiasm. In connection with these rallies it is important that churches should not clash with each other, and this can very easily be avoided.

Our Hetton-le-Hole friends have launched out in a new direction, with a view to bringing about a closer union between local churches. They have arranged to visit neighbouring churches with a few workers, and I understand they take the meeting, and in turn are visited under the same rule. This should be a welcome change, and deserves your earnest consideration, especially those churches who meet during the week.

On Whit Monday Mr. Gills and I had another royal day at a rally at Hetton-le-Hole. On this occasion 19 churches responded to the roll call. Mr. Gills and Miss Potts did good work for the movement.

Whilst I am dealing with church efforts, I think I ought not to just only report, but recommend an innovation by our friends at North Shields. I was speaking there



For two ago, and when I entered the hall was astounded to hear a lady singing the closing notes of one of the masterpieces of sacred music, and that was followed up with Sullivan's "Lost Chord." The fact is, this enterprising church utilising the gramophone. During the half-hour before service starts the rendering of good music is very conducive to the conditions required for a service, and I congratulate our North Shields friends on their vision. During the time the collection was taken a cathedral choir rendered an anthem of praise, "When I Survey the Wondrous Cross," and did not hear the jink of a single coin.

Now, may I deal with the administrative work of the Council, beginning with the Speakers' Committee. You have given us, I hope, better machinery to govern the appointment of speakers and demonstrators in the place of machinery which, to say the least about it, had become cumbersome. We have the names of 30 probationary speakers already on the Plan, and there are another 16 or 17 names that have been sent in to us. To meet this we have devised an application form, which I shall forward to all of these aspirants for the Council's credentials.

We have decided to make a "forward move," and have to reach a larger public than individual churches are reaching, and with this end in view we have decided provisionally to hold propaganda meetings at such centres as Weyburn, Washington, Leadgate, Shildon, Middlesbrough, Middlesbrough, Newcastle, North and South Shields, Sunderland, and Durham, and we commenced that work on Thursday, June 6th, at Blyth, and engaged the largest hall in the town for the purpose. The results have not been very encouraging. We have had very little support from the local churches. The attendance at that meeting was about 50, after an appeal to all the local churches to join us in the work. The churches were taken into our confidence, but there was no response to our effort.

Now, I am not going to labour this set-back, but I want to say this: We are determined to make a "forward move." We are determined that our message shall reach a larger public than it has done. We owe it to our day and generation. We have a message to deliver, a truth to proclaim, and we have tried, capable and trusted workers to deliver and proclaim it. Whether you help or you don't, we are going on with the work.

And now I have pleasure in reporting that we have with us to-day a new addition to the family. I am sure you all will welcome to our midst what has been the Tyneside Centre, which is now the Tyneside National Spiritualist Church, Wallsend. I hope you will find fresh friends and helpers, and we welcome the contribution they will make to spread the glad tidings.

In conclusion, we have difficult tasks ahead; difficulties and obstacles lie about our path, but I feel sure, although we may meet setbacks and snags, we shall meet with such a volume of loyal support, and together, as the result, build a stronger, sturdier edifice, where weary souls can ever find refuge, comfort, and help. The fields are white unto harvest—alas! the labourers are few.

The financial statement revealed that the General Fund would have to be considerably augmented if the growing work of the Council is to be done. A very sympathetic and welcome resolution from Rippon Hall, North Shields was ruled out of order. This resolution, if agreed to, would have relieved the anxiety of the E.C. The outcome, however, is that an appeal will be made to churches to provide the necessary money to meet the needs of the growing work.

The roll call revealed an attendance of 60 delegates, representing 53 churches, 2 delegates representing the associates, Tyneside Lyceum, and 36 associate members.

A very successful propaganda meeting was held in the evening, presided over by Mr. J. Slimin. Mrs. Edington, of N. J. Gills gave excellent addresses, and Mrs. Edington, of Wallsend, gave convincing clairvoyance. A helpful and harmonious conference closed with a retiring collection for the F.O.B.—P. HAMMILL BALDWINSON, Gen. Sec.

The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune.—PENN.

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## VIOLIN PRODIGY RETURNS.

THE *Daily Express* says:—

"Florizel von Reuter, who makes his reappearance in London as a violinist at the Grotrian Hall, returns after a long absence to the London in which he was the sensation of the season twenty years ago, when he was a boy of ten or eleven. He was then a child prodigy—composer, conductor, and solo violinist. He began playing the violin when he was only three, and at the time he was found had acquired so much skill that his mother took him to a celebrated violin professor, and his tutelage began in earnest. Not long after this Ysaye, to whom he played, wept with pleasure, and wrote on his photograph, 'To Florizel, the greatest genius I have ever met.' When he was seven Florizel came to London to study at the Royal Academy of Music. Then, after learning in Brussels and Geneva, where he took his diploma of graduation at the astonishing age of nine, he became such a sensation as a public performer that he appeared before nearly every crowned head in Europe. Florizel von Reuter has appeared before ten kings and as many queens, and taken part in 3,000 concerts in five continents."

Mr. von Reuter is, of course, a Spiritualist.

HIGHER BROUGHTON NATIONAL PROGRESSIVE SPIRITUALIST CHURCH.—We regret to say our President (Mrs. Adams) has been compelled by failing health to tender her resignation, which was accepted at the committee meeting held on June 4th, and a hearty vote of thanks was given by the committee for her services. She desires to express her hearty thanks to all kind friends and mediums for their valuable assistance and support during her association and work.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS.

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FRIDAY, JUNE 21, 1929.

## Towards Peace and Brotherhood.

WE are pleased to see that conversations are taking place between high representatives of the British and American Governments with a view to establishing peace throughout the world, and of limiting the waste of the resources of the nations on armaments. It will be the fervent hope of every true man and woman that such efforts will be successful.

We are all in this world for a season, and none of us are fixed here permanently. We serve our day and generation, and pass on to scenes more fair—if we deserve to do. It is the fond hope of everyone that in the great country whither we are all bound peace and goodwill will be realised, and the unfailing story told us by those who dwell there confirms the deep-seated desires of every heart. Since the spirit world is peopled by the very men and women who have lived on earth, and since their natures are very little changed by the mere incident of death, it becomes very evident that it is possible for men and women of human mould to dwell together in peace, amity, and mutual helpfulness, and the question constantly arises: "If there, why not here?" for, as Longfellow has told us, "This life of mortal breath is but the suburb of the life elysian." We are here to train for the great adventure of the life abundant in a fairer clime, and the ideals we hold here are capable of realisation there.

We are sometimes asked why it is that at all our circles and with all our mediums, men of other countries and other colours are regularly in evidence. Every psychic knows that he cannot touch the borders of the spirit world without coming into contact with the black, the brown, the red, and the yellow races. They have not shared our form of education and are oftentimes looked down upon for the lack of that culture upon which we justly pride ourselves. It is often puzzling to the investigator to determine why the people of other nations should be quite as much in evidence in the borders of the spirit world as are the people of our own nation, but the inference to us seems perfectly obvious. Entrance into the spirit world means a speedy breakdown of those barriers of race, habit and custom which are peculiar to certain peoples and races, and there speedily dawns upon the mind of the newly-arisen the conception that every race and every tribe has its place in the scheme of things, and, like a mosaic pavement, the beauty of the whole human race cannot be fully discovered or discerned until every shape and colour has taken its fitting place.

It may be true that every man loves his country, and since he owes his birth and culture to it, that is as it should be; but it is also true that there is a larger sense in which we are the children of the universe as well as units of a nation, and in the end the smaller must give place to the larger. The commonwealth of nations seems to be established right on the very threshold of the spiritual worlds, and while culture and attainment are by no means despised, it

would appear that but a little experience is necessary the inner side of life to enable men to realise that beneath the coarse clothing of custom and nationality there lies the human basis which is common to us all. If the future for us in another world a state of peace and harmony where war and hatred and malice exist no longer, and the people who have to form that world are the people who come from here, we see no reason why such a state could not be established on earth.

The great barrier is, of course, the barrier of possession. Here one may hold land and property, may control countries and dictate to their inhabitants. The wealth of the world and the possession of that wealth have been the cause of many wars, but in the next plane of life one can only hold possessions as one holds the air which one breathes. That is, we may drink in from the common fund that which we are capable of using, and no more. The wealth of possessions, the lands, for which nations have fought and bled are things which are left behind at death, so that what all is said and done, war and national jealousies are largely due to nations setting their thoughts upon things which are only lent to them for a season, and which they will presently leave behind. Since the possession of the things is a temporary thing obviously intended to aid our mental and cultural development, there must grow in the minds of men the conception that the proper attitude is the right use of these things during the period of possession, not for our own exclusive pleasure or profit, but for the general good and well-being of the whole race. The breakdown of the barriers of nationality by cheap travel and cheap literature is part of the civilising force which is gradually wearing down suspicion between the nations, and although all danger of discord is by no means past, yet the nations are rapidly advancing along a path which will eventually hope and believe will lead to peace on earth to men of goodwill.

The Spiritualist has a tremendous encouragement in his endeavours towards this end, in the knowledge that behind the veil there are vast hosts of wise and far-seeing men who are influencing humanity in this direction, who recognise that if peace and confidence can be established in the hearts and lives of men on earth, then the recruits who pass from this world into theirs will form a better band of comrades to join them in the bonds of peace and brotherhood.

## CURRENT TOPICS.

### WHO KILLED COCK ROBIN?

Now that the Election is over the followers of the late Government are striving to find the reasons for their tremendous defeat. The fact appears to be that it was due to an accumulation of discontent with the policy of the Government on a great many matters. Just precisely what effect the Spiritualistic campaign had upon the result it is difficult to say, but it certainly is very plain that the landslide was greatest in the industrial North, where Spiritualism has its greatest hold. Speaking recently to a lecturer who had addressed many meetings in several constituencies, he expressed amazement at the number of meetings at which the Spiritualists put forward questions concerning their legal status. We were told that there was scarcely a meeting addressed by this speaker at which the Spiritualists were not in evidence, and the publicity thus given to the disabilities under which Spiritualists suffer undoubtedly influenced the minds of thousands of people who, though not Spiritualists themselves, are always prepared to fight the cause of the oppressed. We hope that during the present Parliament some measure of justice will be granted to us, and thus make it unnecessary to bring further pressure to bear in political contests in the future.

### DEATHS FROM VACCINATION.

A GOOD DEAL of interest has been awakened by several inquests held recently, in which it has been shown that death has been due to the after-effects of vaccination. In one case death was certified as having occurred from "vaccina," and in another case from "ence-



phalitis." Regrettable as these deaths are, we are glad to see that at last some publicity is being given to cases of this type. We do not think it would be an exaggeration to state that in the last twenty years there have been far more deaths from vaccination than from smallpox, though very often the actual cause of death is camouflaged upon the certificates. A London coroner went so far as to suggest that if people are to be vaccinated, they should be vaccinated at an early age, it having been shown that a woman of mature years was a victim. Why, however, healthy children should be called upon to run the risk of a breakdown in health as a result of vaccination is hard to understand. The days of bad sanitation are over, and cases of impure food are rare. The laws of hygiene are beginning to be understood even by the masses. The danger from smallpox grows less every year in consequence, and the pollution of the blood stream of innocent children seems to us to be a strange way to ensure good health.

WHAT DOES IT  
LEAD TO ?

It is easy to say that the smallpox which has visited us in the last few years is of a less virulent form than that which used to ravage the country, but it is very questionable whether diseases change their form if given the same conditions under which to propagate themselves. The fact is that more attention is being paid in these days to drainage, ventilation, street cleaning, housing, and a hundred and one other things which make for health and cleanliness, and consequently there is a more restricted breeding ground for diseases which arise from filth. We hope the time is not far distant when vaccination will be looked upon as a clumsy, and not always effectual, attempt to protect men against causes which should be speedily removed. To pollute the blood stream by the injection of filth is a curious way of promoting health; and even if we were disposed to grant all the claims of the vaccinationists, it is very questionable whether the spread of other forms of disease has not been promoted by tampering with the healthy blood corpuscles of our children.

THE WITCH  
OF ENDOR.

In the *Morning Post* of June 12th Sir Arthur Conan Doyle takes Bishop Barnes seriously to task over his allusions to the "Witch of Endor." Sir Arthur rightly points out that no such person is mentioned in the Bible. She was always the Woman of Endor. "The erroneous name is given to her only in the chapter headings, which reflect the ignorance of psychic matters which prevailed amongst the high ecclesiastics who did the translation, and which has not entirely disappeared from among their successors." Sir Arthur says: "Personally, I could never see anything of evil in the episode in which Saul consulted the Seer." She was what we should call a clairvoyant, and she had to describe to the King what it was she saw. As a medium, she had first to get a promise of immunity for the laws of Israel were as barbarous as are those in England to-day in the matter of spirit intercourse. She was the means of conveying a direct message from the Lord, with prophecy which was duly fulfilled. What is there reprehensible in such a transaction? Sir Arthur concludes: "It is amazing that all the well-attested results of modern psychical research seem to be completely ignored by Dr. Barnes, and the school which he represents. It is a school, I think, which has already passed its zenith, and is on the downward grade."

SURVIVAL OF  
MIDDLE AGES  
TRADITION.

It must not be forgotten that the authorised version of the Bible was made and issued during the reign of James 1st, and it is not difficult to see the influence of the King upon the translators. James 1st had a firm belief in witchcraft, and his horror of it even went to the extent of writing a book on the subject. It has often been asserted that James endeavoured to persuade the translators to use the term, the "Witch of Endor," in the text of the translation, which to their credit they refused to do, and it is more than probable that the word "witch" was inserted in the headings of the chapters as a sop to the King. That such a scholar as Dr. Barnes should perpetuate the

folly is a striking example of the survival of the traditions of the Middle Ages.

## Mr. E. W. Oaten in Holland.

ON June 9th and 10th Mr. E. W. Oaten (President of International Spiritualists' Federation) paid a visit to The Hague, with a view to meeting the Dutch Spiritualists, and reconnoitring the ground for the next Triennial Congress of the Federation, which will be held at The Hague in 1931. A very hearty reception was vouchsafed him by Mr. Netherberg (President of the Spiritualist Society, "Harmonia,"), Mr. P. Goedhart (Editor of the Dutch Spiritualist paper), and a number of friends. The necessary machinery for a successful Congress was set up, and already the Spiritualists of Holland are entering heart and soul into the preparations for the Congress.

On Monday, June 10th, Mr. Oaten gave a lantern lecture in the Pulchri Lecture Rooms, which will probably be the venue of the Congress, when a large and attentive audience assembled to listen to an address on "Spirit Photography," illustrated by lantern slides.

- *Het Vaderland* published the following report of the lecture:—

"Mr. Goedhart, speaking in English, introduced the lecturer, and expressed his great pleasure in extending him a welcome to The Hague. Mr. Oaten was a Spiritualist of nearly forty years standing, and was the Editor of *THE TWO WORLDS*. He had attended more than four thousand seances. At the close of the lecture he would be prepared to answer questions.

"Mr. Oaten, a man in the fifties, said he was in Holland for the first time, and was much impressed by its beauty, and thanked them for the hearty welcome they had given him. In 1931 the International Congress would be held in their beautiful city, and he was here reconnoitring the land. He regretted his inability to speak Dutch, but with the aid of his interpreters he would no doubt make himself understood.

"Coming to the subject, Mr. Oaten claimed that he approached it in a purely scientific way. He outlined the ordinary process of photography, and claimed that in psychic photography we were dealing with a different process. Generally speaking, no object was visible to the eye, and it was quite possible to secure effects without a camera and without a lens. These effects, however, were only obtainable in the presence of a suitable medium. How could they explain that? The speaker presented an hypothesis that the pictures were produced by spirits, and were not necessarily or always portraits of the spirits themselves. He alluded to the corona or halo that traditionally surrounds the heads of saints and martyrs, and claimed that these were caused by a radial emanation. Clairvoyants of all times had told us that they saw such rays around saintly persons. He claimed that every individual had an emanation (or aura), and under some circumstances the substances composing those rays could effect a sensitive plate.

"He guaranteed that every slide he would show was taken under careful scientific control, and one of the objects of his lecture was to induce others to take up the study, in order that the problems which were now obscure may be made plain.

"Mr. Oaten then spoke of the work of Reichenbach in Germany, of Baraduc in France, of Crawford in Ireland, and of Schrenck-Notzing and others.

"He commenced his lecture by a lengthy allusion to the work of Dr. Baraduc, who used plates coated with a compound of his own, and then followed with allusions to the work of Crawford, of Belfast, whom he (the speaker) had the pleasure of being associated with in his seances, and then followed with illustrations of the work of the Crewe Circle with Mr. Hope. Mr. Oaten outlined the methods adopted at the Crewe Circle, where the sitters bring their own plates, and an unopened packet of plates is held for some minutes between the hands of all the sitters. Under the conditions laid down at Crewe it would be impossible for generally speaking, only the sitter touches the plates.

"The first photo (Baraduc) showed the emanations from a number of persons engaged in heated debate, and it was claimed that they illustrated the waste of nerve power which results from passion and temper. The second plate illustrated the power of a prayer circle, in which a column of psychic force is seen rising above the heads of the sitters. The third plate showed a peculiar structure rising from a person in prayer, while the fourth showed the emanations from the hand of a healer. These four plates were photographs of human emanations in dynamic form.

"Mr. Oaten then passed to the Goligher Circle in Belfast, in which ectoplasmic substance is shown in the form of rods which are capable of lifting a table. The next plate showed a gathering of the members of the Society for the Study of Supernormal Pictures including Sir Arthur Conan Doyle and two members of the Society for Psychical Research). A peculiar mist is seen around the figures, and in that mist is seen a face—the face of the father of Mr. Jeffries. There was no portrait of him in existence, and he had been passed away nearly forty years, yet everyone who knew him clearly recognised the likeness. A seventh plate showed an extra of a lady who was quite unknown to anyone present at the sitting. Subsequent inquiry demonstrated it to be the portrait of Mrs. Lydia Haig. It was clearly recognised by her husband, who asserted that it was the best likeness of his wife he ever got. Mr. Oaten showed a great many of such surprising portraits.

"Then followed a very remarkable series of pictures. The plates had merely been held in the hands of the medium, and straightway developed without exposure. They not only gave portraits, but messages, signatures, flowers, etc. Many of the messages were signed by autograph signatures of deceased persons. Other slides illustrated how from an ectoplasmic cloud the pictures were gradually built up into the form of deceased persons. One picture of a baby gave the lecturer occasion to say that here one could probably see the spirit leaving the body.

"In reply to questions, Mr. Oaten said there was no doubt that it was possible to secure portraits of living persons by concentration of thought.

"At the conclusion, Mr. Goedhart thanked the lecturer for his very remarkable photographs and information.

"The lantern work was very ably done by one of the local friends, and the hearty thanks of the lecturer were extended both to the lanternist and the translators."

## Studies in the Mediumship of Ancient Greece.

By REV. ROBERT W. RUSSELL, Philadelphia, U.S.A.

### I.—AESCLAPIUS (ASKLEPIOS), GOD OF MEDICINE AND HEALING MEDIUM.

HISTORICAL research is steadily clearing away the mists of the past and revealing as definite personalities many beings who have been regarded, hitherto, as mythical. Among these are the Greek Gods, Apollo, Zeus, Cronos, and Aesculapius. One striking fact which becomes evident to the student of Psychic Research is that all these ancient Gods of Greece who have come down to us across the centuries were deified by the people because of their outstanding mediumship.

Mediumship among the ancients is divided into three activities: prophecy, miracle-working, healing. Aesculapius is known for his practise of all these, but his traditional fame is the result of his great powers as a healer. For this practice he has been the titular deity of physicians for the twenty-five centuries since Hippocrates, and, prior to that, his followers, known as Aesclepiadae, worshipped him for a thousand years. In the Homeric poems he is the Good Physician going about doing good, healing the sick, giving sight to the blind, raising the dead (materialisation?). Manchon and Podalerios, his followers, served in the Greek army before Troy, and were highly valued for their skill in treating the wounds of the soldiers.

The worship of Aesculapius appears to have had its

origin in Thessaly, although Strabo speaks of a great shrine at Trukka as being his birthplace, but with the passing of the centuries there grew a widespread cult known all over the Greek world. In its earliest form it was pure mediumship, giving advice or instruction not in health alone, but in affairs of business and of State. The specialized healing was a later development.

The fame of this healing mediumship was attained for its miraculous cures, the only medicine given being herbs. Mediumship was used for divining, or diagnosing, disease. In the centre of the Temple stood a box which locked with a key. In this box were placed articles belonging to patients who required diagnosis beyond that which the priesthood were able to divine. Tablets and stylus were included, and the box locked for the night, and in the morning the diagnosis and appointed treatment were found in spirit handwriting. At times the God appeared (materialised?) before the patients, with the result of an immediate cure; at other times the God appeared before the healer (clairvoyance?), and gave the diagnosis and treatment by telepathy, or clairaudience. The singular fact is that the departed heroes of Greece were expected to serve as healing spirits to the humanity which attended these shrines, and Achilles is definitely mentioned.

The patient would be required first of all to make sacrifices to Aesculapius, and to engage in earnest prayer to the God. The next step was to thoroughly bathe and cleanse the body, after which the patient was clad wholly in white robes. The healer always dressed in white while performing the duties of his office. In some cases healing was accomplished by treatment in the daytime; other cases required that the patients sleep in the temple all night, and the patient was put to sleep, mainly by hypnosis, although occasionally by narcotics. Then in the dim of the night each healer would attend his own patient and lay hands on him. "The cures were miracles pure and simple, and between them and those of the New Testament there is a striking parallel." "Hypnosis was widely known and practised not only in the temples of Greece a thousand years before the Christian era, but equally in the temples of Isis in Egypt, and the accompanying ritual was identical in each country. Carl du Prel made a close study of this hypnotic sleep, and identifies it with the sleep of to-day."

There was also the dream oracle (trance?) which, with the healing oracle, "is too widespread to be limited to any country." People too ill to come to the shrine were allowed to have someone dream for them. The wealthy frequently sent their physician to obtain the diagnosis and treatment, while the poor must necessarily attend in person.

Each person brought their own sacrifice, usually cakes, loaves of bread, or other cereal. Aristophanes speaks of one old woman who had her own porridge by her. In general one part of the sacrifice went to the priest, while the other part was retained by the worshipper. It was the custom to pay for treatments some gave a few coppers, while others gave large endowments. Pausanias says that in one case 20,000 staters of gold was paid for the healing of a blind man. Diseases of the eyes were as prevalent in early Greece as to-day, even more so, and so far as the record goes, the cure was by miracle only. Alexander the Great left a breastplate and spear at one Aesculapion, as the healing centres were called. One physician left the image of a little child which was cured by the assistance of a God. Silver was paid as well as gold, and pay was made for attendance as well as for cure. When not convenient to pay immediately, then payment must be made within a year. After the treatment the patient must leave an account of his case, which often took the form of a model of the part of the body cured, eyes, hands, feet, etc.

Magnetic treatment played some part in the cures, the rubbing and laying on of hands. Aristophanes saw this in Athens. The healing hands of Aesculapius are several times mentioned in history. Sometimes the treatment was therapeutic. "A lame man is told to go down a ladder, and his lameness disappears. A paralytic is told to go out and bring the largest stone he can find." "If to-day we surpass them in the knowledge of unhealthy environments, their knowledge of individual health was surely wide and sound."



The priesthood was responsible for the correct administration of the ritual to the patient, and for setting the temple in order for the sacrifice. The duty of lighting the altar fire, sometimes devolved upon the incense-bearing boys, but in some temples it was a highly-valued office, and required a special appointee. In some cases the office was hereditary. Temples were locked at night, and the office of key-keeper was of no small significance. Asklepiadae, the priests were named, inherited and kept the secrets of the healing art. The members of the caste were bound by oath not to divulge the secrets of the profession. It would appear that some of the priests were not healers, and some healers were not priests. When the treatment was therapeutic the more specialised priesthood took charge, but when laying on of hands was necessary then the more distinctly healing men took charge, and the priest left the patient at the door of the temple. In some localities the cult became wholly religious, and consequently therapeutic; in others, the temple became more of a hospital, the healers tending to specialised physical treatment.

(TO BE CONTINUED.)

A MISER grows rich by seeming poor; an extravagant man grows poor by seeming rich.—SHENSTONE.

A book is a letter addressed to every unknown friend in the world. Every great book is an action, and every action is a book. There is no book so worthless that it cannot collect something from it.—SCALIGER.

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From D. E. C., Southampton: "On looking through the window everything appeared as if covered with snow. Fingers were illuminated and flesh disappeared; only bones were visible. A most interesting experience."

Her sister adds additional experience as follows: "From the left hand a white mist, stretching to the right about eight inches, while in the left hand I saw a heliotrope coloured ball of light. Hands kept disappearing and reappearing. Sparks showed from the top of the left hand." The mother's experience was corroborative.

From Miss E. T., Wimbledon: "When using Aurospecs, the first colour my eyes registered was a faint green, which enveloped most objects, but the lighter tones, i.e., the painted side of a house, garden paths, seemed intensified, giving appearance of snow. When placing my hands in front of the screen against the cabinet, sparks ascended from the finger tips, also a lightish grey mist outlined and elongated the fingers a distance of about 6 inches. Sparks were also seen when directing finger tips towards the wrist. The bones of the hands were more clearly revealed, also dark patches over the hands. Inside the cabinet the sparks continued, and the mist around the fingers appeared more dense."

Before placing Aurospecs on the market I offered to let any member of the L.S.A. try them out. The following is a report from Mrs. L. M. S.:

"Haze seen extending about 2 inches all around hands when looked at through the glasses, and in bright daylight with back to window. Also rays joining fingers of the two hands when pointed towards each other. Inside the cabinet, without glasses, the rays joining fingers were seen, but so faintly that they might have been due to imagination."

Others report seeing the electricity in the atmosphere on exceptionally bright days.

To benefit Societies' funds we have given several demonstrations. The success varied from 75 to 100 per cent.

### DR. KILNER DIAGNOSED DISEASE BY NOTING VARIATIONS IN THE APPEARANCE OF THE AURA.

MR. A. E. MUNDY, M.A.M.E.E., Consulting Chemist on the Council of the National Laboratory of Psychological Research, writes as follows: "I have examined Mr. Boddington's apparatus (Aurospecs), and am convinced that he is successfully carrying on his work on the lines of Dr. Kilner's remarkable experiments. The aura is easily seen by those who persevere. What the nature of the aura is I am not prepared to say, but can be certain that Mr. Boddington's method renders it visible."—June 6th, 1929.

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STUDENTS' POSTAL CORRESPONDENCE COURSES.

The following letter speaks for itself (the original can be seen):—

"I wish to thank you for all your help. . . . When I enlisted your aid I was studying for an examination by the National Spiritualist College, and I am pleased to say that I have passed with honours, and I claim that it is in consequence of having your tuition for even so short a period that gave me success.—A.N.S.C."

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## LONDON: STRATFORD.

On Sunday, June 9th, a very interesting ceremony took place. The evening service was conducted by Mr. Ernest Meads, who gave a very instructive address. Just before the address Miss Golbourne, one of our own mediums, spirit-named the baby of another of our workers, Mrs. May. The spirit-name was given as "Steadfast," and the earthly name was Derek Wilfred, the ceremony being witnessed by a crowded church. This was rendered more interesting by there being three generations of Spiritualists in this family present. May the progress of Stratford continue to grow in this manner is the fondest wish of the members of this church.

## SOWERBY BRIDGE.

Our anniversary services were held on Sunday, June 2nd. Splendid congregations assembled all day, the church in the evening being absolutely packed. The morning was occupied by a grand Lyceum session, conducted by Miss N. Hirst, during which Mr. M. Barbanell, of London, gave a ten minutes' most interesting talk to the Lyceumists, interspersed with a few stories with excellent morals. Afternoon and evening were occupied by services. Mr. Barbanell gave inspiring addresses on "Spiritualism: the Key to Life" and "Spiritualism: the Foundation of Religion." He created a profound impression with everybody. An augmented choir conducted by Mr. J. Riley rendered an introit and two anthems very tastefully. Mrs. W. Rowson ably presided at the organ. Mr. Dilworth was chairman in the afternoon and Councillor A. Butterworth at night. The collections amounted to £39, about £9 more than last year, and a record for any anniversary we have held.

## TORQUAY SPIRITUALIST CHURCH.

A highly interesting lecture was given by the Rev. Vale Owen at the Torquay Spiritualist Church on May 24th, the subject being "How the Bible Explains Spiritualism." There was a good attendance. The chair was taken by Dr. Abraham Wallace, the veteran worker in the cause of Spiritualism. There was also on the rostrum the President (Mr. H. E. Williams), who designed and built the church. The altar was decorated with yellow roses and tulips, also the Gothic windows, which blended well with the blue and grey colouring of the church. The lecturer held his audience by vivid pictures of the vision of St. John as set forth in the Revelations. His explanations of the various passages of the Bible gave a new light on Bible reading, which book he said was really a collection of books of all the ancient and sacred writings of past ages. The lecturer also explained that the Bible was written by Spiritualists for Spiritualism. The lecture was a treat for those seeking truth, and it created a favourable impression on the more orthodox portion of the audience, and was very helpful to those in the Spiritualist ranks. Questions were invited, and acceptable answers given. A vote of thanks to the lecturer and chairman brought an enjoyable lecture to a close.

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including excursions to Mentone, Monte Carlo, Grasse and St. Raphael.

16 days SWITZERLAND, 19 guineas, visiting Lucerne, Grindelwald, Kandertog, etc.

15 Days ARDENNES, 14 guineas, visiting Dinant, Brussels, Antwerp, Bruges, Menin Gate, etc.

THE BELGIAN COAST. 7 days at OSTEND or KNOCKE, from £4 15s., Travel and hotel.

WEEK IN LONDON, 6 guineas, including Sight-seeing Tour round London, Brighton, Windsor, and Hampton Court.

Illustrated Programme will be sent on application to

"SUNNE TOURS," 60c, GUILDFORD STREET, LONDON, W.C.1.

Telegrams & Telephone: Terminus 5513

## ST. ANNES-ON-SEA.

It is with regret that we record the passing of an old member, Mrs. Bannister, after an illness lasting about six weeks. Mrs. Bannister was one of the few who became members when the church was first formed, and although not able to take an active part in church life, was always interested in anything concerning church affairs. Mr. Squire Spencer, of Blackpool, was ably conducted the funeral service both in the home and at the graveside. Some very beautiful flowers were sent, including a wreath from the members of St. Anne's Church. Much sympathy is extended to the relations, although the knowledge of spirit return is helping them to bear their loss with greater fortitude. May we pray that our sister will soon be able to return and comfort them.

## BIRTHS, MARRIAGES AND TRANSITIONS.

## IN MEMORIAM.

In loving memory of my dear son John William Proud, who passed to the higher life June 15th, 1920.

London Psychic Educational Centre  
17, ASHMORE GROVE, BRIXTON, S.W.2. Nos. 37 and 45 Buses.  
Clapham Common Tube and Clapham Road Stations, five mins. walk.

SUNDAYS, 11-15 prompt, Discussion Class. Free. MR. H. BODDINGTON Conductor.

TUESDAYS, at 8, **Psychic Development**  
FRIDAYS, at 8, **Clairvoyant Demonstrations**, MRS. ANNIE BODDINGTON.  
Postal Correspondence Courses.

The T Forest Gate Institute of Psychic Science,  
4, PALMERSTON ROAD (Romford Road).

LECTURES AND DEMONSTRATIONS OF CLAIRVOYANCE (for Ladies only) Every TUESDAY at 3 p.m. sharp. Conducted by Mrs. D. CONNOR. Students invited for TUESDAY EVENING STUDY CLASS. Apply to the Secretary as above.

## SPEAKERS' OPEN DATES.

MISS AMY MORLEY, Speaker, and Psychometrist, is booking dates for 1929-30.—c/o 4, Palmerston Road, Forest Gate, E.7.

MISS FRANCIS DAUNTON, Inspirational Speaker, Psychometrist and Clairvoyant, has open dates for 1929-30, 94, Crowther Road, South Norwood, London, S.E.25.

MR. ALBERT T. TAYLOR, 3, Anderson Road, Edgbaston, Birmingham, regrets to announce he must cancel his engagements booked with churches. Will Secretaries please note?

MR. HORACE LEAF holds an "At Home" every Wednesday at 8. Public Developing Class every Friday at 8. Psychic Development a specialty. Private and class tuition. Particulars on application.—41, WESTBOURN GARDENS, BAYSWATER, LONDON, W.2. Phone: Park 6099.

YOUNG LADY (Mediumistic) would like holiday engagement for last two weeks in July or first two weeks in September.—Box H.E., Two Worlds Office, Manchester.

Life and Destiny. By LEON DENIS. Translated from the French by BILL WHEELER WILCOX. Cloth, 6/4, post free.

Our New Pamphlet List sent post free on receipt of post card.



## SOCIETY ADVERTISEMENTS.

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE, MANCHESTER.

SUNDAY, JUNE 23RD, at 6-30 and 8-15,  
Mrs. NELSH.  
MONDAY, at 3, Mrs. SHERRAN.  
At 8, MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, Mrs. BUCHAN.  
FRIDAY, at 8, WHIST DRIVE, 1/- each.  
SUNDAY, JUNE 23RD, Mrs. NELSH.  
LYCEUM every SUNDAY, at 2-30.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SATURDAY, JUNE 22ND, at 7-30,  
FLANNEL DANCE.  
"Memo Five Band" in attendance.  
1/3 inclusive.

SUNDAY, JUNE 23RD, at 10-30, LYCEUM  
At 3 and 6-30, Mrs. FELLOWS.  
MONDAY, at 8, Mrs. KIRK.  
TUESDAY, WHIST DRIVE, Admission 6d.  
WEDNESDAY, at 3 and 8, Mrs. BRIGGS.  
SUNDAY, JUNE 30TH, Miss WALLWORK.

**Manchester Central Spiritualist Church**  
PARSONAGE, BLACKFRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, JUNE 23RD, at 6-30,  
Mr. E. W. OATEN, Dipl. S.N.U.  
SUNDAY, JUNE 30TH, Mr. F. HEP-  
WORTH, Dipl. S.N.U.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 23RD, at 10-30, LYCEUM  
At 3, OPEN CIRCLE.  
At 6-30 and 8-15, Mr. L. GEE.  
MONDAY, at 3 and 8, Mrs. ARSTALL.  
WEDNESDAY, at 3 and 8, Mrs. SHAW.  
SUNDAY, JUNE 30TH, Mrs. ELLIS.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit)  
Entrance, King's Theatre)

SUNDAY, JUNE 23RD, at 2-30, LYCEUM.  
At 6-45 & 8, Mr. J. CHAMBERLAIN.  
MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, Mrs. LANGFORD.  
THURSDAY, at 8, Mrs. B. ENTWISTLE.  
SUNDAY, JUNE 30TH, Mrs. ROBERTS.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, JUNE 23RD, at 11, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8, Miss N. STOTT.  
MONDAY, at 3 and 8, Mr. REED.  
TUESDAY, at 7-30, Mrs. CROMPTON.  
WEDNESDAY, at 3 and 8, Mrs. TONGE.  
SATURDAY, at 8, OPEN CIRCLE.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, JUNE 23RD, at 10-30, LYCEUM  
At 3, OPEN CIRCLE.  
At 6-30, Mrs. COOKSON.  
WEDNESDAY, at 8, OPEN CIRCLE,  
Mrs. STOTT.

**Salford Central Spiritualist Church,**  
St. Philip's Place, Chapel Street.

SUNDAY, JUNE 23RD, at 2, LYCEUM.  
At 3-15, CIRCLE, Mr. BOLD.  
At 6-30 and 8, Mrs. F. TAYLOR.

MONDAY, at 3 and 8, Mrs. HIBBERT.  
TUESDAY, at 8, CIRCLE, Mr. MORRIS.  
WEDNESDAY, at 3 and 8, Mrs. ROBERTS.  
SUNDAY, JUNE 30TH, Mrs. M. BRIGGS.  
Every SATURDAY at 7-30, SOCIAL, 1/-.  
Refreshments included.

## SOCIETY ADVERTISEMENTS.

**Moss Side Progressive Lyceum Church**  
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, JUNE 23RD, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. NUTTER.  
THURSDAY, at 8-15, OPEN CIRCLE,  
Miss WALLWORK.  
SUNDAY, JUNE 30TH, Mr. W. H. PEEL,  
Dipl. S.N.U.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C-on-M.

SUNDAY, JUNE 23RD, at 10-30 and 2-30,  
LYCEUM. At 6-30 and 8,  
Mrs. FEGRUSON.  
MONDAY, at 3, MISS HALL.  
At 8, OPEN CIRCLE.  
TUESDAY, at 8, Mrs. BRIDGE.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, Mrs. SMITH.  
SATURDAY, at 8, OPEN CIRCLE.

**Wiles Platting Progressive Spiritualis Church,**  
COGLAN STREET, LODGE STREET.

SUNDAY, JUNE 23RD, at 2-30, LYCEUM.  
At 6-30 and 8, Mrs. RUPPLESDEN.  
MONDAY, at 3 and 8, Mrs. WILMOTT.  
TUESDAY and SATURDAY, at 8, PUBLIC  
CIRCLE.  
THURSDAY, at 3 and 8, Mrs. SAVAGE.  
SUNDAY, JUNE 30TH, Mrs. EATON.

**Blackpool National Spiritualist Church and Lyceum,**  
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-45. SERVICE, 3 and 6-30.  
JUNE 23RD.—Miss E. ELLIOTT,  
President, B.S.L.U.  
JUNE 30TH.—MR. BERRY, Sec., N.U.  
JULY 7TH.—MR. ELY.  
JULY 14TH.—Mrs. IDA GLENN.

**Cleethorpes National Spiritualist Church**  
41, ST. PETER'S AVENUE.

ORDER OF SERVICES:  
SUNDAYS, at 3, 6-30 and 8.  
MONDAY AFTERNOONS, at 3.  
TUESDAYS, at 7-45.  
THURSDAYS, at 8, DEVELOPING CIRCLE  
FOR MEMBERS.  
SATURDAYS, at 7-45.  
Visitors to Cleethorpes welcomed to  
all Services.

**Isle of Wight.**  
**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.,  
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.  
At 3, LYCEUM.  
THURSDAYS at 7.  
Hon. Sec., Mrs. D. PERKIS, 78, Well  
Street, Ryde.

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road, BOURNEMOUTH.)

SUNDAYS, at 11 and 6-30,  
ADDRESS and CLAIRVOYANCE.  
TUESDAYS at 7-30 & THURSDAYS at 3  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.  
Local Clairvoyant: Mrs. W. G. HAYTER

**Brighton Central Spiritualist Church**  
ATHENÆUM HALL, NORTH STREET.  
(Opposite Ship Street.)

SUNDAY, JUNE 23RD, at 11-15 and 7,  
Mr. VOUT PETERS.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

ORGANIST wanted by Manchester  
Society. £10. per annum. Application  
to Miss OWEN, 7, Birchfields Road,  
Longsight, Manchester.

## SOCIETY ADVERTISEMENTS.

**Brighton Spiritualist Church.**  
MIGHELL STREET HALL.

SUNDAY, JUNE 23RD, at 11-15 and 7,  
Mr. P. WHITMARSH, Address.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING

**Dover Spiritualist Society,**  
NEW HALL, CANNON STREET  
(Entrance: St. Mary's Passage.)

SATURDAY, JUNE 22ND, at 8, and  
SUNDAY, JUNE 23RD, at 11 and 6-30,  
Miss L. GEORGE,  
Address and Clairvoyance.  
SUNDAY, JUNE 30TH, Mrs. E. MORRIS.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, JUNE 23RD, at 3-30 and 6-45,  
Miss JOAN PROUD.

**Margate Spiritualist Church,**  
CAVENDISH HALL, 186, HIGH STREET.

SATURDAY, JUNE 22ND, at 7-30,  
SUNDAY, JUNE 23RD, at 3 and 7,  
and MONDAY, JUNE 24TH, at 3,  
Mrs. PRINCE.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, JUNE 22ND, at 7, and  
SUNDAY, JUNE 23RD, at 3 and 6-30,  
ALDERMAN DAVIS, J.P.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, JUNE 23RD, at 7,  
Mr. CARPENTER, Address.  
WEDNESDAY, at 7-30, Miss HERBERT,  
Address and Clairvoyance.

**Southend Spiritualist Church,**  
Corner of HILDAVILLE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFF  
(near Chalkwell Park)

SUNDAY, JUNE 23RD, at 11 and 6-30,  
Mrs. E. A. CANNOCK.  
THURSDAY, at 8, ALDERMAN DAVIS.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL STREET,

SUNDAY, JUNE 23RD, at 6-30,  
Mrs. S. D. KENT,  
Address and Clairvoyance.  
SUNDAY, JUNE 30TH, Mrs. LINES,  
Address and Clairvoyance.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, JUNE 23RD, at 11 and 6-30,  
Miss L. THOMAS.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, Mrs. KING.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST ST  
BARKING.

SUNDAY, JUNE 23RD, at 6-30, SERVICE.  
Circle follows Service.  
MONDAY, at 3, SERVICE.  
WEDNESDAY, at 8, SERVICE.

**Croydon National Spiritualist Church,**  
THE NEW GALLERY, KATHARINE ST.  
(Opposite the Town Hall.)

SUNDAY, JUNE 23RD, at 3, LYCEUM.  
At 6-30, Mr. P. J. HITCHCOCK,  
Address.  
SUNDAY, JUNE 30TH, Mrs. H. BELL.

**SOCIETY ADVERTISEMENTS.**

**Barnsbury Spiritual Church,**  
78, ROMAN ROAD, BT. CALEDONIAN RD.  
TUBE STATION, N.7.

SUNDAY, JUNE 23RD, at 7,  
MRS. L. CORNWALL,  
Address and Clairvoyance.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.  
SUNDAY, JUNE 30TH, MISS DAUNTON.

**Battersea Spiritualist Church,**  
BENNERLEY HALL, BENNERLEY RD.,  
NORTHCOTE ROAD, BATTERSEA  
(Affiliated to S.N.U.)

SUNDAY, JUNE 23RD, at 11,  
MR. WHITE and MRS. TREADGOLD.  
At 3, LYCEUM.  
At 6-30, MISS D. MOORE.  
MONDAY, at 3, MISS BARBER.  
THURSDAY, at 8, MRS. E. CLARKE,  
Clairvoyance.

**Battersea Christian Spiritualist Church**  
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, JUNE 23RD, at 11, CIRCLE.  
At 6-30, MR. J. POLLARD, Address  
and Questions.  
SATURDAY, at 7-30, HEALING CIRCLE  
and PSYCHOMETRY.  
SUNDAY, JUNE 30TH, MISS J. PROUD.

**Bounds Green Christian Spiritualist  
Church,**  
CANNING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN.

SUNDAY, JUNE 23RD, at 6-30,  
MRS. CLEGHORN,  
Address and Clairvoyance.  
MUSIC BY ORCHESTRA.

**Bowes Park and Pal cr's Green  
Spiritualist Church,**  
PRINCE'S HALL, GREEN LANES  
PALMER'S GREEN.

SUNDAY, JUNE 23RD, at 11,  
MR. EDMUND SPENCER.  
At 6-30, MRS. N. MELLOY.  
WEDNESDAY, at 8, MRS. EDWARDS,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.

**Brixton Spiritualist Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, JUNE 23RD, at 11-15, SERVICE  
At 3, LYCEUM.  
At 7, MRS. S. PODMORE, Address and  
Clairvoyance.  
MONDAY, at 7-30, Ladies' Public Circle.  
TUESDAY, at 8, Member's Circle.  
THURSDAY, at 8, MRS. B. STOCK.  
SUNDAY, JUNE 30TH, MRS. M. MORRIS.

**Church of the Spirit, Camberwell,**  
THE CENTRAL HALL, HIGH STREET  
PECKHAM, S.E.

SUNDAY, JUNE 23RD, at 11, OPEN CIRCLE  
At 6-30, MR. EDWARD KEITH.

At 55, STATION ROAD:  
MONDAY, at 2-45, LADIES' PUBLIC  
CIRCLE.  
WEDNESDAY, at 7-30, PUBLIC MEETING.

SUNDAY, JUNE 30TH, MRS. A. DE  
BEAUREPAIRE.

**Central London Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN  
W.C.1 (Corner of Bury Street).  
(Affiliated to S.N.U.)

FRIDAY, JUNE 21ST, at 7-30,  
MR. MAX GITTLESON.  
SUNDAY, JUNE 23RD, at 7,  
MRS. CROWDER.  
FRIDAY, JUNE 28TH, at 7-30,  
MRS. GOLDSWORTHY.  
SUNDAY, JUNE 30TH, at 7,  
MISS G. NYE.

**SOCIETY ADVERTISEMENTS.**

**Chiswick Christian Spiritualist Church**  
HARVARD TOWERS, 56, HARVARD RD  
(Off Wellesley Road, in rear of  
Gunnersbury Station.)

SUNDAY, JUNE 23RD, at 11,  
MR. BOLTON, Address.  
MRS. HAMMERTON, Clairvoyance.  
At 6-45, MRS. J. MENZIES, Address.  
MRS. HAMMERTON, Clairvoyance.  
WEDNESDAY, at 7-45, MR. W. WILDE,  
Psychometry.

**Clapham Spiritualist Church,**  
ST. LUKE'S ROAD (Adjoining Reform  
Club), HIGH ST., CLAPHAM, S.W.4.

SATURDAY, JUNE 22ND, at 8,  
SPECIAL MEETING FOR PHENOMENA.  
Open to all. Silver Collection.  
SUNDAY, JUNE 23RD, at 11, OPEN CIRCLE  
At 3, LYCEUM. At 6-45 for 7,  
MRS. MEURIG MORRIS,  
Address and Clairvoyance.  
FRIDAY, at 8, PSYCHOMETRY.  
SUNDAY, JUNE 30TH, DR. VANSTONE.

**Cricklewood Christian Spiritualist Soc.**  
ASHFORD HALL, 41, ASHFORD ROAD  
CRICKLEWOOD, N.W.2.

SUNDAY, JUNE 23RD, at 6-30,  
MRS. FLORENCE LANE.  
WEDNESDAY, at 3, CIRCLE. At 8,  
REV. G. NASH, Clairvoyance.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, JUNE 23RD, at 7,  
MRS. CHIPLIN.  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, MISS J. PROUD.

**Ealing Spiritualist Church,**  
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, JUNE 23RD, at 11-15, MRS.  
REDGRAVE.  
At 3, LYCEUM.  
At 7, MR. F. B. LEONARD and MRS.  
TREADGOLD.  
WEDNESDAY, at 8, MISS MARY MILLS.  
SUNDAY, JUNE 30TH, at 7, MR. M.  
MARISINI.

**The Fellowship of Spiritualists,**  
AT "THIRTEEN," MORTIMER TERRACE,  
HIGHGATE ROAD, N.W.5.  
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, JUNE 23RD, MISS R. GOLD-  
SMITH.  
THURSDAY, JUNE 27TH, MISS R. GOLD-  
SMITH.  
SUNDAY, JUNE 30TH, MRS. BROWNJOHN

**Finchley Spiritual Mission,**  
FERNBANK HALL, GRAVEL HILL,  
CHURCH END, FINCHLEY, N.3 (Tram  
and Buses to "Queen's Head").

SUNDAY, JUNE 23RD, at 7,  
REV. CHAS. DRAYTON THOMAS.  
THURSDAY, at 8, MRS. M. MORRIS,  
Address and Clairvoyance.

**Forest Hill Christian Spiritualist Church**  
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, JUNE 23RD, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, MRS. BLANCHE PETZ.  
TUESDAY, at 3, MISS L. THOMAS.  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

**Hanwell Spiritualist Church**  
120, UXBRIDGE ROAD.

SUNDAY, JUNE 23RD, at 3, LYCEUM.  
At 7, MISS MADDISON.  
WEDNESDAY, at 3 and 8, MRS. CROY-  
FORD.  
THURSDAY, at 8, MRS. HOLLOWAY.  
FRIDAY, at 8, FREE HEALING CIRCLE.

**SOCIETY ADVERTISEMENTS.**

**Forest Gate Christian Spiritualist Church**  
228, ROMFORD RD., FOREST GATE, E.7.

SUNDAY, JUNE 23RD, at 6-30,  
MRS. E. BARLTROP.  
At 8, PUBLIC CIRCLE.  
SUNDAY, JUNE 30TH, REV. J. J. WELLS.  
SUNDAY, JULY 7TH, MRS. C. YOUNG.

**Fulham Spiritualist Society,**  
12, LETTUCE ST., PARSON'S GREEN

SUNDAY, JUNE 23RD, at 11-30, CIRCLE  
At 3, LYCEUM.  
At 7, MR. J. H. VANSTONE.  
THURSDAY, at 8, MRS. F. LANE.  
SUNDAY, JUNE 30TH, MRS. H. V. PUGH.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD, N.

SUNDAY, JUNE 23RD, at 3, LYCEUM  
At 7, MRS. A. DE BEAUREPAIRE.  
MONDAY, at 3, MRS. PODMORE.  
At 8, MRS. DUNN.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN MEETING.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, JUNE 30TH, MRS. M. GOOD.

**Hackney Independent Lyceum Church**  
41, PEMBURY ROAD, HACKNEY DOWN  
(2nd Gateway in Downs Park Road on  
left.)

SUNDAY, JUNE 23RD, at 3, LYCEUM  
At 6-30, MR. GITTLESON,  
Address and Clairvoyance.  
OPEN CIRCLE after service.  
THURSDAY, at 8, DISCUSSION. At 9-15,  
HEALING CIRCLE.  
SUNDAY, JUNE 30TH, MR. J. WATTS.

**Harringay Christian Spiritualist  
Mission,**  
1, SALISBURY PARADE, ST. ANN'S RD.  
HARRINGAY (Slide Door, Boot Shop)

SUNDAY, JUNE 23RD, at 11, SERVICE  
At 7, MR. DEARNLEY SERJEANT.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MISS JOAN PROUD,  
Psychometry.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL

SUNDAY, JUNE 23RD, at 6-30,  
MRS. MINNIE JINES, Address.  
WEDNESDAY, at 8, MR. PUNTER,  
Clairvoyance.  
SUNDAY, JUNE 30TH, ADDRESS.

**Hendon Spiritualist Fellowship**  
(Please Note New Address)  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON.  
(Opposite "The Bell" Bus Stop)

SUNDAY, JUNE 23RD, at 6-45,  
MR. H. J. OSBORN.  
At 8, HEALING CIRCLE.

**Hounslow Spiritual Mission,**  
68, STAINES ROAD, HOUNSLOW  
(opposite the Hospital).

SUNDAY, JUNE 23RD, at 6-45,  
MRS. BROWNJOHN.  
WEDNESDAY, at 3, LADIES' GUILD.  
MRS. TREADGOLD. At 8, SERVICE.  
LYCEUM every SUNDAY at 3.

**Ilford Psychical Research Society**  
CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 23RD, at 7,  
MR. R. BODDINGTON.  
THURSDAY, at 3, LADIES' MEETING.  
MISS L. GEORGE.  
FRIDAY, at 8, MRS. MOTE.  
SUNDAY, JUNE 30TH, at 7, MR. HORACE  
LEAF, R.R.G.S.



## SOCIETY ADVERTISEMENTS.

**Independent Spiritualist Church,**  
NEW MORRIS HALL, 79, BEDFORD RD.,  
CLAPHAM NORTH, S.W.4.

SUNDAY, JUNE 23RD, at 6-45,  
FLOWER SERVICE. Special Music  
Address by MR. STUART BERRY.  
Clairvoyance by MRS. E. DONALDSON  
THURSDAY, at 7-45, MRS. MATTHEWS.  
SUNDAY, JUNE 30TH, MADAM R. HOLT.

**Kensington Spiritualist Church,**  
LINDSEY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, JUNE 23RD, at 6-30,  
REV. J. J. WELCH.  
MONDAY, at 8, in Small Hall,  
MRS. FLORA MOTE.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, JUNE 23RD, at 11, SERVICE.  
At 3, LYCEUM.  
At 6-30, MR. ELLA, Address.  
WEDNESDAY, at 7-30, MRS. H. PRIOR.  
FRIDAY, at 7-45, HEALING and  
MEMBERS' CIRCLE.  
SUNDAY, JUNE 30TH, MR. BOLTON.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM.  
(Opposite Prince of Wales Playhouse.)

SUNDAY, JUNE 23RD, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, MR. H. BODDINGTON,  
Address and Answers to Questions.  
MONDAY, at 3, LADIES' OWN,  
MISS MARY MILLS,  
Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY GROUP.  
WEDNESDAY, at 8, MRS. CAMPBELL,  
Address.  
MISS E. CAMPBELL, Clairvoyance.

**Little Ilford Christian Spiritualist  
Church,**  
THIRD AVENUE, MANOR PARK, E.

SATURDAY, JUNE 22ND, at 7-45, WHIST  
DRIVE. 1/-.  
SUNDAY, JUNE 23RD, at 7, MR. AND  
MRS. BAIN,  
Address and Clairvoyance.  
MONDAY, at 3, MRS. GEORGE.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MR. COTTRELL and  
MISS LILIAN GEORGE.  
THURSDAY, at 3-30, CIRCLE FOR INVE-  
STIGATORS.  
SATURDAY, at 7-45, WHIST DRIVE. 1/-.

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONL ROAD.

SUNDAY, JUNE 23RD, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MRS. A. NUTLAND.  
THURSDAY, at 3, SERVICE. At 8,  
MISS L. THOMAS.  
SUNDAY, JUNE 30TH, MR. K. REYNOLDS

**Shepherd's Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, JUNE 23RD, at 11,  
OPEN CIRCLE.  
At 6-30, MR. C. WALL,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

**Jewish Spiritualist Centre,**  
15, HANBURY ST., COMMERCIAL ST., E1.

SUNDAY, JUNE 23RD, at 6-30,  
DISCUSSION.  
OPEN CIRCLE at 8-30.  
MONDAY, JUNE 24TH, at 8-30,  
CLAIRVOYANCE, MRS. EDWARDS.  
SILVER COLLECTION.  
THURSDAY, JUNE 27TH, at 8-30,  
OPEN CIRCLE.

## SOCIETY ADVERTISEMENTS.



\* SUNDAY JUNE 23RD, at 7, \*  
\* MRS. J. R. YORKE. \*  
\* WEDNESDAY, JUNE 26TH, at 7-30, \*  
\* MRS. THORNTON. \*  
\* After Circles at close of services. \*  
\* HEALING & DEVELOPING CLASSES. \*  
\* SATURDAY EVENING— \*  
\* HOME CIRCLES at 7-45 p.m. \*  
\* Ask for Monthly Programme. \*  
\*\*\*\*\*

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SUNDAY, JUNE 23RD, at 7, also  
MONDAY, JUNE 24TH, at 3,  
MRS. W. L. TULLETT,  
Address and Clairvoyance.  
THURSDAY, JUNE 27TH, at 8-15,  
MISS MARY MILLS,  
Address and Clairvoyance.  
SUNDAY, JUNE 30TH, at 7,  
ANNIVERSARY, MRS. A. GREGG,  
Address and Clairvoyance.  
HEALING CIRCLE: TUESDAYS at 8.  
LYCEUM every SUNDAY at 3.

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane, going from Maryland  
Point Station).

SUNDAY, JUNE 23RD, at 11, MR. SMITH.  
At 3, LYCEUM.  
At 6-30, MESSRS. CLARKE & NUNN.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
MRS. STOKES.  
THURSDAY, at 8, PUBLIC CIRCLE,  
MRS. PRINCE.  
SATURDAY, at 7-30, SOCIAL EVENING.  
SUNDAY, JUNE 30TH, MRS. BYCROFT.

**Streatham Christian Spiritualist Church**  
MADEIRA HALL, MADEIRA ROAD,  
STREATHAM (opp. Streatham Station).

SUNDAY, JUNE 23RD, at 11, SERVICE  
and CIRCLE. At 3, HEALING CIRCLE.  
At 6-30, MISS GANTZ, Address.  
MONDAY, at 3, LADIES' MEETING,  
MISS GOLDSMITH.  
WEDNESDAY, at 8, MRS. REDFERN.  
SUNDAY, JUNE 30TH, MRS. MAUNDER.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, JUNE 23RD, at 11-15, LYCEUM  
At 3, ADDRESS and PSYCHOMETRY.  
At 6-30, MR. RONALD BRAILEY,  
Address and Clairvoyance.  
WEDNESDAY, at 3 and 7-30,  
MR. THORNTON, Psychometry.

**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, JUNE 23RD, at 11,  
MR. PERCY O. SCHOLEY.  
At 6-30, REV. GEO. NASH.  
WEDNESDAY, at 8, MISS L. THOMAS,  
Address and Clairvoyance.

**Walthamstow Spiritualist Lyceum  
Church,**  
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, JUNE 23RD, at 7,  
REV. VALE OWEN, Address.  
Lyceum Sunday School at 3.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, 7 to 8, HEALING.  
8 to 9-30, DEVELOPING CIRCLE.

**How to Train the Memory.** By H.  
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## SOCIETY ADVERTISEMENTS.

**West Ealing Spiritualist Church,**  
HESSEL ROAD

SUNDAY, JUNE 23RD, at 6-45,  
MR. DILLSEN, Address.  
WEDNESDAY, at 7-45,  
MR. WHITE and MRS. TREADGOLD,  
Address and Clairvoyance.

**Wood Green Christian Spiritualist  
Church,**  
BRADLEY HALL, BRADLEY ROAD,  
STATION ROAD.

SUNDAY, JUNE 23RD, at 11-15, SERVICE  
At 7, MISS EVA CLARKE.  
WEDNESDAY, at 8, MRS. C. YOUNG.  
LYCEUM every SUNDAY at 3.

Miscellaneous Advertisements.  
NOT DISPLAYED.

Prospective Announcements, Speakers' Open Dates,  
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veloping Classes every Wednesday and  
Friday at 8. Saturdays at 8. Circle for  
Psychometry, Sundays at 7. Short ad-  
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Open Door Library, 69, High Holborn,  
W.C., Wednesdays at 7, Tuesdays and  
Fridays 5 to 7, for Clairvoyance, Psy-  
chometry, etc. Clairvoyance daily, 2  
to 6, at 24, Rose Street, Long Acre,  
W.C.2.

MR. WATSON, the Healer (Control,  
"YARA"), receives patients daily by  
appointment at 140, Regents Park  
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MRS. E. A. CANNOCK, 56, Barrowgate  
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at 7-30 and Fridays at 3.—38, Tyther-  
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nesday evening, 8. First Sunday every  
month. Morning, Circle at 11. Evening  
service at 7.—18, Lime Grove, Shep-  
herd's Bush, W.12, side entrance.

MRS. WILLIAM EDWARDS, Clairvoy-  
ante, Psychometrist. Psychometry,  
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Fridays at 8. "At Home," Tuesdays,  
3 to 5.—15, Champion Grove, Den-  
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metry, Sunday and Monday at 7.  
Developing Classes, Tuesday and Fri-  
day at 8. "At Home," Thursday, 3-30  
at 52, Pennard Road, Shepherds Bush,  
London, W.22.

## BRITISH MAGNETIC HEALERS' ASSOCIATION, 21, Manor St., Ardwick, Manchester

The **ANNUAL PICNIC** will take place at **Uppermill** on **Saturday, June 22nd**, being the first Propaganda Meeting held at the New Church. Let it be a record one for Healing Service in recognition of its founder. Tea will be provided at 4-80 at a nominal charge. **PROPAGANDA MEETING** at 7. All members and friends are cordially invited. Excursion train from Exchange Station, Manchester, to Greenfield at 1-50.

## PENDLETON SPIRITUALIST CHURCH & LYCEUM, Highfield Chambers, 94, Broad St.

In connection with the above Church, which has been re-decorated, **A SUNSHINE WEEK** will be conducted by **Mrs. W. DAVIES**, in aid of Church Funds.

**SUNDAY, JUNE 23RD**, at 2-30, **LYCEUM**. At 6-30, **Mr. F. HEPWORTH**. Soloist: **Mrs. Davies**. At 8-15, **Mrs. DAVIES**.

**MONDAY, JUNE 24TH**, at 3, **OPEN CIRCLE**. At 8, **FLOWER CLAIRVOYANCE**.

**TUESDAY, JUNE 25TH**, at 8, Subject, "What Is Spiritualism?"

**WEDNESDAY, JUNE 26TH**, at 3, **Mrs. GRANGE**. At 8, Subject, "Is Life Worth While?"

**THURSDAY, JUNE 27TH**, at 8 (by request) **TRANCE CLAIRVOYANCE** by "Lizzie" (Medium's sister)

**FRIDAY, JUNE 28TH**, at 8, **OPEN CIRCLE**, **Mrs. WOOLFENDEN**.

**SATURDAY, JUNE 29TH**, **TEA PARTY and SOCIAL**. Tickets 1/-. Tea on tables at 5 prompt.

**SUNDAY, JUNE 30TH**, at 6-30, **Mrs. DAVIES**. Subject, "Peace." At 8-15, **CLAIRVOYANCE**.

**MONDAY, JULY 1ST**, at 3, **OPEN CIRCLE**. At 8, **Mrs. DAVIES**, "Names in Gold."

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## THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

**SATURDAY, JUNE 22ND**, at 8, **Mr. CHAS. BURTENSHAW**, Psychometry.

**SUNDAY, JUNE 23RD**, at 7, **Mrs. D. MIDDLETON**, Address and Clairvoyance. 8-15, **AFTER CIRCLE**.

**SATURDAY, JUNE 29TH**, **Mr. R. THORNTON**. **SUNDAY, JUNE 30TH**, **Miss V. LIPPY**.

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At 6-30, **Mr. P. S. MILLS-TANNER**.

**SUNDAY, JUNE 30TH**, at 3-30, **Mrs. J. R. YORKE**. At 6-30, **Mr. J. H. OSBORNE**.

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**MONDAY, JUNE 24TH**, at 3 and 7, **Miss LILY THOMAS**. **TUESDAY**, at 3, **Rev. J. J. WELCH**.

**THURSDAYS**, at 6, **Mrs. MIDDLETON**.

**WEDNESDAY**, at 3-15, **Mrs. BETTS**. **THURSDAY**, 3-6, **Mrs. GABRIEL**. **FRIDAYS**, at 7, **Study Group**, **Mr. ANTEN**. **Mr. STEPHEN FOSTER**, **TUESDAYS** at 7 and **FRIDAYS** at 3. **VISITORS WELCOME**. **ETHEL A. KNOTT**.

Please Note New Address on and after **MONDAY, JUNE 24TH**: **14, HAND COURT, HIGH HOLBORN**.

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**THE HEAD TEMPLE**, 58, Southwark Bridge Road, S.E.1 (Hop. 1272). **SUNDAY, JUNE 23RD** at 7, **Madame CLARE CLARE**. **MONDAY**, at 3, **Psychometry**, **Miss HEARNS**. **THURSDAY**, at 8, **Miss COLLYNS**. **SATURDAY**, at 8, **Miss PROUD**. **DEVELOPING CIRCLE**: **SUNDAY**, 11; **TUESDAY**, at 7; **WEDNESDAY**, at 4; **THURSDAY**, at 6; **SATURDAY**, at 6. Medium attend **WEDNESDAY** and **THURSDAY** from 11 till 1 and 2 to 6. Read the "Temples of Light Gazette." 2d. monthly. "The Wonderful Story of the Temple of Light," 1/6.

**GOLDERS GREEN TEMPLE**, Highfield, Golders Green Road, N.W. **SUNDAY, JUNE 23RD**, at 7, **Madame RICKARD**. **MONDAY**, at 7, **CIRCLE**. At 8, **HEALING**. **WEDNESDAY**, at 3, **CIRCLE**. At 7-30, **Miss DAUNTON**.

**MIDDLESBROUGH TEMPLE**, 300, Linthorpe Road. **SERVICES**: **SUNDAYS** at 3 and 6-30.

**BRIGHTON TEMPLE**, 1, Clarendon Ter., Kemp Town. **SUNDAY, JUNE 23RD**, **Miss MORETON**.

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