

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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FRIDAY, JULY 29, 1932.

PRICE TWOPENCE.

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SUNDAY, July 31st, at 7,

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No. 2,331—Vol. XLV.

FRIDAY, JULY 29, 1932

PRICE TWOPENCE

DR. JOHN LAMOND'S LAST BOW.

His Views on Spiritualism's Future.

By JAMES LEIGH.

On Monday, July 18th, Dr. John Lamond passed to the Higher Life. A few days previously he gave this—his last—interview to our representative. Two days before his passing he autographed the adjoining photograph, and sent it to Mr. Leigh. It shows him standing with his friend, Sir Oliver Lodge.

Not only is this the last interview with Dr. John Lamond, but the portrait is the last one he had taken.

His passing came very unexpectedly, and was preceded by a very short illness. We, however, publish the interview as it was written—before Dr. Lamond's brief illness, and at a time when he was feeling exceptionally alive and well.



Sir OLIVER LODGE with Dr. JOHN LAMOND.
Universal Press.

DR. JOHN LAMOND, who was one of the most loved figures in London Spiritualism, has certainly sacrificed much to advance its work. I was glad to hear, when interviewing him recently, that he is at present engaged in writing an autobiography, for it is good to know that, whether they are ever published during his life-time or not, the many important facts concerning his distinguished career are being put on record.

Sitting in the study of his flat at Earl's Court, Dr. Lamond unfolded to me, very frankly, the story of his life. As a young man he wandered all over the North of England and Scotland as a Temperance advocate. Ever since he was 16 he had spoken in public, and on one occasion, when visiting Glasgow, he was allowed a week's holiday from his usual platform work to hear the speeches of the most accomplished orators.

"It was then that I first came in contact with Spiritualism," he said. "I saw a little bill which advertised a 'trance oration' to be delivered at the Trongate, Glasgow. It interested me deeply, but it was more out of curiosity than anything else that I wandered up several flights of stairs, and found myself at length in the hall where the lecture was to be given.

"A man came on the platform, and afterwards I learned he was Mr. J. J. Morse, the renowned trance medium, and former Editor of THE TWO WORLDS. He delivered an oration which probably lasted an hour. It

was one of the most extraordinary addresses I have ever heard, not only from the literary and constructive standpoints, but also on account of the deep insight and knowledge displayed. At the close I went up to discuss with him certain points which had arisen in the course of the oration. To my great surprise he told me he did not know a single thing about them, and certainly our subsequent conversation confirmed that view.

"I did not know what to make of it all. When he was normal, I felt I was at least as learned a man as Morse, but when he went into trance and passed under the influence of a spirit whom I later knew as 'Tien Sien Tie,' he was intellectually far the superior. They saw I was interested, and I was invited to attend that night a seance at James Bowman's house, where Morse again went into trance.

"Another surprise awaited me, for, far from hearing the philosophic address which I had anticipated from my earlier experience, I was greeted by a personality whose wit and spontaneity were marvellous in the extreme. This was the 'Strolling Player'—another control.

"The upshot was that I became so interested that arrangements were made for me to attend a seance at which David Duguid was to be present. I saw him tied to an old-fashioned arm-chair, and the knots were sealed with wax. Then the lights were lowered, but there was always sufficient illumination left to see the medium's arms tied

to the chair. Sitting by his side, I had a remarkably good view of the whole of the proceedings.

SPIRIT PAINTINGS PRODUCED.

"Previously a palette and brushes had been placed on an adjacent table. I was asked to tear a corner of the card on which a painting was to be executed, to ensure no duplication, as only my piece would fit into the space. I do not remember exactly what time the phenomenon occupied, but I saw the brushes stand up and I heard them dabbing on the card. They produced this beautiful picture which I have here on my mantelpiece. I remember that James Bowman and Hugh Nisbet, the publisher, were present at this seance. After the production of the picture they went on with the dictation of some book about Egypt.

"I went out and bought four books on Spiritualism, and I remember I was very fortunate in my choice—'The Arcana of Spiritualism' (by Hudson Tuttle), 'The Seers of the Ages' (by Dr. J. M. Peebles), Cora L. V. Tappan's 'Discourses,' and David Duguid's 'Hafed, Prince of Persia.'

"These four books I bought, and I never again entered a seance room for thirty-seven years. However, during all this time I studied the subject deeply, and was never without a book on Spiritualism. I studied Davis's 'Harmonial Philosophy,' 'Divine Revelation,' and 'Penetralia.' Then I thought I would like to have some personal experience. I sat with Mrs. Etta Wriedt, but the most extraordinary manifestations I ever witnessed were those I saw in the presence of Mrs. Harris-Kay. Every new seance I attended with this medium seemed to be more brilliant than the last."

Dr. Lamond proceeded to describe some of the remarkable evidences he obtained, but lack of space prevents their inclusion. He spoke of his subsequent travels in France where he went specially to obtain the material for his interesting biography of that great medium, Joan of Arc.

So immersed did he become in Spiritualism's work that eventually he gave up his church at Edinburgh, and sacrificed a comfortable livelihood to tour the country as an itinerant speaker on behalf of the Spiritualist Movement.

Settling down in London, he wrote a biography of the late Sir Arthur Conan Doyle—and his book, published last year, met with warm commendation from every quarter.

THE DESTINY OF SPIRITUALISM.

When I asked Dr. Lamond what deep conviction his Spiritualistic researches had brought home to him, he said, "I believe we are living in a New Age. At the end of every two thousand years there has always been historically a great uplift in humanity. In another sixty years we shall have reached the two thousand. There are already many indications of a great change. The dogmas of the Church are gradually dying away, and so-called 'new' conceptions are springing up. Now, I believe very firmly that in fifty or a hundred years theologians will be talking about the 'ether' and 'vibrations,' and so on. Survival and the possibility of communication with those on the other side will have become a commonplace belief. The power of prayer and of love will be far more emphasised than is the case to-day. All this will not come in a moment, mark you. I may say that I see behind all dogma a great truth that has become stereotyped and lost its potency through constant reiteration. Spiritualistic knowledge can bind us back to many of these realities.

"Do you think Spiritualism will in due time be preached inside the churches?" I asked.

"I don't think the day is far off when a considerable section of the clergy will accept Spiritualistic knowledge," said Dr. Lamond. "The tendency is now definitely in that direction."

"Do you think the Churches will swallow up the Spiritualist Movement?"

"Oh, no! I recognise the tremendous influence of the Church and the great work it has done and is doing, but I believe that if you gave Spiritualism over to the Churches to-morrow they would fail to appreciate its true

significance. That is the value of the Spiritualist organisation outside the Churches. But in a gradual fashion the Churches are being brought to see the great value of Spiritualism, and once they realise its power and commence preaching it from the pulpit with true understanding, it will never be lost. The Church is always slow to act, but once it grasps a truth it never lets go. Once they get a true appreciation of what Spiritualism is, and fully understand its vital message, they will perpetuate it. It is bound to go on and on. But you always need the outside independent organisation to agitate when injustice is done, and to stir up enthusiasm. And to me Spiritualism is the sublimest fact of the present century."

When a man gives up his livelihood, cuts short old associations that have with the passing of years become very dear to him, and even runs the risk of losing his material happiness and his dearest friends—he is usually moved by some great power outside himself, and to which he must needs be subject, unless he sells his soul.

For years Dr. Lamond studied Spiritualism, knowing all the while that he would eventually have to choose between that humble, unpopular movement and his Church. Few people know of his sacrifices, and he is himself the last to voice them. Yes, he chose the most difficult path that is open to men—the way of self-sacrifice, but in so doing he found redemption and a great peace of mind.

He is another of the clergy who decided to sincerely investigate Spiritualism before superficially condemning it. That simple decision changed the course of his life.

DR. JOHN LAMOND—HIS MEETING WITH ROSEMARY.

By F. H. WOOD, Mus. Doc.

It would be presumptuous of me to write an appreciation of the late Dr. Lamond, for I met him only once; but that solitary occasion—planned, as I was told afterwards, by our mutual spirit-guides—will always remain in my memory as one of the most helpful in my psychic career.

On Sunday, November 18, 1928, Dr. Lamond addressed a public meeting in a certain town in the North of England, and I was invited to support him on the platform. Two days afterwards, knowing of my writings on Rosemary's mediumship, Dr. Lamond invited us both to tea at the house of a mutual friend. Those were the early days of Rosemary's development, but his kindly courtesy placed her at ease immediately, and after tea we held a short sitting which even the noise of passing trams did not seriously affect.

Lady Nona, Rosemary's guide, whose sayings are well known to readers of this journal, at once came through and wrote:—

"It is a great privilege to be here to-night, and to write in the presence of this great teacher on your side. Dr. Lamond, I have a message for you from a man whom you knew in your youth."

Nona proceeded to write the message—an evidential one from Dr. Lamond's former minister, who had taught him his earliest lessons from the Bible. Much of it was personal and private to Dr. Lamond, but the following may be quoted from "The Rosemary Records" as being of general interest:—

"His teaching in those days was of a just and loving God. But one Who was very severe rather than loving. Now he says that he has long realised how wrong was his conception, and how bitterly he regrets the lost opportunities for helping and comforting those he used to teach. He is now with you as one of your guides, and has every confidence in the ultimate success of this great movement."

The written message was followed immediately by Lady Nona's trance-control. She answered several questions put to her by Dr. Lamond, especially on her earth-association with Egypt, long ago. No useful purpose could be

served, she told me. Egypt has most civilisation could be made to was in comparison would think less. Answering the earth-catastrophe impending, No unusual physical dous mental up a great shaking ought to feel proud at this time. and the effects

As Rosemary felt that Nona control any loss. But Dr. Lamond wards bade us courageously to develop," he she could be a memorable two of a fine soul.

On his receiving the following letter:

"DEAR I by your friend the sender at distinct psychically, JOHN I

He was been a great the last time

Dr. Lamond ing on July this side. T contacts or as that I write to "lay up he has his fu

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A SPECIAL held at the our London sided, and s and Mr. Gra in the Lon marked a ve

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served, she told him, by resuscitating any bygone civilisation. Egypt had been great in the material sense, as were most civilisations of former times. If only people to-day could be made to realise how short their earthly pilgrimage was in comparison to their spiritual development, they would think less of material and more of spiritual greatness. Answering a further question by Dr. Lamond on the earth-cataclysms which were at that time alleged to be impending, Nona replied that she saw no indication of unusual physical calamities. There would be a tremendous mental upheaval in men's minds in the near future: a great shaking-up and readjustment of ideas; and we ought to feel proud, said Nona, "To be living on the earth at this time. The opportunities for service were so great, and the effects of our work would be so far-reaching."

As Rosemary returned to normal consciousness, she felt that Nona was disappointed at not being able to hold control any longer under the noise of the traffic outside. But Dr. Lamond seemed most interested, and shortly afterwards bade us an affectionate farewell. He spoke encouragingly to Rosemary on her great gift, which "would develop," he thought, "rapidly in country places where she could be among the quiet hills." It was altogether a memorable two hours, spent in the stimulating company of a fine soul and a real spiritual Greatheart.

On his return to London, Dr. Lamond sent me the following letter:—

"DEAR DR. WOOD,—The message given me last night by your friend was altogether remarkable. I recognised the sender at once. This young lady has in my judgment distinct psychic gifts. With all kind regards. Yours faithfully, JOHN LAMOND."

He was good enough to add, for postscript: "It has been a great privilege for me to meet you: I trust not for the last time."

Dr. Lamond's hope has not been realised, for his passing on July 17 last has made its fulfilment impossible on this side. That we shall meet again, either in our psychic contacts or on the other side (or even both) I am as certain as that I write this record. He sacrificed much, preferring to "lay up his treasure in Heaven." God will see to it that he has his full reward.

MEMORIAL SERVICE AT FORTUNE THEATRE.

A SPECIAL Memorial Service to Dr. John Lamond was held at the Fortune Theatre on Sunday night last (writes our London correspondent). Mr. Laurence Cowen presided, and special messages were read from Sir Oliver Lodge and Mr. Graham Moffat. Nearly every Spiritualist of note in the London area was present at the service, which marked a very impressive tribute to Dr. Lamond's memory.

The theatre provided a most impressive picture. Though the weather was dreadfully inclement, the auditorium was packed, every seat being occupied and many standing. The stage was also filled, as the several speakers and other of Dr. Lamond's friends, some fifteen in number, occupied the chairs, forming a half-circle background to the Chairman's seat and table, on the right of which sat Mrs. Meurig Morris. A great quantity of magnificent lilies were banked up in front of the Chairman's table and on the organ. The view from the auditorium was superb, with its purple velvet curtain stage background.

The atmosphere was noticeably electric, and many psychics present were enraptured at the forces they felt. Dr. Lamond was seen by many, standing side by side with Sir Arthur Conan Doyle, facing the congregation. It is interesting to note here that Lady Conan Doyle sat next to Denis Doyle on the stage, but the other members of the Doyle family occupied a private box, all having accompanied Lady Doyle from Crowborough specially to be present, and returning there after the service.

It was a delightful assembling of the dear Doctor's friends, and to listen to the spoken tributes was a glorious experience. Even "Power," who only stayed 20 minutes,

made significant references to his passing and his continuance in the work he had been doing.

"I am very proud to have provided such evidence of the love Dr. Lamond inspired in all who knew him, and of the reverence in which we held him—and his continued presence," Mr. Cowen said to me at the conclusion of the service.

A THOUSAND SPIRITS SPEAK!

EVIDENCE BY THE DIRECT VOICE.

WRITING in "Is Death the End?" a noted American Spiritualist, Mr. John Henry Remmers, summarises his experiences of direct voice mediumship.

"The independent voice phase of mediumship is, in my opinion, the most convincing of all manifestations," he says, and adds:—

During my investigations I have listened to more than a thousand entities voice back their thoughts from other realms of life. Would it be possible in any manner to so often deceive a man who possesses a fair amount of intelligence? Think about it!

Approximately one thousand times I have experienced the independent voice manifestation. Does it seem at all reasonable that fraud, conscious or unconscious, could be carried forward on such a scale without detection? The essence of the whole matter is that survival and communication is so overwhelming in its reality that the vast majority of men cannot comprehend it in their present state of mental development. And I honestly admit that if it were not for my own efforts and experiences, I, too, would still be among those who question. Therefore, I can find no fault with the honest sceptic who is open for conviction.

But of what value is the opinion of those who deny and will not investigate, or jump to rash conclusions after one or two experiences? Such is not the method of men and women who labour for years to establish some great truth.

A REMARKABLE SEANCE.

On one occasion, in the presence of forty other people, many of whom were strangers to the medium, I listened carefully from eight o'clock in the evening until after midnight to more than a hundred entities voice back their thoughts to earth.

Each person present, including myself, spoke voice to voice with at least two personalities of the next dimension. Each and every personality manifesting identified him or herself, and carried on a conversation of the most intimate nature.

Would it be humanly possible to employ such deception among a group, many of whom were total strangers, for a period of four hours? How would it be possible for one human being to impersonate more than a hundred personalities, each and every one distinctly different, and carry on (in various languages, some of which the medium could not speak) intimate conversation with total strangers?

Analyse this occurrence; try to do it yourself. Ask the know-it-all to try it; gather forty people promiscuously, or just ten whom he does not know, and then tell him to go ahead and demonstrate his wisdom. In less than forty minutes the affair will terminate, a disgusting and ridiculous farce.

No individual can, before a group of intelligent people, successfully imitate a genuine seance. By a simple method I could detect the fraud and expose it in less than ten minutes.

DON'T ARGUE!

GIVE HIM

"THE TWO WORLDS."

WHAT IS WRONG?

By R. W. MARKS, G.N.S.C.

THE daily press devotes more and more time to anything appertaining to Spiritualism. It has become "good copy." The public is voracious in its appetite for information on the subject, and in consequence of this we naturally anticipate seeing a continuous increase in the membership of our churches and societies.

This hoped-for increase in membership unfortunately is not apparent; the prospective thousands of new adherents are not forthcoming. A glance at the membership figures of the Spiritualists' National Union is corroborative on this point. I will take the liberty of quoting a portion of the S.N.U. Council's report:—

"Your Council are gratified to note that the small increase in membership, which last year arrested a continuous decline during the previous seven years, has been maintained during 1931. At December, 1930, the membership stood at 14,558, and at December, 1931, the number was 14,734, an increase of 176."

One hundred and seventy-six—the pean of gratification at this insignificant increase is the proof of my statement. There must be something wrong.

On the face of it, this is all the more inexplicable when we know that, contrary to all other religious movements, Spiritualism is founded on facts that can be and are demonstrated, and which numbers amongst the adherents to its cardinal principle an increasing number of eminent scientists and men of letters.

The editors of the newspapers are not wrong in their estimation of the interest of the general public in the question. The public are so vitally interested that a recently-issued book, with Spiritualism as the subject, has had a sale of at least four times the total membership of the S.N.U. Ltd.—people who show their interest in the subject to the extent of spending money in an endeavour to obtain information.

The opportunity is there. What are we doing with it? What is wrong?

"Hard times" undoubtedly account for a proportion of the trouble, but as an excuse for the entire lack of progress of the Movement it is "faux pas."

Let us face the facts. Spiritualism to-day is not what our pioneers would have made it. It is ludicrous to think that Mrs. Emma Hardinge Britten would have tolerated without scorn the five per cent. inspiration, ninety-five per cent. improvisation (conscious or unconscious) type of pseudo-clairvoyance and clairaudience that is at present demonstrated from many Spiritualist platforms.

The name given to messages presumably from the spirit world is "Tests," but by any stretch of imagination can the majority of messages given from our public platforms be given this word used in its dictionary sense? May I make it quite clear that these statements are not from hearsay, but from careful personal observation spread out over a number of years. Christian names of a common type, vague descriptions, nondescript messages: they may be true, but who is to say, for they are not evidence of survival.

Clairvoyance which lends itself most easily to presentation from the public platform also, unfortunately, lends itself most easily to deception or "fishing" on the part of the medium.

At certain of the meetings that I have attended this has become so bad as to be absolutely disgusting, and at many other meetings there has been little or no definite evidence given during the whole meeting.

This is what is wrong with our Movement. This is why we are not increasing in numbers to any appreciable extent, despite the interest of the masses in the subject, for when their curiosity has been aroused they frequently visit a Spiritualist meeting to obtain first-hand information. Unless they are particularly fortunate, however, they witness a mass of banalities revolting to the intelligence, and leave the meeting wondering how scientists of the type of Sir Oliver Lodge ever came to be mixed up with such balder-

dash, and resolved to have nothing further to do with it.

In a measure, these people are right, for the scientists demand facts. If we are to raise Spiritualism from the "slough of despond" into which it is sinking, we must recognise that in these days of universal education the average average man is entitled to no less.

Before concluding, may I be permitted to return thanks to those mediums who are one hundred per cent. genuine, and, of course, to whom the foregoing strictures do not apply? May I also say that this is not an attack on Spiritualism as such, but an appeal for us to look where we are heading?

The opportunity to remedy the situation is in our hands alone. Let us take the scales from our eyes, and raise out Movement to the position that when at the bar it will be able to answer "Not fiction, my lud; we ALWAYS present fact."

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PROPAGANDA LEADS THE WAY.

HOW CARLISLE DOES IT.

THE National Spiritualist Church of Carlisle, which holds its services at the Exchange, Lonsdale Street, made history during the week-end July 16th and 17th (writes our Special Correspondent).

Mr. Ben Carter, of Halifax, conducted meetings on Saturday and Sunday, and has undoubtedly left a very deep impression.

On Saturday evening he told us how he came into the Movement, and described some of his personal experiences, afterwards giving several clairvoyant delineations, which were recognised.

On Sunday afternoon at a special meeting he spoke on "The garden of the soul," introducing the symbolic significance of the rose, lily, daisy and forget-me-not with their particular application to Spiritualism. All his addresses were punctuated by very fine renderings of suitable poems and quotations.

At the usual Sunday evening service Mr. Carter told us something of what Spiritualism has already achieved, emphasising the sacrifice and loyal service of the pioneers and visualising for us a future where humanity shall be united in common bonds of brotherhood.

In the morning Mr. Carter had visited the Friends' Meeting House, and was inspired to speak there, afterwards inviting the Friends to come to our service at night.

He then went into our Cathedral, and entered into casual conversation with some people who were in the precincts, and he had evidently sown good seed in both instances, as he recognised some of his acquaintances of the morning at our open-air service in the evening, which was held at the City Cross, right in the centre of the town.

This is the first open-air meeting to be held here, and it created quite a stir. We had previously obtained police permission to hold the meeting there, but NOT to sell literature or take up a collection. We had, however, obtained a number of old copies of THE TWO WORLDS, which were all distributed and also handbills announcing our place of worship and times of services.

Except for a short time when we had to disperse on account of a heavy shower, Mr. Carter spoke for two hours, and only finished at ten o'clock as his voice was giving way. He was inundated with questions, some of them most amusing. A good deal of opposition was forthcoming from some followers of Elim and other Bible students, but Mr. Carter nobly kept his ground and his temper, replying to them with some of their own Biblical texts, and while refusing to shift one inch from his position, conceding to them the right to hold their own opinions, so long as they found comfort in them.

We are indebted to Mr. Carter and his inspirers, and feel that another landmark has been reached here in Carlisle. The fight is long and hard, but we are "strong in the faith," and shall go on and on until we break down the prejudice and bitterness of our Cathedral City.—E.F.S.

SPIRITUALISM OVERSEAS.

WHAT THE FOREIGN PSYCHIC PAPERS
ARE SAYING.

BY EMILIE HINCHLIFFE.

"MONDO OCCULTO" (Rome) informs its readers that the healing medium, Pierre Francois Georgis, of Turin, was sentenced at Chivasso on Dec. 27th, 1930, and at Turin on March 2nd, 1931, to pay a fine of 1,500 liras for illegally practising as a healer or doctor.

Georgis appealed, and on May 27th, 1931, the High Court annulled the judgments pronounced at Chivasso and Turin. Not a single person came to give evidence AGAINST him, either at Chivasso, Turin or Rome. Georgis asked his divine helpers to assist him. He cured even the lawyers! Professional jealousy is supposed to have been the reason for the original charge. The result is sure to interest the psychic movement throughout the world.

Ingeborg Dahl, the daughter of Judge Dahl, is said to have been able to convince through her mediumship not only her father, but also a great number of other people in Norway.

In a long article which Wally Nauman writes in "Zeitschrift fur Metapsychische Forschung" (Leipzig) I find the following story:

On Dec. 19th, 1926, Ingeborg wrote two letters, one with the right hand and one with the left hand. The letter written with the left hand purported to come from a deceased young doctor (Carsten S.), and was addressed to his father, a director of a bank in central Norway. The father confirmed in writing that the writing resembled that of his deceased son; in fact, there could not be a closer resemblance. Ingeborg had never seen this writing, and had never even heard of the young doctor.

The second letter, written at the same time, but with the right hand, was from a little girl to her parents. A comparison was impossible in this case, because the child had died when three years old. The writing was in big, round characters quite different to that of the doctor. Whilst Ingeborg wrote these two letters with both her hands she was laughing and talking with her brothers at the same time.

"Wahres Leben" (Leipzig) published an article on animal clairvoyance which deals specially with clairvoyance of insects.

WHERE IS GOETHE'S SPIRIT?

In connection with the celebrations of the Goethe centenary, "Zeitschrift fur Seelenleben" (Leipzig) publishes an article, "Where Is Goethe's Spirit?" by Fr. Kellermann. Mr. Kellermann wonders whether there are any home circles which have had communications from Goethe. He asks readers who may have been in communication with Goethe to answer the following questions:

1. Has Goethe actually manifested in seances?
2. Was Goethe during his lifetime a convinced Spiritualist?
3. In which sphere is Goethe now?
4. Were his works and also the thoughts about him that have passed through all these years of any advantage to him in his spiritual development?
5. Of what opinion is he now—is he now able to answer the questions that he used to ask himself?
6. How do these Goethe celebrations affect him?

Mr. Kellermann would be pleased to hear of anybody who can answer the questions. If desired, names and addresses will not be published.

An interesting lecture was given on April 10th, at Geneva by Dr. V. M. Belin, of Tours, General Secretary of the Metapsychic Institute of France.

During his lecture Dr. Belin proposed to use the word "Survivalism" in respect of all manifestations connected with Life after Death.

A very good proof of survival was recently given to Madame Ferre, a subscriber to the "Revue Spirite" (Paris). Here is a short summary of the case:—

Madame G., a medium, turned to Madame Ferre and described a man of about 35 years of age, who had died in the colonies. After the description had been given, Mme. Ferre recognised her brother who had passed on in 1916. The medium said that the brother had left a child behind—a little girl. Mme. Ferre answered that in fact her brother had had a little girl through his marriage with a native woman at Tonkin, but that she herself had never taken any notice of this niece. The spirit described by Mme. G. asked his sister to interest herself in his child.

Mme. Ferre, moved by this, followed up the request, and wrote at once to the Governor of Indo-China, through whom, after some time, she succeeded in tracing the little orphan. The little girl, now 21 years old, wrote how pleased she was to hear from a relation of her father, Mr. Delaville, an engineer, who died in the colony as a result of fever.

SPIRITUALISM IN SPAIN.

"Iberica" has just published a book by a Jesuit priest, C. P. de Heredia, entitled "Spiritualist Frauds and Psychic Phenomena." This Jesuit is said to specialise on anti-Spiritualist propaganda in Spain, and seizes every opportunity to imitate spiritual phenomena like his colleagues do in England, France and elsewhere. The one thing this eminent Father admits is a few certain cases of telepathy between living beings. "The rest," he says, "is only folly."

"Veu de Catalunya" of April 13th recommends a book on Spiritualism and Metapsychics by Mr. Ferran M. Palines. This is a scientific book, written by one who has a thorough knowledge of the subject. We wonder whether Father Heredia has read it?

"La Luz del Porvenir" (Barcelona) tells of a happening in a Spanish village. One of its wealthy inhabitants disappeared suddenly, but later appeared to his sister in a dream, and told her he had been murdered. He indicated the exact ravine where his body was lying.

The body was found, but no murderer, until frightened by the messages from the murdered man, he gave himself up to the police.

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PSYCHIC RESEARCH TO-DAY.

THE "Wolverhampton Express," in a recent leading article, dealt with the Jubilee Celebrations of the Society for Psychical Research under the heading "A Search for Truth."

It said: "After fifty years of keen scrutiny of the evidence for the proposition that human personality survives death, the Society—which is definitely not a Spiritualist body—is assured that it is chasing no chimera." It quotes Dr. William Brown, Reader in Psychology at Oxford University, as saying that in his opinion "the evidence collected and examined by the Society is quite sufficient to make survival scientifically and extremely probable." And it adds: "Such careful statements should at least prove to the general public that a thoroughly worth while research is being prosecuted by people entitled to respect. The easy jibe of 'fool' or 'charlatan,' so often bestowed on those who claim no more than the right to examine evidence with an unbiassed mind, is worthy of no attention by intelligent men and women."

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NEXT WEEK we shall publish an article by Mr. George F. Berry describing the various psychic demonstrations given at the recent Spiritualists' Summer School. A special interview with Mrs. Philip Champion de Crespigny will also appear.

I SHOULD never have made my success in life if I had not bestowed upon the least thing I have ever undertaken the same attention and care that I have bestowed upon the greatest.—DICKENS.

ON PERSONAL RESPONSIBILITY.

By JOHN HILSON.

A VERY great deal of discussion hinges around this question of personal responsibility, and one wonders at times whether those who accept it as an article of faith, or those who refuse to accept it as such, realise the tremendous meaning that lies behind it.

It is easy to say, in what I am afraid is sometimes a spirit of bravado, that we do not want anyone else to take the blame for our actions, when we think that it will be twenty years at the very least before we shall be called upon to face the meaning which lies behind our words!

It is easy to accept personal responsibility as a belief when we have in our wisdom dispensed with a hill which has Dante's famous expression over its door: "Abandon hope all ye that enter here."

It is a totally different matter, however, to express such a belief if we couple with it a knowledge that the reward or retribution awaiting the action of to-day will not be deferred twenty years, but will confront us perhaps immediately. Yet this is the true position of affairs.

Let us review the case for accepting it as a belief. It is said that day by day we are building a body which will survive physical death, and clothe our spirit after transition has taken place. The texture of this etheric body will determine the etheric sphere to which we shall gravitate at death, and according to its texture so we shall then be lodged in an etheric sphere which will be spiritual, less spiritual, or physical. That is not, however, the finale. When we have passed to such a sphere we shall have the opportunity of raising ourselves into a superior one if we so desire.

Psychic investigation corroborates this theory, and in every way it fits in with a common-sense consideration either of an all-loving God or a supreme God of justice.

No one fully believing such a theory can accept any belief of vicarious atonement or miraculous change at death. At the same time, it is not only a common-sense outlook, but a very convenient one, as it does not impose any difficult article of faith, whilst it postpones to an indefinite future the penalty for our actions to-day.

A little more careful scrutiny of the subject will, however, suggest that it is not quite so easy as all that, although it does not lose any of its common-sense. Such a scrutiny will, moreover, be very helpful in our daily life, so that what is gradually becoming a rather dangerous theory, dangerous because man is always tempted to put off until to-morrow what he does not want to do to-day, may become instead a definite constructive factor in our daily life.

Let us, then, consider the theory in greater detail. It is said that day by day we are building a body which will survive physical death. How are we building such a body? Does it only come into existence beyond death, or is it in existence now?

It is in existence now. I will give two reasons for this answer. In the first place it has been both seen and measured. The aura is seen, and by the aid of various electrical aids has been measured, and what is the aura but our etheric body? Again, we learn that man is the same before and after death. This being so, if he has an etheric body after death, he must have one before. It is the same etheric body, and it clothes the spirit just as much now as it will then.

How are we building such an etheric body? We are building it by our daily thoughts. The spirit projects an impulse over the physical body, to do something. This impulse is conveyed to the physical body through the etheric body, and, as it passes the texture of that body, improves or deteriorates, according to the nature of the impulse. Thus, after some time, the etheric body reflects the sum total of a great number of impulses which have passed through it.

What are these impulses but thoughts? Before we can do anything, however impetuous or unconscious our action, there is some thought given to it, and that thought,

coming from our spirit, supplies the impulse required by the physical body before it can act.

We know that all our thoughts do not result in action, although they surround or come over the physical body, and may affect our physical body indirectly. The easiest demonstration of this is perhaps a fit of bad temper. We feel this emotional upset, though we may not express it in words or action, but it will frequently be followed by some physical reaction such as an attack of indigestion. Thus we see the possibility of all our thoughts affecting our physical body, even though not expressed by that instrument. We can perhaps understand from this brief outline that all our thoughts pass into our etheric body and affect its texture.

Some thoughts will have a refining effect upon it, whilst others will tend to make it cloudy and dense. Generally speaking, we may say that selfish thoughts have the latter effect, as they draw it inward toward the centre, whilst unselfish thoughts will rarefy it, as they will tend to force it out toward the subjects of its consideration, thereby increasing its expanse and decreasing its density.

We believe that the etheric spheres which have the greatest density are those nearest to the physical plane of expression, and furthest from the more exhilarating heights of spiritual life.

Thus we see the theory of personal responsibility working out in practical form. He who has lived the least selfish life will have the most refined etheric body, which will find its home in the more spiritual spheres, whilst he who is more self-centred will have a body suited only to the blacker spheres close at hand.

So much for the future, but how about to-day? We are to-day dependent upon the life we can draw from the vitalising force in the universe, for some, if not all, of our expression, whilst we are grateful for spirit guidance in our daily problems.

For the incoming life to be the most stimulating it must come from the more spiritual spheres. For our guidance to be the most advantageous it must come from the highest spheres of spiritual expression. Whether it is stimulating life or guiding reason it comes through the etheric body. Its passage is controlled by that body, and its source of origin depends upon the sphere in which that etheric body may function.

We are building that etheric body to-day, and dictating from what sphere our expression and stimulation will come to-morrow.

Thus the law of personal responsibility affects not only the distant future, but even more directly the to-morrow, and for this reason it is essential that we should not only realise it, but use it in our daily life. For this reason, too, any theory which detracts from our appreciation of the fact will act as a deterrent in our life both to-morrow and to-day.

*—

LYCEUM UNION'S NEW SECRETARY.

WE learn from a letter received from the Lyceum Union's office that Mr. James Norbury, of Manchester, has been appointed to succeed the late Mr. G. F. Knott in the position of General Secretary to the organised Lyceum Movement.

Mr. Norbury has contributed a number of articles to our columns, the first of which appeared several months ago, and formed an analysis of the Theosophical Movement. He brings to his new position keen critical abilities, an excellent literary style, and a marked gift for public speaking.

We wish him every success.

*—

OUR past victories should be but rounds on the ladder up which we are constantly climbing.—ANON.

MANY, indeed, since Aristotle, have been the sayings of the wise, as well as of the foolish, upon the art of poetry; but only too often have they been dogmatic rather than persuasive, and too seldom scientific in spirit.—NATION.

NEWSY NOTES.

ALL over the country, in small villages and great Cathedral cities, Spiritualism wages its war against ignorance, prejudice, intolerance. . . . Everywhere the Movement is making progress, because so much sincerity and labour has been expended in its work that, however roughly opposed, it simply MUST go forward.

How futile, then, are the condemnations of opponents, most of whom betray but little knowledge of the work they insist on criticising! Always, the workers win. The spirit of victory is with the Spiritualist Movement to-day, and once again it is being shown that even in the face of vested interests and bigotry, truth may triumph.

LEADING scientists, clergy and philosophers are now on our side. A great work has been inaugurated—a work which will bring comfort to untold thousands, and help considerably in binding the scattered nations of the earth into one common brotherhood.

"You, and a few of your outspoken contemporaries, are living before your time," I said to the Rev. Drayton Thomas at Manchester last week. He was attending the Wesleyan Conference, where he was well known to fellow-ministers by reason of his long and brave stand for Spiritualism. "I believe that, in seventy years or more, most clergymen will stand where I stand," said Mr. Thomas.

AND so thought Dr. John Lamond, another brave minister, whose transition occurred recently. I recollect that it was Dr. Lamond who labelled Mrs. Meurig Morris "The Joan of Arc of Spiritualism," and, indeed, intended writing her life-story as a sequel to his popular biography of the risen martyr.

THE Rev. Drayton Thomas told me that he has now gathered material for another book on Spiritualism. He will probably commence to write it this Autumn. Every year his case for survival grows stronger, and I doubt if there are many other researchers who have collected more valuable material.

THE Rev. J. Cryer, Vicar of St. Benet's, Mile End, London, presided in his Church Hall when the Spiritualist Community held a propaganda meeting there a few days ago. Mrs. St. Clair Stobart was on the platform, and so also was Mr. Ernest Hunt. The Rev. Cryer remarked that he was greatly interested in Spiritualism, and had, in fact, investigated the subject, but he maintained an open mind.

HE recalled that he was one of the first Vicars in London to invite Sir Oliver Lodge to speak in his church. This he did twice, with excellent results. Lodge, quiet and unassuming, has during the past few years done more to restore the faith of the people than many whose job it is to attend to just these matters.

HAVE you ever heard a blind man speak on the beauties of Nature, and enlarge on the sweetness of tree, bird, and flower? At Belfast a few days ago I heard a blind member of the local National Spiritualist Church expressing these sentiments. His address was unusually impressive.

So far as matters of religion are concerned, a great deal more intolerance exists in Ireland than here. During the Orange celebrations the streets were decorated with such slogans as "Shoot the Pope!" etc.—but that was, of course, in the North, which is the strongest Protestant area. And yet in Dublin, the Catholic stronghold, there is one brave, flourishing Spiritualist Society! In Belfast there are two.

I HEARD that Hannen Swaffer was being asked to speak on Spiritualism in the Ulster Hall, where many historic meetings have been held. It has several times been the venue of great Spiritualist jubileations.

THE distinguished overseas investigator, Dr. T. Glen Hamilton, has just arrived in England for a short visit. The British College of Psychic Science is holding a Reception to Dr. and Mrs. Glen Hamilton to-morrow (Saturday), when Dr. Hamilton will show lantern slides illustrating his experiments with the "Mary M. Teleplasms."

OBSERVER.

"THE YOUNG IDEA."

A TIP FOR COUNTRY CHURCHES.

IN dealing recently with the Rambling Movement, and in pointing to the good which the formation of LYCEUM Rucksack clubs could do, I had other considerations in mind. True enough, enterprise along the lines then suggested would help to consolidate the Lyceums' forces and assist in establishing greater enthusiasm and co-operation than at present prevails. But the growing Rambling Movement has to us other significances than these—and here is one of them.

Do you know that special "Ramblers' services" are now being held in various orthodox churches scattered up and down the country? I do not think that any Spiritualist church has so far attempted to take advantage of this opportunity of enticing the interest of the youth of the country. Yet the young persons who go "hiking" at week-ends are our future men and women—and Spiritualism, I am convinced, has a great message to deliver even to the youthful.

On Sunday afternoons various Anglican and Non-conformist churches now hold these services, and extend a cordial invitation to all ramblers in the district. Even where there are no special services, many of the churches nevertheless try to cater for the ramblers by inviting them to attend the ordinary meetings.

Writing in "Out-o'-Doors" a reader records a recent personal experience. "Some weeks ago," he says, "I was in the Hardecastle Craggs district, and our party paused at the tiny church at Crimsworth Dene. We had not been there many minutes when a member of the church came out and invited us to join the service which was about to commence. Time would not allow us to do so, but on future visits we shall remember that a welcome awaits us there."

The writer goes on to speak of Lead Church, a tiny church at Saxton, on the outskirts of Leeds, which is kept clean and in repair by ramblers, and where services are held on the first Sunday in every month. The last service there was so well attended that it had to be held in the open—the church being too small to accommodate the large crowd.

The importance is this: One feels reluctant to enter a church of any kind in rambling attire, without some kind of invitation. Yet there are scores of Spiritualist churches which lie in the path of ramblers, and I am sure if some kindly official offered parties an invitation to enter, his thoughts would be greatly respected, if they were not actually acted upon.

In previous articles I have emphasised the importance of the popular outdoor movements which are attracting so much attention from the youth of to-day. Now, WE CANNOT AFFORD TO OVERLOOK THEM. In many different capacities Spiritualist societies can link up with them, with mutual benefit. We can help them in so many ways—and they can help us.

LYCEUM NEWS.

Four young people who had been for some years members of the Lyceum attached to the Wimbledon Spiritualist Church offered themselves for Blessing by Adult Baptism at the Sunday morning service on July 17th. The rite was conducted by the President of the church according to the service in the Book of Services arranged by R. A. Bush.

The candidates were the Misses Muriel Edwards, Gladys and Irene Taylor, and Una Beck.

Mr. Gerald de Beaurepaire, who gave the address, spoke under the influence of "Joan of Arc," exhorting the young people to endurance and faithfulness under trial.

AJAX.

THE whole course of things goes to teach us faith. We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word.

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USE YOUR POWERS TEMPERATELY.

THE critics of Spiritualism are continuously telling us of the "physical wreckage" caused by the use of psychic faculty. The accusation is generally based on sheer imagination, and our repeated requests for the names and addresses of these physical wrecks have up to now failed to produce a single case. Preconceptions based upon false premises lead to many errors. The black trappings and general sense of mourning associated with death in all Christian countries have surrounded the phenomenon of death with sombre colourings. One of the strange facts is that it is only in Christian countries that death is feared or dreaded. The vast majority of the pagan and non-Christian peoples look upon death as a normal incident, and the study of spirit communion lends strength to this conception. Death has too long been looked upon as a "terminus." Spiritualism reveals it as a "junction," where one changes to another line opening out into a more beautiful country. In many cases there is considerably less sadness and regret surrounding the death of a dear one than there would be if such dear one migrated to the other side of the world.

The preconception concerning psychic investigation is that there is something "weird" or "eerie" about communion with the other side of life. To the Spiritualist who is accustomed to phenomena there is nothing exciting, harrowing or distressing about it. It is just as natural as picking up the telephone and talking to a friend in the next town. One's hair does not stand on end when he puts through a trunk call from London to Glasgow, or Manchester to Belfast, although to the man of a century ago there would have been something very marvellous about it. Familiarity banishes all sense of weirdness or hysteria. Communion with the spirit world to the experienced Spiritualist has become a perfectly normal ordinary and everyday event. If I attend a seance I take my note-book and pencil, and attend in exactly the same spirit as if I were going to report a lecture at a public hall, or take notes of a conversation with my lawyer on a business matter. The idea that there is some physical strain implied in attending seances is entirely imaginary, except perhaps for one's first few seances, and exists only in the minds of those who have not experienced them. We protest most strongly against the silly and senseless implications that attending seances gives rise to hysteria to any greater extent than attending a picture show or a lecture on anatomy. The attitude of many people is—since the phenomena of the seance room are unfamiliar to them, it OUGHT to cause some hysterical strain. Because it ought to do, the fact is taken for granted. In some conversations with the other side of life we can assure our readers that we have laughed as heartily as we have when listening to a funny comedian at an entertainment, for comedians die, you know, as well as gloomy mortals.

That there may be danger in the EXCESSIVE use of psychic powers, no Spiritualist would deny. There is danger in excessive athletics, in excessive attention to business. There is danger in every exaggeration, and rightly so. The individual who cannot be moderate in his use of psychic gifts is guilty of a similar folly to that of the man who cannot be moderate in the use of his knife and fork. The abuse of psychic faculty can sometimes bring trouble, as can the abuse of every other thing, but the temperate and reasonable use of psychic faculties, we assert, is healthful, inspiring, and strengthening. We are all psychic more or less, and every normal and healthy individual generates psychic force in varying degree, just as people develop physical strength in varying degree. Some folk are physically stronger than others: they generate more vitality. Some people need more sleep than others. Some folk eat more than others. In fact, humanity is infinitely varied, and we have found it true that just as the excessive use of psychic powers may be injurious to the health, so the neglect to use them, on the part of those who possess them (whether such failure arise from fear or ignorance) is often injurious to the health. There are far more people suffering in health through the non-use of psychic faculty than there are through its excessive use.

Let us take a case in point. Some years ago a relative of ours was courting a very admirable young lady, who appeared to be exceptionally strong and healthy, yet she was occasionally overtaken by a type of fit which laid her prostrate for several hours. She generally had a slight intimation of these impending fits for an hour or so before they came on, which afforded her an opportunity of seeking shelter or getting home. Suddenly she would lose consciousness. The eyes would roll up. The breathing was irregular. A complete state of unconsciousness supervened for periods lasting from twenty minutes to as long as three hours. She would presently awaken as if from a natural sleep. The medical faculty pronounced her perfectly healthy. No form of treatment seemed to help her very much. The disability had lasted for some years. The young lady had never heard of Spiritualism or psychic phenomena, and knew nothing whatever about it, but on one occasion we happened to be present in the house when one of the fits occurred. Our observation led us to the conclusion that the fits were psychic in their origin. We demagnetised the body, and she recovered consciousness within five minutes, the shortest fit she ever had. We were quite convinced that this lady was suffering from a surplus of psychic force, which collected, like water in a reservoir, and suddenly overflowed the consciousness. We introduced her to the subject of Spiritualism, and suggested that once a week she sit in the developing circle. She developed very remarkable mediumship in a few months. She has never had a fit since, and it is nearly twenty years ago.

What appears to have happened was that the lady was a natural medium. She generated psychic power to an exceptional extent, and engaged in no psychic activity to carry it off, until her body became suffused with an overflow, and nature automatically relieved herself by expending the energy in the shape of a fit. We could not trace any sign of these fits being induced by any discarnate entity. It was simply the natural flow of power which flooded the body. The psycho-analyst tells us of the adverse effect upon consciousness and character of suppressed desires. The physiologist tells us of the danger of overfeeding and under-exercising. The same danger exists with the super-sensitive person who possesses psychic power and fails to find an outlet for it. The psychic force accumulates round the body, and, like a stagnant pool, harbours all sorts of impurities, psychical and mental.

This possession of surplus psychic energy is often the actual cause of physical disease, for disease can start on the psychic side, and communicate itself to the physical body, just as surely as physical disease can affect the psychic life. There are thousands of people walking about this country who would be healthier in mind and brighter in body if they found a normal and temperate outlet for the psychic forces which they naturally generate.

Most experienced Spiritualists know that the real function of a developing circle for the unfoldment of mediumship is not merely the opening out of the psychic faculties, but the providing of conditions under which the flow of psychic forces can be gradually increased, so that what is the temperate use of psychic faculty in the young medium may be gradually extended, because the forces, having found an outlet, tend to increase their flow. That is why up to a point mediumship should steadily increase in its power by moderate and reasonable practise. When, therefore, the critic talks about the use of psychic faculty bringing men to physical wreckage, let us point out that the non-use of such faculty by individuals who naturally and normally possess it is far more frequently the cause of disaster than the use of such faculty can possibly be.

CURRENT TOPICS.

RAISING THE DEVIL.

Mr. Harry Price's Brocken experiment has excited more comment than perhaps Mr. Price desired, but a letter in "The Listener" certainly points the way to some useful service rendered. The writer is Mr. J. Beynon Harris, and after analysing Mr. Price's experiment he points out that all the details of the experiment go to show that the "true object of such experiments is without doubt a tryst with the devil in person. Satan is to be enabled by incantations and propitiations to relinquish his symbolic goat shape and to assume human form." If such an experiment were successful we believe a very great service would be rendered to the theologian in particular and the world in general. It would, at least, afford us some evidence that his Satanic Majesty is a fact, while at present it is safe to say that not one person in a hundred in any civilised country believes in his existence. If only Mr. Harris himself would conduct some experiments to demonstrate the existence of his Satanic Majesty, he would confer untold benefits upon a Church which has used the Devil for a thousand years to extract money from the pockets of its dupes. To settle the question whether there is or is not a Devil, would, in our opinion, have a great advantage over calling upon the credulity of childish minds, but we are afraid in this, as in a good many other things, theologically-minded people shrink from any proofs of their contentions, lest their images should be destroyed. If Mr. Price or any other man can raise the Devil, we would like to be present. It would resolve many of our doubts.

A WISH FULFILLED!

Lieutenant-Colonel F. A. Wilson, of Richmond Park Road, East Sheen, whose tragic transition occurred on the stage of the Fortune Theatre while attending a meeting of the Meurig Morris Defence Committee, was a striking character and a man who commanded the highest respect. He was highly esteemed in His Majesty's Service. He served through the war, and was twice mentioned in dispatches. He was a prisoner of war from 1916 to 1918. He was a useful and enthusiastic member of the British College of Psychic Science. On the day of his death, just before the meeting, he told a friend how much he regretted the loss of his wife, who passed through the gates in 1929, and how much he wished he could join her. He said that he was not feeling well because of the great heat, and would not have come to the meeting but for an irresistible urge to support the effort of Mrs. Morris to obtain justice for Spiritualism. No inquest was necessary, as the doctors were able to certify that death was due to heat apoplexy. Truly, he died in harness, and one can anticipate the welcome he would receive from those who preceded him. Our thoughts go after him.

TRANCE MEDIUM'S DEVELOPMENT.

Our contemporary, "Light," publishes lengthy notices of the interview with "Power" which appeared in our issue for July 15th. The journal describes the interview as being "an arresting statement," and considers that the spirit interviewed "ex-

plained himself in a very graphic and convincing way." Our contemporary summarises "Power's" replies to the questions put by our representative, and proceeds: "We were especially interested in the passage in which 'Power' alluded to the trance utterances of the medium. Some of the more exacting critics of the earlier addresses complained of their verbosity, and the occasionally rugged diction. But it was clear to those who understood that it was the MATTER and not the MANNER that was of true importance. Of late months we have noted a gradual improvement in the addresses, some of which are arresting in their command of language to give expression to ideas far beyond the normal capacity of the medium." This increasing facility of expression is evidence that Mrs. Morris's mediumship has by no means reached its zenith, and augurs well for her future. We have reason to know that the medium herself is still making efforts and sacrifices to assist her guides in promoting development.

DEVELOPMENT IS NEVER COMPLETE.

One of the bugbears of mediumship is the idea, too often held by young mediums, that development has been completed when public work has been entered upon. The fact is that development is NEVER complete. There are always faculties and potencies within the human soul that are striving for expression, since the spiritual potentialities of every man are infinite. Where care is taken to cultivate the physical body so as to enable it to become the vehicle of the soul and spirit (and this should be the primary purpose of life) psychic facility should steadily increase year by year. As the path of psychic expression becomes wider and is cleared of obstructions, there is an increasing opportunity for obtaining the assistance of guides and helpers whose benign office it is to watch over humanity and express themselves through it. When we find mediums who tell us that they are fully developed, we know that they are either the victims of conceit or are ignorant of psychic and spiritual law. In mediumship, as in most other things of spiritual worth, there are always higher heights to climb.

LEGAL BRUTALITY.

The International Dental Federation is promoting a prize competition of 1,000 dollars and a gold medal for dental experiments on dogs. It is proposed to extract the nerves from the teeth of dogs, fill the cavities with septic matter, and note the results. The dogs are to be kept alive under supervision for periods of from twelve to eighteen months, and the prizes are to be awarded for the best essays written concerning such experiments. It is not strange that such procedure is proposed just at the time when in their own interests men are abolishing sentencing men to the "cat," and the suppression of corporal punishment for certain human offences. Truly, man is a selfish creature. His motto is no pain for humanity, but as much as you like for the defenceless. We are not completely surprised. The medical man has set a bad example, and those who aspire to his status follow suit. Doubtless there will be protests—there certainly ought to be—but science is essentially materialistic. Perhaps we shall see the revival of the thumb-screw and the rack—for dogs. Man's chief interest it seems is merely self protection. But he is in an ignoble business who inflicts needless pain upon the defenceless.

"THE TABLET," WHICH CLAIMS TO BE THE "THE TABLET" OLDEST CATHOLIC NEWSPAPER IN THE EMPIRE; ATTACKS US.

appears to be annoyed with THE TWO WORLDS because we correctly quoted from it some remarks concerning Father Thurston's article in the "Daily Mail." It accuses us of unfairness, and even dishonesty. It even criticises the ethical effect of Spiritualism on its adherents as judged by our own statements. We can only maintain that our words were true in substance and in fact. That the Roman Church was annoyed at the moderation of Father Thurston's article has been clearly manifest throughout the controversy (of which "The Tablet" has only published a portion). But what authority has the Catholic Church, or its organ, to lecture others

concerning the virtues of truth and honesty? It sounds like Satan reproving sin! This assumption of ethical superiority is quite unwarranted. The Spiritualist knows that if he is guilty of falsehood or other offences against ethics and religion he cannot get "cheap" absolution. He must face the consequences, and it makes him cautious.

LIBEL ACTION RESULT.

SEQUEL TO "... AND AFTER."

£500 DAMAGES were awarded Mr. Robert Sproull, a Spiritualist, who was the plaintiff in a libel action which came before Mr. Justice Acton and a special jury in the King's Bench Division last week.

The defendants were Mr. H. Dennis Bradley (the author of the book "... And After"); Messrs. T. Werner Laurie, the publishers; and the Northumberland Press Ltd., the printers.

The case occupied four days, and arose out of an alleged libel published in "... And After." Mr. Sproull complained that he was accused of having been dishonest in having obtained by trickery contributions towards the expenses of an American materialization medium, a Mrs. Bertha Hamilton, who came to this country from the United States last year. She had failed to produce any psychic phenomena.

The defendant, Mr. Dennis Bradley, admitted the publication of the words complained of, but he denied that they conveyed the meaning which Mr. Sproull sought to attach to them. He further held that the words, in their proper meaning, were true in substance and in fact. Alternatively, he pleaded "fair comment on a matter of public interest."

In his summing-up, Mr. Justice Acton said the case resolved itself into the following four questions, which he accordingly addressed to the jury. Their answers are appended.

- (1) Are the words complained of defamatory of Mr. Sproull?—Yes.
- (2) Were they, in their ordinary and proper meaning, true in substance and in fact?—No.
- (3) Assuming that the matters to which the words complained of relate were of public interest, were they, so far as they were statements of fact, true, and were they, so far as they were expressions of opinion, fair comment?—No.
- (4) Damages?—£500.

His Lordship entered judgment for the plaintiff accordingly, with costs. He also granted an injunction to restrain the defendants from further publishing the words complained of, or any similar words defamatory of the plaintiff.

THE FUND OF BENEVOLENCE.

THE Hon. Financial Secretary, Miss M. L. Stair, 4, Ravenstone Gardens, Sutton Mill, near Keighley, Yorks., reports the following income for June: Glasgow Association, £5; Southern District Council Annual Picnic Collection, £2 12s. 9d.; from H., £5; J. W. Turner, £1; A Grateful Friend, 14s.; Mrs. C. M. Fisher, 10s.; Mrs. H. M. Underwood, 10s.; Mrs. McLauchlan, 10s.; Meols, 5s.; Fred J. Maundrell, 2s. 6d. Total, £16 4s. 3d.

The Committee are truly grateful for the income received from various churches and subscribers, and tender their grateful thanks for the kindly remembrance of the Fund and its needs. The holiday season is again with us. May I remind you of the offer made by several last year to make a levy on themselves and remit same for the benefit of the old folks?

MARY L. STAIR.

SPIRITUALISM IN EDINBURGH.

By OUR SCOTTISH CORRESPONDENT.

THE Spiritualist Movement in Scotland is very much "alive," and from all hands come reports of great progress.

A visit to Edinburgh alone will confirm this fact. There the Movement is now firmly established, and growing from strength to strength.

Mr. Graham Moffatt, the well-known actor-manager and playwright, who is at present appearing at the King's Theatre, Edinburgh, surprised a large audience at the local Spiritualist church by presiding at the evening service on the 10th inst. A splendid meeting was held, not the least interesting feature being the clairvoyance of Mrs. Blanche Petz, the artist medium from London.

The death of the Rev. Dr. John Lamond is a distinct loss to Edinburgh. He was a minister of Greenside Church, Edinburgh, for a quarter of a century. On retiring from Greenside he moved to London, where his already awakened interest in Spiritualism received a further fillip.

Many will remember the sequel to the transition of his daughter, Kathleen, in 1922. He received many spirit messages from her, and wrote a book describing her return. It led to much discussion here.

He was well known in Edinburgh, and his kindly personality was greatly respected.

The transfiguration mediumship of Mrs. E. F. Bullock was seen to advantage at the Edinburgh Association of Spiritualists, following her recent visit to the Summer School. Her visit was, to put it mildly, very successful. All who were privileged to witness her demonstration were delighted. It was a unique exhibition, for this phase of mediumship is very uncommon "up North."

Mr. Frank Blake, of Bournemouth, President of the Southern District Council of the S.N.U., paid a surprise visit to Edinburgh on Sunday, the 17th inst. He was persuaded to take part in the local national church's evening service, and delivered a vigorous address. His remarks were evidently very much appreciated by the large audience, who quite unusually broke into applause! Such visits by prominent Spiritualists are very encouraging.

And so the work goes on. An analysis of the membership of the Spiritualists' National Union shows that last year Lancashire topped the list with 104 churches. The Scottish district was the smallest, having only 20 churches.

In point of fact, these figures are slightly deceptive. Very important work is being done in the Scottish area (of which Edinburgh is only one centre), and it is no exaggeration to say that the Movement there is at last gaining ground—and gaining ground very rapidly. H. D. M.

REMEMBERING THE PIONEERS.

LANCASTER Spiritualist Church remembered pioneer workers, when, on Sunday, July 17th, a stone to commemorate their memory was unveiled.

Mr. Frank Hepworth, himself an old pioneer, conducted a most impressive service, and unveiled the memorial. He said he hoped it would help present-day workers to keep in mind the memory of those whose sacrifice in early years placed Spiritualism where it stands to-day. It was encouraging to reflect that the inspiration which guided them was still available.

EVERY great faculty is dangerous to a beginner. Study first how to live with a person in sickness, that in time you may know how to live with one in health.—EPICTETUS.

ALL the secret needs of my solitary inward life are within the infinite knowledge and compassion of God.—THE ARCHBISHOP OF YORK.

A DISTINGUISHED SPIRITUALIST.

ROBERT OWEN—SOCIALIST, SPIRITUALIST,
REFORMER.

By H. DREW.

IN some respects Robert Owen resembled Andrew Jackson Davis. One was the forerunner of Socialism and the other of Spiritualism, and they are equally unknown or unpopular outside the movements they inspired.

Robert Owen was born at Newtown, Montgomeryshire, on May 14th, 1771. He was the sixth child of a saddler and ironmonger, and was sent to a day school at an early age. He must have been rather precocious, for at the age of seven he was appointed assistant usher.

At the age of ten, by his own desire young Robert was sent to London to be placed under the care of his elder brother, who found a comfortable situation for him with a ladies' outfitter, but after five years, to improve his prospects he took a place in a similar shop on Old London Bridge at £25 a year, with board and lodgings. Here the hours were very long, and the work too much for him, so he obtained another situation in Manchester at £40, and considered himself wealthy.

His next change was, when eighteen years of age, to enter into a partnership, with a capital of £100, borrowed from his brother, to make mules for spinning cotton by new and curious machinery. Owen sold out his interest, and obtained a post as manager of the mills of a Mr. Drinkwater, of Manchester, at the then large salary of £300 a year, and he subsequently became managing director of the Chorlton Twist Company. He also became a member of the celebrated Literary and Philosophical Society. Dr. Ferriar, whom Sir Walter Scott quoted as an authority on the treatment of the "disease of clairvoyance," was also a member at this time.

When on a business visit to Glasgow he met Miss Dale, whom he married after overcoming the religious objections of her father, who was a strict Nonconformist. At his suggestion Owen and his partners had purchased the New Lanark Mills from Mr. Dale. These mills were at that time considered model, and the five hundred pauper children of five to eight years old, who worked for thirteen hours or more a day were well fed and cared for. The reason that such young children were employed was that if they were not taken at an early age they were not to be had at all.

Owen discontinued the employment of these pauper children. He refused to engage any child under ten years of age, and eventually reduced the hours of work. He instituted educational, housing and sanitary reforms, and, as the workers were being exploited, opened the first co-operative stores. Owen's partners were alarmed by his many schemes for moral and social betterment, and gladly accepted his offer to buy the mills for £84,000. The business continued to thrive financially, and the mills became a place of pilgrimage for social reformers, statesmen, and even royal personages.

In 1815 Owen started single-handed an agitation for factory reform. In 1817 he first put forward ideas which made him the forerunner of Socialism, and when general misery and stagnation of trade prevailed owing to the Napoleonic war (history repeats itself) his plans for the cure of pauperism were at first supported by "The Times," "Morning Post," and many important persons, including his friend the Duke of Kent. But Owen had offended the churches. He would not permit orthodox religious teaching in the New Lanark schools, and at a large meeting in London, when challenged, he declared his hostility to the existing forms of religion. This declaration alienated most of his supporters, and the newspapers turned against him.

Amongst the biographies of Robert Owen, one said to be the best is by Frank Podmore, and the Fabian Society publish two interesting tracts at 3d. each, but the statement made in Part I. of No. 7, that Owen was one of the most thoroughgoing materialists who ever lived, is corrected by the "History of Spiritualism."

Sir Arthur Conan Doyle there describes Robert Owen as one of the noblest Freethinkers converted to Spiritualism, who, after patient examination of the facts and personal investigation, including fourteen seances with Mrs. Hayden, said "I am not only convinced there is no deception in these proceedings, but they are destined to effect at this period the greatest moral revolution in the character and condition of the human race."

He also declared publicly that "the first rays of this rising sun (Spiritualism) had struck him and gilded the drab future which he had pictured."

The "Encyclopedia Britannica" (R. Owen) states: "From an early age he had lost all belief in the prevailing forms of religion, and had thought out a creed for himself, but at the age of 82 he became a Spiritualist."

The "Dictionary of National Biography" says "Owen was converted to Spiritualism in America in 1854."

In contrast to these unbiased records, "Chambers' Encyclopedia" shows a prejudice unlooked for in a work of its description, by saying of Robert Owen: "In his old age his mind fell into the comfortless vagaries of Spiritualism." What makes this attack more noticeable is that evidence of the active interest Robert Chambers took in Spiritualism, given in the "History of Spiritualism," is confirmed by his grand-daughter, Mrs. V. Tweedale, in her book, "Mellow Sheaves."

As the year 1848 gave birth to Modern Spiritualism, in 1852 it was only in its infancy, otherwise Robert Owen might have been an earlier convert.

The suggestion that age affected his judgment cannot be applied to his brilliant son, Robert Dale Owen, then 50 years of age, one of the greatest advocates of Spiritualism, and who was three times elected to the U.S.A. House of Representatives.

He supported and influenced Abraham Lincoln in the cause of emancipation, and despite many other interests and activities, was the author of "Footfalls on the Boundary of Another World," and other Spiritualistic books, but justice to his life and work cannot be briefly expressed. His daughter, a gifted medium, was the second wife of Laurence Oliphant.

In conclusion, it is interesting to us to know that, from his autobiography, Alfred Russel Wallace was both a friend and admirer of Robert Owen.

THE DISARMAMENT CONFERENCE.

MR. GEORGE F. BERRY, the General Secretary of the Spiritualists' National Union, has received from the League of Nations an official acknowledgment of a telegram sent by the S.N.U. approving general disarmament.

The letter is dated "Geneva, July 7," and is as follows:

"Thank you very much for your telegram urging drastic reduction of armaments. I can assure you that, as President of the Conference, I shall do all within my power to achieve this end.

"The responsibility for decision rests, however, with the various Governments, especially those of the Great Powers. I am arranging to have mention made of your telegram in the journal of the conference so as to bring it to the notice of the delegates.

"I think the next few weeks will be of great importance, and I hope all your members will do their utmost to help forward the work of Disarmament.

"Yours faithfully,

"(Signed) ARTHUR HENDERSON,
"President."

This is a sequel to the action of the S.N.U. Conference at Glasgow early this month, when two minutes of concentration were devoted to the Disarmament Conference, and a telegram approving general disarmament was dispatched to Geneva.

CONFIDENCE is the secret of strength.—MONOD.

CLASSIFIED ADVERTISEMENTS.

THE TWO WORLDS has the reputation of being the best advertising medium amongst Spiritualists. Small Classified Advertisements are inserted, the charges being:—

Miscellaneous Advertisements (not displayed): To Let, Wanted, For Sale, Prospective Announcements, Speakers' Open Dates, Mediums Wanted, etc., 20 words, 2/-; for every additional five words, 4d.

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As private sittings render Mediums open to prosecution, advertisements for these cannot be accepted.

All advertisements submitted are subject to the approval of the Management, who reserve the right to reject advertisements without stipulating reason.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, JULY 31ST, at 11 and 6-30,
MR. J. TINKER.

MONDAY, CLOSED.

SUNDAY, AUG. 7TH, MRS. A. LOMAS.
Every SUNDAY, at 3, OPEN PUBLIC CIRCLE.

SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JULY 31ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, USUAL SERVICE.

MONDAY, at 8, SERVICE.

TUESDAY, at 8-15, WHIST DRIVE.
WEDNESDAY, at 3 and 8, SERVICES.
THURSDAY, at 8-15, MEMBERS' DEVELOPING CLASS. Leader, MR. MOORES.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JULY 31ST, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.

At 6-30 and 8, MISS H. ASHWORTH.
MONDAY, CLOSED.

TUESDAY, at 8, WHIST DRIVE, 1s. each.
WEDNESDAY, 3 and 8, MRS. KERFOOT.
SUNDAY, AUG. 7TH, MRS. SHERRAN.

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

SUNDAY, JULY 31ST, at 2-30, LYCEUM.
At 6-30 and 8, MRS. WHALLEY.

MONDAY, CLOSED.

TUESDAY, at 8, MRS. OATES.

WEDNESDAY, at 3, MRS. PHILLIPS, of Barnsley.

THURSDAY, at 8, MRS. BROWN.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, AUG. 7TH, MR. G. A. MAYHEW.

Moss Side National Spiritualist Church
Above 64A, GT. WESTERN STREET.

SUNDAY, JULY 31ST, at 2-45, LYCEUM.
At 6-30 and 8, MISS P. GOODWIN.

TUESDAY, at 8-15, OPEN CIRCLE.

THURSDAY, at 3-15 and 8-15, MR. ATKINSON.

SATURDAY, at 8-15, OPEN CIRCLE.

SUNDAY, AUG. 7TH, MRS. FELLOWS.

UNFUR. Flat, three rooms. Elec. light bath. Convenient city. Rent 18/6.—NORWOOD. Letters c/o "Wanganui," Grange Road, London, S.E.25.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JULY 31ST, at 10-30, LYCEUM
At 3 and 6-30, MRS. PHILLIPS (Sheffield).

WEDNESDAY, at 8, MRS. KELLY.
SUNDAY, AUG. 7TH, MISS P. GOODWIN.

Blackpool National Spiritualist Church and Lyceum,
ALBERT ROAD.

SUNDAYS: LYCEUM at 9-30, PUBLIC CIRCLE at 11, SERVICES at 3 and 6-30.

JULY 31ST, MR. BENTLEY, D.N.U.
AUG. 7TH, MR. SQUIRE SPENCER, D.N.U.
AUG. 14TH, LYCEUM, MR. MUSGROVE.

Blackpool, St. Luke's Church
(Christian Spiritualism),
CENTRAL DRIVE (Adjoining Municipal Tennis Courts).

Resident Minister, REV. C. SMITHIES.
SERVICES: SUNDAYS, 6-30 and 8.
MONDAY, at 8, OPEN CIRCLE, Mediums invited. (Winter Mediums' List compiled from this service).

Southport National Spiritualist Church,
HAWKSHEAD STREET (between Queen's Road and Manchester Road).

SUNDAYS, at 3, 6-30 and 8.
MONDAYS, at 3 and 7-30.

SUNDAY, JULY 31ST, MRS. BALL.
SUNDAY, AUG. 7TH, MRS. L. JONES.

Boscombe Christian Spiritualist Church
TEMPERANCE HALL, HAVILAND ROAD.

SUNDAYS, at 6-30, ADDRESS and CLAIRVOYANCE.

WEDNESDAY, at 7-30, PSYCHOMETRY.

FRIDAY, at 3, PSYCHOMETRY.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.),
16, BATH ROAD.

Resident Minister, MR. F. T. BLAKE.

SUNDAY SERVICES at 11 and 6-30.

TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.

At 8, EDUCATIVE LECTURE and DISCUSSION.

FRIDAY, at 6, HEALING. Guild in attendance to give treatment to sufferers

Bournemouth Christian Spiritualist Church,

ASHLEY RD., BOSCOMBE (late Wesleyan Church), removed from Commercial Road, Bournemouth.

SUNDAY, at 11 and 6-30, ADDRESS and CLAIRVOYANCE.

TUESDAY, at 3, PSYCHOMETRY.

WEDNESDAY, 7 to 9, HEALING TREATMENT.

FRIDAY, at 7-30, PSYCHOMETRY.

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

SUNDAYS, at 11 and 6-30,

ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 and THURSDAYS at 3 CLAIRVOYANCE and SPIRIT MESSAGES

THURSDAYS, at 7-30, ADDRESS and CLAIRVOYANCE.

Local Clairvoyant, MRS. W. G. HAYTER

Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH ST.
(Facing Ship Street).

SUNDAY, JULY 31ST, at 11-15 and 7,
MR. DOUGLAS,

Address and Spirit Messages.

MONDAY, at 3, CLAIRVOYANCE.

At 8, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, JULY 31ST, at 11-15 and 7,
MRS. R. DARBY.

MONDAY, at 7-45, PUBLIC HEALING CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
WATERLOO HOUSE (entrance Market Street).

SATURDAY, JULY 30TH, at 7-30, and
SUNDAY, JULY 31ST, at 11 and 6-30,
MRS. MAUNDER, D.S.U.,

Address and Clairvoyance.

At 2-45, LYCEUM.

SUNDAY, AUG. 7TH, MR. E. MORRIS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JULY 31ST, at 11 and 6-30,
MRS. KATE COOK.

At 3-30, OPEN CIRCLE.

WEDNESDAY, at 7-15, OPEN CIRCLE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.
Stations: Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, JULY 31ST, at 6-30,
MR. VOUT PETERS,
Address and Clairvoyance.

TUESDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, MRS. EDWARDS,
Clairvoyance.

SUNDAY, AUG. 7TH, MISS T. GALLON.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JULY 30TH, at 7, and
SUNDAY, JULY 31ST, at 3 and 6-30,

MR. SCHOLEY,

Address and Clairvoyance.

SUNDAY, AUG. 6TH, MRS. WILSON.

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

SUNDAY, JULY 31ST, at 7,
MR. W. T. PARISH, Address.
WEDNESDAY, at 7-30, MISS HERBERT,
Trance Address.

Southend Spiritualist Church,
Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).

SUNDAY, JULY 31ST, at 11 and 6-30,
MRS. NEVILLE.

TUESDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, MRS. TINS.

SUNDAY, AUG. 7TH, MR. POLLARD.

Sutton Spiritualist Society,
Co-OPERATIVE HALL, BENHILL ST.

SUNDAY, JULY 31ST, at 6-30,

MRS. FILLMORE,

Address and Clairvoyance.

SUNDAY, AUG. 7TH, MR. & MRS. MARSH.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JULY 31ST, at 11 and 6-30,
MR. H. N. BOLTON.

THURSDAY, at 3, MEMBERS. At 6-30,
for Public, MRS. L. CLEGHORN.

SUNDAY, AUG. 7TH, MRS. THOMPSON.

Barking Christian Spiritualist Church,
MUNICIPAL RESTAURANT, EAST STREET.

SUNDAY, JULY 31ST, at 6-30,
MRS. NUTLAND.

CIRCLE after Service.

MONDAY, at 3, LADIES' MEETING.

WEDNESDAY, at 8, SERVICE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 31ST, at 11 and 6-30,
Mrs. REDFERN,
Address and Clairvoyance.
WEDNESDAY, at 3, Mrs. PODMORE,
Psychometry.
THURSDAY, at 8, Mrs. F. TYLER,
Clairvoyance.
SUNDAY, AUG. 7TH, at 11, Mr. E.
SPENCER. At 6-30, Mrs. W. EDWARDS.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE, FALCON
ROAD, S.W.11.

PUBLIC WORSHIP, SUNDAYS, at 6-30.

SUNDAY, JULY 31ST, Mrs. H. V. PRIOR
SUNDAY, AUG. 7TH, Mrs. F. ARNOLD.

At 56A, LAVENDER HILL, S.W.11.
SUNDAY, at 11, SERVICE and CIRCLE
MONDAY, CLOSED.
SATURDAY, at 7-30, Mrs. A. SARGENT.

Celebration of the Lord's Supper, First
Sunday in the month, at 8 p.m.

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

SUNDAY, JULY 31ST, at 7,
Mr. & Mrs. BILLETTE.

Bowes Park and Palmer's Green Spiritualist Church,
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, JULY 31ST, at 11,
Mr. CHARLES ANTEN.
At 7, LONDON LYCEUM D.C.
WEDNESDAY, at 8, Rev. GEO. WARD,
Special Lecture.
SUNDAY, AUG. 7TH, at 11, Mr. T. W.
ELLA. At 7, Mrs. CARRIE YOUNG.
LYCEUM every Sunday at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, JULY 31ST, at 11-15, SERVICE
At 3, LYCEUM.
At 7, Mr. J. H. SHARPE,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, AUG. 7TH, Mrs. EDEY.

Central London Spiritualist Church,
33, HATTON GARDEN, E.C.1.

FRIDAYS at 7-30, SUNDAYS at 7.

FRIDAY, JULY 29TH, Miss K. JACKSON.
SUNDAY, JULY 31ST, MADAME C. CLARE
FRIDAY, AUG. 5TH, Mrs. HENDERSON.
SUNDAY, AUG. 7TH, Mr. E. LOWE.
CIRCLE after every Sunday Service.

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

SUNDAY, JULY 31ST, at 7,
Mrs. STOCKWELL.
WEDNESDAY, at 7-45, USUAL SERVICE.
FRIDAY, at 7-30, HEALING CIRCLE.

Crouch End Spiritualist Society,
44, COLERIDGE RD., CROUCH END, N.8

SUNDAY, JULY 31ST, at 7,
Mrs. CLEMENTS,
Address and Clairvoyance.
AFTER-CIRCLE after Service.
THURSDAY, at 3, SOCIAL.
At 8, Miss BARBER.
SATURDAY, at 7-30.

SOCIETY ADVERTISEMENTS.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, JULY 31ST, at 11, OPEN CIR.
At 3, LYCEUM.
At 6-45 for 7, Mrs. PODMORE.
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, HEALING CIRCLE.
FRIDAY, at 8, Mrs. ALICE GREGG,
Clairvoyance.
SUNDAY, AUG. 7TH, Mr. C. GLOVER
BOTHAM.
SATURDAY, AUG. 20TH, at 7-30,
WHIST DRIVE.

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

SUNDAY, JULY 31ST, at 6-30,
Mr. A. SAMUELS,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, Mrs.
RICHMOND, Address and Clairvoyance.

Croydon National Spiritualist Church,
BROAD GREEN HALL, HANDCROFT RD.
nr. junctn. London Rd., West Croydon

SUNDAY, JULY 31ST, at 6-30,
Mr. T. W. ELLA, Trance Address.
WEDNESDAY, at 7-45, Mrs. CALWAY.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, AUG. 7TH, Mr. LEWIS JEFFER-
SON and Miss D. MOORE.

Ealing Spiritualist Church,
8, BAKER'S LANE, BROADWAY, EALING

SUNDAY, JULY 31ST, at 11-15,
Mrs. REDGRAVE.
At 7, Mr. T. WYATT.
WEDNESDAY, at 8, Mrs. H. V. PRIOR.
SUNDAY, AUG. 7TH, Mrs. E. BUSSEY.

Finchley Spiritual Mission
FERN BANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.

SUNDAY, JULY 31ST, at 7,
Mr. J. F. KAHL, Address.
THURSDAY, at 8, Mrs. REDFERN,
Flower Psychometry.

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

SUNDAY, JULY 31ST, at 6-30,
Mr. E. J. RAVEN.
At 8, PUBLIC CIRCLE.
SUNDAY, AUG. 7TH, Mrs. L. CLEMENTS
SUNDAY, AUG. 14TH, Mr. C. H. MAS-
KELL and Mrs. J. BROWNSSELL.
WEDNESDAYS, at 3, LADIES' MEETING.

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

SUNDAY, JULY 31ST, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Mrs. T. TIMS.
TUESDAY, at 3, Miss JOAN PROUD.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, AUG. 7TH, Mrs. HARVEY.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN

SUNDAY, JULY 31ST, at 11-30, CIRCLE.
At 7, Dr. VANSTONE.
LYCEUM CLOSED until AUGUST 28TH.
THURSDAY, at 8, Misses NEWTON.
SUNDAY, AUG. 7TH, Mr. E. SPENCER.

Harrow Spiritualist Society,
HEATHFIELD HALL, COLLEGE ROAD,
(opposite Met. Rly. Station),
HARROW-ON-THE-HILL.

SUNDAY, JULY 31ST, at 6-30,
Mr. STEWART, Address.
WEDNESDAY, at 8, SIGNORA PUSTERLA.
SUNDAY, AUG. 7TH, Miss E. CANON.

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, JULY 31ST, at 7,
Mr. & Mrs. BROWN.
MONDAY, TUESDAY and THURSDAY.
NO MEETINGS.
SUNDAY, AUG. 7TH, Mrs. JARMAN.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

WEDNESDAY, AUG. 3RD, at 3, LADIES'
GUILD.
THURSDAY, at 8, SERVICE.
SUNDAY, AUG. 7TH, USUAL SERVICE.

Hendon Spiritualist Fellowship,
THE LIBERAL ROOM, 65, BRENT ST.
(opposite "Bell" Bus Stop).

SUNDAY, JULY 31ST, at 7,
Mrs. FLORENCE LANE,
Address and Clairvoyance.
WEDNESDAY, at 7-45, HEALING.
SUNDAY, AUG. 7TH, Mrs. A. GREGG.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church).

SUNDAY, JULY 31ST, at 6-45,
Miss LEONARD.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD,
Miss HERBERT. At 8, Miss PROUD.
SUNDAY, AUG. 7TH, Mrs. CORNWELL.

Hounslow National Spiritualist Church
WHITTON ROAD.

SUNDAY, JULY 31ST, at 3, LYCEUM.
At 6-30, SERVICE AS USUAL.
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. CLEMENTS.
At 8, USUAL SERVICE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JULY 31ST, at 7,
Mr. HORACE LEAF.
Address and Clairvoyance.
THURSDAY, at 3, LADIES' MEETING—
Mrs. COOK, Address and Clairvoyance.
FRIDAY, at 8, Mrs. CROWDER, Address
and Clairvoyance.
SUNDAY, AUG. 7TH, Dr. VANSTONE,
Address and Questions.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, JULY 31ST, at 6-45,
Mrs. DONALDSON,
Address and Clairvoyance.
TUESDAY, at 3-15, PSYCHOMETRY.
At 8-15, HEALING and DEVELOPMENT.
THURSDAY, at 8, Mrs. DONALDSON,
Psychometry.
SUNDAY, AUG. 7TH, Miss M. D. HANDS.

Kingston Spiritualist Church,
VILLIERS ROAD.

SUNDAY, JULY 31ST, at 11 and 6-30,
Mr. W. H. EVANS.
At 3, LYCEUM.
WEDNESDAY, at 7-40, Mrs. DONALDSON
Address and Clairvoyance.
SUNDAY, AUG. 7TH, Mr. V. DEACON.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM

SUNDAY, JULY 31ST, at 11, OPEN CIR.
At 3, LYCEUM.
At 6-30, Mr. E. KEITH,
Address and Clairvoyance.
MONDAY, at 3, SERVICE.
At 8, HEALING CIRCLE (Free).
WEDNESDAY, at 8, Mr. T. W. ELLA,
Address and Questions.
FRIDAY, at 8, MEMBERS' and FRIENDS'
DEVELOPING and STUDY GROUP.
SUNDAY, AUG. 7TH, Mrs. M. MAUNDER.

SOCIETY ADVERTISEMENTS.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, JULY 31ST, at 6-30,
Mrs. MINNIE LINES,
Address and Clairvoyance.
MONDAY, NO MEETING.
WEDNESDAY, at 3, in Small Hall,
Mrs. ALICE GREGG, Psychometry.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, JULY 31ST, at 7,
Mr. MOTE, Address and Clairvoyance.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, Mrs. M. MAUNDER,
Address and Clairvoyance.
THURSDAYS and SATURDAYS, at 8,
WHIST SOCIALS.
FRIDAY, at 8-15, Mrs. D. NICOLLS,
Address and Clairvoyance.
SUNDAY, AUG. 7TH, Mrs. CREASY and
Mrs. RAINBOW.
LYCEUM CLOSED during AUGUST.

Manor Park Spiritualist Church,
STRONE ROAD, SHREWSBURY ROAD,
FOREST GATE, LONDON, E.12.

SUNDAY, JULY 31ST, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. BLACK HILL.
THURSDAY, at 3, Miss MORLEY.
At 8, Mrs. E. PUSTERLA.
SUNDAY, AUG. 7TH, Mrs. E. CLEMENTS.

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, JULY 31ST, at 7,
Mr. BERT CAMPER.
WEDNESDAY, at 8, Mrs. CODLING.
SUNDAY, AUG. 7TH, THE SISTERS NEW-
TON.

Occult Research Society,
STEMBRIDGE ROAD HALLS, ANERLEY.

SUNDAY, JULY 31ST, at 3-30,
Mrs. BROWN.
At 6-30, Mrs. CLEMPSON.
MONDAY, at 7-15, HEALING.
At 8, LECTURE DEMONSTRATION.
SUNDAY, AUG. 7TH, Mrs. PRINCE.

Palmerston Christian Spiritualist Temple
PALMERSTON ROAD, FOREST GATE, E.7

SUNDAY, JULY 31ST, at 11,
Mr. J. POLLARD.
At 6-30, Mr. G. DE BEAUREPAIRE.
WEDNESDAY, at 3, LADIES' MEETING,
Mrs. GARWOOD.
THURSDAY, at 8, Mrs. PRINCE.
SUNDAY, AUG. 7TH, at 6-30, Mr. D.
S. HODGES.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, JULY 31ST, at 11-15, OPEN
CIRCLE.
At 6-30, Mr. W. D. WILDE,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET.

SUNDAY, JULY 31ST, at 7,
Mr. WICKS and Mrs. BUTLER.
TUESDAY, at 3, LADIES' MEETING, held
at Public Library, Osterley Park Road.
SUNDAY, AUG. 7TH, Mr. G. SHARPE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, JULY 31ST, at 3, PSYCHOM'RY.
At 6-30, Miss L. FORD.
WEDNESDAY, at 3, Mrs. HENDERSON,
Psychometry.
At 7-30, Mrs. FILLMORE, Address and
Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 31ST, at 11-30, OPEN
CIRCLE. At 7, Mrs. RAYFIELD,
Address and Clairvoyance.
THURSDAY, at 8-15, Mrs. E. EDEY,
Address and Clairvoyance.
SUNDAY, AUG. 7TH, Mrs. PUSTERLA.

NO HEALING CIRCLE until further
notice.

Stratford Spiritualist Church,
IDMISTON ROAD (sixth turning down
Forest Lane going from Maryland
Point Station).

SUNDAY, JULY 31ST, at 11,
Mr. E. E. PHILLIPS.
At 3, PROGRESSIVE LYCEUM.
At 6-30, Mr. V. M. THOMAS.
TUESDAY, at 8-15, HEALING CIRCLE.
THURSDAY, at 3, LADIES' MEETING.
OPEN CIRCLE. NO MEETING at 8.
SATURDAY, at 7-45, WHIST DRIVE.
SUNDAY, AUG. 7TH, Mr. W. RAINBOW.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Back of Public Library).

SUNDAY, JULY 31ST, at 11, SERVICE
AND CIRCLE.
At 6-30, Mrs. D. C. WILLIAMS,
Address.
WEDNESDAY, at 3, LADIES' MEETING,
Mrs. ATMORE.
At 8, Mr. A. BERNARD, Address and
Psychometry.
SUNDAY, AUG. 7TH, Mrs. CALWAY.
SUNDAY, AUG. 14TH, Mr. R. CLARK.

Streatham Spiritual Brotherhood,
245, HIGH ROAD, STREATHAM.

SUNDAY, JULY 31ST, at 6-30,
Mr. S. ISTD.
THURSDAY, at 3, LADIES' MEETING—
Mrs. BILLETTE. At 8, Mr. and Mrs.
BILLETTE.

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

SUNDAY, JULY 31ST, at 11,
Mrs. JULIE E. SCHOLEY.
At 6-30, Mr. HAROLD C. VERNON.
WEDNESDAY, at 8, Mr. P. O. SCHOLEY,
Address and Demonstration.

Victoria Psychic Research Society,
SOUTH-WESTERN DISTRICT POST
OFFICE,
35, MARSHAM STREET, S.W.1.

SUNDAY, JULY 31ST, at 6-30,
Miss E. PITRON,
Address and Clairvoyance.
THURSDAY, at 8, OPEN MEETING for
CLAIRVOYANCE, etc.

Mr. J. MYERS, Vice-President of the
Society, who has been blessed with such
wonderful mediumistic powers, will pay
surprise visits on Sundays to the Church
for the purpose of demonstrating Psy-
chic Photography. Photos will be taken
and plates developed immediately.
Private sittings, group or single, with
Mr. Myers, are held every Monday.
Particulars on application to Secre-
tary. Enclose stamped addressed en-
velope.

"THE FRIENDSHIP PSYCHIC CENTRE," 78, East Dulwich Road, S.E.22
(side entrance), Tuesdays at 7-45,
service for help and guidance. Sundays,
at 3, Address and Psychometry (Miss
CORRI).

SOCIETY ADVERTISEMENTS.

The Mount Christian Spiritualist Society
THE LECTURE HALL, PURLEY
(by Station and Tram Terminus).

SUNDAY, JULY 31ST, at 6-30,
Mr. GORDON SHARPE.
Healing and After-Circle after Service.
At 28, MOUNT PARK AVENUE, SOUTH
CROYDON.
WEDNESDAY, at 8, CLAIRVOYANCE.
THURSDAY, at 8, HEALING.
SATURDAY, at 8, PSYCHOMETRY, LEC-
TURE HALL.

Watford Christian Spiritualist Church
HALEY MASONIC HALL, RICKMANS-
WORTH ROAD, WATFORD.

SUNDAY, JULY 31ST, at Masonic Hall,
at 6-30, SERVICE, Address and Clair-
voyance.
THURSDAY, at 20, St. Alban's Road, at
7-30, SERVICE.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEMBLEY

SUNDAY, JULY 31ST, at 6-30,
Mrs. A. GOLDS,
Address and Clairvoyance.
SUNDAY, AUG. 7TH, Mrs. STOCKWELL
LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, JULY 31ST, at 6-45,
Miss JOAN PROUD,
Trance Address and Clairvoyance.
WEDNESDAY, at 7-4, R. WHITE,
Address. Mrs. READ, 11, ir. co.

**Wood Green Christian Spiritualist
Church,**
STUART HOUSE, RIVER PARK ROAD
STATION ROAD.

SUNDAY, JULY 31ST, at 11-15 and 7,
Miss R. WARD.
WEDNESDAY, at 8, Miss JOAN PROUD.

SPEAKERS' OPEN DATES.

WILL Mediums visiting district will-
ing to help struggling church, week-day
services, write Secretary, National
Spiritualist Church, Co-Operative Hall,
St. Alban's Road, St. Annes-on-Sea.

NEW SECRETARIES.

COLLYHURST NATIONAL SPIRITUA-
LIST CHURCH, COLLYHURST STREET,
MANCHESTER.—Mr. H. REDDEN, 29,
Silver Street, Miles Platting, Manches-
ter. Will all Mediums booked with the
above church kindly communicate with
the new secretary.

Mr. CHARLES H. MALKIN open for
engagements. Brilliant Speaker and
Clairvoyant. Communications to 4,
Bexley Mount, Harehills, Leeds.

WANTED.

ALL Mediums, etc., visiting or resi-
dent Cornwall, please write SPIRITUA-
LIST CENTRE, Redruth. Books grate-
fully received. Residences recom-
mended.

SITTERS wanted for new Developing
Circle (Direct Voice, Clairvoyance,
Healing), Wednesdays at 8.—GILMORE,
27, Milton Road, Herne Hill, S.E.24.

YOUNG MAN, 21, Spiritualist, seeks
Situation. Willing to do anything or go
anywhere.—J. BEEBE, Well Green Cot-
tages, Calver, Sheffield.

THE UPPER ROOM, 113, OXFORD ST.,
W.1. Psychometry by well-known
Mediums at 3 p.m., Tuesdays, Wednes-
days and Fridays. Gerrard 2315.

Miscellaneous Advertisements.

BECK-AUSTIN, Psychometrist and Clairvoyant. At home Tuesdays and Thursdays, 2 to 6. Mondays and Thursdays from 6-30.—17, Bassein Park Rd., Shepherds Bush, London, W.12.

MARIAN MORETON, Clairvoyant and Clairaudient, at home daily. Circle, Psychometry, Friday at 8.—1, Porchester Square, Westbourne Grove, W.2. Phone, Pad. 1329.

MISS CANON holds meetings for Psychometry, Mondays, Thursdays and Saturdays at 8. Developing Circle, Tuesdays at 8. At Home daily. Thursdays at 3. Address and Clairvoyance. Saturdays at 8. MADAME MERVILE COLLINS.—491, Holloway Road, nearly opposite Royal Northern Hospital. Phone, Archway 2793.

MR. SNOWDON HALL, Clairvoyant, Psychometrist, 3 to 8 (except Monday). 3, South Side, Clapham Common, S.W.4. Phone, Macauley 3142.

MRS. B. HAMILTON holds Public Developing Circles, Mondays and Fridays at 8. Circle for Psychometry, Saturday at 8. MR. G. BARKER. Sunday at 7. MISS L. K. WHITE. Wednesday at 8. MRS. HAMILTON. At home daily, 11 to 7.—69, Westbourne Grove, Bayswater, W.2. Phone, Park 4375 (exactly opp. Post Office).

MRS. HARVEY, 43A, Russell Road, Kensington, W.14 (near Olympia), Speaker, Clairvoyant, Psychometrist, Spiritual Diagnoser and Healer. At home daily, 10 to 1, 2 to 8 (Wednesdays excepted). Psychometry, Mondays, Tuesdays, Saturdays, at 8. Wednesdays Public Developing Class at 8. Thursday and Friday open to seances, private or public. Churches or private residences visited by arrangement only. Sunday, July 31st, at 6-30. Address, Clairvoyance and After-Circle, Mrs. M. E. HARVEY. Phone, Western 0265.

MRS. WILLIAM EDWARDS, Trance Speaker, Clairvoyant, Psychometrist. At home, Tuesdays, Wednesdays, Fridays, 3 to 5. Public Developing Circle, Tuesdays at 8.—15, Champion Grove, Denmark Hill.

Clairvoyance in 21 days. Written in English, free from all Eastern terms. Includes "How to dream true." Actual instructions, 2/6 post free. One question on any psychic matter answered free.—CHRIS. VAN BERN, Ph.D., M.I.M.C. (London), 54, Carter Street, Whitworth Park, Manchester.

ALFRED VOUT PETERS

Holds a Public Circle every Monday at 8. Public Developing Circle, Friday at 8, taken by H. J. STEABBEN.—51, Hunter Street, Brunswick Square, London, W.C.1.

SPECIAL NOTICE.

HORACE LEAF.—Daily, Monday to Friday, 10-30 to 1, 2-30 to 5-30, or by appointment. Public Seance for Psychometry and Clairvoyance, Wednesday at 3. Public Developing Class, Tuesday at 8. Psychometry, Healing, Psychic Correspondence Training Course, apply for particulars, GROTRIAN HALL (Studio No. 3), 115, Wigmore St., London, W.1 (near Selfridges). Phone Welbeck 6814. (MR. LEAF conducts a Public Developing Class, Friday at 8, at 8, Northwick Park Road, Gayton Road, Harrow, Middlesex. Phone 3063)

RICHMOND PSYCHIC CENTRE, 163, KEW ROAD, RICHMOND, SURREY.—Monday, Aug. 1st, at 3, SERVICE. Tuesday, at 8, SERVICE. Wednesday, at 3, SERVICE. Friday, Aug. 5th, at 8, Open Circle by Mrs. ADA F. ATKINSON. Tuesdays and Fridays at 3, Free Healing Circle.

APARTMENTS.

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MRS. B. HEYS, CARLTON HOUSE, 6, HORNBY RD. Apartments, board optional. One min. Cen. Stn., sea and all amusements. Elec. light and running water in all bedrooms.

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HASTINGS.

BUTELANDS. — Sea front, central, homely. Electric fires in bedrooms. Good table, facing rock gardens. Recommended. Parties catered for. Terms moderate. Phone 198.—J.W. CHESTER

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NEWLANDS HOUSE, feng. sea, pier, prm & bus cent. Drawing room (with balcony). Free bathing. Brd. res. 6/6 per day.—MR. & MRS. H. E. CURTIS (10 yrs at the Haunted House, Hastings).

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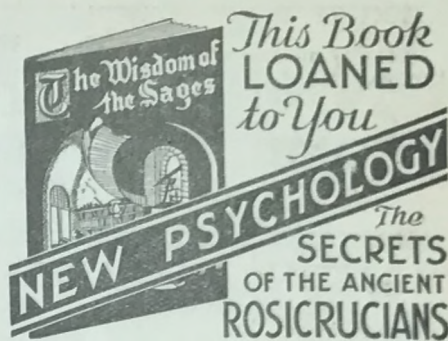
MRS. VOUT PETERS, 51, HUNTER ST., BRUNSWICK SQUARE, W.C.1. Bed and breakfast, 5/6 each person per day. Electric light, gas fires. Very central bus, tube and railway.

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ROSICRUCIAN BROTHERHOOD

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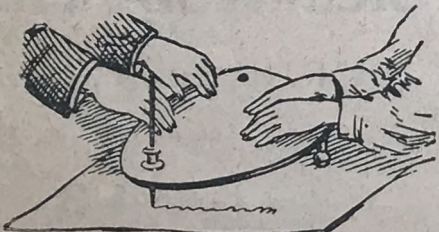
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