

The Two Worlds

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MR. A. FINDLAY'S NEW BOOK

NEW IDEAS ABOUT LIFE AND THE UNIVERSE

A FORESHADOWING of the argument in his forthcoming book was given by Mr. Arthur Findlay, M.B.E., J.P., in the course of an address on Sunday evening at the Deansgate Picture Theatre, Manchester.

The meeting, which was crowded, was the first of a series of monthly "Reunion Meetings for Spiritualists," which has been organised by the Manchester Central Spiritualist Church.

An innovation was the playing of musical records during the service—by means of the talking apparatus. This is probably the first time that a "talkie" has been introduced into a religious service.

Mr. Arthur Findlay said that the title of his latest work, *The Unfolding Universe*, typified the extension which had taken place in his own outlook. It was a comparatively new idea that life was in process of unfoldment, and it appeared to the speaker that as they came nearer to reality they reached a stage of pure thought—or mental at-one-ment with the Divine Mind of the universe.

To the Spiritualists credit was chiefly due for this new conception of life. Their knowledge and philosophy had prompted them to regard life as a slow and gradual unfolding.

"When all men come to realise this phenomenon of unfolding mind, they will readily appreciate that the physical is the temple, and the spiritual the eternal," said Mr. Findlay. "That is the premises of my new book. Men will, in the future, realise how futile it is to give too much thought to the physical aspect of things, as though they represented reality."

Mr. Findlay referred to the utterances of Sir James Jeans, who had painted a picture of a universe of unimaginable size, populated with stars and planets of untold number, and creating an impression of astonishment in the mind of the scientist as well as the layman. The Spiritualist could regard such facts and figures with a measure of equanimity, for he

knew that the physical picture was but a symbol.

"No one on earth can ever picture what the universe really is," said Mr. Findlay.



MR. ARTHUR FINDLAY

whose books on Spiritualism have been best sellers and whose new work, "The Unfolding Universe," is eagerly awaited by a large public.

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"But there is no need for despair. We Spiritualists know that an infinity of time stretches before us. There are no limits to human progress. As we proceed from sphere to sphere, ever securing new and better vantage points from which to survey the varied phenomena of life, we shall begin to understand the mysteries of the universe.

"Mind, I say, is the great reality. It is mind that is permanent. When we think of the universe in terms of matter, we are simply being deceived. What we have to realise is that mind is pre-eminent, that thoughts are things, and that we are primarily mental, rather than physical, beings."

Continuing, the speaker touched on man's emergence from the tree of life—from a stock common to him and the anthropoid apes—and the gradual unfoldment of his consciousness. Primitive man lived in terror of the elements. Rain, storm, thunder and lightning were considered manifestations of the gods. In fear and trembling, he bent his knee before them.

The appearances of the departed marked the beginning of religion, and the great error of the translators of the Bible had been to use the terms "God" and "The Lord" when an allusion was being made to ordinary spirit manifestations.

"The age of superstition was followed by the age of materialism, and we are now just in process of emerging from this latter stage," said Mr. Findlay. "It originated with Copernicus, when he showed that it was not the sun which travelled round the earth. He was not only a wise man, but an astute one, for the book in which he described his discovery was not published until he lay on his deathbed, otherwise he would have met a terrible end."

"The Church considered that it was its duty to suppress anything that could be interpreted as an encroachment on its preserves, or

(Continued overleaf, col. 3.)

THINGS THAT PUZZLE

Questions Raised by Mrs. De Crespigny's Book

By W. J. FARMER

THE inquirer into psychic phenomena often finds himself up against very puzzling facts. Take psychometry, for instance. From what source does the sensitive obtain from a piece of inanimate matter information that is undoubtedly correct? In many cases it would appear to be obtained in some way from the mind of the experimenter, and I should be glad to hear of any cases where this explanation could not apply.

In some of these cases the experiment has really no bearing on survival, as in this case related in Mrs. De Crespigny's book, *This World and Beyond*. (Cassell, 7s. 6d.)

Her friend Col. Johnson took a small image, carved in ivory, to Mr. Robert King to be psychometrised.

Mr. King held it in his hand and said, "I get a sensation of rushing water. The owner of this object must have been drowned—no—that is not so—the sensation I am getting is pleasant—water—rushing water—cold—nothing but water—and that's all."

The image was carved out of a whale's tooth.

Another Example

The second case might have a bearing on survival. Mrs. De Crespigny herself took to Mr. King a gold-linked watch chain that had been her husband's.

On taking the chain into his hands he gave a very full description of her husband: his last illness and his main characteristics, and the home he lived in.

Later on, the links of the chain which she herself had been wearing as a bracelet, got so weak that to avoid its breakage and loss she had it melted down and remoulded as a bangle.

She took this bangle to Mr. King. He asked, "Has this been in the San Francisco earthquake? I am getting nothing from it but the feeling of a violent cataclysm. Fire—a terrible heat—it might be a volcano." And that was all he did get, and she had to give him something else she was wearing to establish the necessary link.

Now, if he got it from his mind, why did he not get details as in the first case, seeing she was present? It is a puzzle indeed.

A Personal Experience

I myself some years ago visited a clairvoyant of remarkable competence—Mrs. Dennis, of Plymouth, now dead. I gave her my mother's spectacles, and she gave me the most minute description of my mother, and her full character, but she did not get the main fact that she was dead, and regarded her as a woman still in the flesh. This, too, was a puzzle.

I myself consider that there are occasions when telepathy is the explanation, but that it is imperfect, but who can say. I repeat, I'd be very glad to have the matter dealt with by those who have had more opportunities of direct research than have come my way. It is unsafe to generalise from a limited experience, and I have not seen the subject fully discussed so far.

There is another matter also suggested by

Mrs. De Crespigny's book. She tells us she got messages from "Imperator," in which he speaks of Jesus as truly the Divine Son of the Divine Father . . . He took on Himself deliberately the flesh to prepare the way . . . Christ was a demonstration of the Godhead here on earth. . . . The great Lord of Hosts, the Christ become incarnate."

The above extracts clearly claim Jesus to be God, not a man of the same nature as ourselves.

Now this teaching flatly contradicts the messages from "Imperator" through Stainton Moses, which clearly teach pure and undiluted Unitarianism. For example, on page 139 of *Spirit Teachings*, "Imperator" says very definitely Jesus did not claim divinity. "There is no claim of divinity there, but the reverse."

It is very clear that it was not the "Imperator" of Stainton Moses that speaks in Mrs. De Crespigny's very good book.

I am firmly convinced that we are meant to hammer out for ourselves by the light of reason what is true and what is erroneous, and that not in this life will everything be clear to us. I myself am strictly Unitarian. It is impossible to me to be otherwise, and that not because of "Imperator's" messages, though I agree with them, whatever their origin may be.

There is another experiment in psychometry that I made which I omitted above. I sent an article to a sensitive at a distance—100 miles away—who knew nothing about me, and she sent me a very detailed statement concerning three matters that worried me greatly and much known only to me.

It was a very remarkable feat. She certainly could not have got much of it if she made local inquiry, and her fee was too small to afford an inquiry agent. Those who have had any personal experience at all know that a real sensitive gets this knowledge supernormally. I've seen people denying the possibility of clairvoyance, etc., when a few shillings spent in active research would deliver them from ignorance. Whether telepathy comes in or not, all the phenomena clearly show that we are more than "a fortuitous confluence of atoms."

However, we do not depend on clairvoyance alone for proofs of survival. We have widely ranged phenomena all pointing to survival, and I would again stress the need of wide and deep study.

Mrs. De Crespigny says that the direct voice did not sound to her in the same tones as that of her friends' voices when alive, though there were mannerisms which identified the voices as genuine. This is certainly what we should in most cases expect. Our wireless broadcasts give us very good reproduction, but I myself found that the voice of a relative who broadcasted was not exactly his natural voice, and the conditions are more favourable in wireless than they can be at a seance. Others tell us they found the spirit voices very much as when in life here. No doubt, some spirits succeed better than others in these efforts.

THE UNFOLDING UNIVERSE

(Continued from page 33.)

a challenge to its dogmatic authority. What happened was that science, which embodied the truth, progressed in spite of all opposition, and the swing of the pendulum brought the school that was formerly oppressed into direct conflict with religion. The work of Galileo, Darwin, and others are striking examples of this *volte face*. In short, science showed that superstition was nothing more nor less than we understand it to-day, and introduced the conception of a universe governed by law and order.

During the nineteenth century, materialism reached its height, when Haeckel and Huxley and others denied not only God, but the human soul. Monism came into being, implying that man was a single, and not a dual entity. Thought 'became a chemical reaction in the brain.' Matter was the reality.

But last century a new age started—the age of Spiritualism. We can now claim that we have definite proof that man is not a monistic, but a spiritual being. We have demonstrated beyond all shadow of doubt that spirit and mind constitute reality. Appearances are deceptive. We think matter is real, we think the sun goes round the earth, and when we look into the glass we think we see ourselves. If we think it out, we see that the materialists who took their stand by death as a terminus, were simply being fooled by appearances."

Mr. Frank Chandley and Mr. James Leigh also took part in the service.

THE GREAT PROBLEM

and the evidence for its solution

by

GEORGE LINDSAY JOHNSON

M.A., M.D., B.Sc., F.R.G.S., Etc.

Two Worlds says: "This is indeed a magnificent outline, concisely written, backed up by facts."

Psychic News says: "Seldom has so much knowledge on our subject been collected in one book."

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“CASTING OUT DEVILS”

Some Facts About Exorcism

By J. J. MORSE
IN A TRANCE ADDRESS

EXORCISM, if it be a fact, must have its correlative in some necessity which will also be a fact. And the discovery of the thing that called exorcism into existence will explain its nature, vindicate its practice, and throw a flood of light upon certain side issues pertaining to religious growth. Usually, the fashion is to treat this subject as a remainder from superstition, which only the ignorant and uncultured believe in to-day.

Exorcism literally means the casting out by adjuration and command, by magical ceremony, or by religious ritual. It is idle to say that this matter of exorcism is superstition, for, if superstition, it is even yet quite vigorous. It has been a universal thing, believed in by all religions. It has found a place in all forms of animalistic worship, and it is still retained as one of the essentials of one great division of the Christian Church.

What is “Cast Out”?

To cast out, there must be something to cast out, and the literal rendering of this term exorcism means the casting out of demons. “Oh, but we do not believe in demons nowadays.” No, possibly not. But, before making the statement, would it not be just as well to inquire what it means? A very trifling amount of effort in that direction will disclose the fact that really the word “demon” simply refers to a departed spirit, a man who has died, who has gone out of this house of clay, and gone to live somewhere.

If we take the mixed and diverse notions of popular theology and scientific teaching to-day, heaven only knows where this poor wretch has gone when he has got away, for nobody seems to know. Perhaps, after all, the poor creature himself does not know where he has gone when he has gone hence! This is all it means: a person who has departed, a dead man, if you will, or, more correctly speaking, a spiritual man who has left the physical body.

But, in the course of time, the word “demon” received certain special or peculiar definitions—that is to say, a dual significance was imparted to it. It was at last implied that there were good demons and there were bad demons, and as people of the old-time religions, like those of the modern religions, were not particularly anxious to cast out good spirits when they came to them, they concentrated all their attention on the casting out of evil spirits, or bad devils.

The Communion of Saints

“Oh, but we do not believe in those things nowadays,” you say. Do you not believe in the communion of the saints? Do you not believe He has given His angels charge concerning you? Do you not believe that you are surrounded by a great cloud of witnesses? Do you not believe that the unseen world impinges upon and presses you closely? When you say you disbelieve in all these things, then you can say you disbelieve in the presence of good spirits. If you can say that, you can also add to it that you disbelieve in the presence

of the bad demons. But until you say the one, you will have to stand by the other.

In the course of the evolution of Christian sentiment, another term was substituted, and the good demons became the angels of the Christian theology, and the bad demons became the spirits of the damned. The result is that the word “demon” is usually used, contrary to its original sense and meaning, to refer to a wicked, evil, or damned spirit from the infernal regions, and “angel” alone is used as referring to the higher grade of celestial life.

Getting Rid of Evil

“But, really, why should we believe that these superstitious worshippers of ancient times believed in such things at all?” The ancient religions of India and of Persia, to say nothing of Egypt and Greece, recognised very clearly the presence and operation of invisible powers, recognised very clearly that those invisible powers were good and bad; and that, in cultivating the assistance of the good, and in opposing the influence of the bad, a very large amount of the practical element of psychology in religion was originated in these earlier times. How to get rid of the evil has always been a problem agitating the minds of men. We are quite willing to admit that there was much of ignorance, much that was undisguisedly superstition, associated with all this problem. We are bound to admit so much because of the facts, which are something like this:—

Exorcism has had another application besides that of the removal or driving forth of evil spirits. It has had application to the purpose of driving out diseases from the human body. It has even had a third purpose—that of dispelling of charms that were laid upon people,—the branch of witchcraft which is something known to you even in these times. Were there evil spirits in those days? Did men believe that a disease was a thing to be driven out? Did they believe that they were bewitched, charmed, fascinated, affected, whatever term you choose to give it—by someone possessing magical powers? Certainly they believed these things. The reason why they believed them is that, with their limited knowledge of human nature and the laws governing its life, they came to these conclusions.

To-day you do not believe that disease is a thing. To-day you do not believe that a man suffers from consumption because there is a devil of consumption eating out his vitals. You have slightly modified it; you have come to the conclusion that it is a bacillus instead of the devil, that bacteria is the cause of the action, and you combat these invisible disease germs with the medical ardour with which your ancestors combated these devils of sickness by their methods of exorcism; and the advantage is, we are bound to admit, altogether on your side. You cure the patient; in former times he generally died—possibly quite as satisfactory to the doctors of those times as the cure is to the doctors of these times.

EX-CINEMA MANAGER ON SPIRITUALISM

MR. Reginald E. Saul, for many years associated with the amusement world of London, and at one time manager of one of its leading picture-houses, has now become one of the most pronounced and enthusiastic supporters of Spiritualism.

Associated with the Tottenham district, he is a past president of the local Church, and in requisition a valuable aid to the cause which he so zealously upholds in the face of all comers. On Sunday evening last he delivered an eloquent address here to a Church crowded to the doors.

Threefold Revelation

He said that the message of Spiritualism to-day was threefold. First, to prove beyond doubt that there was a continuity of life; second, that it was nothing more nor less than a reiteration of the pure and simple teaching of Jesus; third, that the acceptance of Spiritualism was the only thing to which the world could turn to bring about the brotherhood of man, and with that a lasting world peace. He stressed the Saviour’s own picture, that when we made life’s great crossing we should not be asked what religious label we had—whether Catholic or Protestant—but had we so lived as to fit us for another life by doing good to others here. That was the only test.

Mr. Saul has a happy platform style, and held his audience together by his deep sincerity and reasonable mode of argument. The address was followed by extremely convincing clairvoyance by Mrs. Lewes, of Tottenham.

AN ITALIAN TRANSLATION

An Italian edition of Mr. Arthur Findlay’s book, *On the Edge of the Etheric*, has just been completed.

A preface has been contributed by Prof. Ernest Bozzano.

Orders for Mr. Findlay’s new book, *The Unseen Universe*, are being taken by *The Two Worlds* Bookshop.

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A MOTHER'S ANXIETY

Proof that Personality does Persist

By JOHN W. V. HEATON

"Is there such a thing as a sledge-hammer proof of human survival? Is there any single case that is definitely beyond argument?" asks a headline in a recent copy of *The Two Worlds*.

I venture to say "Yes." The evidence for human survival has been given time after time, but there is a tendency of contrariness amongst the public at large, and that is not to accept any truth they themselves do not experience. They argue about what they do not understand when they would be far better employed if they would spend a part of the time they give to argument in trying to obtain a little knowledge for themselves.

A Family's Loss

On April 15th, 1915, my sister made her transition, leaving behind her six children, four boys and two girls, whose ages ranged from a baby of six weeks to sixteen years of age. The family resided quite four miles from my own home, and as servants were very difficult to obtain at this period, my wife was in the habit of visiting their home two or three times a week to superintend matters in general.

On July 3rd, 1915—which fell on a Saturday, —my wife retired about 10-30 p.m., but I sat up late writing an article for a London weekly. About 12-15 a.m., I finished my work and went upstairs to bed. As I entered the bedroom, which was dimly lighted by a night-light, I was surprised to see the form of my sister standing at the bed foot, just as she was in life. She had a finger to her lips, as though puzzled, and was gazing at my wife's recumbent form with a pained expression on her face. For a moment or two I was too surprised to move. Then my sister's spirit turned towards me and slowly faded away, but not before I had seen how she was dressed, and one article of apparel I particularly noticed was a kind of cross-over blouse of a flowery pattern.

When the spirit faded away, I spoke to my wife. "Are you awake?" I queried. "Yes," she replied. "I do not think I have been asleep."

"Did you hear me come upstairs?" I asked.

"No! Why?"

I told her of my vision, but she had seen nothing, and as we were both of the opinion that something must be wrong at my brother-in-law's home, we arranged to go early after breakfast.

The Sequel

At 5 a.m. we were awakened by a loud knocking on the door. I put my head out of the bedroom window, and there was my deceased sister's husband walking agitatedly about the garden path.

"Whatever is the matter?" I asked.

"Oh, do get up and let me in," he replied, almost in a frenzy. "I'm in such trouble. Vera (a little girl of four) has been lost ever since yesterday dinner-time, and we did not find her until 2 o'clock this morning. She

was drenched to the skin, asleep or unconscious under a hedge in the fields."

Needless to say, we were soon dressed, and accompanied him home, where, through careful nursing and medical attention, the little girl's life was saved.

I related what I had seen to my brother-in-law, who is a Catholic, and though he did not dispute what my eyes had seen, he was mystified. When I mentioned the peculiar fashioned blouse, he at once said, "But my wife has never had a blouse of that description."

My wife had more faith in me than he had, and during the next few weeks she turned every drawer out in his home in her efforts to find it, without any result.

Towards the end of the year, my brother-in-law removed, and when his two eldest boys were carrying a heavy box from the attic it proved too much for them, and they let it roll down the stairs. Amongst the scattered contents was the blouse—unfinished—my sister's spirit was wearing at the time I saw it! This proved that what I had seen was no hallucination or figment of the brain, but a reality.

What it Means

My analysis of the above is as follows: In July 3rd, when I saw my sister's spirit, I was not even thinking about her, and for several hours previously my mind had been fully occupied by the lengthy story I was writing. I am convinced that my sister, though in spirit, was aware of her little girl's awful predicament, and in her anxiety for the child's welfare had done her utmost to make my wife realise that she was badly needed by the anxious father and children in their search for the lost one.

As regards the blouse, which was identical with the one in the spirit form, we do not know up to the present to whom it belonged. In earth life my sister was a dressmaker, and as this garment was unfinished, it must have been brought to her to make up by one of her many customers, who has never claimed it.

I have been very careful to relate every little incident in the above true narrative, and in my opinion it is conclusive evidence that human survival is a fact which no reasonable mind can dispute.

All's Well

Croydon also had a bazaar during my visit, and I was pleased to meet again Mrs. Hewat McKenzie.

Portsmouth Temple is doing very well. Indeed, one can be assured that the best possible will be done by Mr. McFarlane, the energetic secretary. Mr. McFarlane organised the whole of my tour; he is a valuable worker for the cause, and merits praise. Spiritualism on the Isle of Wight is not very strong—the people seem conventional and orthodox.

On the whole, I think the Church workers in the South are doing their best, and I can report that all's well.

TOURING THE SOUTH

By Ronald McCorquodale

SPIRITUALISM is maintaining its position and things are satisfactory. That is my impression after a two months' tour of Southern Churches. I visited Bristol, Southampton, Bournemouth, Ringwood, Portland, Weymouth, Exeter, Ryde, Brighton, Croydon, Portsmouth, and Cowes.

In Bristol a co-operative spirit seems to exist among the Union Churches. A combined Committee arranges periodical propaganda meetings. Such joint effort is commendable, and might with advantage be extended. The Church I visited—Bristol United—is well established, and attracts good audiences.

I had quite a good Sunday evening service at Southampton (Cavendish Grove). It being November 11th, an Armistice Service was held in the morning. Mr. Davis and his colleagues are striving to maintain a good standard here.

At Bournemouth I had fine meetings, and the Bath Road Church seems in a splendid position. Mr. Frank Blake, the Resident Minister, has an enthusiastic band of helpers. Healing is a great part of this Church's activities, and I heard many say how much they had benefited at the Healing Guild.

Unitarian Sympathy

The meetings at Ringwood—just outside Bournemouth—are held in the Unitarian Church Hall. Dr. Flowers, the Unitarian minister, is quite sympathetic. The workers here are striving against hard conditions. I had hoped to meet here Mr. John Findlay, who is their president, but found he had gone North. I understand Ringwood is losing Mr. Findlay.

The little Church at Portland is battling against heavy odds, and my meeting there was not very large. Weymouth was better, it being a larger place, and Spiritualism is holding its own here.

There are two Union Churches at Exeter, and Spiritualism is fairly strong, though Exeter is a Cathedral City. Lectures against Spiritualism have recently been given here, and our Churches have benefited from the publicity. Mr. Grainger organises big meetings at the Barnfield Hall from time to time, thus keeping interest alive. The Church I visited (Locomotive Institute) has an enthusiastic president in Mr. Jordon.

Spiritualism is holding its own in Brighton, and I had fair meetings. While here, I attended a transfiguration seance. The medium was Miss Scroggins, a young lady who is also the Church secretary. Miss Scroggin's mediumship appeals to many, and I found amongst the Church supporters quite a few who spoke highly of the phenomena.

During my visit to Ryde (Belvedere Hall), a bazaar was held, and the sum of £12 was realised. I also spoke in the Christian Spiritualist Church there. Mr. Richards presided, and I spoke on "Spiritualism and Christianity." I was rather impressed with their Church building, which has good seating accommodation.

JOHN WESLEY and SPIRITUALISM

Actual Facts About the Epworth Phenomena

By J. ARTHUR HILL

MODERN Spiritualism is usually regarded as beginning in 1848, with the rappings at Rochester, in New York State. But, of course, such happenings have occurred all down the ages, and Spiritualism might easily have had its origin in England in 1717, if circumstances had been slightly different. For there was an outbreak of raps and the like at Epworth Rectory, in Lincolnshire, in 1716 and 1717, and this Rectory was the home of the Rev. Samuel Wesley, John Wesley's father. However, the poor ghost was treated, as one might expect, in orthodox fashion. He was ascribed to "witchcraft," as most things were in those days, if not understood.

The Rev. Samuel had a large family of sons and daughters. The eldest, also named Samuel, was away from home, in London, at the time of the events in question, and young John, aged fourteen, was also away. But this was probably a good thing for us, because it led to correspondence, the sisters at home writing to the absent boys, particularly to Samuel, describing the phenomena that were occurring at home.

The Epworth Phenomena

These consisted at first mainly of raps, which were heard overhead, underfoot, and moving about. They often came in sequences of three at a time, then a pause; and it is curious that apparently no one thought of evolving a code, of asking the spirit to spell out a message by rapping at the required letter when the alphabet was called out. If someone had thought of this, the identity of the communicator might have been established, and evidential matter might have been obtained.

In addition to loud raps, there were other phenomena of the usual physical kind; noises like the smashing of innumerable bottles, though nothing was found broken; footsteps and the sound of trailing garments; the opening and shutting of doors, the latches being visibly lifted, but no human being in sight. On three occasions Mr. Wesley was pushed, when no one but himself was present, and his trencher would do a little dance on the table, in sight of all.

The phenomena were observed by about ten people; on many occasions several of the family heard the noises at the same time. Mrs. Wesley—John's mother—was evidently a wise and cautious woman, as indicated by her letters, and she exhausted the usual sceptical hypotheses of rats, water-pipes, and the like. All were finally convinced that the phenomena were supernatural. They occurred very frequently, day and night, for about a month; they then became less violent, and eventually ceased altogether. There is an excellent account of the whole thing in Dudley Wright's *Epworth Phenomena*, published by Rider and Co. in 1917. There is some little confusion about the dates of the letters, but this does not affect the evidence.

John Wesley was young when the above-described phenomena took place, but he no doubt heard all about them, and moreover, his mother wrote out an account for him in 1726, when he was twenty-three. Accordingly, we are safe in assuming that these happenings would make a deep impression on him, and would have something to do with the keen interest which he showed in psychical phenomena all his life. We find that in his travels he frequently recorded cases of apparitions and the like, making every effort to obtain all possible corroborative testimony. I quote a few accounts from *Phantasms of the Living*.

Mr. J. ARTHUR HILL, author of this article is known to thousands of readers by his popular and informative books on Spiritualism.



Wesley's Descriptions

From *Works of the Rev. John Wesley, A.M.* (Edition of 1856), vol. ii, pp. 350-1. The account, on the face of it, is in the words of the percipient; but we cannot be absolutely sure of this. The passage is from *Wesley's Journal* for Thursday, June 3rd 1756:—

I received a remarkable letter from a clergyman with whom I had been a day or two before; part of it ran thus: "I had the following account from the gentlewoman herself, a person of piety and veracity. She is now the wife of Mr. J. B., a silversmith in Cork."

About 30 years ago, I was addressed, by way of marriage, by Mr. Richard Mercier, then a volunteer in the army. The young gentleman was quartered at that time in Charleville, where my father lived, who approved of his addresses, and directed me to look upon him as my future husband. When the regiment left the town, he promised to return in two months and marry me. From Charleville he went to Dublin, thence to his father's, and from thence to England; where, his father having bought him a cornetcy of horse, he purchased many ornaments for the wedding, and returning to Ireland, let us know that he would be at our house in Charleville in a few days. On this the family was busied to prepare for his reception, and ensuing marriage, when one night, my sister Mary and I being asleep in our bed, I was awaked by the sudden opening of the side curtains, and starting up, saw Mr. Mercier standing by the bedside. He was wrapped up in a loose sheet, and had a napkin, folded like a nightcap, on his head. He looked at me very earnestly, and lifting up the napkin, which much shaded his face, showed me the left side of his head, all bloody and covered with his brains; the room meantime was quite light.

My terror was excessive, which was increased by his stooping over the bed, and embracing me in his arms. My cries alarmed the whole family, who came crowding into

the room. Upon their entrance, he gently withdrew his arms and ascended, as it were, through the ceiling. I continued for some time in strong fits. When I could speak, I told them what I had seen.

One of them, a day or two after, going to the postman for letters, found him reading the newspapers, in which was an account that Cornet Mercier, going into Christ Church belfry, in Dublin, just after the bells had been ringing, and standing under the bells, one of them, which was turned bottom upwards, suddenly turned again, struck one side of his head, and killed him on the spot. On further inquiry, he found he was struck on the left side of his head.

Another Record

The remarkable narrative of Elizabeth Hobson, of Sunderland, given by Wesley in his *Diary*, under date May 25th, 1768, is too long to quote in full. It is complicated by matter which does not belong to the subject of this book, and by much that looks like subjective hallucination. But it is almost certain that the cases were given in good faith by a witness of good character. The apparently telepathic incidents (which I include under a single evidential number) taken down by Wesley from E. Hobson's lips, are as follows:—

(1) John Simpson, one of our neighbours, a man that truly feared God, and one with whom I was particularly acquainted, went to sea, as usual. He sailed out on a Tuesday. The Friday night following, between 11 and 12 o'clock, I heard someone walking in my room, and every step sounded as if it were stepping in water. He then came to the bedside in his sea-jacket, all wet, and stretched his hand over me. Three drops of water fell on my head and felt as cold as ice. I strove to wake his wife—who lay with me; but I could not any more than if she were dead. Afterwards I heard that he was cast away that night.

(2) A little before Michaelmas, 1763, my brother George who was a good young man, went to sea. The day after Michaelmas Day, about midnight, I saw him standing by my bedside, surrounded with a glorious light and looking earnestly at me. He was wet all over. That night the ship in which he sailed split upon a rock, and all the crew were drowned.

(3) On April 9th, 1767, about midnight I was lying awake, and I saw my brother John standing by my bedside. Just at that time he died in Jamaica.

(4) On Friday, July 3rd (? 1767), I was sitting at dinner, when I thought I heard someone coming along the passage. I looked about, and saw my aunt Margaret Scot of Newcastle, standing at my back. On Saturday I had a letter informing me that she died on that day.

(5) When I was about 16, my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand I was coming home through a lane when I saw him in the field coming swiftly towards me. I ran to meet him, but he was gone. When I came home, I found him calling for me. As soon as I came to his bedside, he clasped his arms round my neck, and bursting into tears, . . . kept his hold till he sunk down and died; and even then they could hardly unclasp his fingers. I would fain have died with him, and wished to be buried with him, dead or alive.

If Wesley Lived To-day!

John Wesley was a scholar and a thoughtful man. It is clear that he saw the extreme importance of such narratives as these. If the existence of the soul could be proved by facts of the physical world, religion would have found a new support.

Science was advancing rapidly, and he saw that something more than faith was required, or at least that these facts would furnish a most valuable help to the cause of religion. His methods were admirably critical, and he would have been a member of one of the psychical societies or of some Spiritualist society if he had lived two hundred years later.

S.N.U. NEWS.

FUND OF BENEVOLENCE

MISS M. L. STAIR, Hon. Secretary of the Fund of Benevolence, has sent me the following summary of the amount contributed to the Fund for the month of December:—

Lancashire	£11	5	6	from	7	Churches.
London	25	13	1	"	10	"
Midlands	4	11	0	"	4	"
Northern	14	13	5	"	15	"
Scottish	13	1	0	"	2	"
Southern	52	3	8½	"	9	"
Wales	2	10	0	"	2	"
Yorkshire	13	1	3	"	9	"
	<hr/>			£136	18	11½
	<hr/>			58	"	"

Donation from <i>The Two Worlds</i>	3	3	0
From 18 individual subscribers	11	16	0
Total	£151	17	11½

The annual appeal result to December 31st, 1934, is £471 7s. 9½d., and the total income for the year, apart from the income from investments, was just over £681. The cost of administration of the Fund was only £17, and £870 was paid out in grants.

The following is a list of the individual sums contributed during December:—

Collected by Mrs. Hall personally in Northern Area	5	5	0
Mrs. Ainsworth	0	2	0
S. Shields, Fowler Street Church	0	10	0
Ashington, Milburn Road	0	10	0
Monkwearmouth Church	1	0	0
West Stanley, retiring collection	0	1	8
Heaton and Byker C. and Lyceum	1	10	0
Esh Winning Church	0	2	6
Bedlington Church	0	15	0
N. Shields, Rippon Hall	1	10	0
Middlesboro' Grange Road	1	3	0
Gateshead, High West Street	1	10	0
Chester-le-Street	0	4	0
Eden Progressive Lyceum	0	5	0
N.D.C. Conference retiring collection, Derwent Street, Sunderland	0	5	3
Port Talbot and Aberavon	1	10	0
Caerau Church	1	0	0
Aberdeen, Bon Accord	3	1	0
Edinburgh Association	10	0	0
Meersbrook, Sheffield	2	0	0
Stourbridge	1	0	0
Nuneaton, Normans Avenue	1	1	0
Handsworth Forward	0	10	0
Darnall, Sheffield	0	8	0
Castleford	1	1	0
Heeley Lyceum, Giffard Road	0	10	0
Scunthorpe	0	4	0
Huddersfield, Ramsden Street	2	2	0
Keighley, Heber Street	1	0	0
Hull, Holborn Hall	2	10	0
Halifax, Queen's Road	0	11	3
Joint Effort, Park Gate, Rotherham, Mexborough, West Melton Churches	4	15	0
Clitheroe Progress	0	17	0
Congleton	1	1	0
Manchester, Openshaw	0	10	0
1st St. Helen's, Charles Street	1	0	0
Saddleworth	0	4	0
Blackburn, Peter Street	2	2	0
Manchester and District Group	5	11	6
Guildford and District	2	2	0
Ilford Psycho Research	3	3	0
Sutton, Surrey	3	3	0
Tottenham and Edmonton	3	3	0
Woolwich and Plumstead	1	0	0
Hounslow	0	12	6
Eltham	0	16	7
Chatham	0	10	0
L.D. Council Discussion Group, collecting box	1	1	0
Collected by Mr. H. Wright, Special Effort, Members and Friends, Plaistow	10	2	0

Collected by Mr. H. Wright, Special Effort, Members and Friends, Plaistow

C.

By FRANK HARRIS

Devonport	..	..	..	..	..	..	0	10	0
Bristol Universal	..	..	..	..	..	..	0	15	0
Bournemouth, Bath Road	..	..	..	..	..	..	31	4	3
Portsmouth Temple	..	..	..	..	..	..	13	18	8
Portsmouth Lyceum	..	..	..	..	..	..	0	5	0
Brighton, Michell Street	..	..	..	..	..	..	2	5	0
Cowes	..	..	..	..	..	..	2	0	0
Gosport	..	..	..	..	..	..	0	5	0
Southern D.C., tea table collection	..	..	..	..	..	..	1	0	9½
<i>The Two Worlds</i>	..	..	..	..	..	..	3	3	0
Church Total	..	..	..	..	..	..	£136	18	11½
Personal Subscriptions	..	..	..	..	..	..	11	16	0
							£151	17	11½

PERSONAL.

Mr. G. Smith	..	..	..	..	..	..	0	5	0
John G. Findlay	..	..	..	..	..	..	2	2	0
J. W. Turner	..	..	..	..	..	..	1	0	0
H. Stair	..	..	..	..	..	..	0	3	0
Mrs. H. Armstrong	..	..	..	..	..	..	0	10	0
Maude (Camberwell)	..	..	..	..	..	..	0	2	0
Mr. and Mrs. Law	..	..	..	..	..	..	0	10	0
Miss G. Farley (Profit on sale of books)	..	..	..	..	..	..	0	6	0
Mrs. McLaughlan	..	..	..	..	..	..	0	10	0
Mr. Geo. North	..	..	..	..	..	..	2	0	0
Charminster, Bournemouth	..	..	..	..	..	..	0	10	0
F. Maundrell	..	..	..	..	..	..	0	2	6
Mr. and Mrs. George	..	..	..	..	..	..	0	10	6
Geo. Wm. Green	..	..	..	..	..	..	0	5	0
Mrs. Ada Galfin, S. Africa	..	..	..	..	..	..	1	0	0
Mrs. M. Crouch, Philadelphia	..	..	..	..	..	..	1	0	0
Meols	..	..	..	..	..	..	0	10	0
Mr. and Mrs. Summersgill	..	..	..	..	..	..	0	10	0
							£11	16	0
Income from Morse Legacy	..	..	..	..	..	..	£14	0	0

THE OFFICIAL WEEKLY BULLETIN

of the Spiritualists' National Union (President: Mr. J. B. M'Indoe) appears exclusively in "The Two Worlds" weekly. Contributions should be sent to Mr. Frank Harris (Gen. Sec.), at the Registered Office, 64a, Bridge Street, Manchester 3. (Telephone: BLAckfriars 6840.)

Return Forms and Balance-sheets

I would draw the attention of all Church Secretaries once again to the necessity of sending in along with their Church fees the return form and balance-sheet of the Church. In several cases this year already, fees have arrived without these documents, and it should be pointed out that until these arrive the Credential Card entitling the Church to vote at District Council and other meetings cannot be issued.

I should like to take the opportunity of recommending the use to all Treasurers of the balance-sheet prepared for the use of Churches by the Union. These can be had from the office, 1s. 3d. per dozen, post free.

Use of Letters—S.N.U.

My attention has been drawn to cases in which speakers are using the letters S.N.U. after their names in advertisements of Church meetings. Whether this is intended to imply that they are members of the Union, either as associate members of the Union or a District Council, or of a Church affiliated to the Union, I do not know, but it has been understood by some to imply that the speakers concerned are diploma holders of the Union. This is not so, and holders of the diploma are designated by either the letters D.N.U. or Cert.S.N.U.

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Secretary: Mrs. M. Hankey.

LECTURE.
(Visitors, 1s.)

WEDNESDAY, January 23rd, at 8-15.

Rev. C. DRAXTON THOMAS.

"Recent Experiments with Mrs. Osborne Leonard."

GROUP CLAIRVOYANCE.

(Ten Sitters only. Seats must be booked.)
(Members, 2s. 6d.; Non-members, 4s.)

FRIDAY, January 18th, at 5.

Mr. T. AUSTIN.

FRIDAY, January 25th, at 5.

Miss LILY THOMAS.

WRITE FOR SYLLABUS.

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TUESDAY, January 22nd, at 8,

"Whitehawk" through Mrs. Barkell.

"The Brotherhood of Angels and Men."

CIRCLE FOR CLAIRVOYANCE.

(Limited to 8.) Members, 3s. Visitors, 4s.

WEDNESDAY, January 23rd, at 3.

Mrs. Grace Cooke.

PUBLIC CLAIRVOYANCE.

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

TUESDAY, January 29th, at 8 p.m.

Miss Lily Thomas.

Healing. MONDAYS 2 to 4-30. WEDNESDAYS, 5 to 7. Mrs. Cannock.

OPEN TRAINING CIRCLE.

TUESDAYS, at 3. Conducted by Mrs. Campbell.

For particulars of further activities write for Syllabus.

WIMBLEDON SPIRITUALIST CHURCH

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Sunday, January 20th, at 11.

Mr. BERNARD LELLIOTT.

Address and Clairvoyance.

At 6-30, Mr. H. BOLTON.

Address and Clairvoyance.

Wednesday, January 23rd, at 7-30.

Mr. Gerald de Beaurepaire.

Address and Clairvoyance.

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

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

Wednesday, 3 to 6 p.m.

Thursday, 10 to 12 noon and 7 to 8 p.m.

Sunday, 8 to 9 p.m.

ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, January 20th, at 11 and 6-45.

Mrs. T. TIMS.

Address and Clairvoyance.

Monday, at 3, Women's Guild, Mrs. F. Lane.

Open Circle, at 8.

Free Healing, Sunday, at 3. Leader: Mr. G. Fordham.

And Tuesdays, at 7-30.

Thursday, at 8, Psychometry, Mrs. Maundier.

Friday, Girls' Club. Saturday, at 8, Open Circle.

Saturday, at 8, Whist Drive, 1s., including refreshments.

Sunday, January 27th, Mr. W. H. EVANS.

Annual General Meeting, Monday, January 28th, at 8.

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LECTURES AT THE PSYCHIC COLLEGE

Opening of New Season

THE programme of the British College, just distributed, has an intriguingly diversified list of interests for its members.

For instance, its first lecture is by the Rev. Drayton Thomas, on "Recent Experiments with Mrs. Osborne Leonard."

"Colour—Life and Spiritual Vibrations," is the subject by J. Deighton-Patmore. This sounds something very new, and is awaited with close interest; and there are, amongst others, lectures as widely varied as "The Development of Physical Mediumship," by Mr. Ernest Vickers, A.M.I.M.E., and the lecture by Mr. James Leigh, Assistant Editor of *The Two Worlds*, on "The Enchanted Boundary."

All these are things to look forward to, but already there has been the first gathering of the Session at the Discussion Tea on January 10th. These teas are immensely popular at the College, and it is not surprising that numbers of people come to hear something so useful as Mr. F. Robertson's opening on "Direct Voice in the Home Circle."

This speaker won friends at once by his quiet, pleasant, undictatorial manner. He kept those friends all the afternoon because he had so much that was useful to say.

A Leader Necessary

He advised that a leader be chosen at the very beginning of the sittings, and dealt with all those difficult details that can waste time or help results tremendously if they are rightly carried out.

All sitters with experience know that music is helpful, and that flowers, preferably of delicate perfume, have a good effect on conditions. But how many have realised that if a regular sitter in a circle is unavoidably absent—though regular sitting must be striven for—that sitter's chair should have its usual place in the circle, although it is unoccupied?

We all know our feet and knees should be uncrossed; but another unusual and useful tip from Mr. Robertson was that there should be surrounding comfort. If sitters are subject to too great heat or cold, conditions may be interfered with.

All these points and many others were developed by the speaker, and so close was the attention of his listeners, so interested their questions, that it is a reasonable hope that his visit to the College will be the cue for the founding of home circles amongst many who were doubtful of the right procedure.

N. T.G.

PASSING OF MRS. E. SMITH

We regret to report the transition of Mrs. E. Smith (77), an ardent worker for the cause in Leeds, whose mediumship was known in the district over many years.

She associated herself with the East Kirby Spiritualist Church, and was a splendid worker. The interment, on January 1st, was conducted by Mrs. Harrison, of Derby, and there was a representative attendance.

NEW CHURCH FOR SHAW

Spiritualism Thrives in Depressed Area

IN the heart of the cotton district of Manchester, and just a few miles from Oldham, lies the town of Shaw, where a few stalwarts have been carrying the flag of Spiritualism for over forty years. During most of that time they have occupied a small room in Lyon Street. Truly, an upper room, unalluring and unattractive, but it has none the less been a centre where the power of the spirit has been made manifest.

Trade Depression

Probably no town in Lancashire has suffered more from the depression in the cotton trade. Most of its mills have been closed down, and several large ones have been demolished. Despite all this, the little Society has carried on its work and dreamed of the days when greater success should come to them.

On Saturday last their hopes were realised. The premises of the Crompton Liberal Club (which closed down a few years ago) came into the market, and have been bought by the Society, and it has now become one of the best housed Spiritualist Churches in Lancashire.

The new premises are situated in Duke Street, and the pressed brick building is of ornamental design. On the ground floor there is a large hall with accommodation for nearly four hundred people, with two large anti-rooms suitable for the vestry and seance room. The rooms are lofty, excellently ventilated and lighted, and are within two minutes' walk of the town centre. There is also an upper floor containing a splendid lounge upholstered in leather, a large billiard room which formerly held two tables, and a club room with accommodation for a hundred people.

The whole building is centrally heated and lighted by electricity, and has been vested under the Trust Deeds of the Spiritualists' National Union, and thus becomes a Spiritualist Church for all time.

Opening and Dedication

The opening and dedication services were conducted on Saturday, the 12th inst., with Mr. R. Ellridge in the chair. After a short ceremony outside, Mr. Ernest W. Oaten officially opened the building. Then followed the service of dedication. Councillor H. M. Turner, J.P., Chairman of the Urban District Council attended. Mr. Turner said it was a delight in these days of depression to be able to take part in the opening of a new venture. He had listened very carefully to their service, and he was in agreement with the principles which they had laid down, and he wished them God speed in their efforts.

At the conclusion of the service a very happy company sat down to a well-served tea, and in the evening a social and musical programme interspersed with short addresses provided a happy close to the day. Short addresses were delivered by Mr. George F. Berry, of the Spiritualist's National Union, Mr. R. Marks, of the Manchester District Council, and Mr. Ernest W. Oaten.

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FRIDAY - - - January 18, 1935.

RIP VAN WINKLE STIRS!

AN article in the *Sunday Sun* (Newcastle) for January 6th, is entitled "What Happens When We Die." The *Sun* goes so far as to say, "Here is the most important problem in the world, the question of greatest meaning to the human race, and it is a probability that it will be answered during 1935."

It is, of course, always interesting to hear that Rip Van Winkle is awakening from his slumber. We are glad to see that prominent men outside the Movement are prepared to admit that the problem of human destiny is the most important problem in the world. After all, we are all born into this world, and we all go out of it, and to the thoughtful man the words of Shakespeare carry tremendous power.

For in that sleep of death what dreams may come
When we have shuffled off this mortal coil
Must give us pause.

We are not sure that Shakespeare's viewpoint was altogether right, for it may well be that this life is the dream, and that death is the awakening. As another great poet said:—

Peace, peace! He is not dead, he doth not sleep,
He hath awakened from the dream of life.

It may interest the *Sunday Sun* and the author of its article to know that for millions of people what happens when we die has been positively settled long ago. Millions of people have had the question answered over and over again. In fact, A. R. Wallace, nearly fifty years ago, was able to say, "No further proof is needed. The man who does not know is ignorant of the vast amount of work which has been accomplished."

Quite recently we met a man who believed that the earth is flat. He, of course, is a Rip Van Winkle, but we should be foolish indeed if we were to suggest that, during 1935, the problem whether the world was round or flat will probably be answered: it is clear to anyone conversant with the facts. The writer in the *Sunday Sun* who wants to tell us that there is a "probability of this question being answered" during the present year, is in exactly the same position as the man who still believes the world is flat. It may be so to him, but actually the evidence has convinced everyone who has paid any attention to the problem.

Millions of Spiritualists recognise that no further evidence is necessary concerning the

fact of human survival. There is no great need to-day to rest our case merely upon testimony. The path is becoming so wide that most people are able to tread it for themselves. There is, of course, always the tendency to save time by conducting investigations with trained mediums. For those to whom time is valuable and money no object, such a method is open to few objections. There are, however, others who have time on their hands and little money to play with. There is no reason why these should not satisfy themselves in their own home, under conditions which raise no doubt as to the *bona fides* of the individuals with whom they are staying, and which leave no room for self-deceit.

There is always the possibility of complicating the problem by attaching to it quite extraneous matters. The question of human survival and after-death states has been mixed up with the question as to whether the evidence agrees with established forms of faith, whether it is approved of by a certain priesthood, or by Christian or other scriptures. Such questions, important as they may be, are very often excuses for lack of confidence. If a thing is proved to be a fact, it does not matter whether the Church or the Bible supports it. It is bound to become recognised. The only law of God which is eternally binding is to be found in the laws which govern the universe. Anything which strives against such law may gain temporary hold, but is bound to be defeated in the long run.

As far as Spiritualists are concerned, the question of what happens after death is one which can be left behind as definitely and absolutely settled, for all time. The majority of Spiritualists to-day are engaged upon another task, the task of determining under what conditions human life persists. What is the type of life into which we enter when we leave here? What is the range of extension of our liberty? What are our limitations, and in what way do we operate?

Since human life is very varied, and human experience differs with every individual, it is here we tumble up against one of our greatest problems—a problem which we ought, in the nature of things, to expect. The life of an Eskimo is totally different from the life of a South Sea Islander. The life of a coal-miner in South Wales is essentially different to that of a clerk in a London office, and if a total stranger had to determine the life of this world by the stories told by the different people who live in it, he would necessarily find the question full of contradictions.

It is so in dealing with the other side. We do not yet know enough to analyse the matter exhaustively. But we do know that people who die in this world awake to a fuller life in another. We do know that they can communicate with us even though such communication is often fragmentary and disjointed. There may be a few old-fashioned cave-dwellers who have not yet awakened to the fuller life of human liberty, and who are still dimly peering through the dark at the opening which leads to another life. But an increasing number of people every year are awakening to the fuller sunlight and the splendour of the view they obtain of the life beyond. "The grave is not a blind alley, but a thoroughfare."

WORLD MEDITATION GROUPS

By Paul Brunton

Author of "A Search in Secret India."

AN effort for the spiritual uplift of humanity has now been inaugurated by the "World Meditation Groups."

These Groups, which have begun in London, where several have already started, owe their birth to instructions from the other side. "Tse Ling," a Chinese control, expressed a wish that I should assist him in the organisation of these Groups, and made strong and repeated requests for their formation.

My own work, however, precludes my devoting the necessary time to this task, but I have gone so far as to give long and careful thought to the basis of these groups, and have finally worked out a plan, on behalf of the organisers, based on past experience of Group Meditation working. Several Group leaders have been appointed, and doubtless many more will come forward when they know of the existence of this movement.

Transforming Thoughts

The aim of World Meditation Groups is to utilise the silent power of concentrated thought for the transmuting of evil into good. "Tse Ling" is particularly concerned with using the movement as a focus on our side to combat the forces of evil which are attempting, and have several times attempted, to rush the nations into war, and prevent progress and evolution, and he is allying all the power of his many spirit bands for this special aim, including the late Miss Violet Burton and her guides, who are assisting in this work wholeheartedly.

World Meditation Groups will meet everywhere on the same day of the week, although at different times, and spend half an hour in quiet concentration for the help of mankind at this critical hour of world history and for Peace and Goodwill among men. Thus their aim is entirely one of service.

The symbol of the five-pointed golden star has been adopted to link up the groups throughout the world.

Further particulars may be obtained from the Organising Secretary, 68, St. Mary's Mansions, London, W. 2. Communications are invited only from those who have already practised meditation to some extent and have come to realise its silent power.

GANDHI'S HANDICAP

Mr. A. E. Cama, of Mutarak Manzil, 50, Hughes Road, Bombay, India, has forwarded a small volume, published at 2s., constituting an outline of the life of Gandhi from an astrological standpoint.

It is accompanied by several illustrations of his horoscope, and the author claims that throughout his life Gandhi has been adversely affected by the number eight. Students of astrology will find this booklet interesting. But it would appear that the celebrated Hindu has been unlucky throughout the most of his life, and despite the sacrifices he has made for his opinions, very few of the activities to which he has put his hand have been successful.

TOPICS OF THE WEEK

Mr. Myers' Latest Triumph

We have received from Mr. W. T. James, of Leeds, a report of a test of the mediumship of Mr. John Myers, which left no doubt in the minds of those who were present. The object was to secure photographs on "Selo" paper purchased in Leeds. Nothing appeared on five of the papers, but on five others a face appeared, and on seven others various signs or symbols which corresponded with signs indicated by Mrs. James—a medium—during the sitting. What occurred was that Mr. Myers, the medium, was sitting in London when these results were obtained by the Circle at Leeds. Acceptance of these facts points to an entirely new phenomenon: that of producing psychic photographs at a distance of some 200 miles! Cross-correspondences, which occur when messages of an identical or sequential nature are given to circles widely separated, are frequent enough in psychic annals. But the operation of psychic power at such a great distance from the seance-room, and sufficiently strong to produce impressions on "Selo" paper, without a camera, is something new. The experiment is a novel one, and is well worthy of repetition.

A Shameless Confession

The *Sunday Express*, moved (we believe) more by a desire for the sensational than any professed sense of public duty, published this week an exposure of the "clairvoyance racket" from the pen of one engaged in the business. This was a shameless confession of fraud and deceit practised to maintain a fortune-telling parlour. The *Express* claims to be impartial on the subject, and the document was an anonymous one. The only purpose it could reasonably serve is to emphasise the need for legislation which will distinguish between fake and genuine mediums. So long as the law remains as it is, and so long as journals like the *Express* hold their tongues on the matter, so long will the racket continue. There is no means of redress open to the genuine Spiritualist. We are *all* rogues and vagabonds. Even the Assistant Postmaster-General is one of this party, for is he not prominently interested in Psychic Research?

B.M.A. Interest

An interesting meeting was held at the King Edward Avenue Hospital, Dartford, last Friday (January 11th), when Dr. Alexander Cannon gave a lecture on "Oriental Hypnotism and Psychic Phenomena" before a crowded audience, which included members of the British Medical Association. Dr. Cannon put his case briefly, and was followed by Dr. Radwan, of Vienna University, who gave a demonstration of his telepathic powers, which were strikingly successful. Subsequently, Mr. Bernard Rodin gave a demonstration of clairvoyance and psychometry, while Dr. Cannon hypnotised a subject who purported to recall her past life. It was a remarkable gathering, and says much for the breadth of mind of the organisers.

A Disgraceful Incident

The *Nottingham Journal* reports an alleged assault at a local Spiritualist Church, where, according to the report, certain members came into direct conflict. If the facts were as stated, it is quite impossible to reconcile them with Spiritualistic teaching. It is no use talking about human brotherhood, and then coming to Church to quarrel. There is no excuse for quarrelling. People can agree to differ, and no amount of argument will ever excuse those who lost their tempers. Who was right or who wrong does not justify such happenings, and the rebuke of the magistrate was well deserved.

Tribute to a Healer

The *Daily Express* published on Monday a very fine tribute to Miss Kay, of Keighley, one of our most successful Northern psychic healers. The journal printed the facts about her work with frankness and impartiality, and its representative appeared to be greatly impressed by his discoveries. But the most significant "stories" in life are seldom reported in the newspapers.

Symbols and Ceremony

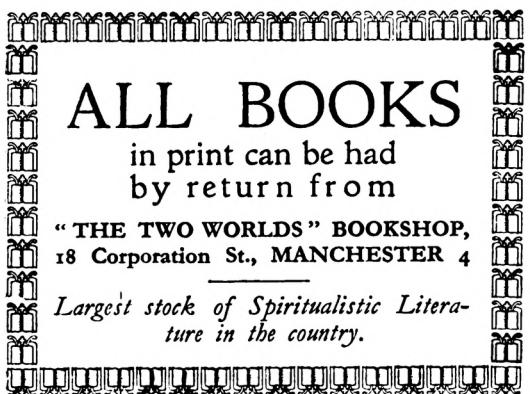
Speaking in Manchester on Sunday, Mr. Arthur Findlay said:—

There is a reason for every creed and dogma in religion. Many of these iron-cast words and formulas are but symbols devolving around the phenomenon of death.

This is very true, but the trouble begins when people begin to interpret the figure of speech as something more than a mere representation. Symbols were never intended, in the first instance, to be interpreted literally. A great deal of the ceremony which survives in priesthood has a spiritual meaning which even the clergy have forgotten in the course of time. But it was ever so. Jesus, when He spoke in parables, often had to rebuke His listeners because of their tendency to interpret literally what was nothing more than a word picture. Ceremony is all very well, and has its place, but when men begin to revere ceremony for ceremony's sake, it has ceased to fulfil any useful purpose.

MR. J. A. HILL'S BOOK

Those who appreciate Mr. J. Arthur Hill's many helpful books on Spiritualism will be interested in the forthcoming publication of a new work from his pen, entitled *Towards Cheerfulness*.



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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, January 21st,

At 3-30, Psychometry, Mr. Austin.

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

Wednesday, January 23rd,

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

Thursday, January 24th,

At 3-30, Clairvoyance, Mrs. Stella Hughes.

At 7-30, Psychometry, Miss Lily Thomas.

Friday, January 25th,

At 7-30, Clairvoyance, Mrs. Livingstone.

LECTURES.

Tuesday, January 22nd, at 8, Mr. H. Ernest Hunt.

Subject: "Hypnosis and Trance States."

GROUP SEANCES.

Tuesday, January 22nd, at 3 Mr. Edmund Spencer

Tuesday, January 22nd, at 7-30 Mrs. Stella Hughes

Thursday, January 24th, at 7-30 Mrs. F. Kingstone

Friday, January 25th, at 3 Mrs. Evelyn Thomas

Private Sittings can be arranged through the Secretary with the following Mediums:—Mrs. Barkel, Mrs. Cannock, Mrs. Grace Cooke, Mrs. Stella Hughes, Mrs. Annie Johnson, Mrs. F. Kingstone, Mrs. Livingstone, Mrs. Morrel, Mrs. Helen Spiers, Miss Lily Thomas, and Mr. Thomas Wyatt.

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Mrs. Helen Spiers, Clairvoyance.

Wednesday, January 23rd, at 7-30,

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At 6-30, Mr. GRAHAM MOFFATT.

Clairvoyance by Mrs. Hirst.

Sunday, January 27th,

At 11, Mr. ERNEST HUNT.

Clairvoyance by Mrs. Evelyn Thomas.

At 6-30, Mr. SHAW DESMOND.

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Continuing—"THE SPIRIT BRIDE"

LETTERS FROM GHOST LAND

FOR a while my wife had no more "trances" like the one I described last week, or if she had, they occurred whilst I was fast asleep, and so I had no knowledge of them. There is no record of any at this time in the diary I made of these psychic events. But there are two or three notes of my views and conjectures on the matter. I wondered if what I may call psychic magnetism in myself awakened latent faculties in my young wife. Perhaps neither she nor I alone would have become actively "mediumistic," but both together made an effective channel of communication, or etheric or electric circuit for the astral forces, or whatever they might be.

Had my spirit bride, knowing this, and now able to bring it about from her sphere, occultly and surely brought together in courtship and matrimony the girl who had become my wife, in order to demonstrate to me that the grave was not the finis, to dispel my doubts, and explain the riddles of life and death and hereafter?

Thus I pondered, though I did not let these questions and psychic perplexities obsess me, for I took more interest in life in this world than the next in any hypothetical hereafter; and I had that blessed sense of humour which keeps a man balanced in common-sense. I went on with my work, and play, books, amusements, regarding the next world and spirits only as an interesting side-line of study.

Yet I thought then, it is such a wonderful and mysterious universe that anything could be possible in it, even life after death. Indeed, continued life, individually, is no incredible idea. The marvellous thing, as Carlyle somewhere says, is to be alive once, to have evolved out of non-being into being, into a personality that can ask, "What am I? Whence came I? How came I? And whither am I going?" That's what we may call the supreme marvel—to be alive at all, now and here. Life itself, not death and hereafter, is the amazing fact.

Yet, at this time, strange new ideas shot into me. I find this note in my old diary: "A brilliant idea struck me to-night, almost like an inspiration or revelation. Why not write a series of articles describing the life of spirits in the next world? Call it 'Ghost-Land.'"

I acted on the idea at once, and began to write the articles in a little local paper I had started (in Bolton). All this was forty years ago.

The articles began rather humorously. There were these headlines: "Extraordinary Articles from the Next World. Reported by our own Special Ghost. By our own private wire from Spirit Land."

The Editor then introduces the reporting ghost as the famous spirit immortalised in "Hamlet." By the way, you'll find that Shakespeare, the greatest human mind there ever was, if you examine his plays closely, knew more than a little about Spiritualism, and if he had any creed at all—but he was too universal to bind himself in any one fold—was Spiritualist. Some scenes of his dramas, which,

bear in mind, were written three hundred years ago, when people were put to death for "witchcraft," and men had to be very careful what they wrote, display a remarkable knowledge of seances. Notably, in the tragedy of "Cymbeline," Act V., Scene 4, in which the hero is in a condemned cell, typifying the prison of this world, and, to solemn music, his deceased father and mother and brothers appear to him, and console him, assuring him that his innocence shall be proved and he shall be set happily free. When he is released, and those who would have slain him are in his power, craving mercy, he makes this noble speech, showing the divine compassion and

—By—
ALLEN CLARKE

forgiveness that spirit communion has taught him—

The power that I have on you is—to spare you,
The motive towards you—to forgive you. Live,
And deal with others better.

"Spotted Spirits"

Now, to return to the ghost I was telling you about—the ghost that I, as Editor, introduced into a paper long ago. In the introductory article I went on to say that our "reporting Ghost" "was specially commissioned to visit the next world to see how the dead live—that sounds odd, but it is all right—to tell the secrets of that unseen realm 'behind the veil,'" and then follows the first communication from "Our Ghost," which opens thus: "To the Editor, Most Material Sir,—I am now in Ghost-Land, among, as Shakespeare says—

Black spirits and white,
Red spirits and grey—

for all ghosts are not of the same colour. That is a popular error, which supposes that all ghosts, or spirits, are white. Our friend Shakespeare knew better, as you see from his rhyme. . . . When a man (or woman) dies, as you say, his spirit enters this plane and finds its proper position, according to his deeds on earth. Our world is mostly a kind of grey twilight place. . . . We move in certain restricted areas, according to the circumstances of our terrestrial existence. What we have done on earth creates our conditions on the spirit plane. We are all marked, too, like sheep, only in more variety of colours. Murderers are stained with blood-red spots. Lies, deceits, hypocrisies, show in black spots. Thefts, burglaries, in indigo. Adulteries, moral impurities, indecencies, dark-blue spots. Crimes of passion by red and brown markings. Offences due to ignorance or thoughtlessness, dark-green spots or stripes. There are many other tints and shades. But every breaking of the moral and social law means spiritual spots of some sort. Some

ghosts have many spots, others only few. Some are spotted by every possible hue. I have seen some parsons spotted all over, and some lawyers pretty freely blacked. The spottings differ in size. The bigger the crime the bigger the blot. The appearances of a man on earth and a man in the spirit-world are reversed. In your world you see but the markings of the flesh, the outward physiognomy, and you only see the soul through these clayey media, which more or less obscures it. Here you see the soul (or spirit) laid bare (the body having gone), and you behold the moral and psychic-coloured form of the man. You see a man outwardly, we see him inwardly. . . . Here, too, there are distinctions of high and low, according to the character on earth, but not the 'high' and 'low' as you know it. It is very difficult to explain in your mortal words. Some that you would call 'up' are 'down' here, and it would be a strange sight if you could only see some of these spirits as I see them. There are some who were millionaires, sinking down with heavy bags of dust and ashes attached to their feet, while there are others, who were poor on earth, yet kind and charitable, serving their fellow-men, who soar about in golden-white wings. Very odd, isn't it?"

Next the "Ghost-Land" narrative tells of a murderer who is being hanged for killing his wife, and as he stands on the gallows his wife is waiting for him in the spirit-world, and she forgives him, but he has to work his redemption out, and then there is an interview with a bishop, who is working out his punishment for being a humbug, and who says, "One part of my suffering is to read perpetually the empty sermons I 'inflicted on congregations,'" and then of a jerry-builder, who is compelled to live in a crumbling house, and a cruel landlord, with a little bag containing the rent hanging over his head, but just out of his reach, and he is tortured by everlasting trying to grasp it, and then an account of the spirit of Charles Bradlaugh (the atheist) entering the next world, and when informed that he is now amongst ghosts caused a sensation by saying that he didn't believe in such nonsense.

There was much more of these "Ghost-Land" articles, but there is no need to give any more here.

The funny thing is that more than one Spiritualist reader wrote saying how true and enlightening the descriptions of life in the next world, and when I replied in the paper that the articles were all "imagination" on my part, as I knew next to nothing of Spiritualism, and had not read any Spiritualist literature, argued that I must be a "medium," whether I knew it or not, and must have been unknowingly helped by some spirit or spirits.

Well, perhaps it was so.

Here, strangely, I hear in the voiceless communion of the spirit, my Spirit Bride saying, "No 'perhaps' about it! You know it was I inspiring you! Haven't I already shown you how all that happened to you after my passing, all that you have written about it, and are writing, as well as other things, were done from this side by me and others?" Yes, forgive me, dear one in the realm of revelation, where I, too, shall some day see as you see and know as you know.

(To be continued next week.)

SPIRITUALISM DEBATED

Materialist's Arguments Refuted

THE King's Hall, Accrington, was crowded on Sunday last to listen to a debate between Mr. J. Clayton, of the National Secular Society, and Mr. Ernest W. Oaten, Editor of *The Two Worlds*.

In opening the debate, Mr. Clayton affirmed "that there is no evidence for human survival beyond death." He stated that the old misconception of man being a duality of body and soul must be abandoned, for at death personality ceased, and there was no evidence to the contrary.

Duality Proven

Mr. Oaten, on the other hand, affirmed that "the fact of survival is supported by such a mass of evidence that only those who are ignorant of the work which has been done can doubt it." He affirmed that such a work as *Phantasms of the Living*, which related how individuals appeared and conveyed information at places hundreds of miles away, constituted overwhelming proof of man's duality. It showed that consciousness could extend in space and operate in more than one spot at a time. Thus, duality was a proven fact.

In his subsequent address, Mr. Clayton admitted that most of the phenomena actually occurred, but he denied the claim that they were due to the action of discarnate spirits. Modern psychology, which had revealed something of the subconscious mind and analysed human thought and feeling, had ruled out all questions of immortality, he said.

He suggested that so-called spirit messages were contradictory in their nature. The theory of human survival was based upon experiences of primitive man which he had interpreted.

Mr. Clayton also referred to the large amount of fraud which had been connected with Spiritualism, and claimed that the findings of Psychical Research were "knocking the bottom out of Spiritualism," and at any rate Spiritualism had added nothing to the world's knowledge.

At Least 20 per cent. Evidential

Mr. Oaten, in reply, had several times to correct Mr. Clayton in relation to the facts concerning certain seances. He agreed that possibly 60 per cent. of psychical phenomena were non-evidential on the matter of human survival, and 20 per cent. were probably capable of being explained by more than one hypothesis, but he insisted that at least 20 per cent. of psychical phenomena compelled the adoption of human survival as the only means of explaining them.

It was easy to talk about the revelations of modern psychology and the sub-conscious mind, said Mr. Oaten, but psychical investigations and the mediumship of Spiritualism had given them most of the information they possessed concerning the subconscious, and without the knowledge which Spiritualism had given them they would know very little indeed about it.

It was easy to find fault with primitive man, but they had much to thank primitive man for, and because things were practised by him they were not necessarily bad. Eating and drinking and provision of food and clothes

and shelter were processes which originated with primitive man; they may have improved upon them, but they haven't abandoned them simply because primitive man originated them.

Mr. Oaten disagreed that there was any large proportion of fraud in Spiritualism. 90 per cent. of fraudulent exposures were exposures made by Spiritualists, and Spiritualists gave them as much publicity as they could, whilst in other movements fraud was hushed up. The Psychical Research Society, far from disproving Spiritualism, had provided a body of evidence which made Spiritualism necessary. 70 per cent. of the members of the S.P.R. adopted the Spiritistic hypothesis.

Problem of Consciousness

It was easy to say that Spiritualism had added nothing to our knowledge, but the greatest problem of all was the problem of consciousness, and one had but to read Myers' *Human Personality*, which was made possible by Spiritualistic investigations, to realise that psychic phenomena had given us more information on the nature of consciousness in the last fifty years than had come to us in five thousand years before. Spiritualism was the key which could unlock the problem of consciousness, and however much the revelations of Spiritualism may be scorned, it had made the most important contribution to human knowledge that had been added in the last century.

The debate was conducted in the best of tempers, the chairman kept an even balance, and the large audience were highly appreciative of the efforts of both speakers. Mr. Clayton did not seem very familiar with his subject, but he was an excellent speaker, and never descended to trivialities.

THE PROBLEM OF TIME

There was a crowded attendance last Friday (January 11th) at the opening meeting of the new session of the Edinburgh Psychic College, at 30, Heriot Row. Dr. Barber presided.

Mr. J. B. M'Indoe, in the course of a short address, spoke of the revised modern conception of time. The French, he said, had a proverb that time stood still, and that it was we who passed on. Time was the registration of the passage of events. We spoke of time and days and months, which were based on the rising and setting of the sun. Right through our whole physical consciousness our physical senses made us aware that events had succeeded one another and registered themselves on our consciousness, but time in itself did not exist. We only felt it existed because of this succession of events. When they thought of time in that light they got a different idea of it.

Modern ideas of time since Einstein wrote of it were different from the older ideas. Even astronomers realised that there took place phenomena which could not be explained along conventional lines. If they got into their minds the idea of measuring time by the progress they made they would get a different idea of values. It was effort that really counted.

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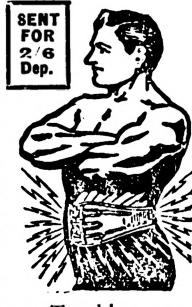
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OUR READERS' VIEWS

RED INDIAN GUIDES

YOU were good enough to make reference last week to my article in the *London Forum* on "Spiritualism and Red Indian Guides." This article has come in for a good deal of comment—mostly favourable, I am glad to say. However, an ardent admirer of "Moon Trail" considers that I have a "colour complex," and that I am "the kind of person who never sits down to dinner with anybody who is not in dress-clothes," while a psychic journal construes the article as a personal attack on the three mediums mentioned, and declares that I have no right to judge them, never having heard them. That is not the point at issue. I am not criticising their oratory, but the fact of their having Red Indian guides.

Red Indian guides have increased in number enormously during the past ten years. When first I came in contact with Spiritualism, these guides were only to be found in the lowest kind of physical seance, where the "material character of their vibrations" was said greatly to assist the production of phenomena. Gradually they have usurped other positions, until now one is announced as the chief speaker at a coming meeting at the Albert Hall.

The question I have raised is not an involved one; it is simply this: Why the multiplicity of Red Indian guides? Are they really essential to Spiritualism, or has it been discovered that they possess *entertainment value*? That is the pertinent point at issue. Personally, I do not believe that it is any more difficult for John Ruskin or the late Rev. Vale Owen to control a medium than for Red Cloud or Moon Trail. Now, I have heard it said that Red Cloud hides the identity of a well-known white man, and I have seen a psychic photograph that was claimed to be his; at the same time, other photographs have been put before the public, showing him in Red Indian head-dress. The latter photograph has actually been issued in postcard form.

Many people have been deeply offended by the manner of advertising of some mediums, full of personal eulogies which, while they may be deserved, have no part in religion. Thousands of intelligent people hesitate to have anything to do with a movement that appears to be inspired by tribes of Red Indians. Only the credulous can be attracted, possibly because they are amused (since amusement appears to be the passion of the age). Is this class of person going to help the Movement?

Spiritualism was born in America. I suggest that when it was imported into this country, the Red Indian guide came with it. Presumably all white spirits are now fully occupied doing missionary work among the Red Indians! CLIFFORD W. POTTER.

SERMON ON THE MOUNT.

Can any of your readers help me? I would like to know of any work where I can find a comparative study of the Sermon on the Mount, with a comparison of the principles contained therein, and the identical principles spread over many pages of the Old Testament and the Talmud.

E. F.

MORE SUGGESTIONS.

As a member of the popular Smethwick National Spiritualist Church, I have read with great interest the varied opinions and suggestions for improving the mode of our Sunday Services.

We at Smethwick are ever striving to improve the status of our Movement. The order of our service is very simple, yet the keynote is sacredness.

We have the benefit of a beautiful Church, a wide entrance, an outer and inner door, a vestibule intervening. All talk ceases after entering the vestibule. The stewards on duty offer a hymn-book to each person, with a quiet word of greeting, and the seats are taken in a reverent manner.

A voluntary is played, and the service starts promptly. Our method of service is the usual one, with every encouragement offered to the visiting medium to adapt the service to suit his or her individual work.

The comfort of the congregation is studied. The Church is well lit, warm, and comfortable. The rostrum is wide, and a sufficient distance away from the congregation.

No matter what form the service takes, or how good the speaker, unless there is that combination between rostrum and congregation the value of the service is lost.

VIOLET C. BIDDLE.

Smethwick, Staffs.

ABOLISH ALL CEREMONY!

The first consideration when we come to discuss an improvement in our services is a better class of mediums and speakers, a problem which the formation of a Training College or School, as suggested by Mr. Pemberton, would solve.

No amount of bettering the *form* of the service will improve the *matter*. It is a poor remedy to talk of improving the form of the services in order to cover up the deficiencies of the speaker.

I am for the plain, simple service, and for the instructive, elevating address. There is no more reverent spirit than the spirit of sincerity, and sincerity cannot be infused into a service by devising forms of service or ceremonies.

WALTER TAYLOR.

Accrington.

CHURCH NOTICE BOARDS.

I should like an announcement to be made urging Spiritualist Societies to correct a common fault in relation to the various meeting places.

Why are the exterior notice boards so dirty, unreadable and amateurishly inscribed? Sign-writers are plentiful, and there is no need for the noblest of all religions to resort to schoolboy efforts with a brush.

I wonder how many inquirers have turned away from Spiritualist Churches on account of that first repulsive impression, conveyed to them by the notice boards.

Let us get rid of that "mustiness" of amateur notices, dirty, untidy announcements, and bare wooden floors. F. BROWNE.

Manchester,

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The Wisdom of the Gods. By Dennis Bradley	1/6
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MORE accommodation is urgently needed to meet our increased activity and ever-increasing number of inquiries into the hidden mysteries of Psychic Science. ANOTHER THOUSAND GUINEAS is urgently required to enable the Trustees to secure suitable and permanent premises and enlarge the scope of the Memorial. Donations, large or small, will be gladly received and acknowledged by ERNEST W. OATEN, Chairman.

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Healing Services, MONDAYS, at 7-45. WEDNESDAYS, at 3.
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LECTURES.

FRIDAY, January 18th, at 7-45, Mrs. B. Harris, D.N.U. "Aura Radiation." Discussion and Demonstration.

FRIDAY, January 25th, at 7-45. Mr. James Leigh. "The Pursuit of Happiness."

Members, Associates and Friends cordially invited. Silver collection.

GROUP SEANCES (Limited to 10 Sitters).

FRIDAY, January 18th, at 3, Mrs. B. Harris, D.N.U.

TUESDAY, January 22nd, at 3 and 7-30, Miss Peterson.

THURSDAY, January 24th, at 7-30, Mr. Roy Morgan.

TUESDAY, January 29th, at 3 and 7-30, Mrs. O'Keef (Liverpool).

Private Sittings by arrangement. Particulars of Membership and Monthly List of Activities supplied free on receipt of postcard.

Church and Society Announcements

Manchester Central Spiritualist Church, 5, The Parsonage, Blackfriars Street.

Sunday, January 20th, at 6-30 p.m.

Mr. H. J. TWIGG

(Representative of the League of Nations Union) on
"The Practicability of World Peace."

SATURDAY, January 19th, at 7-45, Open Circle.

SUNDAY, January 20th. See above.

MONDAY, January 21st, at 8, Mrs. S. F. Langford.

TUESDAY, January 22nd, Members' Developing Class.

EVERY THURSDAY, at 8, Members' Developing Class.

SUNDAY, January 27th, Mrs. A. LOMAS.

Leader: Mrs. Burnett.

Leader: Mrs. M. Anderton.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

65, BAKER STREET, W. 1. (Four Doors from Portman Rooms)

SUNDAY, January 20th, at 7-30, Mr. AFTAB-UD-DIN AHMAD (the Iman of the Woking Mosque) will address the Society on "Preparation for Life after Death according to a Muslim." Questions and Discussion.

Mrs. Dolores Smith will give a Demonstration of Psychic Faculty.

WEDNESDAY, January 23rd, at 8, Mr. J. S. Thomas. Short Talk and Psychic Demonstration.

GOLDERS GREEN SPIRITUALIST SOCIETY.

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

SUNDAY, January 20th, at 6-30, Mr. H. A. LEWIS JEFFERSON, Address. Mr. George Daisley, Clairvoyance.

TUESDAY, January 22nd, at 3-15, Mrs. A. E. Thomas, Psychometry. At 8, Mrs. Redfern, Clairvoyance.

THURSDAY, January 24th, at 8, Mr. Ernest Hunt, Lecture.

FRIDAY, January 25th, Healing Free. Apply Church Officers.

SUNDAY, January 27th, at 6-30, Mr. R. DIMSDALE STOCKER, Address. Mrs. E. Clements, Clairvoyance.

LONDON CHRISTIAN SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1.

'Phone: Chancery 7678.

President: J. Buchan Ford, Esq., M.A., LL.B.

Vice-President: Dr. J. W. G. Hathaway.

SUNDAY, January 20th, at 7, Service. Trance Address and Clairvoyance by Mrs. VERA PALMER.

MONDAY, at 7-30, Group Sitting (Open to Non-members, 1s. 6d.), Mrs. Grace Newton.

WEDNESDAY, at 7-30, Public Meeting. Clairvoyance by Mrs. Eva Donaldson.

THURSDAY, from 3 till 6-30, Free Healing.

Mr. Keith attends daily from 2 till 6.

SUNDAY, January 27th, Miss CLAUDIA GUILLOTT.

Circles, TUESDAYS at 7, FRIDAY at 3.

NORTHERN

Moston Spiritualist Church and Lyceum,
Church Lane, Moston.

Sunday, January 20th, at 10-30, 3 and 6-30,
Lyceum Open Session.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mrs. Jackson.

Thursday, at 8, Mr. H. Baxter.

Sunday, January 27th,
Mr. BACON.

Moss Side National Spiritualist
Church,
Above 64a, Gt. Western Street.

Sunday, January 20th, at 2-45, Lyceum.
At 6-30, FRANK T. BLAKE, Esq.

(Vice-President S.N.U.)

Will conduct Memorial Service

At 8-15, Miss ADA TAYLOR.

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15, Mr. E. Cott.

Saturday, at 8-15, Open Circle.

Sunday, January 27th,
Mrs. M. BRIGGS.

Manchester Society of Spiritualist

38, Maskell Street.

Sunday, January 20th,

At 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Mrs. BAKER.

Monday, at 8, Service.

Tuesday, at 8, Whist Drive. 6d. each.

Wednesday, at 8, Mr. Wainwright.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, January 27th, at 3 and 6-30,
Mr. C. TIMMS (of Glossop).

Blackpool National Spiritualist
Church and Lyceum.

Albert Road.

Sunday Services—

Lyceum at 9-30. Public Circle, at 11.

Services at 3, 6-30, and 8.

Sunday, January 20th, Service.

Sunday, January 27th, Service.

Stockport Progressive National
Spiritualist Church.

Over 37, Mottram Street.

Saturday, January 19th, at 8, Mrs. Downs.

Sunday, January 20th, at 3, 6-30, and 8,

Mrs. SPENCER, Dipl.S.A.

Monday, January 21st, at 3 and 8,

Mrs. Shelmerdine.

Tuesday, January 22nd, at 8,

Open Healing and Developing Circle.

Wednesday, January 23rd, at 8,

Mrs. Lowthes.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, January 20th, at 11, **Open Circle.** At 3, Lyceum. At 7, **J. G. POLLARD, Esq.**, Address. Clairvoyance.

MONDAY, at 3, **Psychometry.** At 8, **Healing Instruction Class.** At 8-30, **Healing Treatment.** Free.

FRIDAY, at 8, **Service.** Address and Clairvoyance.

SUNDAY, January 27th, at 7. **Service.** Address on Topical Subject: "Spiritualism's Message to the World."

The Members' Annual General Meeting will be held at 8-30 p.m. sharp on Sunday, January 27th. Will all members keep the occasion free to attend.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

On SUNDAY, January 20th, at 11-30, **Open Circle.** At 8, Lyceum Session. At 7, **Miss A. WHITE**, Address.

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

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

THURSDAY, at 8, **Mr. Edmund Spencer**, Address and Clairvoyance.

FRIDAY, at 8, **Members' Circle.**

SUNDAY, January 27th, at 11-30, **Open Circle.** At 3, Lyceum Session. At 7, Address by **Dr. J. W. VANSTONE**.

A.G.M., WEDNESDAY, January 30th, at 8 p.m. Members only in good financial standing on the books eligible to attend.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, January 20th, at 3 and 6-30, **Mrs. M. BATES**.

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

Tuesday, at 7-30, **Healing Brotherhood.** Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, January 27th, at 3 and 6-30, Lyceum.

LONDON

Bounds Green Christian Spiritualist Church.

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

Sunday, January 20th, at 7, **Mr. GLOVER BOTHAM.**

Sunday, January 27th, Miss ROSE WARD.

Battersea Christian Spiritualist Church.

Sunday, at 6-30, at

Unity Hall, Falcon Grove, S.W. 11.

Sunday, January 20th,

Mr. NORMAN FERGUSON.

Sunday, January 27th,

Mrs. HINES.

At 56a, Lavender Hill (Headquarters), Sunday, at 11, Service and Circle.

Monday, at 2-30, Mrs. W. Edwards.

At 7-30, Healing.

Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Mr. W. Sage.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, January 20th, at 11, Mrs. EDITH HINES.

At 7, Mrs. J. COLQUHOUN.

Wednesday, January 23rd, at 8, Miss Joan Proud.

Sunday, January 27th,

At 11, **Mr. WALTER SPEER.**

At 7, Mr. ERNEST MORRIS.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road (off Wellesley Road, in rear of Gunnersbury Station).

Sunday, January 20th, at 11, Lyceum. At 7, Mrs. HAMMERTON.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Mrs. Cayton.

Brixton Spiritual Brotherhood Church

Stockwell Park Road, Brixton.

Sunday, January 20th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. LELLIOTT.

Monday, at 7-30, Ladies' Public Circle.

(Gentlemen invited).

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, January 27th,

Mrs. JARMAN.

Croydon National Spiritualist Church.

Bedford Park, near West Croydon Railway Station.

Sunday, January 20th, at 6-30, Mrs. RUTH DARBY.

Address and Clairvoyance.

Wednesday, at 7-45, Mr. F. Lane.

Thursday, at 3, Ladies' Meeting.

Sunday, January 27th, Rev. E. J. B. WHITFIELD.

Lyceum every Sunday at 3.

Battersea Spiritualist Church

(Affiliated Spiritualist National Union), Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11.

Sunday, January 20th, at 11 and 6-30, Mrs. J. E. SCOTT.

Address and Clairvoyance.

Lyceum, 3-15.

Mondays, at 2-30, Medicine Man's Healing Band attends to give treatment and advice.

At 8, Church Healing by "Wing Group." Diagnosis every first and third week.

Wednesday, at 3, Mrs. H. J. King. Psychometry.

Thursdays, at 8, Clairvoyance Meeting, Mrs. Hayward-Henderson.

Sunday, January 27th, at 11 and 6-30, Mr. E. SPENCER.

Tuesday, January 29th, at 8, Annual General Meeting and Election of Officers.

Cricklewood Christian Spiritualist Society,

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

Sunday, January 20th, at 6-30, Miss J. PROUD.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss Maddison.

Central London Spiritualist Church,

33, Hatton Graden, E.C. 1.

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

Friday, January 18th, Mrs. Redfern.

Sunday, January 20th, Mrs. HINES.

Friday, January 25th, Mrs. Beth Barnes.

Sunday, January 27th, Mr. S. F. BARKER, M.Sc.

Christ's Church of the Spirit, 309, Upper Richmond Road, Putney, S.W. 15. (Buses 30E and 37 pass door.)

Sunday, January 20th, at 7, Captain H. BLAND, Address.

Miss Francis Campbell, Clairvoyance.

Thursday, at 3, Psychometry, and

At 8, Address and Clairvoyance,

Mrs. Rayfield.

Friday, at 7-30, Spiritual Healing.

Sunday, January 27th, Mr. S. FORBES.

For Seats, Developing Circles, apply Hon. Secretary. Monday, at 7-30, Healers. Tuesday, at 3, Ladies only. At 7-30, General Developing and Class.

Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road, Clapham, S.W. 4.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, January 20th, at 7, Mrs. E. C. DONALDSON.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Goldsworthy.

Psychometry.

Sunday, January 27th, Mrs. J. E. SCOTT.

President and Medium:

Mrs. DONALDSON.

Ealing Spiritualist Church,

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

Sunday, January 20th,

At 11-15, Mr. GODFREY.

At 6-30, Mr. R. BODDINGTON.

Wednesday, at 8, Mr. E. F. HAMMOND.

Saturday, January 26th, at 7-30,

Annual General Meeting.

Sunday, January 27th, Mrs. A. NUTLAND.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, Jan. 20th, at 11-15, Public Circle.

At 3, Lyceum.

At 7, Rev. GEO. WARD.

Monday, at 8, Discussion Group.

Tuesday, at 3, Women's Hour.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Circle.

Sunday, January 27th, Madame DE BEAUREPAIRE.

Harrow Spiritualist Society,

Conservative Hall, Lowlands Road.

Leave Station by Platform No. 1, one minute's walk.

Sunday, January 20th, at 6-30, Mr. WALL.

Address and Clairvoyance.

Wednesday, at 8, A.G.M.

Sunday, January 27th, Mrs. KINGSTONE.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Brooke Road.

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 149.

Trams—43, 47, 49, 75, 83.

Sunday, January 20th, at 3, Lyceum.

At 7, Mr. SENDERS.

Monday, at 3 and 7-45, Clairvoyance.

Tuesday, at 7-45, Open Circle.

Sunday, January 27th, Mrs. METCALF.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, January 20th, at 7, Mr. NUTHALL.

Monday, at 8, Psychometry.

Tuesday, at 8, Healing, Mr. CUMINGS.

Thursday, at 8, Mrs. E. CLEMENTS.

Friday, at 8, Healing, Mr. REAN.

Sunday, January 27th, Mr. and Mrs. BROWN.

Independent Spiritualist Church,

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

(Corner Carpenter's Place.)

Sunday, January 20th, at 3, Lyceum.

At 8, Mrs. LANE.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Wednesday, at 8, Special Psychometry Meeting

(Silver Collection)

Thursday, at 8, Mrs. J. E. SCOTT.

Saturday, at 8, Miss EVELINE CANON.

Sunday, January 27th, Mrs. DOLORES SMITH.

Ilford Psychological Research Society,

Clemence Road, Ilford.

Sunday, January 20th, at 7, Mr. V. DEACON.

Address and Clairvoyance.

Wednesday, January 23rd, at 8, Miss L. THOMAS.

Thursday, Jan. 24th, at 3, Ladies' Meeting

(To be arranged.)

Sunday, January 27th, at 7, Mr. HORACE LEAF,

Address and Clairvoyance.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, January 20th, at 6-45, Mr. WICKS.

Monday, at 7-30, Mrs. STANLEY WILLIAMS.

Tuesday, at 8, Healing Circle.

Wednesday, at 3 and 8, Mrs. DONALDSON.

Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, January 20th, at 7, Mrs. E. A. CANNOCK.

At 8-30, Spiritual Healing.

Sunday, January 27th, Mr. H. J. STEABBEN.

Kensington Spiritualist Church,

Lindsay Hall.

The Mall, Notting Hill Gate.

Sunday, January 20th, at 6-30, Mrs. MINNIE LINES.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall (entrance West Mall), Mrs. FLORENCE LANE.

Thursday, at 3, Mrs. GRACE KEVAN.

Tuesday, at 7-45, Healing in Small Hall.

Kenton Spiritualist Church,

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, January 20th, at 6-30, Mr. J. ENGLEDOCK, Address.

Mrs. COOKE, Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8, Annual General Meeting.

Sunday, January 27th, Mrs. D. C. WILLIAMS,

Trance Address.

London District Council—S.N.U. Discussion Group.
The Food Reform Restaurant, 1-2, Furnival Street, Holborn, E.C. 4 (near Chancery Lane Tube Station).
Monday, January 21st, at 7-45.
Mr. George Letham (Editor, *Light*). "Spiritualism and Faith."

Kingston Spiritualist Church, Villiers Road.
Sunday, January 20th, at 11, Address and Clairvoyance. At 3, Lyceum. At 6-30, Mr. E. MEADS.
Tuesday, at 7-45, Spiritual Healing Centre.
Wednesday, at 7-30, Mrs. Humphries, Psychometry. Sunday, January 27th, Mr. E. MEADS.

Manor Park Spiritualist Church, Stone Road, Shrewsbury Road, Forest Gate, E. 12.
Sunday, January 20th, at 11, Healing Service. At 3, Progressive Lyceum. At 6-30, Mr. DAVID BEDBROOK. Address and Clairvoyance.
Wednesday, January 23rd, at 8, Special Lecture By Mr. ERNEST HUNT. "Mind and Body." Thursday, January 24th, at 3, Ladies' Meeting, Miss J. Proud. At 8, Mr. Neal, Address and Clairvoyance. Sunday, January 27th, Miss DORIS MOORE.

Little Ilford Christian Spiritualists' Church, Third Avenue, Manor Park, E. 12. Sunday, January 20th, at 7, Mrs. PODMORE. Monday, at 3, Mrs. York. Wednesday, at 8, Hrs. Hines' Circle. Sunday, January 27th, Mrs. SOONES.

Palmerston Christian Spiritualist Temple. Maryland Road, Stratford, E. 15. Sunday, January 20th, at 11, Forward Movement. At 6-30, Mr. R. DOWLEY. Wednesday, January 23rd, at 2-45, Mrs. Fenn. Thursday, January 24th, at 8, Miss Goldsmith. Sunday, January 27th, at 6-30, Mr. MASON.

Southall Spiritualist Church, Hortus Road, Southall. Sunday, January 20th, at 7, Anniversary. Mr. WHITE and Mrs. TREADGOLD. Tuesday, at 2-30, Ladies' Guild. Tuesday, 7-30 to 9, Healing Circle. Thursday, at 8, Short Address and Clairvoyance. Sunday, January 27th, Mrs. REDFERN.

Occult Research Society. Stembridge Road Halls, Anerley. Sunday, January 20th, at 11, Sunday School. At 3-30, Mr. COCKERSELL. At 6-30, Mr. T. D. ELLA. Sunday, January 27th, at 3-30 and 6-30, Mr. VYVYAN DEACON.

Streatham Christian Spiritualist Church, 33, High Road, Streatham, S.W. 16. Sunday, January 20th, at 6-30, Mrs. CHESHIRE. Address and Clairvoyance. Wednesday, at 3, Mrs. Murdock. At 8, Miss Ruth Goldsmith. Sunday, January 27th, Mr. WALTER NUNN.

Streatham Spiritualist Church, Tudor Hall, Pinfold Road, (Back of Public Library).
Sunday, January 20th, at 11, Circle. At 6-30, Mrs. JARMAN.
Wednesday, January 23rd, at 3, for Psychometry, and at 8, Address and Clairvoyance, Mrs. Mauder.

South West London Psychic Centre, 5, Spencer Park, Wandsworth Common, S.W. 18.
Tel.: Victoria 9113.
Sittings for Psychic Photography with Mr. John Myers by appointment.
Tuesday, January 22nd, at 8, Address and Clairvoyance.

Mr. Myers is open to take Propaganda Meetings, giving his services free. Will Secretaries write for open dates.

Surbiton Christian Spiritualist Church, Maple Road, Surbiton. Sunday, January 20th, at 3, Miss THORNDICK. Address and Psychometry. At 6-30, Address and Clairvoyance. Wednesdays at 3, Psychometry at 7-30, Mr. Etheridge, Address and Clairvoyance. Speaker for Wednesday afternoon Cancelled.

Shepherd's Bush Spiritualist Society, Becklow Road, Askew Road, W. 13. Sunday, January 20th, at 11-15, Open Circle. At 6-30, Mr. KNIGHT. Address and Clairvoyance. Thursday, at 8, Open Circle. Every Wednesday, at 7-30, Free Healing.

The Path-Finders' Spiritualist Society. 44, Baker Street, London, W. 1. Sunday, January 20th, at 6-45, Address and Clairvoyance. Mr. G. DE BEAUREPAIRE. Thursday, January 24th, at 8, An Evening of Psychometry. Mr. H. J. Steabben. Saturday, January 26th, at 8, An Evening of Psychometry. Miss C. Wilson.

The Fellowship of the Golden Triangle.
21, Sinclair Gardens, West Kensington, W. 14. President: Mrs. SHEDDEN. Hon. Sec.: Mrs. R. FORTT. Friday, January 18th, at 8, Open Circle. Madame Clare Clare.

Sunday, January 20th, at 6-30, Service. Address and Messages. DIANA. Tuesday, January 22nd, at 3, Paper Psychometry.

Wednesday, Jan. 23rd, at 3, Science Lecture.

Tuesday, January 29th, at 8, A Special

Lecture by Swami Raj, on "Reincarnation."

In February we are starting a Healing

Circle every Thursday at 7-30.

Full particulars of all meetings can be

had on application to the Secretary.

Lectures.—Non-members, 1s. Friday

evenings Silver Collection.

All Lectures open to Non-members.

Developing Classes forming in Janu-

ary. Names can be sent to the Secretary.

Resident Medium and Healer: Diana

(Mrs. Fortt).

'Bus 49, Holland Road to Addison

Gardens. Turn right across the Bridge.

Full particulars of Classes and Lectures

on application to the Secretary. 'Phone:

Shepherd's Bush 5310.

South London Spiritualist Mission, Lausanne Hall, Lausanne Road, Peckham, S.E. 15.
Sunday, Jan. 20th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Mrs. A. CALWAY. Address and Clairvoyance. Tuesday, at 7-30, Healing Circle. Thursday, at 8-15, Mr. T. W. Ella. Address and Questions. Sunday, January 27th, at 7, Miss LILY THOMAS.

Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley.
Sunday, January 20th, at 11-15, Service. At 6-30, Mr. and Mrs. KENNEDY. Address and Clairvoyance. At 3, Lyceum. Sunday, January 27th, Miss L. GEORGE.

Westbourne Park Psychic Centre, 155, Cornwall Road, Westbourne Park, London, W.
(Lower Door Entrance.) President: Mr. H. Francis. Mondays, Tuesdays and Fridays, at 3 and 7, Public Meetings for Psychometry, Clairvoyance and Clairaudience. Visitors 2s. (Private Interviews by appointment.) Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 52. No. 7 bus to door. (Met. Station—Ladbroke Grove).

**INCREASE
your Congregations
by ADVERTISING
in
THE TWO WORLDS**

The Golden Cross Christian Spiritualist Mission. 347a, Edgware Road, London, W. 2. Sunday, January 20th, at 7, Miss M. SCOTT HUBBARD. Tuesday, at 8, Public Circle. Wednesday, at 3, Miss Sieger Thaler. Thursday, at 8, Mrs. W. Green. Friday, 7-9, Healing. Saturday, at 8, Miss Claudia Guillot.

Worthing Spiritualist Church, Grafton Road. Sunday, January 20th, at 11 and 6-30, Mr. J. W. KIRK. Thursday, at 6-30, Mrs. Worsley. Sunday, January 27th, Miss NORAH WADLOW.

Wigmore Psychic Centre, Grotian Hall (Studio No. 3), Wigmore Street, London, W. 1. Telephone: Wellbeck 7382. Principal: HORACE LEAF, F.R.G.S. Every Tuesday, at 8, Public Developing Class.

Every Wednesday, at 3, Psychometry.

Every Friday, at 3, Clairvoyance (Trance).

Particulars from Hon. Secretary.

Miss Claudia Guillot.

SOUTHERN

Eastbourne National Spiritualist Society. Dickens Fellowship Hall. Sunday, January 20th, at 3-30 and 6-30, Mr. PAWSEY. Sunday, January 27th, Mr. B. PITCHER.

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

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

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey. 'Phone: Richmond 0212. Monday, January 21st, at 3, Mrs. Donaldson, Clairvoyance and Messages. Tuesday, at 8, Miss E. Herbert, Psychometry. Admission Free. Silver Collection. Wednesday, at 3, Mr. George Daisley giving an afternoon of Psychometry. Thursday, at 3, Developing Class, Mrs. Ada F. Atkinson. Friday, at 8, Mrs. Donaldson, Description and Messages. Admission Free. Silver Collection.

Ramsgate National Spiritualist Church, Chatham Street, Ramsgate. Saturday, January 19th, at 7, and Sunday, January 20th, at 3 and 6-30, Mrs. M. KELLAND. Address and Clairvoyance. Sunday, January 27th, Mrs. SCOTT.

Richmond Spiritualist Church (The Free Church), Ormond Road, Richmond, Surrey. Sunday, January 20th, at 7, Mr. ROBERT KING, Address. Wednesday, at 7-30, Mr. Bernard Rodin, Address and Clairvoyance. Sunday, January 27th, Mrs. STELLA HUGHES. Healing Service every Wednesday:

Brighton National Spiritualist Church and Sussex Psychic Bureau, Michell (Mile) Street. Sunday, January 20th, at 11-15 and 7, Mrs. M. MAUNDER. Monday, at 7-30, Free Healing. Wednesday, at 8, Public Meeting. Sunday, January 27th, at 11-15, Mr. EVERETT and Miss SCOGGINS. At 7, Mrs. E. HOUGHTON. Group Seances: Tuesdays, at 3, and Saturdays, at 7-30, Thursdays, at 3, Transfiguration. Miss A. L. Scoggins. Advice on Health and Healing by Appointment.

Southend Spiritualist Church, Hildaville Drive, Westcliff. Sunday, January 20th, at 11 and 6-30, Mrs. HAYWARD HENDERSON. Thursday, at 8, Mr. F. C. Elmer, F.G.I.B., and Mrs. Barnes. Sunday, January 27th, Mr. COLLEN SMITH.

Sutton Spiritualist Church, St. Barnabas Road, Sutton. Sunday, January 20th, at 6-30, Mrs. NUTLAND. Sunday, January 27th, Mr. BEDBROOK.

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Miss B. D. Mansfield, Trance Medium, holds Public Seances on Wednesday and Friday, at 8. Thursday at 3 and 8, Psychometry; at 8, Healing Circle.—118, Belgrave Road, Victoria, S.W. 1.

Horace Leaf interviews daily, 10-30 a.m. to 5-30 p.m., or by appointment. Open Developing Class, Tuesdays, 8 p.m. Psychometry, Wednesdays, 3 p.m. Clairvoyance Seance (Trance), Fridays 3 p.m. Psycho-therapeutics. Correspondence Training Course.—Apply for particulars, Secretary, Grotian Hall, Studio 3, 115, Wigmore Street, London, W. 1. 'Phone: Welbeck 7382.

Mr. Gannon, 223a, Camden Road, (basement), London, N.W. 1. Clairvoyant, Clairaudient, Psychometrist. At Home daily. Public Psychometry Circle Thursday and Saturday, at 8.

H. J. Steabben, 44, Baker Street, London, W. 1. Interviews daily. Monday to Friday, 11 to 1. Afternoons by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday at 3. Public Developing Classes, Tuesday and Friday, at 8.

Claudia Guillot.—Public Seance for Psychometry and Clairvoyance, Tuesdays 4-30 (tea). Private Readings by appointment.—5, Lorraine Mansions, Widdenden Road, Holloway, London, North 4526.

Marian Moreton.—At Home daily. Clairvoyance.—81, Westbourne Terrace, Hyde Park, W. 2. (near Paddington Station). 'Phone: Pad. 0597.

Mrs. Soper holds an Open Circle every Tuesday and Saturday, at 8 p.m. (no meeting January 26th).—117, Ladbrooke Grove, London, W. 11.

Mrs. Jeane Cavendish. Circles for Psychometry and Clairvoyance, Tuesdays and Thursdays, 8 p.m. Open Developing Circles, Fridays 8 p.m. Interviews daily, 11 a.m. to 7 p.m., and by appointment. Please Note new and only address—68, Warwick Road, Earl's Court, S.W. 5. 'Phone: Frobisher 3915.

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Waterloo First Spiritualist Church.—I have been notified by the Greater World League that they intend publishing a notice cancelling our attachment to that body. The above Church has never acknowledged the G.W. League or given any support thereto, but is quite independent.—For Waterloo First Spiritualist Church, Mr. Liverpool. M. Taylor, President.

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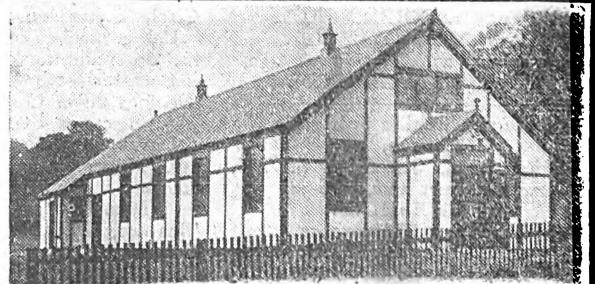
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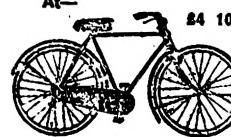
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