

The Two Worlds

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FRENCH SPIRITUALIST'S BROADCASTS

TEXT OF FIRST TWO TALKS

AS exclusively forecast by *The Two Worlds* some months ago, the Spiritualists of France have secured the permission of the authorities of Radio Toulouse to broadcast their message to the world.

The first of these broadcasts was given on Friday, January 17th, when Mr. Hubert Forestier, a leader of the Movement in France, was the speaker. He concentrated on giving an exposition of the elementary principles of Spiritualism, thus providing a solid foundation for his subsequent talks.

The talk was well received in all parts of the globe where Radio Toulouse is heard. This is, of course, an extremely powerful station and reception is good over a very extensive area.

A further talk was given by Mr. Forestier yesterday (January 31st), and hundreds of letters and telegrams have been received from all parts of the world, congratulating Mr. Forestier on the brilliance of his first broadcast.

On January 17th, after having thanked the controllers of Radio Toulouse, and the spirit friends who had made this propaganda possible, Mr. Forestier addressed himself to the question, "What is Spiritualism?"

His interpretation was a very broad one (writes our International Correspondent, E. J. Eshborn). He defined the subject as an experimental science, a philosophy, and a moral code. Psychic phenomena there had always been, but it was not longer than the second part of the last century that the scientific study of exact and incontrovertible facts had been operating. These facts inferred the existence of a spiritual world, and provided unassailable proof that man is a spiritual being.

It was the destiny of all important and new truths to excite hostility, Mr. Forestier added. Prejudices, ignorance, and stupidity played their part in combating Spiritualism,

just as they had opposed truth in previous epochs. But the truth always prevailed, and to-day they could witness to the gradual triumph of Spiritualism.

"The Spiritualist cause is as old as the

world," said Mr. Forestier. "The mysterious phenomena upon which Spiritualism is based are the foundation of all religions. Christianity is one of the most marked indications that the existence of communication between the living and the invisibles was realised in previous ages.

"Many of the ancient miracles and modern psychic phenomena are one and the same thing, and Spiritualism—in its various forms through the ages—has always contributed as established facts a certain number of important philosophic truths of value, morally and socially, in the regeneration of the individual and humanity."

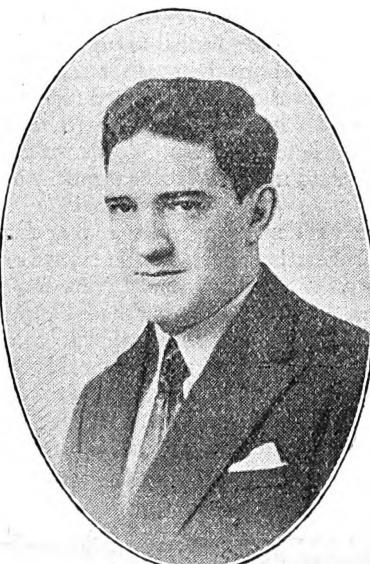
Mr. Forestier terminated his talk with the words of another Spiritualist, Victor Hugo: "The suffering being has disappeared, not departed. The dead are the invisible, but they are not absent." These words were engraved on the tomb of Emily de Preton, at Gurnesey in 1865.

Mr. Forestier's second broadcast dealt with Spiritualism as interpreted by Allan Kardec. Mr. Forestier recounted the curious phenomena obtained with magnetic subjects, and the researches of Kardec in connection with table tilting.

"Allan Kardec," said Mr. Forestier, "supporting the opinion of Leon Denis, has in his writings shown a perfect clearness and rigorous logic. All his deductions rest upon facts, the validity of which are attested by thousands of proofs. By his presentation, the philosophy descends from the abstract heights where it was enthroned, becomes simple, popular, and accessible to all of us. Denuded from its old forms, placed within the reach of the humblest intelligence, it brings hope, consolation, and light to those who seek and to those who suffer."

We are able to announce that the talks from Radio Toulouse will continue fortnightly until the end of March. Toulouse operates on a

(Continued overleaf.)



MR. HUBERT FORESTIER

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OPEN CIRCLES AND DECEPTION

A Personal Point of View

By G. BRASHEARS

Every student of mediumistic and psychic phenomena who has progressed beyond the A B C of the same, knows that deception is an ever-present possibility at open circle seances. The exalted spirit "Imperator" (Malachi) upon this point is quoted in *More Spirit Teachings*, p. 67, as follows:—

It is a literal fact that the spirits who frequent circles from which the spiritual element on your side is absent are unprogressed or undeveloped spirits, attracted by the dominant temperament of the sitters—earthbound spirits who love to bewilder and perplex, or to lure to vice and sin.

One of the most common forms of deception practiced at such circles, which is world-wide in scope, is the claim that spirits in darkness can be brought to mediums in such circles and enabled to progress to the light by such contact, by being "made to realise their condition," etc.

Spirits in darkness because of evil or unprogressed earth lives can only reach the light of the higher spheres after a long course of purification and development, under the care and direction of the spirit ministers of God. And these spirit ministers have full powers to accomplish such work and never use mediums in the flesh in such work.

Men Must Save Themselves

The statement of the "Imperator" band, when Dr. Speer remarked that the lesson drawn from the repentance of the thief on the cross is misleading, is a true statement of the law as set forth above—viz. : "Yes. No tears and cries can purify the soul. It must pass through a long course of remedial process."

Low spirits like to make people in circles believe that they are instrumental in helping spirits in darkness to light for two important reasons:—(1) To make the sitters believe that they are in contact with good spirits; (2) to make them willing to sit frequently in circles, thus helping to bring them under the control of such deceptive spirits.

The following statements by the "Imperator" spirit group (*M.S.T.*, p. 61), also throws light upon this matter:—

The dangers attendant on the lower forms of mediumship are very real. First, because this phase of mediumship is so apt to fall into use as a mere gratification of wonder or curiosity, or to be sold for gain. Next, because the mixed circles and want of proper conditions invite the presence of the lower and more material spirits, who are more fitted for the work needed than the more progressed intelligences are.

The spirit guardians have enough difficulty as it is in inducing earth-bound spirits to work out their salvation; but their task would be impossible indeed if they had to rely upon circles and mediums in the flesh to secure this end. Such claims are utterly false and deceptive, and it is important that the general public should be warned against this world-wide form of deception now in common effect and use by such spirits.

THE SPIRIT BRIDE

(Continued from page 67.)

There was a "trance" one night at 11 o'clock (March 21st, 1896). Our girl and boy had been in bed three hours, and my wife, Lila, said she'd retire, too. I was reading some book I wanted to finish. Lila went upstairs, and in a few minutes I heard the sound of a falling body in the room above me. Hurrying up into the bedroom (where a night-light was burning) I found my wife on the floor. I knelt by her and raised her head. Her eyes were open, and she was staring about as if seeing things I could not see. She was not asleep, neither was she awake, but in that more or less somnambulistic state called a "trance."

She spoke. "She's there, see," as she gazed intently at the dark corner of the bedroom next the window. She said it was my spirit-bride, Vinnie (whom she had never met in earth-life).

I made a test to decide whether the "spirit" my wife saw was subjective, that is, something due to imagination or illusion, or objective, that is, something outside her, distinct and apart from herself. Taking out my handkerchief I tied it round her head, completely covering her eyes.

Instantly she tried to remove the handkerchief, as if now she could not see the spirit.

I took the handkerchief away, and then she saw the spirit as before.

To make sure, I repeated this experiment three times, each time with the same result, thus establishing the fact that whatever my wife saw it was something outside her own sight, not something she fancied or imagined, but something that actually existed.

She watched the invisible presence (invisible to me) move about the room, and said, "She's bending over the children's bed; she's picking Vinnie up" (that was our little girl, named after the spirit-bride). "Oh, don't take her!—don't." And my wife (still in trance) burst into tears.

Then suddenly she quivered and came to herself. She had been in the trance over half an hour.

When I asked her what had happened she didn't know. She was puzzled to find herself on the floor, and I kneeling beside her. She had no recollection of falling. (It is curiously significant that none of the "falls" hurt her, or bruised her in the slightest.)

I asked, "Did you see anything that frightened you and caused you to faint?"

"No, not at all."

"Have you had a dream?"

"Yes, something like a dream, but different. I saw Vinnie bending over the children's bed and kissing them—then she was picking one up and I thought she was taking her, and I began to cry."

I assured her that the spirit-bride would not harm our children.

A few nights afterwards my wife had a similar trance, and then again several times during the next few weeks, on one occasion falling on the floor again, and on the others sitting up in bed. In these trances she described the spirit-bride hovering round the two children asleep in bed and kissing them.

But I never saw anything myself.

(To be continued next week.)

FRENCH BROADCAST

(Continued from previous page)

wave-length of 328 metres, and is well heard in England. Below are particulars of the remaining talks:—

Thursday, February 14th, at 7.50 p.m., "Mediums and Mediumship."

Thursday, February 28th, "Spiritualism and the Scientists."

Thursday, March 14th, "The Grave Speaks: The Symbol of the Spirit."

Thursday, March 28th, "The Purpose of Life according to Spiritualism."

So far, the British Broadcasting Corporation, lagging behind the other broadcast authorities, has after persistent propaganda allowed *half an hour* for a single Spiritualist talk! And England is the land which boasts proudly of her religious freedom!

TRIBUTE TO A PIONEER

The service in memory of Mr. William Lamb, held at South Manchester Spiritualist Church, on Sunday, was a tribute to a pioneer Manchester Spiritualist.

Mr. W. A. Herring, himself a worker of many years' standing, and closely associated with the Church from its foundation, presided. Miss E. Cordall gave an excellent address, in which she recalled the work of the promoted, and the congregation included many who were associated with Spiritualist work in Manchester during its early stages.

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FIVE SHILLINGS

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THE SPIRIT BRIDE

Continuing the Wonderful Narrative

By ALLEN CLARKE

ALLEN CLARKE describes this week what it feels like to watch your own funeral.
He had shown a bent for figures at the moment of his birth, So he fell to casting columns from the fortune I was worth. But my nephew, whose affection I had doubted in my life, Plainly told me by his features that his feelings were at strife. Such lugubrious occasions yield of interest but a dearth, Yet his thoughts' theme was of death and not the fortune I was worth.

However, fortunately maybe, I don't suppose every spirit has the experience of watching his own funeral. I suppose that after "passing on" it takes the majority of folks some time to wake up out of death's coma, though, obviously, those who, while on earth have investigated Spiritualistic phenomena, and are thus prepared and equipped for the next world, will be the more quickly able to act in their new sphere.

Nothing Doing

But days and weeks passed and our departed friend, Washington, made no appearance, nor gave any sign. My wife and I talked of him, and the promise he had made some months before, but he came not.

That fact disproves one thing that is sometimes used as an argument against spirit-return. Critics aver that Spiritualists see, or imagine they see or hear, spirits because they are thinking of them and craving to see them; in short, they see what they are expecting to see, what is in their own minds.

But in this case both my wife and I were hoping and expecting; our dead friend was in our thoughts, we wanted him to give a sign.

Yet nothing happened.

If my wife imagined the other spirits she had seen, why couldn't she imagine one now?

Be that as it may, I now doubted, in spite of the previous "trances" of my wife, whether there was any spirit world. I thought that there might be some other explanation for my wife's psychic experiences, probably illusion.

Perhaps if my wife and I had "sat" systematically my doubts would have been resolved, but my wife was very reluctant to take that course, and as I myself was not particular about it, we let it alone.

I was more interested in this world than the next. My wife and I were happy with our children. I was prosperous. We had ample leisure for pleasure and entertainment. Why should I bother whether there was any hereafter, or whether the grave was finis? One world at a time.

Premonitions

Yet, sometimes, strangely, as I watched our little girl and boy playing in the summer sands by the murmuring sea, I had a thought, like a little cloud in the sunshine, that we should lose one or both of them, and for a moment I felt enveloped in a passing chilly wind from the gentle deep. Then I would smile the dark thought away.

There were no "spirit" visits to my wife at this time. Perhaps the spirit friends

considerately refrained from spoiling our happy year with shadows of approaching sorrows.

Then we removed to a house out in the countryside, but still near the sea, in a lane that memory has christened the *Old Lane*, the dear old lane of farms and gardens and orchards, at whose top end, across the meadows, could be seen the windmill of Little Marton. The old lane is now full of new houses, and looks like a street, but to me it is always the *Old Lane* of grass and flowers and singing birds and the little fishes in the dyke.

O Windmill Land, sweet Windmill Land, Twixt heathered hills and sea-laved strand, Green peace around, blue joy o'erhead, And sails like angel wings outspread. Near or afar, 'neath sun and star, There is no place like Windmill Land.

The Handkerchief Test

And here, in our new home in the old lane, after an interval of about two years, my wife's trances began again, and our departed friend, Washington, made himself known through my wife's "control," my spirit-bride, Vinnie, who now seemed to have other spirits co-operating with her on the "other side."

(Continued on page 66, vol. 2)

MOTHER!

Do You Know That

Operations on Children for ENLARGED TONSILS and ADENOIDS are now definitely Out of Date?

A well-known English Doctor has drawn up a most successful treatment which can be carried out easily at home. It is causing a sensation in the medical world, and is claimed to be one of the most important recent advances in medicine. This bloodless treatment, which has saved hundreds of operations, is specially dispensed with full directions for 7/6. Ask for the **Shadforth Treatment for Enlarged Tonsils and Adenoids (No. 331/TAD)**. Septic Tonsils and Nasal Obstructions in Adults are also conquered without operation, pain, or loss of blood.

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One wishes for a detailed report of the circumstances and surroundings. It does not say whether the sitting was in darkness. The report of the proceedings is hardly satisfactory.

One presumes that Lady Caillard would be an unseen spectator of her funeral when the body was cremated.

Sometimes I have thought how interesting it must be if a spirit can watch its (or his or her) own funeral. In some respects the event would have its amusing side. There would be pretended grief, as well as genuine. Perhaps if mourners would only think that the person whose obsequies they are attending is looking on unseen it would have a salutary effect on their souls and consciences.

My poetic friend, Reddie Mallett, in his humorous and rather satirical *Poems from Beyond* imagines a man watching his own funeral feast, and thus musing as he looks on: Uncle Joseph, with his hat-band and accommodating paunch, Like a soundly-seasoned barrel, of tear-leakages was staunch.

MEDIUMS' COLLEGE IS IMPRACTICAL

Another Medium's Objections

By EDITH M. THOMPSON.

MR. H. T. Pemberton's scheme for the founding of a College for Mediums reads well, and all Spiritualists who desire to see the movement placed above reproach will admit good points in its favour, but these same points require any amount of getting at.

May a medium be permitted to bring to H. T. Pemberton's notice one or two of these?

The education of mediums is stressed. Why stop there? As yet Spiritualism has no legal status; how, then, can we have a sound educational one? Are we not still rogues and vagabonds? A few of the first students could well be drawn from amongst our legislators and the B.B.C.

Academic Learning

Does Mr. Pemberton mean mere academic learning, or the *training of sensitives*? The answering of this question involves so much that it would require a special article to itself, and one would require to be a student of psychology and mediumship to do so with any hope of success.

In practice, the whole idea is quite impossible. Has our friend ever noticed that most of our able demonstrators are well past school age, with quite often a family in the background; and has he ever considered why?

Would it not be useless for youth to submit itself to a course of training, only to find that the essential elements were lacking?

Even suppose the potential medium could be found early enough, would not a cloister be preferable to a college?

Who are the Teachers?

Mr. Pemberton's curriculum condemns itself. It would quite quickly boil down to creedism and the dogmatic assertions of other people's findings. Who are the teachers? That, indeed, is a very difficult problem—and what responsibilities?

Unfortunately, or fortunately, according to one's way of thinking, academic degree will never confer mediumship on one single person. But it seems to me Mr. Pemberton is mostly concerned with superficial polish—eloquence, diction, and such-wise. Surely it is an insult to so many of our worthy exponents, this constant cry of illiteracy!

Times are changing, and with them our ideas of values. Even mediumship is changing. The spirit people move with us, and when they find the so-called educated willing and ready for sacrifice and service, they quickly avail themselves of the opportunity, provided the psychic faculties are there.

Educate by all means, but start at the right end. What about the Churches?

CONVINCING CLAIRVOYANCE

Mr. R. Morgan paid his first visit to Meersbrook, Sheffield, Spiritualist Church on Sunday, January 20th, and gave amazing demonstrations of clairvoyance to large audiences.

Numerous members present received definite descriptions of those who had passed on, names were accurate, and it certainly seemed

FOR IMPROVING OUR SERVICES

Suggestions for Church Officials

By W. J. FARMER.

I AGREE with Mrs. Hewat McKenzie. A really good clairvoyant told me that her work was very exhausting, and that clairvoyance took much out of her. The clairvoyance should precede the address, where the latter is given by the clairvoyant, and before she or he is tired. There is certainly a falling off in the quality of the clairvoyance when the seer is tired; and I consider that no clairvoyant should give any delineation at all which is likely to be dim and imperfect; better say frankly that such is the case, and cease.

Clairvoyance Should Be Selective

Clairvoyants should endeavour, if they know, to search out those members of the audience who need a message the most: all need, but some have a greater need of comfort or light. Really trivial cases are best disregarded.

The readings are often given from the Bible. Now this is certainly not an unworthy source, but the Bible is, or should be, entirely familiar already to everyone present; I practically know it all by heart, and others do also, and I would suggest that the readings should be from Spiritualist books, sometimes scientific, sometimes philosophical, sometimes narrations of psychic phenomena. There could always be read a very short extract from the Bible or Apocrypha, or any of the good sacred books of the world. These readings would instruct many members who never read such books themselves, and perhaps induce them to cultivate a taste for study. The Spiritualist hymns are the best possible to suit all needs.

Where there is Spiritualist literature for sale, attention should always be called to it, or to any noteworthy article in the weekly Spiritualist paper or papers, and even a good new book on Spiritualism might be mentioned. Such items would create an extra interest and get people out of a mental rut.

Constructive Subjects

I would not muzzle any type of thought, but so far as these services are concerned, I think that more than doubtful subjects, such as reincarnation, should not be the subject of an address. The main planks should be survival, and duty, and social affairs. Clairvoyants are not always good speakers, and where there is an exceptionally good clairvoyant his or her services as a speaker could be dispensed with and a good reading substituted for the address, and so give more time for good clairvoyance, which may comfort many more people.

The services should be always of the brightest and most cheerful character, and the members should cultivate kindly feelings to each other.

CLAIRVOYANCE

that the lives of those to whom Mr. Morgan was drawn were "open books" to him and his guides. In one case he described a wartime episode in the life of one man present, even to the death of someone in his arms.

Without a doubt Mr. Morgan is one of the best of our young mediums.

SPIRITUALISM IN AMERICA

An Unusual Form of Service

By FRANK SPEAIGHT.

ON Sunday afternoon, January 6th, under the auspices of the Spiritual and Ethical Society of New York City, at the Astor Hotel, I heard the Rev. Converse Nickerson, Wakefield, Mass.

First, he gave an address of rare spiritual eloquence, with that easy flow of consciousness which is so pleasant to listen to, for one felt a fine mind and spiritual personality and life, coupled with education and knowledge.

The title of his sermon was, "The Salt of Spiritualism," and one could not but be wishing there were more like him upon Spiritualistic platforms—soul satisfying, educationally uplifting, coupled with the easy flow of the orator.

A Surprise

But his after phase of mediumistic personality was most unusual and equally intriguing.

Sitting *blindfolded* at a grand piano, waited till a member of the congregation called up by the Chairman,—and I noticed persons called were each and all perfect strangers to the medium,—stood behind him and placed his or her hands upon the medium's shoulders.

In a few seconds the hands of the Rev. Nickerson were on the keyboard, and the mental and spiritual character of the person behind him was depicted and illustrated in inspirational music, music of that professional touch and grandeur—if the character is grand and noble,—or composed of that tripping phrasing that reminded one of Chopin.

The musical interpretation of characters ceasing, the medium told the character of the person behind him, and one saw once how splendidly and completely musical interpretation fitted.

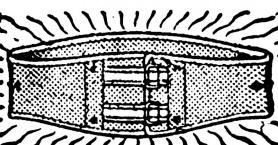
Spirit Messages

Then, lastly, he told of spirit messages received for the recipient.

I thought the whole service, spiritually, musically, and clairvoyantly satisfying and complete, as well as unusual and intriguing.

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HOW FAITH WORKS

It Has a Place in Spiritualism

By W. H. EVANS

HOW often when one is speaking about some remarkable case of healing, or of help obtained in an apparently miraculous way is one met with the remark, "It is only faith," and with the comment the matter is dismissed. But what is faith, and how does it operate?



W. H. Evans

In the world of religion it plays a very important part. The writer to the Hebrews says, "Now faith is the substance of things hoped for, the evidence of things not seen." This is worth thinking about! Popularly, faith is regarded as a mysterious power which is able to produce marvellous results. The writer to the Hebrews uses two words which are of importance—"substance" and "evidence." Substance presupposes the existence of what we are praying for, and evidence that we may obtain proof of "things not seen." The definition applies to two different sets of circumstances.

The Substance of Faith

When we pray that some particular need may be met, it assures us that the "substance" of it is already within our grasp.

Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.

Here is an indication of a law. All things originate on the mental plane. The things we need we already have in mind—that is, the "substance" of them is already in our possession; our difficulty is in realising with sufficient intensity: one must believe before "substance" can materialise or manifest itself in form.

The first essential, then, is calm assurance, but this is not enough, *belief must be dynamic*. We have heard the story of the old lady before whose house was a hill which obstructed her view and taking literally the words—

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove—

prayed that the hill might be removed. When she awoke the next morning and looked out of her window and saw the hill still before her, she exclaimed, "Just as I thought it would be!" And that was the measure of both her faith and her intelligence. A dynamic faith would realise that it must be wedded to action. As James says in his Epistle, "Faith without works is dead."

If one acted in the faith that the hill could be removed he would use appropriate machinery. In this case the mechanism of faith would be a steam navvy and men to operate it. Faith demands action on the material as well as on the spiritual plane. Unfortunately, claims have been made which cannot be justified.

Ignorance is as bad in spiritual as in material matters.

Increased Vision

Regarding the "evidence for things not seen," this implies that faith gives vision whereby one sees into and beyond matter to the realm of causes. This vision may come as a result of reasoning on the data of existence, or be the fruit of quickened intuition. But we have to bear in mind that reason operating in two individuals might arrive at different conclusions when exercised upon the same data. That is where we perceive the difference in the degree of vision between men.

In another sense, that part of the definition of faith which speaks of it as "the evidence of things not seen," is peculiarly applicable to psychic phenomena. Did the writer have in mind the "unseen cloud of witnesses," by which, he assures us, we are surrounded? Maybe he did, and considered evidence of their presence as part of the faith which is engendered in us by a study of the miraculous.

unbelief." That is, where familiarity with his presence had dulled the perceptions of the people, they were unable to realise his power; their minds set up a barrier which even He could not overcome. Here we may see that faith is the action of the soul directly upon the organism, and that it cannot act unless the line is clear for it to do so.

That bodily presence is not needed for the operation of faith is seen in the case of the Centurion, who evoked from Jesus the surprised comment, "I have not seen such great faith, no not in Israel." Here the subconsciousness of the Centurion becomes the vehicle for the operation of the healing power whereby his daughter is cured.

That there is a definite force which emanates from the healer is clear. We see that in the classic instance of the woman who was healed of the issue of blood. The Master's comment, "I perceive that virtue has gone out of me," indicates that the woman's faith had a twofold action, one upon herself in preparing her to receive the virtue, and the other upon Jesus in drawing the virtue from Him.

In these days we hear a great deal about absent healing through prayer groups and circles, and the testimony of those who avail themselves of this form of treatment proves that great good can be accomplished in this way. This shows that in co-operation with

Spiritualism, we know, is founded on facts.
But does that rule our faith? And what
really is faith?

But it is not in the realm of everyday life, but in what are regarded as the exceptional things, that faith is supposed to be most active. This is not quite a correct view, but it will serve. What, then, is the mechanism by which faith operates in the case of healing, for instance?

Power of the Soul

Now doubt is an inhibiting factor, it comes from the intellect. If the intellect cannot see how a thing can be done, it doubts the possibility of its being accomplished. Most of the functions of the body are under the control of the subconscious mind, which, said Erskine, in his *Hypnotist's Case Book*, he believed was another name for the soul. If the waking mind can be put out of action, the soul can, and will if called upon, act. He proves this by the record of the many cases (even of sight restored to one born blind) he gives of his work.

Faith, then, is the power by which the soul acts, for the soul knows what it can do, and, given a fair field, will do it. We are so puffed up with pride of intellect that we say, "So-and-so is impossible"; yet how often do we find that what we have declared to be impossible is done by someone whose simple faith believed and so let their souls act.

The Case of Jesus

Before Jesus treated anyone, he asked, "Do you believe?" It is said that "at Nazareth He could do no mighty work because of their

the patient are those unseen helpers who can help him to find liberation. Anyone associated with this work, as I am at the London Spiritualist Alliance, cannot long remain in doubt as to the efficacy of such groups. As I go through the correspondence, I am, at times, amazed at the results, and the percentage of those who benefit by this form of treatment is high, and many are permanently benefitted. What is the mechanism of faith in such cases?

A Broadcasting Station

In the first place, we have the fact that those who apply have, at least, a modicum of faith; it is a chance. By the attitude of receptivity which they assume when sitting for treatment, they are opening themselves to the reception of the power.

In brief, the prayer group, if I may so term it, acts as a broadcasting station for sending out waves of health. The patients in their homes having the same prayers are able to tune in to the right wave-length; they become a unified congregation responsive to the influences showered upon them. Add to this the fact of an interested unseen cloud of witnesses who are actively helping, and one can realise, in some degree, a little of the possibilities there are in absent treatment. According to your faith so will it be, expresses the law, and even in those cases where it seems to fail, I am beginning to see that it has not done so, but is operating in a manner different from our expectations.

S.N.U. NEWS

By FRANK HARRIS

ANY STICK GOOD ENOUGH!

SPIRITUALISTS have legitimate cause to complain of the methods of some modern newspaper men—I won't insult an honourable craft by calling them journalists—who seize on the fact that because an individual is a Spiritualist, his personal failings exhibited through his connection with a court case, must be paraded in the papers under a "scare headline." Once again, we have to protest against reports of an otherwise very common story being reported at undue length because the defendant was a Spiritualist—or alleged to be one. Even the name and address of the Church has been given, although it had no possible connection with the case. I hasten to add that it was not a National Church.

I think we are entitled to protest against such cheap methods of reporting, and when the paper concerned makes a point of offending, retaliate in the only way open to us—that is, to ask our co-religionists to cease taking the paper. I could quote cases far worse than the one I now complain of, where the offences were committed under the cloak of religion, and yet no reference was made to the denomination concerned. It was no business of the reporter's, to pillory the whole of a sect for the offence of an individual, and I hope such bad taste will cease to be exhibited by otherwise decent journals.

Spiritual Healing

I am interested to observe that the orthodox Church is interesting itself in Spiritual Healing, and even more interested in some of the comments of the newspaper correspondents on it. Unfortunately, the Lower House of Convocation, in its discussion of the matter last week, seemed more concerned with the form of service and right of the laity to express an opinion on it, than in the cures to be achieved by such healing. One correspondent naively finished his article with the following gem: "The subject needs dealing with, especially in view of the spread of 'faith healing,' and

Christian Science and other cults of a like kind which are undoubtedly the result of the Church's neglect of the whole of its Ministry of Healing." One wonders how much longer the clergy would have gone on in their state of satisfied somnolence, without the disturbing attentions of the despised "laity." Likewise, I wonder if the promoters of the Medicines and Surgical Appliances (Advertisement) Bill will look kindly on the additions to the ranks of the unorthodox healers, or will they turn a blind eye to them, because they are otherwise orthodox?

Spiritualists who have believed in the help of unseen helpers to heal the sick for so long, will wish them well in their efforts on behalf of suffering humanity.

Balance Sheets

Nobody expects a Church Treasurer to be a qualified accountant, but some of the balance-sheets received by the Union might be a lot better with the expenditure of a few minutes more attention. One example received earlier in the week was written on a piece of paper not more than six inches wide and three inches deep, torn off the unused portion of a tradesman's bill. Another example was written on the back of the amendments made to the Articles of Association of the Union at the last annual general meeting. I wonder what this particular Church will do if the need arises to consult the Article; probably they will swear they have never been supplied with a copy! May I appeal to Church Officers to give us the essential information in connection with their Church, and not to regard the scraps of information they pass on to us as adequate to the requirements of the Bye-Laws. The information which should be contained in the balance-sheet need not be elaborate, but it has been found from experience that the model supplied by the Union suits the needs of most Churches. Below I give the details incorporated in it:—

STATEMENT OF ACCOUNTS.

Of the Church.
For ending 193

Income.	GENERAL ACCOUNT.			Expenditure.		
	L	s.	d.	L	s.	d.
Sunday Collections				Speakers' Fees		
Circles				Ditto. Expenses		
Mid-week Collections				Ditto. Hospitality		
Members' Subscriptions				Insurances		
Donations				Printing and Stationery		
Socials				Advertising		
Special Collections:—				Rent		
.....				Rates and Taxes		
Hospitals				Lighting and Heating		
F.O.B.				Cleaning and Caretaking		
Sundry Items				Affiliation Fees		
.....				Delegates' Expenses		
Balance Deficit (if any)				Organist's Fees		
				Special Collections:—		
					
				Hospitals		
				F.O.B.		
				Repairs		
				Decorations		
				Secretarial Expenses		
				Sundry Items		

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FRIDAY, February 1st, at 5,

Mr. G. DE BEAUREPAIRE.

FRIDAY, February 8th, at 5,

Mrs. EVELYN THOMAS.

WRITE FOR SYLLABUS.

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At Home, FRIDAY, February 1st, at 3-30.

Mr. Robert King. Subject: "What is Spirit Control."

TUESDAY, February 5th, at 8,

"White Eagle," through Mrs. Grace Cooke.

Subject: "The Astral Plane."

Members, 1s. Associates, 1s. 6d.

WEDNESDAY, February 6th, at 3,

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For particulars of further activities write for Syllabus.

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Holy Communion.

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At 6-30, Madame A. DE BEAUREPAIRE.

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Wednesday, February 6th, at 7-30,

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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.

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Near North London Railway Station, Camden Town.

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At 11, Mr. W. E. LONG.

At 6-45, Mrs. M. CROWDER.

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Tuesdays, at 7-30.

Wednesdays, Members' Classes.

Thursday, Mr. B. Camper.

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INDIAN DELEGATES' WELCOME

Return from European Tour

Mr. and Mrs. V. D. Rishi, who were popular visitors to the International Spiritualist Congress, and who returned to India *via* London, have arrived safely at Bombay.

On their return they were received by the Indian Spiritualist Society, who have presented them with the following address of welcome.

"We, the members of the Indian Spiritualist Society, as well as your friends and admirers assembled here, take the opportunity to welcome you back home on your return from the Fifth International Spiritualist Congress at Barcelona, where you had the proud privilege to represent India jointly with your consort, Mrs. Prabhavatibai Rishi. It is a matter of immense satisfaction to the Society to have been able to send representatives on behalf of our country which would have otherwise gone unrepresented in an international assembly of such an important nature, and this satisfaction is all the greater because the representation consisted of zealous and indefatigable workers in the cause of Spiritualism.

"We cannot but take this opportunity to place on record your sustained and undaunted efforts in the cause of the spiritual science, and especially your efforts to popularise this cult in India almost single-handed. We are fully conscious of all the obstacles that hamper your good work, and we may assure you that you have our full support in, and unstinted appreciation of, the good work that you are doing in bringing to the notice of our country the immense possibilities that await the development of this science.

"It gives us great satisfaction to recall with gratitude that in your labours you have at least one valuable supporter but for whose help the Indian Spiritualist Society would have hardly been able to make the progress that it has hitherto made. We mean our first patron and the key-stone of the arch of our Society, Seth Tulsidas G. Khatau, who has literally nursed the Society from its birth until it has grown to its present modest dimensions, which God granting, will grow to its full stature under the benevolent shadow of the same philanthropic patron."

WAS IT PLAGIARISM ?

Mr. Harmon Johnson, in his article on Madame Blavatsky, speaks contemptuously of an alleged plagiarism by a Master of a speech by a Spiritualist named Kiddle.

May I say that I remember reading many years ago a letter by that great Indian occultist, the late Subba Rao, in which he pointed out the absurdity of supposing that a Master could so act, and how entirely satisfactory the explanation of the Master was?

A chela reading the Master's mind had mistaken what was in the Master's memory for his original thought. Such a mistake, Subba Rao pointed out, might easily occur. The Master, if I remember rightly, explained that being very tired at the time, he had omitted to check the work of the chela, hence the apparent plagiarism.

E. B. HILL.

LECTURE TOUR BY MR. G. F. BERRY

New Plans for Propaganda



Mr G. F. Berry

Mr. George F. Berry, the National Organiser of the Spiritualists' National Union, is preparing for a busy series of tours.

In February he will be active in the North Midlands area, where a comprehensive tour of the district will be undertaken.

In March Mr. Berry will be located in the London area, where a desire has been expressed for a series of lectures by him covering the philosophic and scientific aspects of Spiritualism in the light of modern developments.

Later in the year, during September and October, an extensive tour of the Southern district will be conducted, when he will again draw on his wide experience of the Movement to give helpful and instructive lectures, and to undertake organising work.

Church committees who would like the services of the Union's national representative should make early application to their local District Councils.

Church officers who are anxious to present a clear and comprehensive outline of Spiritualism in its many phases should take advantage of the visit of Mr. Berry.

NOTED SPIRITUALISTS' PASSINGS

Dover Spiritualist Church is the poorer by the transition, on January 4th, of the wife of the President, Mrs. Iggleston. She held the post of Members' Secretary, and was an arduous worker, highly esteemed by exponents and members. Mr. and Mrs. Iggleston were the founders of the Dover Church, which they formed in 1925.

The interment, on January 9th, at St. Mary's Cemetery, Dover, was conducted by Rev. George Nash.

Another well-known worker, Mr. H. T. Whorlow, has passed away, his promotion occurring on January 21st. He was 92 years of age, and an enthusiastic Spiritualist to the end. The interment took place at the Great Northern Cemetery, New Southgate, on January 26th.

His daughter, Miss Nellie C. Whorlow, continues her father's work. She has for many years been an active member of North London Spiritualist Church. Since 1926 she has been secretary of the Lyceum. And so the work goes on . . .

PICKING UP "CONDITIONS"

Healers who do not make sufficient use of the "clearing" passes, to be described presently, are peculiarly liable to suffer from the aches and pains of their own patients.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

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Where did He go when He vanished from the ken of His disciples? What has been His mission in the past 2,000 years?

These and many other questions which must have occurred at some time to every thinking man, are answered in this record of one who has already experienced the change called Death. In simple form, but with a rare literary quality, Biblical facts, hitherto left obscure, are now clearly elucidated, and we have here, not only an account of the Soul's evolution after Death, but a practical handbook to right living on this Earth.

I HAVE SEEN THE MASTER

by Ray

Compiled by Grace Gibbons Grinling

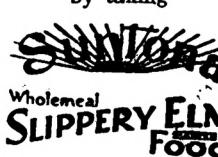
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FRIDAY - - - February 1, 1935.

WHAT IS WRONG?

THE tremendous growth of Spiritualism during the past twenty-five years has been truly remarkable. Wherever people foregather—in the train, at the fireside, or in the market-place—it is a topical subject of conversation. The majority of the people of this country can now be said to be interested in the subject in one way or another.

With such a remarkable growth, it might be thought that Spiritualism could dominate public opinion yet it does not. A part of the Press has of late been sympathetic. The majority of the Press prefers a non-committal attitude, while a minority confine themselves to cheap jibes and sarcastic references. Their circulations and list of advertisers are at stake—or so they think—and they are far more interested in pleasing these interests than in telling the truth.

This fact is well illustrated by the attitude of the Press to the Medical and Surgical Appliances Bill. Although the Bill has many objectionable features, not a single newspaper dare say a word about it for fear of offending the vested interests of the medical faculty.

On the other hand, mediums are, in the eyes of the law, rogues and vagabonds. Every medium who gives a sitting is liable to prosecution, but the police never attack those who have influential friends. They confine their activities to lesser-known personalities.

Now Spiritualism is the greatest revelation which has come to the world for 2,000 years. It has brought conviction to hundreds of thousands of people. Yet its influence upon the Press, Parliament, and public opinion is not by any means what it should be. Why?

We are continuously told that there is something wrong with Spiritualism. That is untrue. But it may be that there is something wrong with Spiritualists. The chief obstruction to growth and progress is that Spiritualists refuse to stand together. They prefer to band together in little cliques. The study of Spiritualism appears to develop a phase of egotism. In every other phase of modern life, co-operation is gradually extending, but in Spiritualism individualism seems to run riot. Many there are who appear to imagine that they have discovered in Spiritualism a great truth peculiar to themselves. They appear to conceive that they have been specially chosen

by Deity as His special representatives to tell forth His truth. It would be really amusing if it were not sad.

Hundreds of manuscripts roll into this office every month, and a great number claim that they have a special and important revelation which is exclusive to themselves. But all these communications are alike. They come from the same spirits. They tell the same story. But the writers are convinced that they are unique.

As the result of home circles, someone develops mediumship. They immediately imagine they have a Divine commission to place this before the world. Sometimes they are animated by the missionary spirit, sometimes by the allurement of self-importance, and often by the love of money. They are far too important to work with their fellow-Spiritualists. They *must* have an organisation of their own. They do not appear to realise that the spirit world is the property of all, but seem to consider that it is their particular possession. They forget that spirits band themselves together, thereby sublimating their individualism to the general good.

In united action there is strength, but some individuals can only work by themselves. They evolve their own particular brand of Spiritualism, camouflaged by a fancy name. Some of the titles of Spiritualist organisations would make excellent headlines for a comic paper.

We should be the last to decry individualism. It is the duty of every soul to develop its abilities and individuality to the highest degree. But the human race is a brotherhood, and can never reach its ideals until brotherhood is practised rather than talked about. In proportion to its size, Spiritualism has probably more organisations than any other modern movement, yet it is the most disorganised of all movements. In some small towns there are four or five societies. Their total Sunday night audience is not more than 250. They pay four lots of rent, heating, and lighting; four lots of mediums' fees and advertising, etc., but only have one audience between them. Co-operation would mean practical brotherhood.

The fact is, if the Spiritualists of this country stood together in one organisation, working together in a common bond of brotherhood, the Press would not attack us, Parliament would not refuse us recognition, and the Church and the public would respect us far more than they do.

Sensationalism, whether on the platform, or in the Press, can only reduce Spiritualism to the level of a vaudeville entertainment. It is time that Spiritualists stood together, realising the importance of the message that has been entrusted to them. If every Spiritualist in the country was a member of a properly constituted Spiritualist Church affiliated with a representative body, Spiritualism would be represented by proper buildings and creditable speakers as well as first-class mediums. Co-operation is now essential. It is useless talking about the help, comfort and blessings we have received from the spirit world unless and until we are individually prepared to sink something of our own personality for the common good, and make some personal sacrifice for the well-being of the Movement.

NEVER MORE DEAD THAN NOW

Our Deceptive Five Senses.

"This is not a religious meeting, and I am not here on behalf of any religion. In fact, I will go as far as to say I am not here as a Spiritualist, and I am not here to tell fairy stories," said Captain C. K. Shepherd, M.I.B.E. when introducing, at the Central Baths, Wolverhampton, recently, his lecture "Are the Dead Living?"

Captain Shepherd said that he did not believe that he could be more dead than he was already, but each had to learn by their own experience, and not by other people's.

Captain Shepherd said that humans revolted against things which did not appeal to the five senses, but he explained that none of the senses could be trusted.

Deceiving the Senses

For one example, he gave the street accident. There were many people on the spot; they all saw it happen, but wait till they all came as witnesses into court. Their stories all differed. A hypnotist could give you a cup of paraffin, say it was tea and you would drink it as tea. None of the senses is infallible; each has its limitations.

He added that the idea of survival was the greatest thing in the world. If everyone could get the idea that people do not die, but just pass from one sphere to another very much the same, there would be no more wars. Survival meant that you cannot stop yourself or anybody else from living.

THE NATURE OF MIND

Mr. Ernest Hunt received a most enthusiastic reception when he delivered the second of a series of six lectures on "The Nature of Mind" at the Manor Park Spiritualist Church on Wednesday, January 23rd.

This course is proving most valuable, not only to the Spiritualists, but is also attracting members of the local teaching profession, who are intensely interested.

"Waves of Light"

A Message from Spirit

Every Spiritualist who prizes Spiritualism as something more than an entertainment—who regards Spiritualism as a religion—will find inspiration here. These messages from the Higher Ones, beautifully phrased and expressing noble thoughts, will uplift the heart and exalt the mind.

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TOPICS OF THE WEEK

Interesting New Book

Under the title of *Post Mortem Talks with Public Men* (3s. 9d. post free), we publish this week an interesting and evidential book compiled by a Barrister-at-Law. It consists of records of a great many interviews with those who have passed beyond, the recorder remaining anonymous because it is his wish that the communications should stand by themselves, and to dismiss the suggestion that he is actuated by any personal motive. The value of the book is that it combines evidence of survival with descriptions of our future state, as given by witnesses who are well qualified for their task. *Post Mortem Talks with Public Men* will be reviewed in a later issue.

"The Mysterious Cobbler"

Spray, a cobbler who discovered that he possessed hypnotic powers. In the issue which will appear next Sunday, an account will be given of how Mr. Spray, knowing nothing of Spiritualism, encountered the subject during his hypnotic experiments. The full chapters of his life story will be published on February 25th by The Francis Mott Company, under the title of *The Mysterious Cobbler*. This book should have a wide circulation.

Banned in Germany

Germany." It appears that the Berlin secret police were moved to this action because they were incensed by the blasphemy of the members of the sect, said to be 100,000 strong. It is also said that the sect is founded on the Book of Revelations, and that its leader claimed to transfer his magnetic healing powers to "beautiful young female assistants." The sect has had all its property confiscated, and is said to have been a very wealthy organisation. It is difficult to make sense of these reports. There always was a Spiritualistic Movement in Germany, but it never had 100,000 members, nor was it founded on any book or books in the Bible. Apparently the banned sect adopted some of the teachings of the Spiritualistic Movement, and added its own ideas. Whether or not genuine Spiritualism is affected by the ban is not clear from the reports.

From Death to Life.

Mr. John Puckering, of Arley, Worcestershire, was undergoing an operation when his heart and lungs ceased working. After four and a half minutes, a surgeon succeeded in restoring the patient's life, but he had actually been dead during that interval. Mr. Puckering's experiences during his vigil have been widely published in the Press. He found himself a member of a great company of people, all of whom smiled and looked happy. The light was brighter than electric light, but it was a softer light and did not appear to emanate

from any particular spot. Amongst those recognised were his wife, who died a year ago, and a number of "dead" friends. When the scene faded, he came back to life and normality. "Before this happened, I sometimes used to be afraid of death," he declared. Now, he says, he can never again fear, for he has discovered what it really means. "I wish I had not been brought back, for I was very happy where I was. You can tell everyone there is nothing to fear in death—I know." And he is not a Spiritualist.

The Future of Psychical Research

Much attention is given by the *Sunday Dispatch* to a series of articles now appearing, which describe the work of Mr. Arthur Professor A. M. Low has just published *Our Wonderful World To-morrow*, in which he attempts to forecast the probable developments of life in the future. Professor Low seems to hold the opinion that psychical matters will assume greater importance in the future. He faces up to the possibility of telepathy, and deals interestingly with the idea of mind interacting with mind across distance. Professor Low takes a very sensible attitude towards religion. He believes that righteousness rests upon the morality of the Sermon on the Mount, rather than upon ceremonial and symbolism. He includes a very interesting chapter on the supernatural, which is both tolerant and cautious, and suggests the setting up of a Royal Commission to investigate the phenomena of Psychical Research. While we are not sure that a Royal Commission would be the best machinery to ensure the co-operation of the spirit world, yet the suggestion implies the importance of the subject. Prof. Low concludes with a definite profession of faith. "I have no faith in the end of any world. I believe the unending cycle of life cannot be broken," he says.

SPIRITUALISTS' SOCIAL ACTIVITIES

Spiritualists, alive to their social obligations, made Christmas and the New Year an opportunity of assisting those "up against it."

On Saturday, January 19th, Battersea (Bennerley Hall) Spiritualist Church gave a party to the Lyceumists and poorer children of the district. A very fine tea and entertainment was enjoyed, and the appearance of Father Christmas, who generously dispensed a profusion of presents, was no less welcome.

The Ladies' Guild of Bristol United National Spiritualist Church was responsible for a treat and Christmas tree given to the poor children of the district on January 19th. No fewer than 107 little ones sat down to a substantial repast. An entertainment and the visit of Father Christmas added to the general gaiety of the children, many of whom were between four and seven years of age. The efforts of the workers were amply repaid by the happiness they had created.

Deptford Spiritualist Mission, on Monday, January 21st, gave a party to children. It was made clear by the Secretary, Mrs. Edwards, that the aim of the Church was not to draw people from other religions, "but to attract those who have had no use for religion of any sort."

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, February 4th,
At 3-0, Psychometry, Mrs. F. Kingstone.
At 7-30, Clairvoyance, Mrs. Stella Hughes.

Wednesday, February 6th,
At 7-30, Psychometry, Mrs. Helen Spiers.
Thursday, February 7th,
At 3-30, Clairvoyance, Mr. Thomas Wyatt.

Friday, February 8th,
At 7-30, Clairvoyance, Mrs. Hirst.

NORMAL LECTURES.

Tuesday, February 5th, at 8, Mr. H. Ernest Hunt.
Subject: "The Problem of the Sub-conscious."

TRANCE LECTURES.

Thursday, February 7th, at 8, Mrs. Grace Cooke.
Address by "White Eagle," followed by questions.
Subject: "Steps on the Path."

GROUP SEANCES.

Monday, February 4, at 7-30 Mrs. Helen Spiers
Tuesday, February 5th, at 3 Mr. Edmund Spencer
Tuesday, February 5th, at 7-30 Mrs. Stella Hughes
Friday, February 8th, at 3 Mrs. Stella Hughes

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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Sunday, February 3rd,
At 11, Dr. W. J. VANSTONE.
At 6-30, Mr. C. GLOVER BOTHAM.
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Wednesday, February 6th, at 7-30,
Mr. Horace Leaf.

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Sunday, February 3rd,
At 11, Mr. R. DIMSDALE STOCKER.
Clairvoyance by Mr. Thomas Wyatt.
At 6-30, Mr. J. B. M'INDOE.

Clairvoyance by Mr. K. E. Cockersell.

Sunday, February 10th,
At 11, Mrs. ST. CLAIR STOBART.
Clairvoyance by Mrs. Helen Spiers.
At 6-30, Mr. HANNEN SWAFFER.

Clairvoyance by Mrs. Stella Hughes.

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A Spiritualist Speaks Out

By JOHN W. HEATON

NOWADAYS readers are constantly seeing articles and paragraphs in the Press appertaining to Spiritualism, most of them written by persons who know next to nothing about the subject they write about, and who in their ignorance heap both doubt and abuse on those who do. Good manners and courtesy are forgotten by these people, who are ever ready to condemn what they do not understand, and are often heard to say, "I do not believe it," and yet at the same time they know full well they cannot prove it untrue. For forty years I have daily been brought into contact with this kind of person who, if they only knew, I pity for their scant knowledge, and thank God that I have been privileged to learn and understand the glorious truths of Spiritualism.

"Give us proof," they constantly ask, and yet the proof is at hand if they will only spend a little time in searching for it. Others are always asking for scientists to take up the matter, and when they do, and express their opinions either verbally or through the Press, they are often couched in scientific terms and in a language the man in the street cannot understand and is often more bewildered after hearing or reading their opinions than he was before.

Widespread Interest

Notwithstanding these drawbacks, the world was never before so interested in Spiritualism as it is to-day. Countless thousands, unaided either by science or scholastic minds, have proved for themselves that the continuity of life is a reality, and that the teachings of Spiritualism are glorious facts which have opened out for them a new heaven and a new earth. Further it has taught them how to live their lives on this our physical plane, and prepare themselves with a full understanding of what the next state of existence has in store for them.

Whatever proof may be desired may be ascertained by all, whether they be poor and humble or rich and powerful, if they will only try to learn from each other.

"Many of your mediums understand very little about material things that matter," is often quoted. "Maybe you are right," I reply; "but they are good mediums all the same, and you can learn from them just as they did in the days when the rulers of the people perceived that Peter and John 'were unlearned and ignorant men.' (Acts iv., 13.)

Abundant Proof

In my long association with Spiritualists and Spiritualism, I have had proof in abundance—in fact it would require many copies of *The Two Worlds* to hold all the remarkable and undisputed proofs and testimonies I have received from time to time. In Leeds and other towns we have many sincere and wonderful mediums whose veracity in all things cannot be doubted, unless it be by those who are too biased to realise the truth when they see or hear it.

If proof is given of spirit return on a photograph, there are those always ready to say,

"It's a fake." If a warning is given by spirit communication, it often passes unheeded by these proof-seekers, often to their own detriment. "Proof"—I am sick of hearing the word; proof has been given so often to these "doubting Thomases," who are forever asking for it, and yet refuse to accept it when given.

I have never yet seen a true Spiritualist refuse to enlighten a real searcher into the truths of the subject, but when his ideas are not only treated with contempt, but often ridiculed, then trying to give proof becomes nauseous. Spiritualists are just as human as their orthodox brothers and sisters, even if they are rated as vagabonds by a government which refuses to legitimatise their cause.

Many good mediums are classed as common fortune-tellers by the unenlightened, and often prosecuted by the law, when it frequently happens that the victim is the most innocent person in the court-room, and yet we Spiritualists have no redress, and can only, as the saying goes, "Grin and bear it."

Our Own Fault?

I think this state of affairs is largely our own fault. We are too lackadaisical and easygoing in our efforts to get our movement recognised and made lawful. We are a powerful body as regards numbers, and amongst our members are some of the best brains in the world, but, unfortunately, one rarely hears the subject of legalisation mentioned by our speakers. Why? When I read of the persecution of mediums, and the fines inflicted upon them without discrimination, I cannot understand the apathy often shown by those who should be their keenest supporters in their fight for justice. All good Spiritualists are wishful for legalisation, and it is up to all who can either use a pen or make their voices heard to work in earnest until this aim is achieved and success crowns their efforts.

When freedom and recognition is won, people will cease to ask for proof; we shall have the same liberties as our orthodox brothers and sisters; and many of those who condemn us at present will in all probability become our staunch supporters.

SPIRITUALISM AND FAITH

At the London District Council Discussion Group, on Monday, January 21st, Mr. George H. Letham gave an excellent address on "Spiritualism and Faith."

Mr. W. H. Evans, whose article on faith appears on page 69, writes:—

"Perhaps those of my readers who may be linked up with some prayer group will be helped by these thoughts. I can only say that if anyone who is suffering reads this and would be willing to try absent healing, if they will write to me at the London Spiritualist Alliance, 16, Queensberry Place, London, S.W. 7, enclosing a stamp for reply, I will be pleased to give them advice on this matter."

WALSALL SPIRITUALISTS' ACTIVITIES

At the annual meeting of Walsall and District National Spiritualists' Church, on Monday, January 21st, the President (Mr. A. Keay) in the chair, it was mentioned that the Church will attain its fifty-seventh anniversary this year.

The report of the Hon. Secretary (Mr. E. M. Thompson) showed that a good feeling had existed between the Church and Lyceum officials, and a very satisfactory year had resulted, in which a great deal of "team work" had been done.

The financial reports from the Hon. Treasurer (Mr. J. Venables), the Financial Secretary (Mr. H. Harrison), and the Guarantor Secretary (Mr. E. McDonald) showed that there was a steady membership roll and an increased income from members' subscriptions and from social gatherings.

Balance in Hand

Although collections were slightly down there was a satisfactory balance in hand, and certain sums had been spent on Church improvements since the building had been taken over from the trustees.

Over £60 had been spent on speakers' fees and expenses, and the President (Mr. A. Keay) saw that the Committee had always tried to maintain the Church services on a high standard.

A report by Mr. Moylan (the Lyceum Secretary) showed that about ninety children attended the afternoon session on Sunday, and the Lyceum was in a good financial condition and had now started a Benevolent Fund.

Mrs. W. H. Allen (Hon. Secretary of the "Esther Venables" Benevolent Fund) reported that £13 had been paid out during the year to help the sick and needy who belonged to the Church, and she desired to thank her helpers—who had given valuable assistance in administering the Fund.

INSPIRED COMMUNICATIONS

"Think of this book as a golden globe, which you take into your hands. As the phrases unfold one by one, so picture the globe slowly opening and revealing the treasure within. So may the spirit of life enshrined in the words reveal itself as the pearl of great price."

This is an extract from the preface of a fascinating new booklet, *Waves of Light*, which has just been published at 2s. It is a work which places Spiritualism upon a high level—as a religion which will bring true liberty and joy to mankind. The work was dictated from the other side, and, unlike many others so dictated, it has an excellent literary setting for the gems which it reveals.

Some will say there are too few pages; but in these days of mass production quality assumes a greater significance. None who revere Spiritualism as a religion, and who respect previous revelations of truth, will be disappointed here.

The book is obtainable (2s.) from the London Spiritual Mission, 13, Pembridge Place, London, W. 2.

TRIBUTE TO WYCOMBE SPIRITUALIST

The Spiritualist Movement of High Wycombe has lost a valued medium and a good comrade in the passing of Mrs. Bussey.

A medium of exceptional gifts, a psychic of great force and power, she was well known for her clairvoyant vision and healing powers, and there are many who can testify to the value of her work.

Although suffering herself from a malady she knew to be fatal, she was at all times ready to use her gifts to help and comfort her fellows.

Mrs. Bussey passed over on January 5th. The funeral was attended by a great gathering of friends, and her favourite hymn, "For ever with the Lord," was sung at the grave-side. Prayer was offered by the President of the Frogmoor Society, of which Mrs. Bussey was a member.

PROPAGANDA BY SPIRIT

A claim was made that Dr. James McCormay, a Scottish physician and surgeon, who died 100 years ago, was the deliverer of an address through a medium at a Spiritualist propaganda meeting at Stourbridge on January 18th.

Mr. Charles Smith, President of the Stourbridge Psychic Centre, explained that the doctor had informed him in the course of a "conversation" recently that he was born at Alyth, in Perthshire, took his degree at Edinburgh University, practised at Alyth for 46 years, and passed over at the age of 63. His gravestone is still to be seen in Alyth Churchyard.

The doctor spoke forcibly in broad Scottish dialect, and subsequently answered questions addressed by the audience.

DEMONSTRATION AT LEEK

The National Church at Leek had the pleasure of having packed services last weekend, on the occasion of the visit of Mr. H. H. Baxter, scores being unable to obtain admission.

With wonderful rapidity the guides of the medium gave the descriptions and messages. All, without exception, were instantly recognised. At one of the services one hundred and thirty-two descriptions and messages were delivered through his mediumship, records of the services being taken down by the secretary. Twenty-two full names were delivered during this service for clairvoyance, which created keen interest amongst the congregation, and were instantly recognised.

OVERCOMING JEALOUSY

It has often been mentioned that jealousy is our worst enemy, yet so much might be done by psychic papers, speakers and officials, by pointing out that:

Anyone jealous is making a tacit admission that the object of their jealousy is in some way superior to themselves.

It is quite obvious that no one is jealous of anyone in any way inferior.

O. ROBERTS.

EXPLAINING FACTS OF PSYCHOMETRY

Rev. D. Thomas on his Experiments



Rev. Drayton Thomas

AMONGST all its activities the British College of Psychic Science reckons its lectures to be the most outstanding of its efforts.

Last week it was the Rev. C. Drayton Thomas who started the new series, and he chose as a heading for his lecture, "Recent Experiments

with Mrs. Osborne Leonard." In actual fact, the experiments he had to relate, all new to his listeners, were entirely concerned with psychometry.

Medium's Part

A psychometric medium does not know how results are obtained—he just gets them. It is not like the clairvoyant seeing, or the clairaudient hearing.

The lecturer made one most interesting point in connection with this question of direct knowledge. Scientists, he said, tell us that the amount of actual knowledge we acquire is in very small ratio as contrasted with the things we infer.

A most interesting line of argument this; and he developed it on the lines that if you look at a picture thrown on the screen from a magic lantern or a cinematograph projector you get the impression—the inference, in fact—that you are looking into a room or at the sea, as the case may be. But you are not—it is merely an impression. In actual fact, you are looking at a linen sheet and something being pictured on it!

How Are Facts Preserved?

Another most arguable facet of psychometry was, "How is the information concerning a definite, concrete object preserved by it to be handed on to the medium?"

One hypothesis is that information is in some way *fixed* upon the object, and that the faculty interprets this cryptic impression.

The lecturer suggested it was difficult to imagine this process, although he spoke of rough analogies with a gramophone record, or an exposed but undeveloped photographic plate.

He referred to another theory, which was that the article to be psychometrised made a link between the medium and some person, incarnate or discarnate, who could give information concerning the object under consideration.

The lecturer was inclined to believe that the most likely method was a certain combination of the two hypotheses. At any rate, he too declared that psychometry was a form of direct knowledge, as compared with the inferences by which the majority of us work out daily life.

N. T.G.

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THE PSYCHOSENSIC INSTITUTE,
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'Phone: Bayswater 2790.

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Sunday, February 10th,

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OUR READERS' VIEWS

Those Coloured Guides

Mr. C. W. Potter seems to be troubled by what he calls fantastic names, like "Red Cloud," "White Hawk," and "Moon Trail." They seem to me to be quite as euphonistic as "Umtagare" or Daniel.

It has not been my privilege to meet any of these personalities. I should like to do so, but during my more than fifty years' experience of Spiritualism I have met many coloured guides.

I remember, nearly forty years ago, meeting on several occasions "Morambo," the coloured guide of Mrs. M. H. Wallis. I was told that when he first began to speak it was in very broken English, hardly understandable, but when I heard him his language was that of a cultured Englishman. Many instances of a similar character could be quoted, and very many of your readers could bear similar testimony. What really matters is the messages they bring.

I would like also to refer Mr. Potter to *Hakluyt's Voyages*, vol. 6, page 187, where the secretary of Sir Walter Raleigh writes home to his master an account, amongst other things, of the religion amongst the aborigines of Virginia, and a study of that account will show him that, 350 years ago, the Red Indians knew far more about the spirit world, and had a far truer outlook and understanding than most men have to-day. Mr. Potter is a comparatively young man, and his experiences very limited. Humility rather than arrogance is a proof of spirituality.

GEORGE F. BROWN.
Great Yarmouth.

RED INDIAN CULTURE.

I have not read Mr. Clifford Potter's article in the *London Forum*, but if his views have been sufficiently summarised in his letter to the current *Two Worlds*, I do not think they ought to be allowed to pass unchallenged.

His remarks on the prevalence of Red Indian guides, if coupled with similar strictures on the Queen Elizabeths, the Saint Pauls and Old Harrys, often heard of as controls, would have been a word in season; an admonition to keep one's sense of perspective in the seance room. But, apparently, Mr. Potter is not concerned merely with the genuineness of the controlling entity; he objects, on principle,

to the presence of Red Indian guides as lowering the tone of the sitting, and, presumably, the sitters.

Isn't it about time that Mr. Potter and others of his view realised that the white man has exceedingly little to boast of with respect to his vaunted culture and civilisation? Did the Red Indian, the Black, or the Asiatic invent the machine gun, the use of artillery on the civil population, or the menace of the bombing aeroplane? What of the human sacrifices every few minutes on the roads?

No! Mr. Potter, the white race, with its elevation of grab as the sole motive of existence, and its pursuance of its plans with a refinement never known in history before, and an utter disregard for even human life, has a lot to answer for. The spiritual values are far removed from those standardised in this and other white countries, and I am not surprised that often a Red Indian or Black man is sent to help us revise our ideas.

H. E. BUCKLEY.

Worsley, near Manchester.

MR. MYERS' MEDIUMSHIP.

Re Mr. Myers' latest triumph under "Topics of the Week," by Mr. W. T. James, of Leeds, dated January 18th, 1935, in *The Two Worlds*.

It has interested me that the circle which sat and got results have put the claim of it to the power of Mr. Myers when they have a Mrs. James in their midst, who is also a medium. I think it would be a grand opportunity for them to sit and find the medium amongst themselves before giving the credit to Mr. Myers.

They could seal a sheet of "Selo" paper in a black envelope and number each one to keep check of it to each sitter, and then carry it on their person for a few days or a week. On development, if there were any results they would know who was the person who had that particular sheet of "Selo."

There are sure to be mediums for psychic photography like Mr. Hope; it is only a question of finding them. This is best done by experimenting.

LEWIS ST. CLAIR MITCHELL.
Darlington.

Just Out!

POST-MORTEM TALKS WITH PUBLIC MEN

— BY —
A BARRISTER-AT-LAW

This new book, published this week, by "The Two Worlds," will create a sensation. It describes messages from men eminent in the Law, the Church, the Navy, Politics, Literature, Drama, and Sport—given to a distinguished Barrister-at-Law by means of trance mediumship. His fine legal training shows to advantage in weighing-up the evidence contained in these messages.

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JOHN JACKSON, Secretary.

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TUESDAY, February 5th, at 7.30, Mr. Roy Morgan.
THURSDAY, February 7th, at 3 and 7.30, Mr. A. Whyman (Hanley).
TUESDAY, February 12th, at 3 and 7.30, Mrs. B. Harris, D.N.U.

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

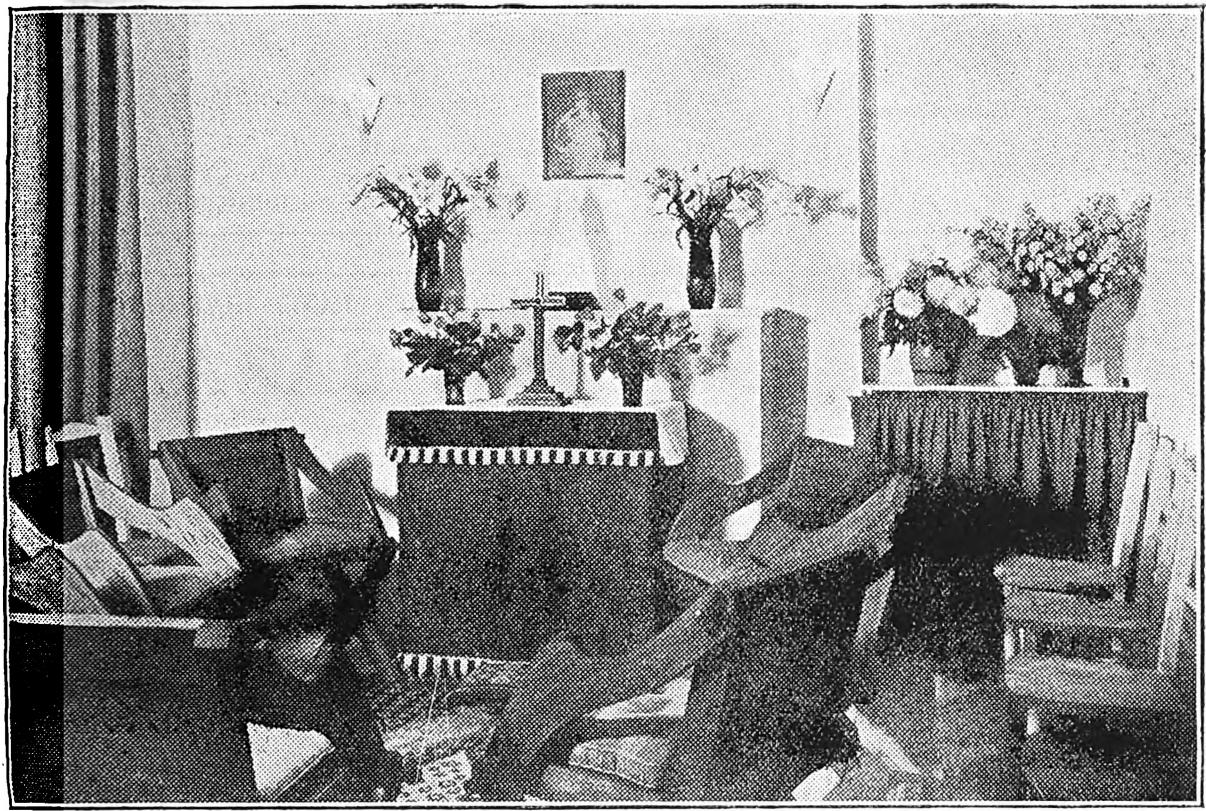
FRIDAY, February 1st, at 7.45, Usual Lecture.

FRIDAY, February 8th, at 7.45, Mr. R. W. Marks, A.N.S.C.

Members, Associates and Friends cordially invited. Silver collection.

Church and Society Announcements

HOME FOR DIVINE HEALING



If you can spare half-hour each week to pray for those in need, join our
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or if you and your friends need Spiritual Upliftment, Healing or Material Help, send us your names.
 Write Mrs. L. M. Orr, Secretary, Home for Divine Healing (Principal—Mrs. B. Orton, M.B.S., M.B.B.A.),
 24, Park Crescent, London, W. 1.

A PATIENT'S THANKS.

My dear Mrs. Orton,—I want to thank you most heartily for the wonderful cure you were able to effect when my hip (femur) was cracked from a fall caused by a motor which crashed into my back on January 20th, 1934. Both doctors (including a specialist) and nurses seemed to think that owing to my age, over 70 years, my chances of recovery were small. Then you came, and your splendid massage, and still more, your spiritual healing, gave the fracture strength to unite. In less than six weeks I began to use the leg. On March 3rd I came downstairs on crutches, and on March 15th travelled down to the Riviera. I can now walk perfectly. I was always better and happier after your visits, and I have been repeatedly told that my recovery was "a miracle." I have the X-ray showing the crack. I most gratefully ascribe my recovery from such an accident to your healing power and skill, used, as you always do, under God's guidance.

MARGARET BOARDMAN.

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

SUNDAY, February 3rd, at 11 and 3, Open Circle. At 6-30, Mrs. R. BENNION.

MONDAY, February 4th, at 8, Mrs. R. Bennion.

TUESDAY, February 5th, Members' Developing Class.

Leader: Mrs. Burnett.

EVERY THURSDAY, at 8, Members' Developing Class.

Leader: Mrs. M. Anderton.

SUNDAY, February 10th, Mrs. F. GERSHON.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

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WEDNESDAY, February 6th, at 8, Demonstration of Psychometry by Mrs. Frances Wright.

GOLDERS GREEN SPIRITUALIST SOCIETY.

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

SUNDAY, February 3rd, at 6-30, Mr. W. H. EVANS, Address.

Mrs. Helen Spiers, Clairvoyance.

TUESDAY, February 5th, at 3-15, Mrs. Hillier Smith, Psychometry

At 8, Miss Geddes, Clairvoyance.

THURSDAY, February 7th, at 8, Mr. Ernest Hunt, Lecture.

FRIDAY, February 8th, Healing Free. Apply Church Officers.

SUNDAY, February 10th, at 6-30, Mr. J. HAROLD CARPENTER, Address.

Mrs. Nutland, Clairvoyance.

NORTHERN

Moston Spiritualist Church and
 Lyceum,
 Church Lane, Moston.

Sunday, February 3rd, at 10-30, Lyceum.

At 3 and 6-30, Mrs. WILBY.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mr. Whiting.

Sunday, February 10th,

Mrs. NURSE.

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

Sunday, February 3rd, at 2-45, Lyceum.

At 6-30 and 8, Mr. J. BELL, D.N.U.

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15,

Mrs. Fellows.

Saturday, at 8-15, Open Circle.

Sunday, February 10th,

Mrs. HOWELL.

Manchester Society of Spiritualists
 38, Maskell Street.

Sunday, February 3rd, at 10-30, Lyceum.

At 3, Open Circle.

Sunday, February 3rd, at 6-30,

Naming Ceremony.

At 6-30 and 8, Mr. J. TAYLOR.

Monday, at 8, Mr. Thornton.

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

Wednesday, at 8, Mrs. H. Jackson.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, February 10th,

Mr. A. ROTHWELL.

Collyhurst National Spiritualist
 Church,
 Collyhurst Street, Manchester.

Sunday, February 3rd, at 1-45, Lyceum
 At 3-15, 6-30, and 8,
 Service.

Monday, at 3 and 8, Service.

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

Wednesday, at 8, Service.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

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

Sunday, February 3rd, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. SHERRAN.

Monday, at 8, Mr. Wainwright.

Tuesday, at 8, Circle.

Wednesday, at 8, Mrs. Forrester.

Thursday, at 8, Members.

Saturday, at 7-30, Social. 1/-

Sunday, February 10th,

Mrs. MARCROFT.

Longsight National Spiritualist
 Society,
 Shepley Street, Longsight.

Saturday, February 2nd, at 8,

Transfiguration Seance.

Medium : Mrs. E. F. Bullock.

Tickets, 1s.

Sunday, February 3rd, at 2-30, Lyceum

6-30 and 8, Mrs. M. BRIGGS, A.N.S.C.

Monday, at 8, Open Circle and Healing.

Tuesday, at 8, Mrs. Holt.

Thursday, at 8, Service.

Blackpool National Spiritualist
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Albert Road.

Sunday Services—

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

Services at 3, 6-30, and 8.

Sunday, February 3rd,

Mrs. B. ENTWISTLE.

Sunday, February 10th, Lyceum Day.

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

FRIDAY, at 8, Service. Address and Clairvoyance.

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Saturday, February 2nd, at 8, Miss Miles.

Sunday, February 3rd, at 3, 6-30, and 8,

A Good Speaker.

Monday, February 4th, at 3 and 8, Mrs. Bull.

Tuesday, February 5th, at 8,

Open Healing and Developing Circle.

Wednesday, February 6th, at 8,

Mrs. Oliver.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, February 3rd, at 3, Open Circle.

At 6-30, Miss N. CAIN.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, February 10th,

At 3 and 6-30, Mrs. B. HARRIS.

(Dipl. S.N.U., Chester.)

Group and Private Seances arranged on application.

LONDON

Bounds Green Christian Spiritualist Church.

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

Sunday, February 3rd,

At 7, Miss JOAN PROUD.

Sunday, February 10th,

Mr. MURRAY NASH.

Chiswick Christian Spiritualist Church

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

Sunday, February 3rd, at 11, Lyceum.

At 7, Mr. WELCH.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Miss Winn.

Battersea Christian Spiritualist Church.

Sunday, at 6-30, at

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

February 3rd,

Mr. G. SWIFT.

February 10th,

Mrs. G. SKINNER.

At 56a, Lavender Hill (Headquarters),

Sunday, at 11, Service and Circle.

Monday, at 2-30, Mrs. L. Fromm.

At 7-30, Healing.

Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Mr. L. Lewis.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, February 3rd, at 11,

Mrs. COLQUHOUN.

At 7, Mr. J. BUCHAN FORD, M.A.

Wednesday, January 30th, at 8,

Mrs. Althea Mansell, Psychometry.

Sunday, February 10th,

At 11, Miss L. CORRI.

At 7, Mr. CHARLES ANTON.

Brixton Spiritual Brotherhood Church

Stockwell Park Road, Brixton.

Sunday, February 3rd, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. A. S. TAYLOR.

Monday, at 7-30, Ladies' Public Circle. (Gentlemen invited).

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, February 10th,

Miss DORIS MOORE.

Croydon National Spiritualist Church

Bedford Park, near West Croydon Railway Station.

Sunday, February 3rd, at 6-30,

Mrs. WESLEY ADAMS.

Address and Clairvoyance.

Wednesday, at 7-45,

Mr. W. Bedbrook.

Thursday, at 3, Ladies' Meeting.

Sunday, February 10th,

Mrs. K. JARMAN.

Lyceum every Sunday at 3.

Battersea Spiritualist Church

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

Sunday, February 3rd, at 11,

Miss J. PROUD.

At 6-30, Mrs. S. D. KENT.

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.

Cricklewood Christian Spiritualist Society

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

Sunday, February 3rd, at 6-30,

Mrs. W. EDWARDS.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. A. L. Perkins.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

Friday, February 1st, Mr. S. F. Barker,

M.Sc.

Sunday, February 3rd,

Mrs. DOLORES SMITH.

Friday, February 8th, Mrs. H. Henderson.

Sunday, February 10th,

Mr. DEARNLEY SERJEANT.

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

Sunday, February 3rd, at 7,

Mrs. G. RAY RICHMOND,

Address and Clairvoyance.

Thursday, at 3, Psychometry, and at 8,

Address and Clairvoyance.

Mr. C. H. Potter.

Friday, at 7-30, Spiritual Healing.

Sunday, February 10th,

Mrs. BALMER.

For Seats, Developing Circles, apply Hon. Secretary. Monday, at 7-30,

Healers. Tuesday, at 3, Ladies only.

At 7-30, General Developing and Class.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, February 3rd, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by the Rev. G. NASH.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mr. W. Edwards.

SATURDAY, 8-30 to 12, Carnival Dance.

SUNDAY, February 10th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. H. BODDINGTON.

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GRAND BAZAAR

will be held in the above Church,

On FEBRUARY 6th and 9th, 1935.

Bazaar to be opened on Wednesday, February 6th, by Mrs. N. WILBY, of Manchester.

Chair to be taken by the President, Mrs. HINCHCLIFF, of Liversedge. On Saturday, February 9th, Bazaar to be opened by Lyceum Children: Admission each day 6d. each. To commence at 3 p.m. All are welcome, old friends and new.

Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, February 3rd, at 7,

Mrs. DONALDSON.

At 3, Psychometry, and at 4-45, Tea

and Talk. Silver Collection.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Donaldson.

Psychometry.

President and Medium:

Mrs. DONALDSON.

Ealing Spiritualist Church,

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

Sunday, February 3rd,

At 11-15, Mrs. PETHURST.

At 6-30, Mrs. F. KINGSTONE.

Wednesday, at 8, Mrs. S. Podmore.

Saturday, at 8, Whist Drive.

Sunday, February 10th,

Miss L. THOMAS.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, Feb. 3rd, at 11-15, Public Circle.

At 3, Lyceum.

At 7, Mr. E. PEARSON.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. Turner.

At 7-30, Healing Service.

Thursday, at 8, Public Service.

Friday, at 8, Members' Developing

Circle.

Sunday, February 10th,

Miss JOAN PROUD.

Independent Spiritualist Church,

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

(Corner Carpenter's Place.)

Sunday, February 3rd, at 3, Lyceum.

At 7, Mr. F. C. ELMER, F.C.I.B., Address.

Mrs. Beth Barnes, Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Wednesday, at 8, Lantern Lecture by

Mr. H. J. Osborn.

(Silver Collection).

Thursday, at 8, Mrs. Morris.

Saturday, at 8,

Blank Paper Readings by "DIANA."

Sunday, February 10th,

Mr. STANLEY R. FORBES.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, February 3rd, at 6-45,

Mr. and Mrs. WILLIAMS.

Monday, at 7-30, Mrs. Cayton.

Tuesday, at 8, Healing Circle.

Wednesday, at 3 and 8, Mrs. Golds.

Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, February 3rd, at 7,

Mr. T. G. WYATT.

At 8-30, Spiritual Healing.

Sunday, February 10th,

Mrs. REDFERN.

Ilford Psychical Research Society, Clements Road, Ilford.
 Sunday, February 3rd, at 7, Mr. ED. SPENCER.
 Address and Clairvoyance.
 Wednesday, February 6th, at 8, Miss Thorndick, Address and Clairvoyance.
 Thursday, Feb. 7th, at 3, Ladies' Meeting, Mrs. CALWAY, A.N.S.C.
 Address and Clairvoyance.
 Sunday, February 10th, at 7, Mr. BARRACLOUGH and Mr. DAISLEY.

Kensington Spiritualist Church, Lindsay Hall.
 The Mall, Notting Hill Gate.
 Sunday, February 3rd, at 6-30, Miss MARIAN MORETON.
 Address and Clairvoyance.
 Monday, at 7-45, in Small Hall (entrance West Mall), Mr. Gerald de Beaurepaire.
 Thursday, at 3, Mr. Stanley R. Forbes.
 Tuesday, at 7-45, Healing in Small Hall.

Kenton Spiritualist Church, Northwick Park Hall.
 Stations: Northwick Park (Met.), and Kenton (Bakerloo).
 Sunday, February 3rd, at 6-30, Dr. VANSTONE, Address.
 Mrs. COOKE, Clairvoyance.
 Tuesday, at 3, Women's Meeting. At 7-45, Healing Circle.
 Thursday, at 8, Social.
 Sunday, February 10th, Mr. H. LEAF.

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, February 4th, at 7-45, A "Bill" to amend the shortcomings of Clairvoyants, presented to the "House" by R. Boddington, Esq., No-Ta, Be, An, etc.

Manor Park Spiritualist Church, Strone Road, Shrewsbury Road, Forest Gate, E. 12.
 Sunday, February 3rd, At 11, Healing Service.
 At 3, Progressive Lyceum.
 At 6-30, Mr. MURRAY NASH.
 Address and Clairvoyance.
 Wednesday, February 6th, at 8, Special Lecture by Mr. Ernest Hunt. Subject: "The Conscious Mind."
 Admission 1/-.
 Thursday, February 7th, at 3, Ladies' Meeting, Miss K. Ward.
 At 8, Mrs. Tuffnell.
 Address and Clairvoyance.
 Sunday, February 10th, Mr. J. M. STEWART.

Little Ilford Christian Spiritualists' Church, Third Avenue, Manor Park, E. 12.
 Sunday, February 3rd, at 7, Mr. B. CAMPER.
 Monday, at 3, Miss Prince.
 Wednesday, at 8, Mrs. CHESTERMAN.
 Sunday, February 10th, Mrs. WINIFRED GREEN.

Palmerston Christian Spiritualist Temple, Maryland Road, Stratford, E. 15.
 Sunday, February 3rd, at 11, Forward Movement.
 At 6-30, Mr. & Mrs. BILLETT.
 Wednesday, February 6th, at 2-45, Mrs. Hines.
 Thursday, February 7th, at 8, Mr. G. W. Mason.
 Sunday, February 10th, at 6-30, Mrs. PRINCE.

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, February 3rd, at 7, Service. Address and Clairvoyance by Mrs. GRACE NEWTON.
 MONDAY, at 7-30, Group Sitting (Non-members, 1s. 6d.), Mrs. Era Donaldson.
 WEDNESDAY, at 7-30, Service. Address and Clairvoyance, Mrs. Fletcher.
 THURSDAY, from 3 till 6-30, Free Healing, etc.
 Mr. Keith attends daily from 2 till 6.
 SUNDAY, February 10th, at 7, Divine Service.
 MONDAY, February 11th, at 8, Mr. Ernest Hunt.

Circles, TUESDAYS at 7, FRIDAYS at 3.

Kingston Spiritualist Church, Villiers Road.
 At 11, Address and Clairvoyance.
 At 3, Lyceum.
 At 6-30, Mr. ELLA and Mrs. HUMPHRIES.
 Address and Clairvoyance.
 Tuesday, at 7-45, Spiritual Healing Centre.
 Wednesday, at 7-30, Miss J. Proud, Psychometry.
 Sunday, February 10th, Mrs. E. CLEMENTS.

Southall Spiritualist Church, Hortus Road, Southall.
 Sunday, February 3rd, at 7, Mr. SYDNEY BARKER.
 Tuesday, at 2-30, Ladies' Guild.
 Wednesday, 7-30 to 9, Healing Circle.
 Thursday, at 8, Short Service and Clairvoyance.
 Sunday, February 10th, Miss ALICE WHITE.

Occult Research Society, Stembridge Road Halls, Anerley.
 Sunday, February 3rd, at 11, Sunday School.
 At 3-30, Mr. COCKERELL.
 At 6-30, Mr. E. KEITH.
 Sunday, February 10th, at 3-30 and 6-30, Mr. A. E. PEARSON.

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, February 5th, at 8, Mr. Edmond Spencer.
 Mr. John Myers is open to take Propaganda Meeting, giving his service FREE.

Streatham Christian Spiritualist Church, 285, High Road, Streatham, S.W. 16.
 Sunday, February 3rd, Mrs. PIKE,
 Address and Clairvoyance.
 Wednesday, at 3, Mrs. Timms.
 At 8, Mrs. Cheshire.
 Sunday, February 10th, Mrs. DE BEAUREPAIRE.

Streatham Spiritualist Church, Tudor Hall, Pinfold Road (Back of Public Library).
 Sunday, February 3rd, at 11, Circle.
 At 6-30, Mr. MORRIS.
 Wednesday, February 6th, At 3, Psychometry.
 At 8, Address and Clairvoyance.
 Mrs. Bycroft.
 Sunday, February 10th, Mr. DYER.

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W.
 Sunday, February 3rd, at 11-15, Open Circle.
 At 6-30, Service.
 Address and Clairvoyance.
 Thursday, at 8, Open Circle.
 Every Wednesday, at 7-30, Free Healing.

South London Spiritualist Mission, Lausanne Hall, Lausanne Road, Peckham, S.E. 15.
 Sunday, Feb. 3rd, at 11-30, Open Circle.
 At 3, Lyceum Session.
 At 7, Mrs. F. LANE.
 Address and Clairvoyance.
 Tuesday, at 7-30, Healing Circle.
 Thursday, at 8-15, Mr. Ferguson.
 Address and Clairvoyance.
 Sunday, February 10th, at 7, Mrs. ELLEN McCONNELL.

Surbiton Christian Spiritualist Church, Maple Road, Surbiton.
 Sunday, February 3rd, at 3, Miss FREDA WINN,
 Address and Psychometry.
 At 6-30, Mr. W. FAKE, Address.
 Wednesday, at 3, Mrs. Thomas.
 Psychometry.
 At 7-30, Address and Clairvoyance.

The Path-Finders' Spiritualist Society, 44, Baker Street, London, W. 1.
 Sunday, February 3rd, at 6-45, Address and Clairvoyance.
 Mr. H. J. STEABBEN.
 Thursday, February 7th, at 8, An Evening of Psychometry.
 Mrs. Stella Hughes.
 Saturday, February 9th, at 8, An Evening of Psychometry, Miss Skinner.

The Fellowship of the Golden Triangle, 21, Sinclair Gardens, West Kensington, W. 14.
 (Shepherd's Bush end, down Richmond Road, first turn left.)
 President: Mrs. SHEDDEN.
 Hon. Sec. Mrs. R. FORTT.

Sunday, February 3rd, at 6-30, Service. Address and Clairvoyance, DIANA.
 Tuesday, February 5th, at 3, Paper Readings, Diana.

At 7-30, Clairvoyance, Mrs. Vera Palmer.
 Wednesday, at 3, Lecture, Diana.
 Thursday, at 3, Psychometry, Mrs. Vera Palmer.

At 7-30, Healing and Advice, Mr. Swami Raj.

Friday, at 8, Psychometry, Mrs. Orme, Mr. Wasley.

Developing Class Monday evenings, at 8 p.m., those interested please come along.
 Lectures. Non-members, 1/-; Friday evenings, Silver Collection.

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Westbourne Park Psychic Centre, 155, Cornwall Road, Westbourne Park London, W.
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 Visitors 2s.
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 'Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 52, No. 7 bus to door.
 (Met. Station—Ladbroke Grove).

Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley.
 Sunday, February 3rd, at 11-15, Service.
 At 6-30, Mrs. CALWAY.
 Address and Clairvoyance.
 At 3, Lyceum.
 Sunday, February 10th, Mrs. BROOKS.

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 Guillott.

SOUTHERN

Eastbourne National Spiritualist Society, Dickens Fellowship Hall.
 Sunday, February 3rd, at 3-30 and 6-30, Mr. TYLER.

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

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

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey.
 'Phone: Richmond 0212.
 Monday, February 4th, at 3, Miss E. Herbert.
 Psychometry.
 Tuesday, at 8, Mrs. Dolores Smith.
 Description Messages.

Admission Free. Silver Collection.
 Wednesday, at 3, Mrs. H. V. Prior.
 Psychometry.
 6-9, Private Readings by Mrs. H. V. Prior.
 Thursday, at 3, Developing Class, Mrs. Ada F. Atkinson.
 Friday, at 8, Mrs. Hillier Smith.
 Control Psychometry.
 Admission Free. Silver Collection.

Southend Spiritualist Church, Hildaville Drive, Westcliff.
 Sunday, February 3rd, at 11 and 6-30, Mrs. RUTH DARBY.
 Thursday, at 8, Mr. F. Wreford Clarke.
 Sunday, February 10th, Mrs. TIMS.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, February 3rd, at 6-30,
Service.
Sunday, February 10th,
Mrs. BUCHAN FORD, Address.
Mrs. Levitt, Clairvoyance.

Ramsgate National Spiritualist
Church,
Chatham Street, Ramsgate.
Saturday, February 2nd, at 7, and
Sunday, February 3rd, at 3 and 6-30,
Mrs. F. FROM.
Address and Clairvoyance.
Sunday, February 10th,
Mrs. PRIOR.

Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey.
Sunday, February 3rd, at 7,
Service.
Address and Clairvoyance.
Wednesday, at 7-30,
Service.
Healing Service every Wednesday.

Brighton National Spiritualist
Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
Sunday, February 3rd, at 11-15 and 7,
Mrs. WORSLEY.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, February 10th, at 11-15 and 7,
Miss A. L. SCOGGINS.
Group Seances:
Tuesdays, at 3, and Saturdays, at 7-30,
Thursdays, at 3, Transfiguration.
Miss A. L. Scoggins.
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Margate National Church.
Mercers Arch.
(Opposite 158, High Street).
Saturday, at 7-30, Psychometry.
Sunday, at 7, Address and Clairvoyance.
After Circle.
Tuesday, at 7-30, Healing Circle.
Thursday, at 7-30, Open Circle.
Worthing Spiritualist Church,
Grafton Road.
Sunday, February 3rd, at 11 and 6-30,
Mrs. WILLIAMS.
Thursday, at 6-30,
Mrs. Maunder.
Sunday, February 10th,
Mr. G. DE BEAUREPAIRE.

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Ealing 0301.

Miss B. D. Mansfield, Trance
Medium, holds Public Seances on Wed-
nesday and Friday, at 8. Thursday at
3 and 8, Psychometry; at 8, Healing
Circle, 118, Belgrave Road, Victoria,
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chometry Circles every Tuesday at 8 p.m.
and Thursday at 3-30 p.m. At Home
daily (except Wednesdays and Fridays).
Hours 2 to 6; other times by appoint-
ment only.—33, Penywern Road, Earl's
Court, S.W. 5. 'Phone: Flaxman 3912
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Mrs. Orme holds open seances
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2507.

Madame Orme, Speaker and Clair-
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Road, Bayswater, W. 11.

NEW SECRETARY

Hawkeshead Street National Spirit-
ualist Church, Southport.—Mr. H.
Edwards, 234, Portland Street, Southport.

New Secretary.—Stretford National
Spiritualist Church, Watson Street. Mrs.
Watts, 54, Milton Road, Stretford,
Manchester.

Northampton National Spiritualist
Church, 6a, Newland.—Mrs. A. M.
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