

FEB 21 '35

SPIRITUALISM IN PERIL

See page 88

# The Two Worlds

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## THE FLOATING TABLE

“CHEIRO” RECALLS EUSAPIA PALADINO'S MEDIUMSHIP

A N impressive experience of the mediumship of Eusapia Paladino is described by “Cheiro” (Count Louis Hamon) in a fascinating new book which is published to-day.

Eusapia will be remembered as one of the most powerful mediums who have ever been the subject of prolonged scientific investigation. In her case, when psychic power was low, she would openly and deliberately assist materially the production of phenomena, but under favourable conditions, and when pains were taken to safeguard the genuineness of the phenomena, her mediumship reached remarkable heights. In addition to a great number of scientists who bravely testified to the validity of her mediumship, the famous American magician, Mr. Howard Thurston, was one of her converts.

Count Hamon was fortunate enough to have a vivid experience of her mediumship under good conditions for observation. In his latest book, *Mysteries and Romances of the World's Greatest Occultists* (Herbert Jenkins, 1s. 6d.), he describes this experience. He says:—

“When staying as a guest at the Villa La Floridiana at Naples, the property of a rich American, Major Alexander Henry Davis, one Sunday afternoon our host asked his guests to decide what amusement he should provide them?”

“As Paladino's name was in everyone's mind at that moment (1903-4) it was suggested that he would have her brought to the villa. Nothing loath, Major Davis sent a carriage to fetch her, and in less than an hour she arrived.

“We were seated in a library at the foot of a flight of white marble steps, a large handsome room with many windows giving a superb view over the famed Bay of Naples, when a footman announced Signora Eusapia Paladino.

“All turned toward the entrance and saw a small, timid-looking woman standing on the top of the marble steps.

“Major Davis, speaking in Italian, bade her



EUSAPIA PALADINO

welcome, and then, I am sorry to say, in a rather sneering way, said: ‘Signora, we have heard of your powers as a “furniture mover,” so I have sent for you to show my guests some of your tricks. I suppose you will desire the curtains drawn and the place made as black as possible.’

“Very timidly, the little woman said, ‘No, Signor, I sometimes get results equally well in the light as in the darkness, but I can promise nothing. I can only do the best I can to get you results.’

“Major Davis lit an unusually long cigar and withdrew to a position with his back against a heavy oak chest between two windows at the end of the room.

“Paladino slowly descended the steps, and in rather a frightened way, I thought, looked at the half a dozen spectators seated in various parts of the room.

“I could not help feeling sorry for her. No matter what her powers of levitation might be, it seemed a rather cold-blooded ordeal for her to face that brilliantly lighted room with Major Davis at the far end with his piercing eyes watching every move she made, whilst the smoke from his big cigar seemed to form itself into a huge question mark above his head.

“Major Davis was a very rich man, who did not care what he paid for his amusements, but the sarcastic look in his eyes showed plainly that this time he considered he had lost his money and that nothing could possibly happen.

“Paladino came a little nearer the centre of the room, her mouth was slightly open, her lips moving rapidly. To my mind she was silently praying, and perhaps she was.

“Suddenly her eyes seemed attracted to a very large marble table that stood right before her. She stretched her hands in its direction; her whole appearance changed; instead of the

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IN THIS ISSUE:  
BEST ARTICLES  
AND NEWS  
ON SPIRITUALISM

# COLLEGE FOR MEDIUMS

## The Proposer Replies to His Critics

By H. T. PEMBERTON

I HAVE read with interest and appreciation the criticisms on my two articles *re* above. They should be read together to properly understand my suggestions. With regard to the strictures of Mr. Glover Botham, if he had done this he would have seen that none of the facilities he mentions would serve the purpose I had in view.

As to a "City prospectus," even that may be quite respectable. How would he propose to get any enterprise on this material plane going without what might be termed the "sinews of war?" It goes without saying that spiritual and mental gifts for those controlling would be an absolute essential. I only suggested one practical method, but he or others may know of many better.

### Money should be Forthcoming

It is difficult to believe that there are not enough British Spiritualists with even very modest incomes able to afford one payment of twenty shillings spread over several months.

As to inviting those outside the Movement to subscribe, there is one fundamental difference between the religious side of Spiritualism and every other religion. Spiritualists are seekers and explorers—we are continually adding to our knowledge.

All others, orthodox and unorthodox, maintain that they have a full and complete revelation, and that on this plane nothing more concerning spiritual things is to be revealed. For this reason, if for no other, the mixing of Spiritualism with any proportion of orthodox religion is, in my opinion, to be deplored.

### Why it is Wanted

As to the necessity for such a College as I proposed. It is precisely because mediumship is such a precious gift that it should have every opportunity of developing in the best possible environment, and afterwards be protected as far as possible from material, and especially financial worries.

What passes for mediumship in some cases is an indifferent effort to gratify credulous phenomena hunters, and the result has been to disgust and turn away sincere inquirers who had not first studied our literature.

I recall an occasion not long ago when a well-advertised medium connected with an important Society, gave a sitting to a friend and myself—at a substantial fee—paid to the Society. Three-fourths of the time was taken up with a series of "fishing" questions, and before half the sitting was over I would have gladly paid a further fee to be out in the open air again. Both of us are old, convinced Spiritualists, and came with a sincere desire to help the medium in every way. Had I been a new investigator, it would almost certainly have given me a definite bias against Spiritualism.

This is not intended as the shadow of a reflection on the great majority of sensitives and lecturers. On the contrary, their self-sacrificing and difficult services are often given freely, or for remuneration that would hardly suffice to keep body and soul together.

(Continued at foot of col. 3.)

# JESUS AS OUR LEADER

## But Saviourship Rejected

By JOHN H. HAMMOND

A NY Spiritualist who may be asked by a seeking friend, "How does my Christian religion stand with relation to Spiritualism?" would do well to offer for perusal the simple and direct article from the pen of Mr. Ronald McCorquodale in a recent issue of *The Two Worlds*. It would be difficult to create a more explanatory answer.

With regard to Mr. McCorquodale's paragraph, which runs: "... there is nothing to prevent our members accepting the leadership of Jesus," one is inclined to wonder what the answer would be if the seeking friend should demand, "Define that leadership."

### Leadership and Example

There seems to me to be a vast difference between leadership and example. The orthodox Christian worships Jesus as a part of his conception of God, *via* the Trinity. We must accept the lead that the man Jesus gave concerning spiritual philosophy and phenomena, but it would only be fair to our seeking friend to point out that we do not worship Jesus as a part of our conception of God.

Also, in fairness, we must point out that we do not agree with Jesus when he says, "No man cometh unto the Father but by me," unless we are allowed to interpret that phrase as meaning through the interpretation of his philosophy in our lives. In support of this I would draw the attention of the seeker to the Seven Principles of Spiritualism, which could call "the Nazarene's philosophy condensed."

### — and Saviourship

As one of our very important Principles tells us that our responsibility is a personal matter we must point out to our seeker that he must not confuse Saviourship with Leadership, and if he desires to become a complete Spiritualist and still accept the leadership of Jesus, he must be careful to make personal responsibility more important fact than the leadership.

Speaking broadly, I think Spiritualists must to acknowledge Jesus as a great spiritual teacher, the best example of how to live, and a great medium, and the seeker must study the possibilities of mediumship, and compare phenomena with the so-called "miracles" of the Nazarene, before he can fully understand why we do not accept his divinity. This study (and a real seeker will have an open mind) usually brings the necessary understanding.

(Continued from col. 2.)

### The Obstruction

Yet the fact remains, most unfortunately that there are a minority who are an absolute danger, and delay our Movement from taking its rightful place in the world, particularly amongst those whose opinions matter most to clear-thinking, educated people.

It only remains for me to most sincerely thank those who have so kindly written at my suggestions. Also the Editors of the journal, who have been good enough to afford an old private in the Spiritualist Association the opportunity of placing his views before the great audience of their readers.

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### NO MORE TEARS

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with a foreword by SIR OLIVER LODGE

The book describes the mother's loss of her boy, her husband, her mother and her sister. Alone in the world, she turned to Spiritualism, and was comforted. The *Psychic News* says: "It is a book well worth reading. The story is told convincingly and should do much to remove the sting of death among those who have not yet received irrefutable evidence of survival."

### HAUNTED WOMAN

By FRANCIS J. MOTT

6/- net ; 6/3 post free.

A Play and a long Preface about Christian Science.

ARTHUR FORD, in the *International Psychic Gazette* says: "I recommend this book to students of Psychic Science, both as exciting and at times hilariously funny, and also as a warning of the danger in failing to realise the relation between subconscious and conscious mental action." The *Two Worlds* says: "This book is really a constructive pen portrait of the woman and her mission, holding the scales evenly, not suppressing deserved criticism, nor yet withholding deserved credit. It is therefore a striking accomplishment which can do Christian Science no harm, and may yet help to dispel some of the confusion which was a characteristic of its leader." The *Sunday Referee* says: "The author is evidently an expert on his subject, and writes a long and brilliant preface in defence of his portrait of this much-discussed woman."

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# A NORTHERN JOURNEY

## Experiences of an Itinerant Speaker

By ARTHUR CLAYTON,

*The Blind Seer*

HAVING commenced my tour of Great Britain by a visit to the North, and as the memory of my extremely varied and interesting tour is still fresh, I am recording here my impressions, hoping they may be of interest to others.

On January 12th I began with a week-end mission at Hetton-le-Hole, a thickly populated mining town some few miles from the ancient city of Durham.

I had visited this place before when the local Spiritualists met in a small room, but was now pleased to find that Hetton has its own Spiritualist Church, which is free from debt. Mr. Lawther has held the position of President for many years. The Church has a seating capacity of 150, and has a spacious ante-room.

Each evening enthusiastic gatherings assembled, many having come great distances through the snow. Though the phenomena are much appreciated, I was pleased to find how keenly interested many of the leading members are in the philosophy of Spiritualism. All meetings commenced punctually to the minute! An example many other Churches might follow. The services were greatly enhanced by the help of the choir, which was present at each meeting.

Mr. Lark, the esteemed organist and choir-master, hopes that in the near future a pipe organ will be installed. I hope that his ambition will soon be realised, for there is need of better choral and musical arrangements in the Movement.

### Preparing for the Conference

From Hetton I went to Sunderland, where I was entertained by the President of the Northern District Council, Mr. Slimin, who assured me that all would be done to make the next annual meeting of the S.N.U., which is to be held in Newcastle, a real success, and that delegates would be warmly welcomed. The hall in Derwent Street was crowded, and keen attention was given throughout. One misses the old familiar presence of Mr. Dowell Todd, but I understand that he is to take the chair on the opening day of a special week of services in celebration of its silver jubilee in February.

On Wednesday, January 16th, I was again privileged to take the meeting in the new Spiritualist Church at Horden. Although this Church was only erected about two years ago, a substantial amount has been paid off the debt. There is a splendid choir and Lyceum, which recently combined in the production of an operetta, "Witchcraft in Fairyland," and added, incidentally, about £9 to the building fund.

On Thursday I visited the National Spiritualist Church at Middlesborough. Here again we had a crowded hall. This Church also has its own building, with seating accommodation for 300. Recently extensive alterations have been made, all the labour having been done voluntarily by members.

### Branch Churches

Middlesborough (Grange Road) Church may be considered as a great example in having a branch Church at North Ormsby under its supervision, and this branch is doing splendid work. If other Churches in the large industrial areas would do the same, I believe many of the meeting-rooms established for the private gain of the promoters would be forced to close.

I left Durham on the 18th, feeling that, at least, our cause was progressing there, and arrived at Stirling the same afternoon. In spite of a seven hours' journey, we had a very successful meeting.



ARTHUR CLAYTON

In Scotland one notices a great difference in the atmosphere of the meetings. The Scotch are considered to be a little cautious and less responsive, but they are nevertheless very keen and thorough investigators. I was surprised to learn that although this association commenced only a few years ago, it has acquired the Masonic Hall for its meetings (through the Building Fund Pool of the S.N.U.), and is working hard to reduce the debt. About 150 people attended, some of whom came from Falkirk and Alloa.

On the 20th, I conducted services in Glasgow and found the Movement was growing steadily. Most of the suburbs have their own Spiritualist Church. The Glasgow Association in Holland Street is making arrangements for extensive alterations in the near future.

The newly formed Society at Rutherglen, under the able guidance of Mr. David R. S. Smith, is also increasing in membership and influence. It was then preparing for a great "Survival Convention," concerning which there was wide local interest. The Glasgow Alliance has recently been deprived of the valuable services of its Secretary, Mr. Macculloch, who has had to leave Scotland

for business reasons. Great regret is also felt on account of Mr. J. J. Derby's necessary retirement from the secretaryship of the Scots District Council—a position he has held for many years.

On the 20th, I spoke at the newly formed Society at Ayr, the birthplace of Robert Burns. This Society at present can only hold occasional meetings. It is, however, fortunate in being able to have the use of the Masonic Hall, which is one of the best meeting-places in the town.

My meeting was well attended, and great interest was shown. The people in Ayr are very keen questioners, and though very courteous, are rightly critical. There is every sign of a well-established Church being formed there. I was pleased to find a readiness on the part of many to read the best books on the subject.

Leaving Ayr on the 23rd, after an enjoyable morning walk along the wild and rugged coast, I journeyed to Motherwell, a busy town in the heart of the Lanarkshire coalfield. Here as elsewhere in Scotland I found no lack of enthusiasm. Indeed, I was rather surprised to find such a large congregation on a week-night.

The final meeting of my northern tour was at Hamilton, two miles away. This is the birthplace of Sir Harry Lauder, who still has a residence close by. In the past, Hamilton was the scene of many a struggle of the Covenanters in the fight for religious freedom.

### Youth Active

It was not the first occasion on which I had spoken to a Hamilton audience. Some fourteen years ago I visited the town during the miners' strike of 1921, a few days after a riot in the district. Since that date the cause has passed through many struggles, and at times has been almost non-existent. However, there has now emerged what looks like becoming a well-organised Spiritualist Church. I was glad to find that young men and women form the greater part of the membership, which is between fifty and sixty, and shows every sign of steady increase.

Meetings are held every Sunday and Thursday in the old town hall, quite a spacious building and very central.

As I write this impression, I am travelling speedily home with happy memories of my Northern journey, and feel grateful to all the kind friends, both old and new, who have come to my aid and who have so kindly and hospitably cared for me.

May the Movement in the North grow more and more in strength and service!

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# TWENTY MINUTES' NAP

## The Catholic Campaign Against Spiritualism

By HAROLD SHARP

**T**RUTH had a twenty minutes' nap on Friday, January 25th, and Father Knapp, with characteristic alertness seized the opportunity to perform one of his famous conjuring turns for the benefit of the Catholic Society of King's College, London.

Although the conjuring was confined to tricks with words and inflections, such illusions—such weird and fantastic impressions—were produced that co-religionists of the good Father must have left the hall with a speedily diminishing opinion of men like Crooks, Flamarian, Richet, Lodge, Osty, Marshall Hall, Barrett, and Zollner. For, of course, as anyone who has read *The Fifth Form at St. Dominic's* could guess, Father Knapp was, with good Christian zeal and utter lack of charity of heart, tilting prettily against Spiritualism and those psychic phenomena which, demonstrated at will, proves the naturalness of the so-called supernatural.

### Personal Investigations?

I do not remember hearing Father Knapp declare that he had been to any seances. Perhaps as a Catholic he is forbidden to do so, but he seems to have in his parish some very interesting one-time investigators of the subject. One dear soul delights in going to seances for the fun of the thing. Her joints crack noisily. It gives her great pleasure to "gull" the circle into believing that the cracking joints are spirits approaching.

Another of his interesting friends went to a seance to see his wife materialise. When she came from the cabinet the husband asked permission to kiss her. Permission was given. "The supposed wife's face badly needed a shave."

We know that story is true because we have Father Knapp's word for it. And he knows it is true, because he has somebody else's word for it.

Father Knapp also knows a nurse in a certain—unnamed—mental institution, where two-thirds of the inmates are patients as a direct result of Spiritualistic practice. So many folk know that poor nurse—but her whereabouts is kept as secret as the hiding-place of Trotsky!

Father Knapp being a conjurer and an egoist, thinks that no one but a conjurer is truly

qualified to investigate psychic phenomena. (He still didn't say if *he* had personally used that valuable asset to investigation.) He proudly avers that Houdini, the conjurer, had investigated and had remained unconvinced. Perhaps purposely he omitted to say that equally clever conjurers—such as Will Goldston, founder of the Magicians' Club, Harry Rigoletto, and others—accept the facts of Spiritualism as having been uncontestedly proved. Nor did he say how many conjurers had been present at the levitations of St. Gerard Majella, at the frequent materialisations of the Little Flower, nor by what sleight of hand the Cure d'Ars produced the famous sack of corn!

### Those Retractions

A big point was made of the supposed fact that one of the Fox Sisters had retracted. Did she retract? Why? What will be the verdict of Time? Joan of Arc retracted, yet she was canonised not because she retracted, but because of that from which she retracted. Galileo retracted, yet Catholic professors to-day teach that which Galileo was forced to retract. And history ever repeats itself. Rome condemns to-day, Knapps a little, awakens to find herself behind the times, and then proclaims that which she had previously frowned upon.

For the most part, Father Knapp's stories are as untrue as the story of the Wimborne Donkey. It is a pity that such a witty man has not something a little kindlier to make merriment upon, and that good taste does not prevent him insulting the religious convictions of an ever-growing mass of his fellow-countrymen.

But perhaps it is with Father Knapp as it was with the priests of Japan in the days when good Saint Francis Xavier preached his wonder-working way through that country in 1549. (I quote from the "Catholic Truth Society" pamphlet, *St. Francis Xavier*):—

When they saw the wonderful effect of this new religion among the people they at once strove to oppose the work as they saw that their own means of subsistence would be thereby taken away.

So even Rome admits the rapid growth of Spiritualism, which is too scientific to be readily swept away.

## PSYCHIC PHOTOGRAPHS WITHOUT CONTACT

By JOHN MYERS

Mr. Lewis St. Clair Mitchell seems to have quite misunderstood the experiment when similar psychic photographs were obtained simultaneously in London, and also in Leeds.

This test was suggested by W. T. Stead as proof of the fact that he has communicated through the automatic writing mediumship of Mrs. W. T. James, of Leeds.

Several of the results obtained at the Stead Bureau (where the circle in London was sitting), and at Leeds (where Mrs. James and a Committee were sitting) comprised extras of Stead.

While I regard this as a proof of Mrs. James' claim that she is being used by W. T. Stead, I fail to see how it has anything to do with her photographic mediumship.

I have previously had results where there has been no physical contact between myself and plates and gas-light photographic papers.

This is merely an extension of distance contact.

I would also point out that whatever the people in London chose appeared on the papers in both places. This seems to show that the same power was used for the pictures in Leeds as for those in London.

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# A SURVIVAL CONVENTION

## A Bright Idea from Scotland

By DAVID R. S. SMITH, G.N.S.C.

**A**LMOST every available seat was occupied in the large hall of the Rutherglen Town Hall, when the first Scottish Survival Convention was held last Sunday.

Provost John Gilmour, the Provost of Rutherglen, honoured the Convention by presiding. In his opening remarks, the Provost said, "I am not here as a convinced Spiritualist, but as one intensely interested, and as the head of the Civil community."

### Clergyman's Convictions

The first speaker was the Rev. Colin Livingston, a comparatively recent convert to Spiritualism, but one who has made good use of his opportunities and has the courage of his convictions.

Mr. Livingston dealt with human survival in an able and practical manner. "Are we justified," he asked, "in being identified with this cause?" There were many who disliked the name Spiritualism, but the name was of no consequence. Were the facts presented by Spiritualism true?—that was the vital question.

The child was born into this world of matter unaware of its individuality. Gradually with the growth of personality the child became a questioning adolescent until the mature adult demanded to know "What does life and the Universe signify?" The answer, he said, was to be found in Spiritualism. Faith of itself was not sufficient. We required to add knowledge to our faith. This knowledge was supplied by psychic phenomena.

"Man is a spirit, just as God is Spirit, and as such possesses inherent immortality," Rev. Livingston concluded.

### Animal Survival

Mr. Harvey Metcalfe, the next speaker, said: "We are here to affirm survival in the fuller sense of the word. For more than seventeen years not one week has passed when I have not spoken to people whom the world calls dead. Not only will you find that humans survive, but animals too. There is one life everywhere, and wherever there is spirit there is but change, and not death."

He instanced cases of animal survival, and asked: "Do you think we would tolerate this cursed vivisection of animals if the knowledge of their survival was broadcast? We would not, but so long as we breed conditions that inspire warfare it is little wonder that we build vivisectionists to try out poison gases on animals, which later will be tried on man. Once Spiritualism gets its proper influence over humanity, the world will be better for all creatures, and the spread of this knowledge is a work towards that end."

Miss Margaret MacMillan, representing Theosophy, referred to a number of articles published in the *Daily News* on the question "Where are the Dead?" A mass of correspondence demonstrated that while men and women have a keener zest for pleasure, they believe increasingly in spiritual things, and

overwhelmingly in immortality. Theosophy revealed that man as seen by developed faculties is not a body having a soul, but *is* a soul manipulating a body.

### A Layman's Contribution

Lieut.-Col. G. J. Carter, O.B.E., speaking as a layman, said: "The day is past when any man or woman of mature years can reasonably doubt the truth of survival. Science had contributed to our knowledge in this sphere of human thought as elsewhere."

After recounting several experiences of psychic phenomena, Lieut.-Col. Carter concluded: "The knowledge of survival is essentially an individual matter. But investigation is open to everyone who is prepared to give the time, preferably in their own home. Where there is an honest desire to discover the truth of this problem, results will be forthcoming."

Mrs. M. Hill then gave a demonstration of clairvoyance and clairaudience, a considerable number of names, description, and messages being recognised.

The influence of this Convention will be far-reaching. One local clergyman, Rev. Wm. Wright, supported the Convention with his presence. I would strongly urge other progressive Churches to adopt the idea, which I believe to be original in Spiritualism in this country. What the convener, the Rutherglen National Spiritualist Church (which is just one year old next month) can do, others can do to the advantage of Spiritualism.

### WAS IT Dr. MARTINEAU?

The reference in "Topics of the Week" to Dr. Martineau's interest recalls an early experience of mine, which may be apropos.

My first private seance was at the house of Mrs. E. Welwyn Hall (Parson's Hill), Mr. Hall and a well-known London publisher making up the circle. Mrs. Hall was controlled by a North American Indian named Ianthou (a very apt collaboration), and during the sitting a spirit, professing to be a brother of Dr. James Martineau, came through and stated that he was a medical man, and had been drowned at sea on a voyage to, I believe, Brazil. This assertion was not within the knowledge of any of the sitters. When preaching at Bedford and Framlingham, Suffolk, I was the guest of Miss Lucy Tagart, an estimable elderly lady, daughter of Rev. Tagart, who "ministered" Charles Dickens at Little Portland Street Chapel, W., who knew intimately all the great Unitarian families, and their histories. I asked my hostess (as a matter of curiosity, and as a test) if Dr. James Martineau ever had a brother in the medical profession who had been drowned at sea; she said it was so, but when I divulged the only source of my information the conversation closed—with a snap!

(Rev.) George Ward

### HOME CIRCLE POINTS

*Mrs. M. Bell, who lectured recently at the London District Council Discussion Group, writes as follows:—*

She agreed there were many people not physically suitable to sit in circles.

Statements isolated from their context are apt to be misleading. Lest that quoted above, and appearing in last week's issue under the title of "Home Circle Facts," cause doubts to arise in the minds of would-be sitters, let us explain just what was meant.

As so much is being, and has been, heard of the danger of possible obsession, we endeavoured, in our talk, to show how certain Societies possibly form the happy hunting-grounds of neurotic people, who, if they did not show their neurosis in this way, would in some other.

In fact, to put it plainly, the "kink" is there before Spiritualism, or any other "ism" discovers (in the true sense of the word) it. Such people are *mentally* unsuited to sit in circles.

We certainly did point out that sitters possessing a superabundance of vitality are apparently preferable to those lacking in this "power" if physical phenomena are desired. In other words, people who give, rather than those who absorb, the force are best.

Circles sitting for mental phenomena, where passivity is an asset, ought to help sitters physically and mentally, by providing an all too rare opportunity for complete relaxation—bodily and mental. The medical profession would surely endorse this.

As possible obsession seems to be the one thing of which would-be sitters are afraid, we would again point out that in the course of all our visits to Home Circles my husband and I have not come across one such case. Why? Probably because the majority of Home Circle sitters are ordinary, hard-working, sensible sort of people, with neither time nor money to spare for incessant hunting after phenomena.

### £5 PRIZE WAITING

Owing to the wide interest displayed in *No More Tears*, the latest Spiritualist publication of The Francis Mott Company, the publishers are offering a prize of £5 for the best essay on Spiritualism in general, based on the experiences in particular of the authoress of *No More Tears*.

The book may be obtained from the publisher, or from *The Two Worlds* Bookshop, and the competition is open until the end of February.

### TRUE SKIN CURE

I hereby claim that my Regd. True Skin Cure Domino Brand Ointment is the best on earth, and offer to test it against any other for £100. Failures with puffed-up nostrils attounded with one dressing, many cases being cured in a night as if wiped away with angels' hands. This grand old specific must not be classed with disappointing patent medicines. Whatever skin it touches curing begins; you feel it exhilarating, soothing, cooling. Cruel burning and itching gone. The same True Cure made by the same man for 45 years with amazing success in most hopeless cases of Scrofula, Eczema, Lupus, Psoriasis, Children's Eruptions, Dermatitis, Pimples, Boils, Blackheads, Abscesses, Chilblains, Burns, Fleas, Insect Bites, and Skin Trouble. Counter case crammed with letters testifying success. 1 oz. 1/3, by post 1/6; 4 oz. 3/-, post free. Posted by return privately packed. "Skin Hints" Booklet Free from Maker, JOHN A. CAMPBELL, Skin Expert, 'Leamnock,' 1, St. Andrew's Drive, Glasgow, S.1.

## S.N.U. NEWS.

By FRANK HARRIS

## Organiser's London Tour

**M**R. GEORGE F. BERRY is engaged in the London area from March 3rd to 24th, and Mr. Townsley, who is making the arrangements, asks me to stress the necessity of Church Secretaries making early application for his services. There is a tendency on the part of many secretaries to leave making their arrangements over until the last minute, and this makes the task of those responsible for the tours much harder.

Mr. Townsley also asks—and this applies to all districts—that Secretaries shall advise him of the names and addresses of their new officers and delegates as soon as their annual general meetings have been held.

## PRECIS OF MINUTES OF GENERAL COUNCIL.

Held in the Registered Office, Manchester, Saturday, January 19th, 1935.

*Present.*—J. B. McIndoe, in the chair; F. T. Blake, J. M. Stewart, F. T. Harris, R. F. Brewer, E. A. Keeling, and E. W. Oaten.

*Credential Card.*—It was reported that the Annual Credential Card was being issued to subscribing members and to Churches as and when fees are paid. In the case of Churches, the Credential Card is being issued when the Church Balance-sheet and Return Forms have been forwarded to the Union.

*Fund of Benevolence and Special Meetings.*—Arising from a discussion on the wisdom of permitting the name of the Fund to be used in the advertisements of special meetings, it was resolved that in future before permission is granted, the Committee report to the Officers for information and advice.

## THE OFFICIAL WEEKLY BULLETIN

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

*Platform Efficiency.*—Following a discussion on the need for an improved platform, a Sub-Committee was formed to compile a list of approved platform workers.

*Invitations for A.G.M.*—Bournemouth, Bath Road Church, invited the Council to hold the Annual General Meeting of the Union at their Church in 1936. The 1935 A.G.M. is to be held in the Heaton and Byker National Spiritualist Church, Newcastle-on-Tyne.

It was resolved to seek invitations for 1937 from among three District Council areas, and to notify the District Councils concerned.

*New Churches and Subscribing Members.*—Seven new subscribing members were accepted on a ballot vote, and two new Churches were accepted into affiliation:—Southern D.C., Parkstone National Spiritualist Church; Yorkshire D.C., Heckmondwike National Spiritualist Church.

*Annual Balance-sheet and Treasurer's Statement.*—The accounts were presented and approved. These show a surplus on the year's working.

The Elective Auditors attended, and reported on the satisfactory methods of book-keeping, and certified the accuracy of the stock sheets, etc.

## Committee Reports

*Publications.*—In order to encourage Churches to increase sales of pamphlets, it was resolved to give exceptionally good discounts and reductions in a number of pamphlets, particulars of which will be circulated to the District Councils.

*Trust Property.*—Matters of urgency in relation to new Joint Trusts were dealt with. In a number of cases, long delays in settlement had occurred where the jurisdiction of the Charity Commissioners was involved. In several cases, the Committee were of

the opinion that religious bias was being shown by the Commissioners, and this was leading to obstruction in the completion of matters alleged to come under their jurisdiction.

*Pooling Fund.*—A number of new Deposits were reported, and consideration was given to five new applications for advances from the Pool. It was reported that in two cases Churches have been charged income-tax on their advance repayments. It was resolved, on the advice of the Union's Solicitors, to take the matter up with the Inspector of Taxes.

*Notices of Motion for A.G.M.*—The following notices of motion have been received for the 1935 Annual General Meeting:—

That the necessary steps be taken with a view to creating the rule that every Spiritualist Church or Society affiliated to the Union shall exhibit in a prominent position at every meeting, a copy of the Seven Principles of Spiritualism, such copy to be printed in bold type on substantial card, and to be provided by the Union, who shall either sell or give (whichever may be deemed desirable) a copy to each Church or Society as occasion may demand.—*Southern D.C.*

That the postal plebiscite taken on the question of Mr. Newton's amendment (carried at the 1934 A.G.M. by less than a two-thirds majority) be declared null and void, owing to its being incorrectly conducted; and that a postal ballot, strictly according to the Articles of Association be arranged at the earliest possible date.—*Northern D.C.*

## Change of Office

I regret to learn that Mr. J. J. Darby has had to give up the position of Secretary of the Scottish District Council, owing to his removal from the area, and the good wishes of all Spiritualists will go with him into his new sphere. His successor is Mr. James Alexander, of 87, Greenhead Drive, Glasgow, S.W. 1, to whom we offer a hearty welcome and our best wishes for a long and successful term of office.

## THE PROBLEMS OF MATERIALISATION

An address on the investigation of psychic phenomena was given by Mrs. Hewat McKenzie, on January 31st, at a meeting of the Leicester Society for Psychical Research.

According to the Leicester *Evening Mail*, Mrs. McKenzie made some astonishing claims about materialisations which she had witnessed at various times. On one occasion, she said, a soldier with a tin helmet and full uniform materialised at a seance. On another, a hairy ape appeared close beside her, and obeyed her commands as if it possessed the intelligence of a human being.

## A Significant Discovery

But even more amazing, she added, was the strain that seemed to be imposed on fabrics, such as carpets and curtains in rooms where materialisations frequently took place. The linings of mediums' clothing often wore out in an extraordinarily short time.

Could it be that the draperies with which many of the figures which appeared were covered were evolved from the material around them, in the same way as the ectoplasm was drawn from the medium?

"Though many of these happenings appeared to be miracles, they must, in fact, follow some law," she concluded.

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Mrs. LILLIAN DUNCAN.

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THURSDAY, February 14th, at 4,

Mr. I. BOND NICHOLL.

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At Home, FRIDAY, February 8th, at 3-30.  
Mrs. Alice Bailey—"Psychic Powers and Spiritual Living."

TUESDAY, February 12th, at 8,

Public Clairvoyance, Mrs. Hirst.

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

WEDNESDAY, February 13th, at 3,

Mrs. Lillian Duncan. Circle for Clairvoyance.

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Maybells Concert Party. Tickets, 6d. each.



# THE PATH OF PROGRESS

## A Cardinal Point in Religion

By LAURENCE HENSHELL

**E**VERY religion of which we have any knowledge has or had its own peculiar Path to Perfection. In some this way of life was by a process of inward meditation; in others by outward forms and ceremonies; in others by gifts to the gods.

Each religion has ever pointed out to man that there is a path which, if he will but tread it, leads to a high state of spiritual development and bliss. In Christianity the goal of the Path is called "the Kingdom of Heaven," and in Buddhism "Nirvana." The Kingdom of Heaven, of which Christ spoke as the aim of the Path, must not be confused with an after-death state into which all men will pass some time after leaving the physical plane.

### Where Heaven Is

Jesus Christ said the Kingdom of Heaven is within you. It therefore cannot be a place localised in space, nor a state of consciousness attainable only at death, but must be an inner illumination, a realisation by the spirit of man of his true nature and powers. This illumination may perhaps be an awareness of the life of the higher planes, very probably a personal realisation of the life and beauty of the seventh plane. For the majority of people this state of consciousness will only come when they reach a very high plane in the normal course of progression on the other side, but for those who care to purify themselves and live the life prescribed, it may be possible here to develop their faculties to such an extent that they are able to contact that high plane whilst still in the physical body.

This wonderful state of consciousness has been described by a well-known American writer as being "in tune with the Infinite." If we were to live our lives faithfully carrying out the precepts for a holy life, a life lived in love and willing sacrifice, we should find that such a life was in tune with the Infinite, was according to God's plan. To appreciate what is required to tread this age-long Path, it should be remembered that it starts where the Ten Commandments finished. The rich man who came to Christ and inquired as to what he must do to gain eternal life was asked if he had kept the Commandments. This is the first requisite—to live a noble and good life as this is generally understood. Until this has been accomplished, there can be no possibility of storming the Holy City and entering the Temple. Only he who has clean hands and a pure heart can enter the Kingdom of Heaven.

### The Higher Teaching

Although known by different names and symbols, the path is ever the same, and the same qualities of heart and mind, and a love for mankind, are required to tread it. The Spiritualist can do it as well as the Hindu. The best and loftiest teachings of the spirits should be used as signposts. But it must not be thought that a spirit has reached this Kingdom of Heaven because he is a spirit and passed the Great Change. He may be just as far from it as are the great majority of people now on the earth plane, but from his greater

experience he is able to give advice on the kind of life to live which will produce in man the finest qualities. He is able to illustrate the results of evil living, and so give man some understanding of the laws of the spirit worlds. Kind acts and loving thoughts are followed by peace and pleasant surroundings, evil acts and thoughts by a restless spirit and unpleasant environment. When a man has set his foot on the Path of Holiness he is filled with a great calmness, and he can await the crash of worlds without fear, knowing that nothing can harm him, as he is life of God's life, spirit of God's spirit, eternal, one with the changeless course of all life.

### The Spiritualist View

One of the seven points of Spiritualism is that of a path of human progress open to every human soul who wills to tread it: this is the path we have been discussing. It cannot mean the ordinary progression of a soul through the spheres, as there is no will required to tread that path—it cannot be avoided. Man may delay his progress, but he cannot stop it altogether. The path of progress is a definite advance made by a soul in spirituality, in love for one's fellows. To tread this path needs a burning desire to progress, not for the benefit of the self, but by the greater wisdom and power which come as a result of that progress, we can help our brothers on the road of Life.

It is a difficult road, for the little lapses which are permitted to ordinary men are strictly forbidden to those who set themselves to travel the razor-like edge of the Great White Way. Let them be comforted, however, for help will be given on that Path; most probably he that is helped will not be aware of it. The reason for this is that in the end each must travel by himself, overcome the obstacles by himself, by power and strength from within. He who travels this road must learn to stand by himself.

Truth must be approached in the silence of the soul, the real centre of the individual where none can penetrate. It is from this centre that enlightenment will come, and when it does, the man will know the meaning of that brief sentence, "Man Know Thyself."

### IS IT "IMPERATOR" ?

I read in Mr. W. J. Farmer's article what I have always claimed to be a fact: "It is very clear that it was not the 'Imperator' of Stainton Moses that spoke in Mrs. de Crespigny's very good book."

This exalted spirit said he had visited earth only for a very special mission, and that when his work with Stainton Moses was over he was going whence he could never again return to earth, and would only influence through intermediary spirits, so that claims of direct personal control by the "Imperator" of Stainton Moses cannot be upheld.

Compiler of *More Spirit Teachings*.

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FRIDAY - - - February 8, 1935.

## THE DANGER OF POPULARITY

THE growth of public interest in Spiritualism and psychical matters generally is reflected in the popular Press. There was a time when we had a journalistic standard in this country, by which newspapers considered that they existed to improve the mental and moral outlook of the people, and when the publication of articles was decided according to whether they were informative, elevating, or true.

To-day, in the mad rush for circulation, newspapers are in the main concerned with what the public wants. In other times some care was taken to verify events reported before they were published. To-day the journalistic attitude is, "Will it make a good story? If so, publish it." One of the results of this is that it is possible to gauge what the public wants by the desire of the newspapers to supply it. Judged in this light, there can be no question as to the interest which is being taken in psychical events. Both the Daily and the Sunday Press appear to be anxious to publish columns of stories, many of them quite unbelievable and lacking a background of evidence. Newspapers are fond of referring to Spiritualists as credulous, but one has only to survey the popular Press of to-day to realise that credulity is running rampant throughout the whole of the journalistic world.

We remember the time when "Deadwood Dick" and "Buffalo Bill" were looked on as "penny dreadfuls," pandering to the sensationalism of immature minds. Most of our popular newspapers of to-day appear to have adopted the same standard. The author of the stories of Sexton Blake did at least publicly acknowledge that he was dealing with fiction. But to-day, when we read the statements of the Press concerning Spiritualism and psychic phenomena, we always recall Hannen Swaffer's statement at Bolton: "I never believe what I read in the newspapers."

One of the things Spiritualists will have to teach the world is that all psychic phenomena are not evidence of spirit activity or of human survival. In a long experience of seances, we have never made any secret of the fact that at least 50 per cent. of the phenomena produced in seances can be explained on animistic

lines—that is, on lines which show that the psychic activity of men and women of a sensitive nature can act along purely material lines. In the diagnosis of disease, for instance, it is quite possible for the clever psychic to diagnose the existence of hitherto unsuspected conditions of health, and by the laying-on-of-hands to bring about a cure. But there is no evidence here of the existence of a spirit world, though such evidence is often added to the fact.

In the case of psychometry, it is quite possible for a sensitive to read the past life of the individual who has handled the object which is being psychometrised. But this does not necessarily suggest that spirits have been active from the other side of life. It may be that discarnate spirits sometimes do co-operate in such experiments, but such a conclusion is seldom justified by the psychometry itself. If it is true that all our activities leave a record behind them, not only in the memory, but in the psychic atmosphere, then it is quite conceivable that the psychic sensitiveness of the medium can gain access to it and reproduce it to the amazement of the listener, without the help of spirits.

Spiritualists would be wise if they adopted a rule never to put down to spirit action phenomena or incidents which can be equally well accounted for by psychological or animistic activities. The adoption of such an attitude would not in the slightest degree weaken the evidence for the fact of spirit communication. On the other hand, we believe it would greatly enhance it; for the cases which are evidential, while they may be fewer in number, would be definitely conclusive. The attitude of a Spiritualist should not be, "Do these phenomena admit of spirit activity?" but "Does a careful consideration of the whole of the circumstances compel me to believe that these results are due to the activity of spirits?" If this careful and cautious action were taken, Spiritualists would soon rid themselves of the accusation of credulity which is too often justified.

But phenomena are often mixed. For instance, from a thousand platforms every week evidential clairvoyant descriptions are given. It is probably true that 60 per cent. of them are recognised by the individuals to whom they are given as descriptions of discarnate friends. But we are told by many clairvoyants that what the public wants are messages from the spirit friends. Now, many of these messages concern incidents in the past life of the deceased, and the name and particulars of the deceased, and have therefore evidential value. But in most cases the messages are platitudinous forecasts of something which will subsequently happen. "Look forward to the time when the roses are in bloom and all will be well." We have made careful notes of such messages in the case of scores of people, and it is very seldom indeed that these forecasts come near the truth.

What is the meaning of it? We are told: "This is what the public want." But Spiritualism should be used to educate and train the public to certain standards of spiritual life. To deliberately lower the tone of the Movement because it is desired by public opinion is to do the Movement a serious dis-service. One does not give a child a knife because he cries for it. The teacher knows better than the pupil what is best for the pupil.

## THE MOVING TABLE

(Continued from front page.)

timid little woman who had stood irresolute on the top of the steps a moment before, she was now drawn up to her full height with every member of her frail body at tension.

"Then the extraordinary happened—in broad daylight everyone in the room saw two long lines of whitish matter proceed from her stretched-out hands and reach the table.

"This was the first time I had ever seen the phenomena in full daylight. The moment the lines of whitish force touched the table it commenced to move. It was an unusually large weighty table, the entire top being formed of a solid piece of Carrara marble. At first it moved slowly, then more quickly, and to the astonishment of all it appeared to be impelled by some irresistible force in the direction of where Major Davis stood.

"Paladino did not move from the position she had taken in the centre of the room; she stood still like a statue, her hands outstretched in the direction of the table, but with a vacant expression in her eyes as if not interested in what was taking place.

"The table was rapidly approaching Major Davis. He was still puffing his enormous cigar with an incredulous expression spreading over his face.

"The end of the table finally reached his waist-line, and began steadily pressing him back against the oak chest at his back. Major Davis was not a man to give in easily; it was only when he found his will-power was unavailing that at last he cried for help. Sir Fletcher Moulton, the eminent barrister, and I went to his assistance.

"We endeavoured to force the table back, but our united efforts were useless. We rang for the men-servants, four of them strong, hefty men; they bent themselves to the task, but the pressure against the Major kept on increasing! What might have happened I do not know if I had not seized Paladino and dragged her frail form in between the end of the table and Major Davis. She appeared to be in a state of trance and did not seem to realise what was taking place, but the moment she put her hands against the table a reverse action commenced, and it slowly moved back and kept moving until it reached the centre of the room from where it had started.

"Major Davis did not wish any further demonstration of 'furniture moving' after that one experience."

This is only one of a great number of fascinating stories connected with the unseen which are given in this interesting volume. It is charmingly written and deals with the lives and work of early astrologers, psychics, theosophists, and alchemists.

(Continued from previous col.)

Twenty years ago it was commonly said that the greatest danger Spiritualism could face would be popularity. To-day we can say that the whole human race is becoming more psychic, and psychic phenomena will become more and more prevalent as the years go by. But herein lies the danger: the danger that familiarity breeds contempt, the danger that quantity is more to be desired than quality, the danger that Spiritualism can become so much a part of material life that its ethical and spiritual standards will be overlooked.



# TOPICS OF THE WEEK

## "The Progressive Thinker"

The passing of Mrs. M. E. Cadwallader will not mean that our Chicago contemporary, *The Progressive Thinker*, will cease publication. We are glad to say that the journal has not by any means run its course. Mr. C. E. Malmberg, who has become Editor, anticipates that it will long continue to expound the teachings of Spiritualism. *The Progressive Thinker* is a noteworthy contribution to American journalism, since it has steadfastly resisted through the years the tendency to become modelled on the lines of the sensational tabloid. In fact, the journal has rather tended to the opposite extreme. In its new hands, we wish it success and prosperity, for it is vital to the interests of Spiritualism in America that it should possess a well-informed and representative magazine.

## Dabbling in Spiritualism

In a new book called *Is It Reasonable to Believe?* the Ven. J. W. Hunkin, D.D., has something to say *apropos* to Spiritualism. He remarks:—

I would earnestly warn any friend of mine against taking up the subject in an amateurish way. By all means let the Society of Psychical Research carry on its work on strictly scientific lines—their results have not yet taken us very far. But for private individuals light-heartedly to dabble in experiments is not only a waste of time—it is dangerous, and may very likely prove to be positively harmful.

No Spiritualist has ever approved of light-hearted dabbling with Spiritualism. The subject is deadly serious. But to say that psychic investigations have not taken us very far is to misrepresent the truth, and the venerable writer would find a great many of his friends inclined strongly to disagree with him. Spiritualism, in the eyes of an increasing number of the clergy, is the profoundest blessing to Christendom, since it makes the gospels less fantastic and unlikely, by duplicating, under satisfactory conditions, the wonders described in them.

## The Church and Healing

Christendom is greatly excited over the action of the Bishop of Chichester, who has set apart a Church at Brighton to be used as a centre for spiritual healing. The Bishop's action recalls a decision at the Lambeth Conference of 1930, when healing was officially recognised as a "normal part of the Church's activity." Apparently the Bishop of Chichester is one of the exceedingly few Bishops who, in this matter, are prepared to follow up their resolutions with works. Anyone familiar with the rise of Christianity will remember that, in its early stages, healing was included among the many psychic phenomena which were familiar at the time. But wealth and power almost stamped them out. It now looks as though the Church is getting back to its beginnings, but it remains to be seen whether there are many among the clergy who possess spiritual healing powers. The Spiritualists have been to the fore in this respect since the inauguration of their Movement. Hundreds of healing circles are conducted weekly in this country. For example, the healers attached to Maryle-

bone Association are now dealing with just three hundred patients a week. Fifteen gifted healers give their services freely. But because they don't happen to be Bishops, the Press takes no notice.

## He was a Spiritualist

The Birmingham Education Committee were recently faced with the question, Should the study of the life and teachings of Robert Owen be included in the curriculum of the elementary schools? Robert Owen was a social reformer; he was the founder of the Co-operative movement, which, whether one agrees with it or not, has established itself as a part of the business life of the community. Throughout a long life, he laboured for industrial peace within the nation and international peace amongst the nations. Robert Owen was very largely instrumental in influencing the Factory Acts, and was, we believe, the first to adopt the co-partnership idea in business. It is certain that the children in the elementary schools would get considerably more interest from studying such a life than from the study of the lives of ancient kings and military and naval heroes. The discussion, however, came to an abrupt conclusion when Mr. Goode drew attention to the fact that during the last twenty years of his life Mr. Owen took an interest in Spiritualism, and devoted a portion of his time in getting into touch with the spirit world. Mr. Goode was of the opinion that "it is not for the good of the children that such things should be brought to their notice." And so the life of a great reformer is turned down because he was a Spiritualist.

## "Let Brotherly Love Continue"

At a recent meeting of the Convocation of Canterbury at London, the fact emerged that owing to many deaths amongst the Bishops of the Church of Finland that Church had lost the Apostolic Succession. There was no Bishop who had had the holy hands of a Bishop laid upon him at his consecration, and it was proposed that the Archbishop of Canterbury should appoint a Bishop to go over and restore the lost touch, thereby uniting the Churches of England with those of Finland. In 1884 all the Bishops of the Church of Finland died and the Apostolic Succession was broken. This very serious (?) matter was referred back for further consideration. Christians in England need to be very cautious before showing brotherly love to Christians in Finland, though Christ cared not twopence for the laying on of hands, and, judging by the conditions of the Churches, no particular benefit seems to be derived therefrom. It seems a small thing to argue about, while millions of people both in England and Finland are suffering from hunger and want. The Rector of Birmingham, Canon T. Guy Rogers, was very pointed when he said, "Apparently it is not, after all, only the heathen who make God in their own image now. Sometimes it is groups of clergymen." Probably the remark was intended to be sarcastic, but many a true word is spoken in jest.

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## MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, February 11th,

At 3-0, Psychometry, Mrs. Helen Spiers.  
At 7-30, Clairvoyance, Mr. Thomas Wyatt.

Wednesday, February 13th,

At 7-30, Clairvoyance, Mr. Cockersell.

Thursday, February 14th,

At 3-30, Psychometry, Mr. Austin.  
At 7-30, Clairvoyance, Mrs. Kingstone.

## TRANCE LECTURES.

Tuesday, February 12th, at 8, Mrs. Barkel.  
Address by "White Hawk," followed by questions.  
Subject: "Gods and Men."

## GROUP SEANCES.

Monday, February 11th, at 7-45 Mrs. Stella Hughes  
Tuesday, February 12th, at 3 Mrs. Helen Spiers  
Tuesday, February 12th, at 7-45

Mr. Edmund Spencer

Thursday, February 14th, at 7-45

Mrs. Evelyn Thomas

Friday, February 15th, at 3 Miss Lily Thomas  
Private sittings can be arranged through the Secretary with the following Mediums:—Mrs. Barkel, Mrs. Cannock, Mrs. Grace Cooke, Mrs. Hirst, Mrs. Stella Hughes, Mrs. Annie Johnson, Mrs. F. Kingstone, Mrs. Livingstone, Mrs. Morrel, Mrs. Estelle Roberts, Mrs. Helen Spiers, Miss Lily Thomas, and Mr. Thomas Wyatt.

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Sunday, February 10th,

At 11, Mr. D. H. EVANS.

At 6-30, Mr. GEORGE LETHAM, Address.  
Mrs. Helen Spiers, Clairvoyance.

Wednesday, February 13th, at 7-30,

Miss Margaret Vivian.

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Friday, February 15th, at 8,

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At 11, Mrs. ST. CLAIR STOBART.

Clairvoyance by Mrs. Helen Spiers.

At 6-30, Mr. HANNEN SWAFFER.

Clairvoyance by Mrs. Stella Hughes.

Sunday, February 11th,

At 11, Mr. HORACE LEAF.

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At 6-30, Dr. H. P. SHASTRI.

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## "THE SPIRIT BRIDE"

By ALLEN CLARKE

## LOVE BRIDGES THE CHASM OF DEATH!

**N**OW came changes, removal, birth, death.

We had to quit the cottage in the Old Lane. Some people, with more money than we had, purchased it and wanted it for themselves. So we moved into a street on the other side of the town, near a brickfield, and our new residence became to us a house of tragedy.

But there was new life and joy first. In the merry month of May a baby girl was born to us, and we named her after the month. But our springtime baby went away with the autumn leaves.

The ailment was that cruel disease whooping-cough, and the little one suffered so much, in convulsions, near the end, that I prayed God to take it quickly, and I felt my mind asking, "Is there a God?—No good God would ever let any innocent child be tortured thus."

No theology, no philosophy, no science, solves this earthly riddle of pain and suffering. It may be compensated hereafter, but why should it ever be at all? Surely an All Powerful as well as All Merciful Being could arrange things differently.

The shadow of death on the home made our other two children, the girl Vinnie (seven) and the boy Frank (five) thoughtful, though they could not understand the mourning mystery. The girl said, "We'll be very good and not upset mother," and the boy, "Our baby's all right—she's in heaven." Then the little girl to her mother, "When you die and go to heaven, Mother, God will put baby in your arms again."

Deeming it unnecessary and unwise to let the death interfere with the children's amusements, we sent them, as usual, with their playmates, to a children's Saturday afternoon's entertainment, and when they returned, the little girl said, "Mother, Frank was crying in the show; he turned his face so I wouldn't see him, but I did, and when I asked him what he was crying about, he said for baby May."

Strange, sensitive little fellow.

One wonders what children think about death when it strikes into their home. You know Wordsworth's poem—

"A little child,  
That feels its life in every limb,  
What should it know of death?"

The poem then proceeds to show that children do not realise death. They regard their little dead brothers and sisters and playmates as still alive. Sometimes they even say they see them, and we may smile and doubt, but I believe the children. To quote Wordsworth again:—

"Heaven lies about us in our infancy."

(And the poet here uses the word "heaven" as "spirit world.")

When we were in the train, taking the little coffin to the distant cemetery where lay the body of the Spirit Bride, he began to sing the then popular song, "Sweetheart May." His mother looked at him in surprise, singing on such a sad occasion. He smiled, and said, "I am singing for baby May, Mother. She can hear me, and she likes it."

**Spirit Bride becomes Spirit Mother**

I should say that on the night of the child's death, my wife, when we went to bed, wept a while, then suddenly sat up, and said, "Here's Vinnie" (the Spirit Bride).

"Yes," I said, "all right."

My wife continued speaking: "She has baby May in her arms, and is kissing her. She says she'll take care of her. She is her spirit-mother. She says, 'don't cry, the baby's all right.' There she's carrying her away, lovingly. 'Don't cry,' she says, 'don't cry; baby's all right.'"

Then my wife sank on her pillow and fell into ordinary sleep. I thought it best not to rouse her, but in the morning I told her of her "trance." She remembered nothing of it, but was comforted by what I told her had happened.

Three evenings later (the day after the child's funeral), Sunday evening, when there were two lady friends and a newspaper reporter acquaintance at our house, while I was playing "He Shall Feed His Flock" on our American organ, my wife fell back in her chair in a trance.

Our friends were alarmed, thinking she had fainted. But I assured them she was all right.

My wife sat up, and began talking, to the astonishment of our three guests. She was talking to the Spirit Bride.

"Here's Vinnie again, with baby May. Oh, let me hold her, just let me touch her, just once!" and she held out her arms pleadingly.

But the Spirit Mother would not let my wife touch her baby.

Why?

This trance is evidence of two things. First, that it was not delusions. For, if my wife deluded herself into seeing the child, she could easily have deluded herself that she was holding it, as she longed to do. Secondly, that for some reason, it is not good to touch a "spirit" or a "materialisation"—it may be injurious in some way. The warning words of Jesus when he appeared to Mary after His burial, "Do not touch me," clearly point to a risk of some sort.

**A Remarkable Test**

A week later there was another trance. Soon after we had retired, my wife sat up in bed, and once more began conversing with the Spirit Bride (invisible to me). There was a small gas-light burning in the bedroom (our youngsters being asleep in the next room, and the maid-servant adjacent).

Said my wife (in trance): "Here's Vinnie again. But she's not got our baby with her this time. Where's the baby? Is she all right?"

The answer, which, of course, I could not hear, must have been satisfactory, for my wife smiled happily, and said, "All right."

Here again, by the way, a question for those who talk of illusion and imagination. Why didn't my wife "imagine" the baby this time as well as the lady spirit? For she was longing to see the baby, as her first question to the spirit visitor showed? If it were imagination, she could easily have imagined she saw the baby too. Yet she did not. She only spoke of what she could see.

In order to make tests, I prompted questions for my wife to put to the spirit she beheld and heard, yet which I could not see, nor hear.

I said, "Ask Vinnie if she can see me?" and the answer was evidently vague, or the spirit deemed it of no importance, for instantly she and my wife began talking about the baby—which seemed to be the most engrossing topic to both of 'em.

Curious thoughts come here. Does the maternal instinct, the vital urge, fundamental and universal, carry forward into the next life? Is the mother-longing active in the next world as on earth? My Spirit Bride had always longed for a baby. But the doctor said she would never have one. In some mysterious way was this child hers as well as ours? She had become a mother—a spirit mother. What beautiful visions here arise of spirit-mothers watching over little children on earth and tending those who have early gone to the eternal "Summerland."

I put further questions, through my wife, to the Spirit Bride. I asked her to tell me something that she knew and that I knew, but that my wife didn't know, and she did. Tell her, I said, that I'm doubtful if she's a spirit, and here my wife laughed, and, as I gathered, so did the Spirit Bride too, both amused that anyone should put such a silly question. But she answered me. Of course she was a spirit, my bride, she had been with me and mine always, and she was surprised at me being such a hard sceptic. She was almost vexed at me, as much as a spirit can be vexed. (Forgive me, dearest in heaven, I deserved it.)

I now put more questions. I asked about her brother Frank (after whom our little boy was named), who was lost at sea. Yes, he was there, he was playing with baby May. That's why she hadn't brought the baby this time. He was very fond of our baby. They were gathering flowers in the fields of heaven.

"Ask her," said I (to my wife, in trance) "how her brother died? In what manner?"

We did not know. Nobody knew. The captain of the ship had reported that he was missing—obviously, carried overboard in a gale. But nobody knew the details. Nobody saw his end.

Spirit Vinnie answered: "Went aloft in gale to furl a sail and fell overboard—off Cape of Good Hope."

Then she told us that Washington (the man who had promised to communicate with me) was there, and other friends and relatives.

Next, I decided to put a particular test question. As I have already related, when my spirit-wife's dying breath failed she was uttering a sentence to me. She never finished it. She just murmured the words, "I shall—" and expired.

I had often pondered what she was going to say. In suppositional conclusions, in view of these spirit visits, I had thought it was, "I shall—come again." That was the thought in my mind when I asked Lila to request Vinnie to tell us what she was saying when she "passed on."

Lila got the answer, and to my astonishment it was, "I shall—soon be better."

(To be continued next week.)



# MANCHESTER'S BIG MOVE

**R**EGULAR Sunday night meetings in a central Picture Theatre in Manchester will be instituted after the summer.

*The Two Worlds* learns that it is the intention of the Manchester Central Spiritualist Church to transfer all its Sunday night meetings to the Deansgate Picture Theatre, commencing in October, 1935.

A vigorous campaign will accompany this innovation, and new and better facilities will be offered to members at the Church headquarters—5, The Parsonage, Deansgate,—which will be retained. It is here that the Sunday services have hitherto been held.

Leading Spiritualists throughout the country have promised Mr. James Leigh, who is sponsoring these meetings on behalf of the Church, to give their support to the new venture.

It is anticipated that many of the most brilliant advocates of Spiritualism will take part in the series, which, the promoters expect, will give a decided fillip to Spiritualism in Lancashire.

At the annual general meeting of members, held on Saturday, all of the retiring officers who offered themselves for re-election were returned unopposed.

## SHEFFIELD MINISTER'S VIEWS

**I**N his presidential address to the members of the Sheffield Society for Psychical Research, the Rev. Alfred Hall dealt with the subject of life here in relation to the life hereafter.

The view that we should not worry about the after life, he said, was a foolish attitude. Had men adopted such an attitude in the past there would have been no advance of science and no progress in any sphere of life. We had to explore every possible avenue, and not consider any spot a holy of holies in which we could not enter. We were amazingly ignorant about ourselves. We probably knew less about ourselves than we did about the world in which we lived. Psychical Research was undoubtedly necessary.

Some people were inclined to think that the next life would be very dull, said Mr. Hall. That was a very old idea, and was due to the fact that man was physically an active being on earth. The important thing we had to remember about the next world was that it is a world of life. The chief characteristic of life was growth. Perfection, whether in this world or the next, was so far off that we should be quite content for a long time to enjoy the process of growth. He saw no reason why we should regard the next world's life as one of rigidity.

## DEVELOPING TRANCE MEDIUMSHIP

**T**HAT trance mediumship cannot be taught was clear when Mr. Horace Hambling, the medium from the "Moon Trail" lectures, spoke at the London District Council Discussion Group on January 28th on "How to Develop Trance Mediumship."

Mr. Hambling said he was unable to tell people what to do to develop trance, but he gave a remarkable amount of help by relating how he first became aware of his gifts. He also referred to the penalties and sufferings which are involved in the service of the spirit world.

## Rotarians Discuss Death

**F**REQUENTLY *The Two Worlds* reports lectures on Spiritualism given at Rotary Clubs. At the weekly luncheon of the Kilmarnock Rotary Club, on Thursday week, Mr. John G. Findlay, of Tour, author of the popular book on Spiritualism, *The Unbroken Melody of Life*, gave an address on "My Experiences as a Spiritualist."

"We now know," said Mr. Findlay, "that St. Paul was literally correct when he wrote, 'there is a natural body and there is a spiritual body.' Each of us possesses both of these bodies, and the spirit body is our real body. Without it, the physical body cannot live. At death the spirit body leaves the physical body just as you withdraw your hand from a glove. The glove can be thrown away—the hand remains, exactly the same in

every respect as it was before, except that it is more free, more able to express itself, than when encumbered by the glove. We take with us into the spirit world those things which make us what we are in this—our affections, memories, desires, and passions. These attributes belong to the spiritual part of us, therefore they survive death.

"Death," concluded Mr. Findlay, "is not the end. The materialist to-day has not got a leg left to stand on. Death is but the passing from one room to another in our Heavenly Father's house, and those who have passed into that other room can, and do, come back to tell us of their welfare."

Mr. Findlay had an excellent hearing, and the audience was clearly much impressed by his testimony.

## "PAST LIVES" RECALLED

**A**T a meeting at the White Rock Pavilion, Hastings, on January 22nd, Dr. Alexander Cannon took part in an interesting experiment.



Dr. Alexander Cannon

He placed a subject in a hypnotic trance, and the condition of hypnosis was tested by Dr. Hewitt Jones, who stated that the sleep was a deep one.

According to a report, Dr. Cannon then gave a convincing demonstration of the permanence of memory, since the subject recalled incidents in "previous lives" up to the time of the Roman period and in Egypt.

## SIGNALS FROM BEYOND

**O**CUPANTS of a house at Blackpool were startled last week by a variety of physical phenomena, which began after the death of a member of the family.

The phenomena, which took the form of violent movements of objects in the house, were of a poltergeist type. The close proximity of the death of one of the family suggests that it is not unlikely that an attempt is being made, from the unseen world, to attract attention.

It is anticipated that a party of Blackpool Spiritualists will conduct an investigation into the affair. If the phenomena are supernatural, they will try and establish communication with the agency responsible for their production.

**A**FTER the death of Dante his son endeavoured to complete the "Paradiso," which he thought his father had left unfinished. He could find no notes to help him. One night the spirit of his father appeared to him and conducted him to a secret recess where the complete MSS. was found.

## RECOGNITION FOR SPIRITUALIST CHURCH

**B**ECAUSE the Ilford Psychical Research Society raised more than £50 (actually £64) last year for the local "King George V. Hospital," they have the privilege of appointing a representative for one year on the Board of Governors. Our President, Mrs. E. J. Stephens, therefore, now sits on that Board as representing the Ilford Society. This is only one phase of the recognition which this National Spiritualist Society is winning for itself. Here are two other significant achievements:—The President and Secretary of the I.P.R.S. were both invited to the "reception" given in January by the Mayor and Mayoress of Ilford, to representatives of the various activities in the town.

The Society ran a whist drive in December and raised £20. This money was distributed among about forty needy families known to the "Ilford Tuberculosis Care Association" to provide them a few extra Christmas comforts.

## WORK AT CAMBRIDGE

**T**HERE was a record attendance when the Cambridge National Spiritualists held their annual general meeting last week. The chair was occupied by the President, Mr. Drake, who in a short address thanked the Committee and members for their loyal support during the year. He was glad to say "the ship was now under full canvas," and they had every reason to be pleased with the progress the Church was making, but they would not be satisfied till they had a building of their own.

The subsequent reports that were given showed that the finances were now in a much better position, and the membership had increased by over forty. The activities of the Social Committee were the means of putting quite a substantial sum to the funds. The Healing Guild, under Mr. Wing and Mr. Place, proved to be doing valuable work.

**T**HE wise man looks not to how long he lives, but to how he dies. For him death has no terrors, because it is the day of his birth to the immortal life. And he will be mindful of those he has left, and will commune with them.—Seneca (A.D. 30).



SIR JOHN MARTIN HARVEY, who plays the leading part in the Spiritualistic play "Beyond," which has been seen by tens of thousands of people.

## L.S.A. APPOINTS PRESIDENT

**W**E understand that Miss Lind-af-Hageby has been elected to succeed Mr. Arthur Findlay as President of the London Spiritualist Alliance.

Of Swedish birth, she became a naturalised British subject in 1912. In 1913 she conducted in the Law Courts her own case as plaintiff in a libel action. For sixteen days she maintained her position, and her forensic ability excited the admiration of judge and opposing counsel. The Press called her "The Modern Portia."

Miss Lind-af-Hageby has laboured for many years for two movements in which she is keenly interested—Spiritualism, and the defence of animals. In each cause she has gained eminence.

She is widely travelled, and in company with the Duchess of Hamilton has addressed many Spiritualist Societies. All Spiritualists will wish her fullest success in her new appointment.

## SPIRIT TALK AT FUNERAL

**A**SPIRITUALISTIC funeral service, which included a short discourse by a Persian spirit control, was held at Failsforth, Manchester, on Saturday last (February 2nd).

Friends of Mr. Fred Siddall, a well-known local Spiritualist, who passed away on January 30th, as a result of a road accident, were present, and the service was conducted by Mr. W. Nelson Platt.

During the service, Mrs. W. N. Platt, whose circle was attended by the promoted, was controlled, and "The Philosopher," a Persian control, gave an appropriate address.

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TUESDAY, February 12th, at 3 and 7-30, Mrs. B. Harris, D.N.U.

WEDNESDAY, February 13th, at 7-30, Transfiguration Seance  
(limited to 24 Sitters), Mrs. Bullock.

THURSDAY, February 14th, at 7-30, Miss Peterson.

FRIDAY, February 15th, at 3, Mrs. Susie Hughes, Cert. S.N.U.

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

JOHN JACKSON, Secretary.

First Visit to this Centre of Mrs. McALLISTER, well-known  
Clairvoyant and Clairaudient (Gateshead-on-Tyne), from  
February 19th to 22nd. Group Seances and Private Sittings.  
Please Book Early.

### LECTURES.

FRIDAY, February 8th, at 7-45. Lecture by Mr. G. F. Berry, "The  
Charge of Fraud Examined."

FRIDAY, February 15th, at 7-45, Mrs. Susie Hughes, Cert. S.N.U.,  
"My Experiences as President of the Manx Spiritualist Society."  
Members, Associates and Friends cordially invited. Silver collection.

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## APARTMENTS

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## SPEAKER'S OPEN DATES

Write now to C. G. Powney, Britannia  
House, Bradford, Yorks., for particulars  
of services of Capt. Dalby Russell,  
Claudia Guillot, Lecturer (Elocution-  
ist), Clairvoyante and Psychometrist, has  
a few vacant dates for 1935.—5, Lorraine  
Mansions, London, N. 7. 'Phone: North  
2507.

Madame Orme, Speaker and Clair-  
voyante, has a few open dates left for  
1935. Write Secretary, 55, Lonsdale  
Road, Bayswater, W. 11.

Mrs. Vera Palmer interviews daily by  
appointment. Psychometry, and Psycho-  
medical Diagnosis by letter.—Write, 8,  
Holland Road, Kensington, W. 14.

Mrs. Ogden, 1, Clyde Street, C.-on-M.,  
Manchester, open for dates 1935. Sunday  
or week-days.

Mrs. Roberts Johnson, Direct Voice  
and Clairvoyant Medium, now booking  
dates 1935, in London February 13th.  
Letters, 27, St. Winifreds Road, Harrogate

Manchester and Salford District.—  
Mrs. A. Land, Speaker and Clairvoyant,  
15, Greenbank Road, Sale, has several  
open dates for 1935.

Arthur Brewster, Trance, Clair-  
voyance, Healing, has vacant dates 1935.  
Public Circle Saturday at 8. Healing by  
appointment.—102, Gloucester Road,  
N.W. 1.

Mr. W. H. Viant, "Sparta," 50,  
Cricket Road, Oxford.—Trance Address,  
Clairvoyant and Psychometrist, recently  
removed to Oxford from South Wales,  
wishes to offer date to all Churches  
interested.

## CHANGE OF ADDRESS

Speakers are kindly asked to note that  
Mrs. Dunmore, jnr. (Secretary of Palmer-  
ston Christian Spiritualist Temple), has  
now removed to 65, Icknield Drive,  
Ilford.

## IN MEMORIAM

HOSKINS.—In affectionate remem-  
brance of Arthur Edward Hoskins  
who was called to the Higher Life  
February 6th, 1934. Ever in our hearts.—  
From his wife Ada.

## FOR SALE.

Christian Service Centre, 8, College  
Gardens, Dulwich Village, S.E. 21. On  
and after Sunday, February 17th, this  
Centre will be transferred to 35, Norwood  
Road, Herne Hill, S.E. 24. Sunday, at  
7. Wednesday at 3-15 and 8, Thursday  
from 3 to 8, Healing.

## SPECIAL NOTICE

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## NEW SECRETARY

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

Northampton National Spiritualist  
Church, 6a, Newland.—Mrs. A. M.  
Brown, 87, Bailiff Street, Northampton.

Aston National Spiritualist Church,  
Birmingham.—Mrs. A. E. Tufft, 22,  
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Exceptionally successful with ASTHMA,  
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Psychotherapy, Psychic Healing, Mental &  
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Dietetic, Natural, Herbal, and  
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Specialised Postal Treatment.

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Tuesdays, 8-30 p.m., Astrological Class,  
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earnest students only; rapid development  
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as given 1915-16, in full light. By card only,  
5/-. At home 2-4 p.m. daily. Questions  
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Elizabeth Silverwood, F.T.T.T.  
Metaphysician,

Very fine Class Room (seats 50-70) to Let

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# Church and Society Announcements

## HOME OF DIVINE HEALING



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### HARMONY PRAYER CIRCLES.

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.

Mrs. Launcelot P. Bevan has much pleasure in testifying that she is receiving great benefit from the marvellous Colour Treatment given by Mrs. B. Orton, M.B.S., M.B.B.A., and so much help from Spiritual Healing. Mrs. Bevan has been to many doctors, who have failed to cure her, but she is now recovering under Mrs. Orton's wonderful and sympathetic care. 8/11/34.

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

SUNDAY, February 10th, at 11 and 3, Open Circles. At 7.

## DEANS\_GATE PICTURE THEATRE

Speaker: Mrs. HEWAT MCKENZIE (London).

MONDAY, February 11th, at 8, Mrs. Gershon, Clairvoyante

TUESDAY, February 12th, Members' Developing Class. Leader: Mrs. Hulton.

EVERY THURSDAY, at 8, Members' Developing Class. Leaders: Mrs. Dunville and Mrs. Grange

SATURDAY, at 8, Open Circle.

Sunday, February 17th at 6-30, Mrs. Ruth Darby, D.N.U.

February 13th, at 8:—Literary Discussion Group. All Spiritualists should note this talk:

**"The Immorality and Uselessness of Vivisection."**

By Mr. EGERTON (representative of the British Union of the Anti-Vivisectionists).

NOTE.—February 23rd, "The Village Wedding." Tickets 1s., including refreshments.

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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

SUNDAY, February 10th, at 7-30, Lecture on Healing by HI-WUNG, Control of Mr. P. Annan-Moir-Annan, B.Sc. Questions.

WEDNESDAY, February 13th, at 8, Mrs. A. Novak will give a Demonstration of Psychic Faculty.

## NORTHERN

### Moston Spiritualist Church and Lyceum,

Church Lane, Moston.

Sunday, February 10th, at 10-30, Lyceum.

At 3 and 6-30, Mrs. NURSE.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mr. Lane.

Sunday, February 17th,

Mrs. COCKER.

### Moss Side National Spiritualist Church,

Above 64a, Gt. Western Street.

Sunday, February 10th, at 2-45, Lyceum.

At 6-30 and 8, Mrs. HOWELL.

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15,

Mrs. B. Sherran.

Saturday, at 8-15, Open Circle.

Sunday, February 17th,

Mrs. FELLOWS.

### Manchester Society of Spiritualists 38, Maskell Street.

Sunday, February 10th, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30, Speaker. At 8, Open Circle

Monday, at 8, Mrs. F. Jackson.

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

Wednesday, at 8, Mrs. Sherran.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Saturday, February 23rd, at 7-30,

Capital Concert Party.

Admission, 9d. each. Children, 6d.

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

Sunday, February 10th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. MARCROFT.

Monday, at 8, Mrs. Eardley.

Tuesday, at 8, Circle.

Wednesday, at 8, Miss Bromley.

Thursday, at 8, Members.

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

Sunday, February 17th,

Open Session.

### Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, February 10th, at 6-30 and 8.

Mrs. M. SWEENEY (of Warrington).

Monday, at 8, Open Circle and Healing.

Mrs. Fellows.

Tuesday, at 8, Mrs. Shaw.

Thursday, at 8, Mrs. Hill.

Saturday, at 8, Open Circle,

Mrs. Jackson.

Sunday, February 17th,

At 6-30, Mr. W. J. GRINDLEY.

At 8, Mrs. PURVIS.

Saturday and Sunday, February

23rd and 24th,

Mrs. WALTER GILBERT (of Derby),

Painting and Clairvoyance.

### Central Heating throughout.

### Blackpool National Spiritualist Church and Lyceum.

Albert Road.

Sunday Services—

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

Services at 3, 6-30, and 8.

Sunday, February 10th, Lyceum Day.

Sunday, February 17th,

Mr. E. PILKINGTON.

### Stockport Progressive National Spiritualist Church.

Over 37, Mottram Street.

Saturday, February 9th, at 8, Mrs. Buffey.

Sunday, February 10th, at 3, 6-30, and 8,

Mrs. DAVIES.

Monday, February 11th, at 3 and 8,

Mrs. Lowther.

Tuesday, February 12th, at 8,

Open Healing and Developing Circle.

Wednesday, February 13th, at 8,

Miss Goodwin.

**CLAPHAM SPIRITUALIST CHURCH.**

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

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

SUNDAY, February 10th, at 11, **Open Circle**. At 3, **Lyceum**. At 7, **GEO. SEARLE, Esq.**, Address.MONDAY, at 3, **Psychometry**. At 8, **Healing Instruction Class**. At 8-30, **Healing Treatment**. Free.FRIDAY, at 8, **Service**. Address and Clairvoyance.SUNDAY, February 17th, at 7, **EDMUND SPENCER, Esq.****FOREST HILL CHRISTIAN SPIRITUALIST CHURCH.**

BEADNELL ROAD, OFF STANSTEAD ROAD.

SUNDAY, February 10th, at 11-15, **Public Circle**. At 3, **Lyceum**. At 7, **Miss JOAN PROUD**.MONDAY, at 8, **Study Group**.TUESDAY, at 3, **Mr. Nuttall**. At 7-30, **Healing Service**.WEDNESDAY, at 8, **Mr. H. Ernest Hunt**. **Lecture**.THURSDAY, at 8, **Public Circle**.FRIDAY, at 8, **Members' Developing Circle**.SATURDAY, February 16th, at 7-30, **Annual General Meeting**.**Liverpool Spiritualists' National Church.**

14, Dauby Street.

Sunday, February 10th, at 3 and 6-30, **Mrs. B. HARRIS, Dipl. S.N.U.** (Chester).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 17th, at 3 and 6-30, **Mrs. GOW, Cert. S.N.U.**

Group and Private Seances arranged on application.

**LONDON****Bounds Green Christian Spiritualist Church,**

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, February 10th, at 7,

**Mr. MURRAY NASH.**

Sunday, February 17th,

**Mrs. D. C. WILLIAMS.****Bowes Park and Palmer's Green Spiritualist Church.**

Shaftesbury Hall, Bowes Park.

Sunday, February 10th,

At 11, **Miss L. CORRI.**At 7, **Mr. CHARLES ANTEN.**

Wednesday, February 13th, at 8,

**Mr. F. W. Nuthall.**

Sunday, February 17th,

At 11, **Miss R. WARD.**At 7, **Miss EVELINE CANON.****Brixton Spiritual Brotherhood Church**

Stockwell Park Road, Brixton.

Sunday, Feb. 10th, at 11-15, **Service**At 3, **Lyceum**.At 7, **Miss DORIS MOORE.**Monday, at 7-30, **Ladies' Public Circle**.

(Gentlemen invited).

Tuesday, Feb. 12th, at 2-30, **Psychometry**,**Mrs. Maunders and Mrs. Brown.**

Refreshments.

Tuesday, at 8, **Members' Circle**.Wednesday, 7 to 9, **Public Healing**.Thursday, at 8-15, **Open Circle**.

Saturday, February 16th, at 7-30,

**Whist Drive**. Admission 6d. Prizes.

Sunday, February 17th,

**Mrs. F. KINGSTON.****Chiswick Christian Spiritualist Church**Harvard Towers, 56, Harvard Road  
(off Wellesley Road, in rear of  
Gunnersbury Station).Sunday, February 10th, at 11, **Lyceum**.At 7, **Service**.Monday, at 2-30, **Mrs. Hammerton.**

Thursday, at 7-45,

**Mr. Burtenshaw.****Battersea Christian Spiritualist Church.**

Sunday, at 6-30, at

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

Sunday, February 10th,

**Mrs. G. SKINNER.**

Sunday, February 17th,

**Mrs. CALWAY.**

At 56a, Lavender Hill (Headquarters),

Sunday, at 11, **Service and Circle**.Monday, at 2-30, **Mr. Stanley Forbes.**At 7-30, **Healing**.Friday, at 8, **Rev. G. Nash.**Saturday, at 7-30, **Miss J. Proud.****Croydon National Spiritualist Church**

Bedford Park, near West Croydon

Railway Station.

Sunday, February 10th, at 6-30,

**Mrs. K. JARMAN.**

Address and Clairvoyance.

Wednesday, at 7-45,

**Mr. Geo. Daisley.**Thursday, at 3, **Ladies' Meeting**.

Sunday, February 17th,

**Mr. GLOVER BOTHAM.****Lyceum every Sunday at 3.****Battersea Spiritualist Church**

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, February 10th, at 11 and 6-30,

**Mr. HAROLD SHARP,**

Address and Clairvoyance.

**Lyceum at 3-15.**Mondays, at 2-30, **Medicine Man's****Healing Band** attends to give treat-

ment and advice.

At 8, **Church Healing and Diagnosis**

by "Wing Group."

Wednesday, at 3, **Psychometry**,**Mrs. Hayward Henderson.**Thursday, at 8, **Clairvoyance**,**Mrs. M. Maunders.**

Sunday, February 17th, at 11 and 6-30,

**Mrs. REDFERN.****FULHAM NATIONAL SPIRITUALIST CHURCH.**

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

SUNDAY, February 10th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**. Address by **Mr. H. BODDINGTON.**TUESDAY, at 8, **Open Circle**.WEDNESDAY, at 8, **Healing Circle**.THURSDAY, at 8, **Service**. Address and Clairvoyance.SUNDAY, February 17th, at 11-30, **Open Circle**. At 3, **Lyceum Session**. At 7, **Service**.**Cricklewood Christian Spiritualist Society,**Ashford Hall, 41, Ashford Road,  
Cricklewood, N.W. 2.

Sunday, February 10th, at 6-30,

**Miss L. WHITE.**

Address and Clairvoyance.

Wednesday, at 3, **Circle**.At 8, **Mrs. Nellie Harrington.****Central London Spiritualist Church,**

33, Hatton Garden, E.C. 1.

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

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

Sunday, February 10th,

**Mr. DEARNLEY SERJEANT.**

Friday, February 15th,

**Mrs. Alice George.**

Sunday, February 17th,

**Mr. C. POTTER.****Christ's Church of the Spirit,**

309, Upper Richmond Road, Putney.

S.W. 15. (Buses 30E and 37 pass door.)

Sunday, February 10th, at 7,

**Mrs. BALMER,**

Address and Clairvoyance.

Thursday, at 3, **Psychometry**, and at 8,**Clairvoyance,****Mr. G. Daisley.**Friday, at 7-30, **Spiritual Healing**.

Sunday, February 17th,

**Mr. W. S. HENDRY, Address.****Mrs. Frances Wright, Clairvoyance.**

For Seats, Developing Circles, apply

Hon. Secretary. Monday, at 7-30,

**Healers**. Tuesday, at 3, **Ladies only.**At 7-30, **General Developing and Class.****Clapham Christian Spiritualist Centre,**

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, February 10th, at 7,

**Mr. CHAS. BURTENSHAW.**

Address and Clairvoyance.

Tuesday, at 3, **Psychometry**.At 8, **Healing Circle**.

Thursday, at 8,

**Mr. White and Mrs. Treadgold,**

Address and Clairvoyance.

Sunday, February 17th,

**Mrs. HILLIER SMITH.**

Saturday, February 23rd, at 8,

**Whist Drive and Social**. Admission, 1s.

Refreshments moderate.

**Madame Raa, Palmist**, will be in

attendance.

President and Medium:

**Mrs. DONALDSON.****Independent Spiritualist Church,**

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

(Corner Carpenter's Place.)

Sunday, January 10th, at 3, **Lyceum**.At 7, **Mr. STANLEY R. FORBES.**

Address and Clairvoyance.

Tuesday, at 3, **Psychometry**.At 8, **Healing Centre**.Wednesday, at 8, **Mrs. G. Elliott,****Psychometry.**Thursday, at 8, **Service**.Saturday, **Mrs. Beth Barnes.**

Sunday, February 17th,

**Mr. T. W. ELLA.****Ealing Spiritualist Church,**

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

Sunday, February 10th,

At 11-15, **Mrs. HOLT.**At 6-30, **Miss L. THOMAS.**Wednesday, at 8, **Mrs. Maunders.**Saturday, at 8, **Whist Drive**.

Sunday, February 17th,

**Dr. W. J. VANSTONE.****Harrow Spiritualist Society,**

Conservative Hall, Lowlands Road.

Leave Station by Platform No. 1, one

minute's walk.

Sunday, February 10th, at 6-30,

**Mrs. F. DAUNTON.**

Address and Clairvoyance.

Wednesday, at 8,

**Mrs. Norman, Clairvoyance.**

Sunday, February 17th,

**Mr. CARPENTER.****Hackney Progressive Lyceum Church.**

4, Sanford Terrace, Brooke Road.

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549.

Trams—43, 47, 49, 75, 83.

Sunday, February 10th,

At 3, **Lyceum**. At 7,**Mr. and Mrs. STANLEY WILLIAMS**Monday, at 3 and 8, **Clairvoyance**.Tuesday, at 8, **Open Circle**.

Sunday, February 17th,

**Mr. J. WELCH.****Hackney Spiritualist Church,**

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, February 10th, at 7,

**Mrs. STOCK.**Monday, at 8, **Psychometry**.Tuesday, at 8, **Healing**, **Mr. Cumings.**Wednesday, at 8, **Members' Circle**.Thursday, at 8, **Service**.Friday, at 8, **Healing**, **Mr. Rean.****Members' Circle**.

Sunday, February 17th, at 7,

**Service**.**Hounslow Spiritualist Mission,**

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, February 10th, at 6-45,

**Mrs. STEPHENS.**Monday, at 7-30, **Mr. Hammond.**Tuesday, at 8, **Healing Circle**.Wednesday, at 3 and 8, **Rev. G. Nash.****Lyceum at 3 every Sunday.****Ilford Psychical Research Society,**

Clements Road, Ilford.

Sunday, February 10th, at 7,

**Mr. BARRACLOUGH and****Mr. GEO. DAISLEY.**

Wednesday, February 13th, at 8,

**Mrs. Tuffnell,**

Address and Clairvoyance.

Thursday, Feb. 14th, at 3, **Ladies' Meeting****Mrs. B. Barnes,**

Address and Clairvoyance.

Sunday, February 17th, at 7,

**Rev. WHITFIELD and****Mrs. TUFFNELL.**



## GOLDERS GREEN SPIRITUALIST SOCIETY.

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

SUNDAY, February 10th, at 6-30, Mr. J. HAROLD CARPENTER, Address. Mrs. Nutland, Clairvoyance.  
TUESDAY, February 12th, at 3-15, Mrs. Dolores Smith, Psychometry. At 8, Mr. George Daisley, Clairvoyance.  
THURSDAY, February 14th, at 8, Mrs. Neville, Clairvoyance.  
FRIDAY, February 15th, Healing Free. Apply Church Officers.  
SUNDAY, February 17th, at 6-30, Mr. BALDWIN, Address. Mrs. B. Hurst, Clairvoyance.

## LONDON CHRISTIAN SPIRITUALIST BROTHERHOOD

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

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

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

SUNDAY, February 10th, at 7, Service. Address and Clairvoyance, Mr. NORMAN FERGUSON.  
MONDAY, February 11th, at 8, Public Lecture by—Mr. ERNEST HUNT.

Subject: "A Simple Creed." Silver Collection.

WEDNESDAY, at 7-30, Public Meeting. Psychometry by Miss Claudia Guillot.

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

Mr. Keith attends daily from 2 till 6.

Circles, TUESDAYS at 7, FRIDAYS at 3.

## Collyhurst National Spiritualist Church, Collyhurst Street, Oldham Road, Collyhurst.

SUNDAY, February 17th, 1935, Re-opening Services of the above Church will be conducted by E. W. OATEN, Esq. (Editor of *The Two Worlds*), at 3 and 6-30 p.m. Soloists: Miss Gething and Mr. H. Gershen. Silver Collection. Tea will be provided.

MONDAY, at 3 and 8, Mrs. Wild.

WEDNESDAY, at 8, Mrs. Baker.

Also on SATURDAY, February 16th, 1935, A Barn Supper and Social will be held in the above School at 7 p.m. Supper at 7-30. Prizes for the best Farm Dress (Farm Dress optional). Various Competitions during the evening. Tickets 1s. each. Come along and enjoy a happy evening with us.

SUNDAY, February 24th, Mr. BEN CARTER (of Halifax).

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

Subs., 2/6 yearly.

2d. per week per volume.

MONDAY, February 11th, at 3 and 7, Mrs. Prince.

MONDAY, February 18th, at 3 and 7, Miss George.

EVERY TUESDAY, at 7, Mrs. Woodgate.

THURSDAYS, at 3 and 7, Mrs. Mote.

SATURDAYS, at 7, Mrs. Woodgate. Hours, 1—7.

TUESDAY, February 12th, at 3, Miss Proud.

TUESDAY, February 19th, at 3, Mrs. Atmore.

WEDNESDAYS, at 12, Healing. At 3 and 7, Mrs. Betts.

FRIDAYS, at 3 and 7, Miss Hearn.

Closed Sundays. ETHEL A. KNOTT.

**Hendon Spiritualist Fellowship.**  
The Liberal Room, 65, Brent Street  
(opposite "Bell" Bus Stop).  
Sunday, February 10th, at 7,  
Mrs. REDFERN.  
At 8-30, Spiritual Healing.  
Sunday, February 17th,  
Mr. DEARNLEY SERJEANT.

**Kensington Spiritualist Church,**  
Lindsay Hall.  
The Mall, Notting Hill Gate.  
Sunday, February 10th, at 6-30,  
Mrs. K. FILLMORE.  
Address and Clairvoyance.  
Monday, at 7-45, in Small Hall  
(entrance West Mall),  
Mrs. William Edwards.  
Thursday, at 3,  
Mrs. M. F. Robertson, Clairvoyance.  
Tuesday, at 7-45,  
Healing in Small Hall.

**Kenton Spiritualist Church,**  
Northwick Park Hall.  
Stations: Northwick Park (Met.), and  
Kenton (Bakerloo).  
Sunday, February 10th, at 6-30,  
Mr. H. LEAF.  
Tuesday, at 3, Women's Meeting.  
At 7-45, Healing Circle.  
Thursday, at 8,  
Mrs. Holloway, Clairvoyance.  
Sunday, February 17th,  
Mr. W. H. EVANS, Address.  
Mrs. Cooke, Clairvoyant.

**Palmerston Christian Spiritualist  
Temple.**  
Maryland Road, Stratford, E. 15.  
Sunday, February 10th, at 11,  
Forward Movement.  
At 6-30, Mrs. PRINCE.  
Wednesday, February 13th, at 2-45,  
Mrs. Soones.  
Thursday, February 14th, at 8,  
Mrs. Prince.  
Sunday, February 17th, at 6-30,  
Mrs. G. NEWTON.

**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 11th, at 7-45,  
Rev. C. Drayton Thomas.  
"Spiritualism and the Orthodox  
Churches."

**Little Ilford Christian Spiritualists'  
Church,**  
Third Avenue, Manor Park, E. 12.  
Sunday, February 10th, at 7,  
Mrs. WINIFRED GREEN.  
Monday, at 3, Service.  
Wednesday, at 8, Service.

**Kingston Spiritualist Church,**  
Villiers Road.  
Sunday, February 10th, at 11 and 6-30,  
Mrs. E. CLEMENTS,  
Address and Clairvoyance.  
At 3, Lyceum.  
Tuesday, at 7-45, Spiritual Healing.  
Wednesday, at 7-30, Miss V. Potter,  
Clairvoyance.  
Sunday, February 17th,  
Miss L. GEORGE.

**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 12th, at 8,  
Service.

Mr. John Myers is open to take  
Propaganda Meeting, giving his  
service FREE.

**Manor Park Spiritualist Church,**  
Strone Road, Shrewsbury Road,  
Forest Gate, E. 12.  
Sunday, February 10th,  
At 11, Healing Service.  
At 3, Progressive Lyceum.  
At 6-30, Mr. J. M. STEWART  
(President, L.D.C.), Address.  
Mr. F. Couzens, Clairvoyance.  
Thursday, February 14th, at 3,  
Ladies' Meeting.  
At 8, Mr. E. F. Hammond, Address.  
Mrs. Black Hill, Clairvoyance.  
Sunday, February 17th,  
Mr. RALPH BARRACLOUGH.

**Southall Spiritualist Church,**  
Hortus Road, Southall.  
Sunday, February 10th, at 7,  
Miss ALICE WHITE.  
Tuesday, at 2-30, Ladies' Guild.  
Wednesday, 7-30 to 9, Healing Circle.  
Thursday, at 8,  
Short Service and Clairvoyance.  
Sunday, February 17th,  
Mrs. LEONARD.

**Occult Research Society.**  
Stembridge Road Halls, Anerley.  
Sunday, February 10th, at 11,  
Sunday School.  
At 3-30 and 6-30, Mr. A. E. PEARSON.  
Sunday, February 17th, at 3-30 and 6-30,  
Mr. BERNARD.

**The Golden Cross Christian  
Spiritualist Mission.**  
347a, Edgware Road, London, W. 2.  
Sunday, February 10th, at 7,  
Mr. GEORGE SWIFT.  
Address and Clairvoyance. After Circle.  
Tuesday, at 8,  
Public Developing Circle.  
Wednesday, at 3, Mrs. W. Richards.  
Thursday, at 8,  
Mrs. Hayward Henderson.  
Friday, 7—9, Healing and Diagnosis.  
Saturday, at 8, Mr. Horace Leaf.

**Streatham Christian Spiritualist  
Church,**  
285, High Road, Streatham, S.W. 16.  
Sunday, February 10th, at 6-30,  
Mrs. A. DE BEAUREPAIRE.  
Wednesday, at 3 and 8,  
Mrs. A. Sargeant.  
Sunday, February 17th,  
Miss HERBERT.

**Streatham Spiritualist Church,**  
Tudor Hall, Pinfold Road  
(Back of Public Library)  
Sunday, February 10th, at 11, Circle.  
At 6-30, Mr. H. C. DYER.  
Wednesday, February 13th,  
At 3, Psychometry,  
At 8, Address and Clairvoyance.  
Mr. C. H. Potter.  
Saturday, March 2nd, at 8,  
Transfiguration Service.

**Shepherd's Bush Spiritualist Society,**  
73, Becklow Road, Askew Road, W.  
Sunday, February 10th, at 11-15,  
Open Circle.  
At 6-30, Mrs. HOLLOWAY.  
Address and Clairvoyance.  
Thursday, at 8, Mrs. Betts, Psychometry.  
Every Wednesday, at 7-30, Free Healing.

**South London Spiritualist Mission,**  
Lausanne Hall, Lausanne Road,  
Peckham, S.E. 15.  
Sunday, Feb. 10th, at 11-30, Open Circle.  
At 3, Lyceum Session.  
At 7, Mrs. McCONNELL.  
Address and Clairvoyance.  
Tuesday, at 7-30, Healing Circle.  
Thursday, at 8-15, Mr. Morris,  
Address and Clairvoyance.  
Sunday, February 17th,  
Lyceum Anniversary.

**Surbiton Christian Spiritualist  
Church,**  
Maple Road, Surbiton.  
Sunday, February 10th, at 3,  
Mr. ETHERIDGE,  
Address and Clairvoyance.  
At 6-30, Mr. MILLS TANNER,  
Address.  
Wednesday, at 3, Mr. Norman Ferguson,  
Psychometry.  
At 7-30, Mrs. PYNE.  
Address and Clairvoyance.

**The Path-Finders' Spiritualist Society.**  
34, Baker Street, London, W. 1.  
Sunday, February 10th, at 6-45,  
Mr. KEITH.  
Thursday, February 14th, at 8,  
An Evening of Clairvoyance,  
Mr. H. J. Steabben.  
Saturday, February 16th, at 8,  
An Evening of Psychometry.  
Mr. G. Howarth.

**Tufnell Park Spiritualist Church and  
Rainbow Healing and Psychic Centre.**  
692, Holloway Road, N. 19.  
Sunday, February 10th, at 7,  
Mr. JOHN WAITE.  
Tuesday, at 8, Development Circle.  
Wednesday, February 13th, at 8,  
Mr. A. J. Brewster.  
Sunday, February 17th, at 7,  
STANLEY FORBES, Esq.  
Saturdays, at 8, Psychometry.  
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**Westbourne Park Psychic Centre,**  
155, Cornwall Road, Westbourne Park  
London, W.  
(Lower Door Entrance.)  
President: Mr. H. Francis.  
Mondays, Tuesdays and Fridays, at 3 and 7.  
Public Meetings for Psychometry,  
Clairvoyance and Clairaudience.  
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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 10th, at 6-30, Service.  
Address and Clairvoyance,  
Mrs. VERA PALMER.

Tuesday, at 3, Lecture, Mr. Frank Garbett.

At 7-30, Clairvoyance, Mrs. Vera Palmer.

Wednesday, at 3, Psychometry, Mrs. Gertrude Pike.

Thursday, at 3, Psychometry, Mrs. Vera Palmer.

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

Friday, at 8, Study Group, Mrs. Vera Palmer.

Developing Class, Wednesday evenings at 8. Those interested please come along.

Lectures. Non-members, 1/-; Friday evenings, Silver Collection.

Apply to Secretary for particulars of the Spiritual Paintings, a very rare gift achieved by Diana.

Private Interviews by Appointment.

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

Every Wednesday, at 3, Psychometry.  
Every Friday, at 3, Clairvoyance (Trance).  
Particulars from Hon. Secretary.  
Miss Claudia Guillot.

## SOUTHERN

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.

Sunday, February 10th,  
Mrs. ALETHA MANSELL.

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 11th, at 3,

Mrs. Beth Barnes,

Descriptions and Messages.

Tuesday, at 8, Miss Joan Proud,

Psychometry.

Admission Free. Silver Collection.

Wednesday, at 3, Mrs. Dolores Smith.

Psychometry.

6-9, Private Readings by

Mrs. Dolores Smith.

Thursday, at 3, Developing Class,

Mrs. Ada F. Atkinson.

Friday, at 8, Miss M. Maddison.

Psychometry.

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Mrs. ESTELLE ROBERTS.

Subject: "Natural Law: Cause and Effect."

Chairman: Miss E. W. Stead.

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Telephone: PADDINGTON 2312.

Southend Spiritualist Church,  
Hildaville Drive, Westcliff.  
Sunday, February 10th, at 11 and 6-30,

Mrs. TIMS.

Thursday, at 8,

Mr. Edmund Spencer.

Sunday, February 17th,

Mr. WRIGHT.

Sutton Spiritualist Church,  
St. Barnabas Road, Sutton.  
Sunday, February 10th, at 6-30,  
Mr. BUCHAN FORD, Address.

Mrs. Levitt, Clairvoyance.

Sunday, February 17th,

Miss LEONARD.

Ramsgate National Spiritualist Church,  
Chatham Street, Ramsgate.

Saturday, February 9th, at 7, and  
Sunday, February 10th, at 3 and 6-30,  
Mrs. PRIOR.

Address and Clairvoyance.

Sunday, February 17th,

Mr. BEDBROOK.

Richmond Spiritualist Church  
(The Free Church),  
Ormond Road, Richmond, Surrey.

Sunday, February 10th, 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 10th, at 11-15 and 7,  
Miss A. L. SCOGGINS.

Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.

Sunday, February 17th, at 11-15 and 7,  
Mrs. L. KING.

Group Seances:

Tuesdays, at 3, and Saturdays, at 7-30,

Thursdays, at 3, Transfiguration.

Miss A. L. Scoggins.

Advice on Health and Healing

by Appointment.

Worthing Spiritualist Church,  
Grafton Road.

Sunday, February 10th, at 11 and 6-30,

Mr. G. DE BEAUREPAIRE

Thursday, at 6-30,

Miss L. George.

Sunday, February 17th,

Mr. WOODHOUSE.

## Miscellaneous Advertisements.

E. A. Burke—Instructional classes  
commencing for development in clair-  
voyance, etc., at Ealing and Sudbury  
Hill, Wembley, on Mondays and Thurs-  
days at 8 p.m. Psychometry Teas,  
Mondays and Thursday at 3 p.m.—274,  
Northfield Avenue, Ealing, W. 5. Phone:  
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,  
S.W. 1.

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

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

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

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

Miss Jacqueline, 54, Queen's Gate  
Terrace, S.W. 7. Western 5881. Private  
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Claudia Guillot.—Public Seance for  
Psychometry and Clairvoyance, Tuesdays  
4-30 (Tea). Private Readings by appoint-  
ment.—5, Lorraine Mansions, Widdenham  
Road, Holloway, London. Phone:  
North 2507.

T. E. Austin, 3, Norland Square,  
Holland Park Avenue, W. 11, holds  
Developing Classes, Thursdays, 3 p.m.  
Private Sittings—Trance and Normal—  
by appointment. Phone: Park 3345.

Secretaries please note that "Neston,"  
Sandygate, Wath-on-Dearne, near Rother-  
ham, Yorks, is the permanent address of  
Mrs. B. Entwisle, Trance Medium, late  
of Manchester, who is now booking for  
1936. Vacancies for 1935, February 10th,  
May 26th.

Mrs. Soper holds an Open Circle  
every Tuesday and Saturday, at 8 p.m.—  
117, Ladbroke Grove, London, W. 11.

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Thursday, 3 p.m. (Tea). Interviews by  
Appointment.—90, Fortress Road, Kent-  
ish Town, N.W. 5.

Mrs. Dunn holds a Spiritual Meeting  
Thursday at 8, Psychometry, Clair-  
voyance. Silver Collection. Vacancies  
in Private Developing Circle, Mondays  
at 8.—15, Downs Road, Clapton, E. 5.  
Clissold 5452.

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

Madame Orme holds Open Seances  
every Tuesday and Thursday at 8.  
Clairvoyance and Psychometry.—55,  
Lonsdale Road, Bayswater, W. 11.

Mrs. Hamilton holds Circles for  
Psychometry: Saturday, February 9th,  
at 8, Mrs. Bycroft, Psychometry. Sunday,  
February 10th, at 7, Mr. G. Sharpe.  
Wednesday, February 13th, at 8, Mrs.  
Hamilton, Psychometry. Open Develop-  
ing Circles, Tuesdays and Fridays at 8.  
At Home daily, 11 to 7.—69, Westbourne  
Grove, Bayswater, W. 2. Phone: Bays-  
water 0675 (exactly opposite Post Office).

Frances Daunton holds Public Psy-  
chometry Circles every Tuesday at 8, and  
Thursday at 3-30. At Home daily  
(except Wednesdays). Hours 2 to 6;  
other times by appointment only.—33,  
Penywn Road, Earl's Court, S.W. 5.  
Phone: Flaxman 3912. (Close to Earl's  
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