

The
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**The Facts of
SPIRIT PHOTOGRAPHY**

By J. B. M'INDOE,
President, Spiritualists' National Union.



Mr. J. B. M'Indoe

WHAT are the facts about supernormal photography? The least that we can say is that results are obtained on sensitised plates, films, and papers, similar to those produced by exposure to light. They are usually obtained in the presence of people known as sensitives, mediums, or psychic photographers.

The first to whom this term was definitely applied was Mr. W. H. Mumler, a jeweller's engraver, of Boston, who got his first so-called "spirit photo." in 1866. The result was a spontaneous one, and Mumler could not account for it. Repeated experiments, many under the strictest conditions, established the genuineness of his results.

He was followed by Hudson Beattie Wylie, Boursnell, Duguid, Hope, Mrs. Deane, Myers, and many others.

There is definite evidence that Boursnell got psychic markings on photo. plates as early as 1851. But he did not understand them, and gave up photography for many years.

These psychic results may be got on plates or films exposed in a camera, or on sensitised surfaces exposed in darkness, in red light, or enclosed in light-tight envelopes or metal or other containers, such as photographic slides. Actinic light is therefore excluded, as the operating agent in some results, but may be a factor in others.

Results obtained on plates, etc., not exposed to light, are called "skotographs"—a term coined by Miss Felicia Scatcherd, from the

Greek word *skotos*—darkness,—thus differentiating them from results produced by *phos*—light.



MR. J. TRAIL TAYLOR,
the noted photographic experimenter

The first skotograph was obtained by Mr. Andrew Glendinning, in 1892, with Mr. David Duguid, as a result of the investigations with that sensitive by Mr. J. Trail Taylor, Editor of the *British Journal of Photography*.

No more thorough-going investigation of this phase of phenomena has ever since been carried through, and no more rigorous conditions have ever been imposed in tests of supernormal photography than those devised by Mr. Trail Taylor. A full report of his paper, read before the London and Provincial Photographic Association, March 9th, 1893, will be found in the *British Journal of Photography* of March 17th, 1893.

His conclusions have never been seriously criticised. They are beyond criticism. They definitely established the genuineness of Duguid's phenomena so far as Taylor's sittings were concerned.

Taylor continued to study the subject closely to the end of his days, but could come to no satisfactory conclusion as to either the processes employed or the agency at work.

In his experiments with Duguid, Taylor used a binocular stereoscopic camera. Examining his results closely, he discovered one in which the "extras" though identical in appearance on both the photographs, were in slightly different positions, relative to the sitter. He therefore came to the conclusion that the latent images of the extras were not put on the plate by the action of light through the camera lenses. Thus, the camera was only an adjunct which provided for the appearance on the plate of the normal sitter. Taylor then predicted that results could be obtained on plates not exposed in the camera, and a few days later Glendinning got the one already mentioned.

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SPIRIT PHOTOGRAPHY FACTS

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Other instances of this phase of the phenomena include results apparently produced by some radiation from the human body. There is evidence of similar results with animals and living plants.

These results cannot be explained as due to heat or to chemical action due to contact with the body. They lead us on to results which imply the action of thought on the silver salts.

This may be due either to some energy emanation from the body, intelligently directed by thought, or it may possibly be a direct effect of thought. This thought may be that of the medium, or of some other mind. It may be conscious or sub-conscious.

Thought Pictures

The first thought photographic effect of which I can speak definitely was got by Mr. Inglis Rogers, an amateur photographer, in 1895. An account of his experiments will be found in the *Amateur Photographer* for November, 1895. There is no reason to doubt the genuineness of Roger's claim, but there is no space to go into details here. His experiments involved prolonged and intense mental concentration, and resulted in such violent headaches that he gave them up. There are references in old photographic papers to earlier similar claims, but I have been unable to verify these.

Other experimenters, particularly on the Continent, claimed somewhat similar results with hypnotised subjects. When one thinks how difficult it is for ordinary people to maintain a state of thought concentration even for a few moments on one subject only, one realises the difficulties in the way of repeating Rogers' experiments, but one can also understand that with suitable hypnotised subjects the difficulties may be much less.

A medium in trance is in a state closely analogous to that of a hypnotised person. We must have in mind here the undeniable fact that thought or emotion does register some impression on animate and inanimate matter. One phase of this which is significant here is furnished in psychometry.

Another is demonstrated by suitable hypnotised subjects who will unerringly, and in spite of all suggestions to the contrary, identify and select from a number of absolutely identical blank sheets of paper those on which some particular pictures have been at some previous time suggested to them, as being there, though in reality non-existent, except in the thought of the hypnotist.

Telepathy Ruled Out

A third phase is illustrated in the experiments of Kortik, a Russian investigator. He found clairvoyants who, while holding in their hands sheets of paper, could accurately describe pictures of which some kind of thought impression had been put upon the sheets of paper, by a third party who had held the same sheets between his hands while steadily gazing at the pictures.

Telepathy or thought transference cannot explain this.

Then we have the experiments with Mrs. Deane by Mrs. McKenzie and Mr. F. W. Warwick, showing the production of images

requested by them on photo. plates, developed in the usual way. Mr. Warwick even went so far as to secure the reproduction of names not suggested to the medium by normal means, but apparently conveyed to her telepathically.

The most remarkable work on this phase has been done by the Japanese investigator, Dr. Fukurai. Setting out to try to establish the reality of clairvoyance by finding mediums who could "perceive" the latent images on undeveloped plates, he succeeded in this. Using control plates, he observed that after development the figure on the plate on which the medium had concentrated always appeared over-exposed as compared with that on the control plate.

He was extraordinarily successful in getting results of this kind with different mediums. A full account of his work is given in his book, *Clairvoyance and Thoughtography*.

I might mention here the only book which attempts to cover the whole subject, is Mr. James Coates' *Photographing the Invisible*, but as the last edition appeared some fifteen years ago recent developments are not included in it.

Types of "Extras"

Now as to the psychic results, the so-called "extras." They may be said to include everything which can be normally photographed—human beings, animals, inanimate objects, landscapes, documents, writings in various languages, written messages directed to the sitter. Extras have been got of living human beings, of apparently imaginary scenes, and of mythical or unknown animals. Replicas of known works of art have also been got.

The extras of human forms are frequently flat—that is, apparently two-dimensional. Sometimes they have "process" or "half-tone" or "screen" markings on them, suggesting very strongly that they are replicas of pictures in illustrated journals.

Sometimes they contain evidence of "double exposure," such as lines along the edges of the plates. Sometimes the "lighting" of the extras is the same as that of the normal sitter. Frequently it is not. Where there is more than one extra, all the effects, normal and supernormal, may show different "lighting."

Where two or more cameras, or where a binocular camera is used, all the plates being similarly and simultaneously exposed, only one plate usually has extras, but occasionally the others also.

The extras come anyhow on the plates relative to the normal sitter. The same face is duplicated with the same or different sitters, and these extras, though identical in features, may vary in size and position. The draperies which sometimes appear surrounding faces of extras are duplicated with different faces in them.

Some extras cast shadows suggestive of material, but invisible objects, and an actinic agent similar to visible light.

The same faces or objects apparently identical in size may appear several times on the same plate. Psychographs are got in handwriting and in print. Sometimes the writing is microscopical in size. It varies from copper-plate writing to almost illegible scrawls.

Microscopic examination suggests that some psychographs had been originally written in liquid, such as ink, with an instrument like a pen, and then transferred somehow to the plate. Others appear to have been first written with a coarse pencil on very rough paper.

Some results strongly suggest the use of some copying or stencilling process.

Entirely different skotographs have been got on different plates or papers in closed packets simultaneously, apparently by one operation.

In developing plates exposed in a camera, the extras usually come up more rapidly than the normal sitter.

There is definite evidence of power to inhibit the normal effects of light on the plates.

Normal Laws Superseded

Extras may come as positives or negatives. Both effects have been got on one plate. Some results seem merely spectacular. These remarks apply generally to skotographs as well as to photographs.

Coloured extras have been got on plates by the Paget process of colour photography.

Almost every law of normal photography seems to be transgressed with more or less impunity. Assuming the genuineness of the phenomena—and this transgression in itself furnishes strong evidence of genuineness,—it is obvious that we are dealing with phenomena which we cannot hope to explain by reference to the normal laws of optics and photography.

The last fact I wish to stress is that there is intelligent purpose behind the phenomena.

(In a concluding article next week, Mr. M'Indoe will deal with the theories of psychic photography.)

MAN'S BECOMING ?

by

HELEN SHEPPARD PLIMPTON

This book should command the interest of all thinking people, whether they be believers in psychic phenomena or not. It gives a sane and rational explanation of life and living which can be understood by anyone, and may readily be applied to the individual, picturing clearly phases of life after death.

The beauty of thought and language produces a sensual delight arising from its very music, and the words provide solace for quiet hours and material for long contemplation.

The unseen speaker in these conversations, who was a mystic in life, brings back in his words the age-old beauty of Eastern philosophy. The language is simple and devoid of all those cryptic symbols of mysticism which are so obscure to the Westerner. Here the reader, in easy conversational form, may understandingly contact the mystic meaning of all life.

The book cannot be read without leaving a feeling of spiritual elation and divine comfort.

"A remarkable document which will be highly valued."—*The Two Worlds*.

"Revealing many highly interesting and extraordinary facts."—*Montrose Review*.

10/6

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THE PASSING OF MRS. DE CRESPIGNY

Sudden Release Follows Attack of Pneumonia



MRS. DE CRESPIGNY.

TRIBUTE FROM SIR OLIVER LODGE

On hearing of the transition of Mrs. de Crespigny, Sir Oliver Lodge kindly wired the following appreciation for publication in *The Two Worlds* :—

The loss of Mrs. de Crespigny is a severe blow. She will be terribly missed by a great many people.

As an educated woman and President of the British College of Psychic Science, her death is almost irreparable. Fortunately, she had time to finish her book, and that will be a help to many people.

I shall miss my friend at Artillery Mansions, where I often used to call upon her. I shall look forward, however, to seeing her hereafter under happier circumstances.

OLIVER LODGE.

(Continued from previous col.)

sound and intelligent aspect of the subject in the minds of hundreds of investigators.

Her place will be hard to fill, but we believe she will still be working from another side of life. The material remains are to be cremated this Friday morning at 11-30, at the Golders' Green Crematorium.

Memorial Service Next Sunday

A memorial service will be held at the Queen's Hall, London, under the auspices of the Marylebone Association, when, in addition to Mr. Ernest Hunt, it is hoped that the speakers will include Mr. George Craze and Mrs. Hewat McKenzie.

Mrs. de Crespigny was a close friend of Sir Oliver Lodge, and he always showed a keen interest in her reports of the work at the British College of Psychic Science.

PASSING OF MR. H. T. PEMBERTON

An ardent Spiritualist and lover of truth, Mr. H. T. Pemberton passed to the Higher Life on February 3rd, at Kingstown.

Mr. Pemberton was a member of the Dublin Spiritualist Association, and an enthusiastic supporter of the International Congresses. One of his last acts was to write a reply to criticisms of his scheme for a College for Mediums. This article appeared last week.

PUBLIC CLAIRVOYANCE

Recently, during a visit by Mr. C. W. Bentley, of Blackpool, phenomena of a rather striking nature were given at Spen Lane Church, York. Pointing to a lady seated in the audience, he said, "I hear the name of John William Greenwood. He says he kept a grocery store and stressed the remark that he also sold buttons. He further asked the question if she (Mrs. Parkin) could remember visiting his shop and asking for a pennyworth of toffee, suspecting there was only a half-penny's worth." He also stated that he did not know to what religious denomination he belonged as he visited the various churches—he had customers belonging to them all.

Although the lady to whom the phenomena were given at the time referred to was only seven years old—now she is 72—after the lapse of 65 years, being possessed of a good memory, she called to mind the whole of the circumstances, which were admitted to be correct.

[This is all very true. Signed by Mrs. M. Parkin, 58, Lancaster Street, Barnsley.]

If actual obsession or its simulacra are to be removed, we must change the mode of thought and diet, find engrossing and unselfish interests and thus cause the patient to indraw opposing elements which automatically oust the undesirable.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

CHEAP BOOKLETS

THE PHILOSOPHY OF SURVIVAL
By David Gow. 7d.

THE RATIONALITY OF SURVIVAL IN TERMS OF PHYSICAL SCIENCE.
By Sir Oliver Lodge, D.Sc., F.R.S. 7d.

ECTOPLASM AS ASSOCIATED WITH SURVIVAL
By F. R. Scratcherd. 7d.

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By Camille Flammarion. 7d.

PSYCHIC EXPERIENCES
By Sir Arthur Conan Doyle. 7d.

PALMISTRY — HOW TO READ THE HAND (Well illustrated.)
11d.

ASTROLOGY — HOW TO MAKE AND READ YOUR OWN HOROSCOPE. 1s. 8d.

"THE TWO WORDS" BOOKSHOP
MANCHESTER 4.

WE deeply regret to record the transition of Mrs. Champion de Crespigny, Principal of the British College of Psychic Science, which occurred at her home, Artillery Mansions, London, S.W., on Sunday last, 10th instant, at 5-30 p.m. The primary cause of death was pneumonia.

Mrs. de Crespigny was the daughter of the Rt. Hon. Sir Astley Cooper Key, who was in his day well known to the public as First Sea Lord of the Admiralty, and Superintendent at Portsmouth Dock Yard. He was a fellow of the Royal Society, and his love of science had a considerable influence on the mind of his daughter.

Childhood Days

Her childhood's home was visited by many scientific men, including Prof. Huxley and Tindall, Sir George Airey (Astronomer Royal), and others. She was married whilst still in her teens to Lieut. Philip de Crespigny, R.N., second son of Sir Claude de Crespigny, the third baronet. She had, however, been a widow for many years. Mrs. de Crespigny lost her mother in early life, and her father passed away in 1888.

She came into touch with the practical side of Psychic Research and Spiritualism some twenty-five years ago, being introduced to mediums and seances by the late Admiral Osborne Moore. From that time she began to take a keen interest in the scientific side of the subject. A long series of seances ensued with Mrs. Etta Wreidt, Mrs. Hester Dowden, and other well-known mediums. Her investigations were always thorough, and generally conclusive.

Other Distractions

Outside her Spiritualistic activities she was a very busy woman. She founded the Psychic Research Circle at the Lyceum Club. She was a member of the Council of the Authors' Society, and was its representative on the National Book Council.

As a member of the Ridley Art Club, she has exhibited her pictures and paintings in some of the principal art galleries. As an author, she has produced many books—mostly novels,—amongst them, *The Mind of a Woman*, *The Dark Sea*, *The Missing Peace*, and *This World and Beyond*, the latter being in the nature of an autobiography. Altogether she had some twenty-five books to her credit.

She was also an Honorary Fellow of the Philosophical Society, and had many connections with scientific societies of various types. Of an active temperament she was always busy, and there are few departments of life with which she was unfamiliar.

British College Link

When Mrs. Hewat McKenzie retired as Principal of the British College of Psychic Science, Mrs. de Crespigny stepped into the breach. Under her wise guidance this institution has done a great deal to assist investigators to conduct research, and to establish a

(Continued at foot of next col.)

A NEW HEALER'S SUCCESS

By HORACE LEAF, F.R.G.S.

ABOUT twelve years ago a stranger attended one of my developing classes. He was unacquainted with Spiritualism, but was sorely in need of spiritual help. Life had treated him in many respects well, but the stress and strain of business competition had left him high and dry in a manner he could not quite comprehend.

Happiness had eluded him, and he was in a restless state of mind, or, to use a religious phrase, of soul. His health had given way under the circumstances, and he was really seeking for "the Light." This he quickly found, for in Spiritualism he met those willing to help him in his quest, and these helpers were on both sides of the veil.

Preparation

What doctors failed to do was quickly done by spirit-healers, and it was made clear by them that he had been passing through experiences for the express purpose of bringing him to a realisation that he had a special work to do under spirit guidance. That man was Mr. Fred J. Pitt, and his special task was healing.

As soon as he felt that "the call" was genuine, Mr. Pitt, encouraged by his wife, established a Home of Spiritual Healing at Herne Bay, and hundreds of patients received his services without thought of reward on his part. His time and means were wholeheartedly placed at the service of the spirit-world and humanity.

From time to time I met men and women whose health had benefited by his ministrations and those of his spirit helpers. Many of these cures could only be described as wonderful. Without attempting to obtain publicity, he worked steadily on for years, and was so successful that even medical men congratulated him on his achievements. A splendid testimony to the friendliness of medicos who take a keen interest in their patients, especially those whom they considered incurable.

A Wonderful Cure

From among his numerous cures I select the following as examples of his healing gift.

A middle-aged man suffering from cardiac asthma, had been quite unable to walk, and, as is common with those who suffer from this dread disease, was able to sleep in a sitting position only.

In less than a week of his first treatment from Mr. Pitt, he was able to sleep soundly in a recumbent position. Within a few months he was able to work all day in his garden and live a normal life. He had been expected to die at almost any time, but became so well that his own doctor called personally and complimented Mr. Fred Pitt on curing a man whom he had regarded as incurable.

This case might well be called "miraculous," as cardiac asthma usually arises from an acute valvular disease of the heart, and nothing but complete rest is considered able to prolong life. Whoever has watched the agonies of those suffering from this complaint will realise how remarkable was this cure.

Mr. Pitt is particularly successful with asthma

(Continued at foot of col. 2.)

PRESENTATION OF CLAIRVOYANCE

HOW FAR SHOULD MEDIUMS GO?

AS Spiritualism grows and spreads new matters for consideration and discussion ever come out into the open.

The question above seems to be an important one of the moment. It is not meant to suggest that a medium should be in any sense limited as to the nature of the messages given. Far from it. It is not that side of the question at all that needs consideration.

Every man and woman of clear brain and kindly feeling—and mediums must be that or they would not succeed in their work—has the responsibility of softening and easing the messages they give. That is one of the first difficulties to be surmounted.

But at the British College recently, when the triumphant medium, Mrs. Estelle Roberts, was demonstrating her powers, this question, "How far (or how long) should a medium go?" seemed important.

The Obstinate Sitter

The position was that Mrs. Roberts' attention was clairvoyantly focussed upon a member of the audience who was of a curious type. They did not reject the evidence offered, so much as seem to be *unable* to assimilate its meaning.

Again and again the medium gave names of relatives or friends to this member of the audience which they negated as being of any interest. Mrs. Roberts stuck to her point—we all know she has the tenacity of a bulldog in her wonderful work,—and in the end she wore down the opposition that was offered her.

She simply would not let the point drop until recognition had been forced upon an unwilling listener. Listening, it seemed probable that that person had come with the hope of getting in touch with some particular friend on the other side, and was irritated and antagonised because they did not come to call.

We all know that such a thing is trying; we all have experienced it at some time or another.

(Continued from col. 1.)

and chest complaints. This might be called his "personal equation" as a spiritual and magnetic healer. Most mediums, whether healers or otherwise, have some personal peculiarity. I mention one other example of Mr. Pitt's work. Asthma might well be called a scourge, and whoever can bring relief to it, let alone cure even one of these sufferers, may be regarded as a benefactor.

A poor working man, who had not been able to follow his employment for several years, and who had been discharged from two hospitals as incurable, applied to our healer. At the time he was too ill to talk. In one week he was sleeping normally, and in three weeks was able to resume his employment! At the end of several months he wrote to Mr. Pitt, stating that he had put on weight, and was able to work in all kinds of weather without the least sign of his old trouble returning.

It is with pleasure I learn that Mr. Pitt is now in London, willing to put his services at the disposal of the suffering.

It is absurd to be disappointed, but it is very human.

The point is that the medium spent an immense amount of her time and a great deal of her energy before she had her way with this obstinate sitter. She triumphed in the end; but the point arises—Was she doing the best possible thing in spending so much time on the unwilling recipient of those particular messages?

"Disappointed" Audiences

For her credit, Mrs. Roberts will never leave any loose ends hanging. But when one thinks of all the gentle-hearted people waiting for their chance of the comfort she could bring them, the question comes whether it is fair to the other sitters that an obstinate one should stalemata the passage of messages, using up the medium's power and strength so unfairly.

Of course, it was a triumphant evening for Mrs. Roberts. She never missed her mark; but a medium who has such an unassailable position as hers might well refuse to have barbed wire stretched across her path.

Everyone would back the medium up who left the sitters unwilling to help by sympathy and ready response. A symposium of opinion on this point from all the well-known mediums who enrich our cause would be interesting.

N. T.-G.

To mothers who mourn their little ones

BOOKS THAT WILL HELP

The author of these little books lost her little boy. She mourned him many months. Soon, however, she discovered that she possessed the wonderful power of automatic writing. The message that came was called:

MY LIFE IN THE SUMMERLAND

In this book, her little son Gef describes the happy land in which he found himself on passing. Then he wrote a further book:

OTHER LIVES IN THE SUMMERLAND

The *Psychic Gazette* says of this book: "Parents who have lost their little ones will derive much solace and understanding from a perusal of this book." A further volume was written by Gef's grandmother. This was:

FURTHER MESSAGES FROM THE SUMMERLAND

of which *United India* says: "This book gives enchanting glimpses of the After Life."

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MR. JOAD CHALLENGED

Cases Which Confound the Critics

By W. J. FARMER

IN *The Two Worlds* recently, Mr. C. E. M. Joad was most pertinently criticised in respect of his materialistic conceptions. It is very strange how very little materialists have learned by past experience of the errors that they have been in bondage to.

I would ask Mr. Joad how he would explain the message that the Rev. Dr. Minot Savage got from a friend who was certainly dead at the time. It is summarised in *Candid Reminiscences: My First Thirty Years*, by Mr. Upton Sinclair, author of *The Jungle*, etc.

A Remarkable Story

For the benefit of readers who may not have heard of Dr. Savage, I would explain that he was a well-known Unitarian minister, who lived in the United States, and thus the message from his dead friend was brought from Ireland across the Atlantic Ocean, and, presumably, by his friend direct, as stated by Mr. Sinclair, in which case it was even more than telepathy, from the scene of death.

An interesting detail about Dr. Minot Savage: He was the first intellectual man I ever met who claimed to have seen a ghost. Not merely had he seen one, he had sat up and chatted with it. I found this an interesting idea, and find it so still. I am the despair of my orthodox materialistic friends because I insist upon believing in the possibility of so many strange things. My materialistic friends show that these things are *a priori* impossible; whereas I assert that nothing is *a priori* impossible. It is a question of evidence, and I am willing to hear the evidence about anything whatever.

The story as I recall it is this: Savage had a friend who set out for Ireland in the day before the cable; and at midnight he awakened and saw his friend standing by his bedside. The friend stated he was dead, but Savage was not to think that he had known the pangs of drowning; the steamer had been wrecked on the coast of Ireland and the friend had been killed by a beam striking him on the left side of his head as he was trying to get off the ship. Savage wrote this out and had it signed by witnesses, and two or three weeks later came the news that this ship had been wrecked, and the friend's body found with the left side of the head crushed.

I no longer find these phenomena so difficult of belief, because my wife and I have demonstrated long-range telepathy in our personal lives. If you are interested in all that you may read *Mental Radio*.

More Cases

I would ask Mr. Joad to account on materialistic lines for the incident related in F. W. H. Myers' *Human Personality*, and taken from the S.P.R. *Proceedings*:—

In brief, a child, utterly unlettered, aged four, went to school for the first time. She was given a slate and pencil to keep her quiet. She scribbled on the slate and wrote the word "Emma." Next day she was given pencil and paper and she wrote "Your Aunt Emma." Her Aunt Emma was dead. The child herself died a year later. Doubtless, she was too spiritually specialised to stand the physical life.

Or, again, take the case of the lady dying from cancer. The husband went to a medium. He got in touch with the spirit of his wife's sister, who told him certain details of identity. He exclaimed, "Is this mesmerism or psychology, or what is it?" She said, "You think I am reading your mind. I will tell you something that is not in your mind. Within three days I will appear to my sister and I will try to bring mother with me."

Before the three days expired the nurse came running to him saying that his wife was going wrong in her mind, that she said she had seen her sister and mother, and was rising to follow them.

The man saw the medium again, and twice got directions from the dead sister of his wife as to her treatment, which alleviated her illness. He asked how long would his wife last, the spirit replied, "I cannot say, but I will give you warning. The next time my sister says she has seen me, do not go far away, for the end will be near."

Some time later the nurse came to say that his wife had again seen her sister. He went to her, and she died very soon. This case is also in Myers' book.

Mr. Joad has some considerable task to explain these happenings on a materialistic basis. Can he read the numerous similar cases in *Human Personality* and not feel shattered in his philosophy?

THE PROBLEM OF COLOURED CONTROLS

By CLIFFORD W. POTTER

May I point out that the majority of my critics appear not to have read my article in the *London Forum*? Moreover, too often they confuse personal issues with the point in question. What does it matter whether I am young or old or a believer in Spiritualism or not?

The issue, as it seems to me, is whether the Movement known as Spiritualism is going to be based on common sense or superstition. I am accused of possessing a colour complex. I am accused of being ignorant, by critics who are themselves ignorant of the fact that for four years I edited a leading Spiritualist monthly, that I have been associated with the production of four Spiritualist journals over a period of

twelve years, that I have heard more addresses by Red Indian and other spirits than I care to think about, both in broken English and in utterly devastated English. I may add, for the benefit of those who are interested in personal matters, that I am now manager of Rider and Company, who are the largest publishers of Spiritualist literature in the world. But all this is beside the question at issue, which is this:—

What does the outsider think of our Red Indian guides?

Why the multiplicity of such guides, who appear to be ever increasing in numbers?

Does the Red Indian guide possess what the showman calls "entertainment value"?

(See also page 108)

The Age Old Wisdom of the Yogis

Second Impression in One Week

Paul Brunton's

THE

SECRET PATH

This book attempts to explain how every man can discover the deathless spirit within his own being. Amazing occult and psychic secrets are revealed. 5/-

By the Same Author

A SEARCH IN

SECRET INDIA

This very successful book tells how an English journalist wanders through the heart of India and wins the confidence of those mysterious men—the Fakirs and Yogis. 27 illus. World-wide reviews praise it. 15/-

Dr. Alex. Cannon's

THE INVISIBLE INFLUENCE

Dr. Cannon travelled through Tibet, China, India, etc. The press literally devoted pages to reviewing this book. "Amazing"—*Telegraph and People*. "Astounding"—*Sunday Dispatch*. 13th impression. 5/-

Also recommended:

YOGA FOR THE WEST (Felix Guyot) 3/6

YOGA (Maj. Gen. J. F. C. Fuller) - 5/-

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S.N.U. NEWS.

By FRANK HARRIS

Affiliation with the Union

A MISTAKEN idea exists in the minds of some Church officials that any odd association of Spiritualists calling itself a Church can affiliate to the Spiritualists' National Union, with no inquiries being made as to its *bona fides*, or suitability as a unit of the organisation. The form on which application must be made should dispel this idea.

The question uppermost in the minds of many of the potential applicants is, "What advantages shall we secure by affiliation?"

For nearly fifty years after the Hydesville phenomena of 1848, Spiritualism in Great Britain was dependent for its propagation upon the services of a comparatively small band of Societies and workers so widely scattered that they had little connection with one another. Such a state of things could not be lasting. There is an instinct in humanity which impels towards fellowship—no man can live to himself alone; he must share with his fellows whatever gifts he has. Here, then, is the first great advantage—not a material one, but something that belongs fundamentally to human life, the creation of an association of men and women, banded together to proclaim a great truth to the world. As the units increase, a necessity arises for a definition of the aims of the new association, and for an agreed expression of its ideals and teachings. It is only by preserving this unity that the new association can preserve its identity. The focussing point for unity in the National Union is acceptance of its Seven Principles, and to guard against undue rigidity of thought, its members are granted full liberty of interpretation of them, together with the right of the Churches to adopt additional principles, providing they are in conformity with the Seven Principles.

As a new association grows in numbers, and its units find themselves located in distant areas, this unity of ideals and teaching can be secured only by submission to some form of internal government. The governing body may be self-imposed and rule without right of appeal, or the authority may be vested in an elected body responsible to its units through the medium of annual or other conferences.

The Spiritualists' National Union has chosen the democratic form, and is administered by a Council drawn from its eight Area Councils, with other representatives elected by the subscribing members and Churches annually. Its officers are elected every year at the annual general meeting, to which every Church having 20 or more members can send delegates. The Union merely comprises the Churches composing it.

The Union provides manifold advantages to its constituent units, full details of which will be sent to inquirers on application to the General Secretary.

Bournemouth Churches

The Bath Road Church is a true mother Church. Not only has it given birth to two healthy offspring in its immediate neighbourhood, but also in Weymouth and Parkstone, all of which are showing sturdy growth,

I now learn that another has arisen, this time in the ancient town of Wimborne, right under the shadow of the Minster. This Mission Church is under the direct supervision of Mrs. Vickers, a Vice-President of the Bath Road Church, and it is assured of a certain future under her guidance. I also hear whispers of other missions being opened at Christchurch and Poole, and commend the enterprise of the Bournemouth Spiritualists to others, with the suggestion that by following this example the inevitable spread of Spiritualism will be hastened.

Healing Circle Registration

I am disappointed that the appeal made for the registration of Healing Circles conducted at Spiritualist Churches has not elicited the response it should have done. It is vital to the well-being of our healing work that those responsible for fighting the proposal to limit the activities of our Healers by Act of Parliament, should be given the facts on which to base their opposition, and obviously this can only be done with the co-operation of those who are doing the healing work in the Churches.

Although the Medicines and Surgical Appliances Bill is dormant at the moment, there is a determined movement on foot to press this Bill forward, and Spiritualists and all those interested in our healing work will have to use their strongest endeavours to crush the Bill. I do appeal to those most vitally concerned to do their part in the fight that is being waged, and to let us know what their activities are.

Building Funds

A number of cases have come to my notice recently, in which Building Funds belonging to Churches have been diverted to general purposes of the Church. This is absolutely out of order. A Building Fund is a trust fund, definitely earmarked for a set purpose—namely, that of building or an allied purpose, and it must on no account be used for any other purpose whatever.

Fund of Benevolence

The honorary financial secretary, Miss M. L. Stair, 4, Ravenstone Gardens, Sutton-in-Craven, near Keighley, Yorks., reports the following income for January, 1935, viz. :—

	£	s.	d.
Ashton-under-Lyne	0	5	0
Bristol United	1	0	0
Ryde	0	5	0
Hebden Bridge	1	0	0
Exeter Market Hall	1	0	0
Failsforth (Special)	1	11	0
Smallwell	0	4	0
Letchworth Coll. and C. Box	1	10	0
Two Sheffield Lyceumists	0	2	6
Rosie	0	2	6
Mr. Langham (New York)	1	8	0
Hopeful (second donation)	0	7	6
Meols	0	5	0
J. D. Turner	0	10	6
Mr. Whitmarsh's Fee (Henton Church)	0	10	6

Total £10 1 6

The Committee wish to thank all subscribers this month, and are hopeful that the income for 1935 will be increased, to assist them to maintain the grants at the present standard.

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CLAIRVOYANCE.
(Visitors, 1s.)

WEDNESDAY, February 20th, at 8-15,
Mrs. STELLA HUGHES.
(In place of Mrs. Helen Spiers.)

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

FRIDAY, February 15th, at 5,
Mrs. LILLIAN DUNCAN.

FRIDAY, February 22nd, at 5,
THE ROHAMAH, RHAMAH.

WRITE FOR SYLLABUS.

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AT HOME, FRIDAY, February 15th, at 3-30,
Mrs. COOKE. Address by "WHITE EAGLE."
Subject: "The Power of Thought."

FRIDAY, February 22nd,
Mr. SHAW DESMOND.
TRANCE ADDRESS.

TUESDAY, February 19th, at 8,
Members, 1s. Visitors, 1s. 6d.
Mrs. BARKEL. Address by "WHITEHAWK."

Subject:
WEDNESDAY, February 20th, at 3,
Mr. Glover Botham. Circle for Clairvoyance.
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TUESDAYS, at 3, Public Clairvoyance.
Members, Silver Collection. Visitors, 1s.

THURSDAYS, at 3,
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Members, 1s. Visitors, 1s. 6d.

For further particulars, write for Syllabus.

WIMBLEDON SPIRITUALIST CHURCH

(Accepting the Leadership of Jesus Christ.)
136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

Sunday, February 17th, at 11,

Miss M. MORETON, Address and Clairvoyance.
At 6-30, Mr. EDWARDS and
Mr. GEORGE DAISLEY.
Address and Clairvoyance.

Wednesday, February 20th, at 7-30,
Mr. Ronald Cockersell.
Address and Clairvoyance.

HEALING (No Charge). Monday, 10 to 12 noon.
Tuesday, 10 to 12 noon; 2 to 5 and 7 to 8 p.m.
Wednesday, 3 to 6 p.m.
Thursday, 10 to 12 noon and 7 to 8 p.m.
Sunday, 8 to 9 p.m.

ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, February 17th,

At 11, Mrs. FLORENCE LANE.
At 6-45, Mr. E. MEADS.

Free Healing given every Sunday, at 3,
and Tuesdays, at 7-30,

Monday, at 3, Women's Guild, Mr. C. H. Potter.
Members' Classes are held Wednesdays.

Thursday, at 8, Mrs. B. Barnes.

Saturday, February 23rd. Commence 7-30,
MAYBELLS CONCERT PARTY. Tickets, 6d.
Lyceum every Sunday, at 3.

A BARRISTER'S TALKS

Evidential Messages From the Other Side

By W. H. EVANS

FROM its charming dedication to its last page, this volume* is full of interest. It has the warm and intimate touch of pleasant personalities, who, in their messages, convey so much of themselves that the reader feels he is in contact with real people.

There is nothing "ghostly" or "faint," or "shadowy" in these folks; they are real, vivid, and speak characteristically as themselves. Death has mellowed and softened any harshness that earth-life may have caused, and the natural resentments we all experience are dissolved in the light of a larger understanding.

Author's Qualifications

This is a book of evidence, one in which the lawyer should feel at home. It has, in its class, a greater value than many of those books which record with cold scientific detachment the extrusions of ectoplasm or the movements of objects—phenomena which rightly belong to the domain of scientific research,—but here, in this volume, it is *values* which count, and the supreme value of all is the preservation of personality beyond bodily death. This is a matter of evidence which the lawyer is specially fitted to deal with.

The compiler's attitude is well illustrated in his introduction, where he deals with the matter of "great" names. He says:

The most common reason, however, advanced against accepting "great names" as genuine is the supposed improbability of the great to return to converse with anyone. This contention ignores two fundamental facts. First, those who are great in this world are not necessarily great in the next, in fact quite the reverse is often the case; greatness is not always achieved by methods consonant with the ethics of a spiritual world. Moreover, in the next world our real status is not for one moment in doubt to either ourselves or to others. Secondly, there is implanted in every human soul the innate urge to help the distressed, especially those dear to it, and bereavement is not an exception.

This is worth remembering. "The other side" is one of reversals, and our standards undergo a considerable revision on arrival there.

Psychic Phenomena

On the question of phenomena, Sir Frank Lockwood, whose philosophising are conveyed with much humour and charm, remarks:

We do not altogether hold with what you call the phenomenal side, which is, we admit, exceedingly useful. We quite agree with Waddy's contention, so far, that people are apt to make a halt and proceed no higher. We intend to help to a better understanding of spiritual ethics. The phenomena excite wonder, but it is character that wants forming, and an inner consciousness of responsibility towards self and neighbours, and a realisation of this great country with all that it means. Don't think I have religion badly; from our vantage ground we see the world is in great need of illumination and instruction on these vital matters. It is natural to ask for evidence, but if people stop at evidence we say that it is practically useless for this side of life.

How often has one to emphasise that! People are apt to be swamped in the glamour and mystery, and not to think of the *meaning* of

what they see or experience. It is a needed warning. Further on, Lockwood deals with the matter of worldly success, and gives a glimpse of what the other life means to one who was what the world calls a successful man. I give the end of the message, but the whole, brief though it is, is worthy of deep study:

We see the mass of humanity running hither and thither after these dangling prizes—money, publicity, and so forth, that all end in dust and ashes. The only thing that matters is to get a grasp of eternal values and to use life in its fullest, a life of service, and by so doing transmute the elements of earth to heaven—metaphor somewhat mixed! Can you understand?

But I must not convey the impression that this is a series of messages concerned only with philosophy. In all those that touch on such problems there is the human element, which proves the presence of a living soul.

There is much quiet humour in this book, those trifling but intimate things which endear us to one another. One can almost see the sly twinkle in the eyes of the communicators when they pull the sitter's leg, or banter him about the breakfast he ate.

Spirit Letters

Many of the messages come from the compiler's wife, and they reveal her continued care and watchfulness. Again and again she refers to some little incident of the day's happenings, proving her presence with her husband. As he truly remarks, these messages are of value, for, not being psychic, it is the only means he has of knowing she is with him. The cumulative effect of these messages is to give the reader a definite feeling that he is reading the letters of people who, having passed the great change, have been able to give a little of their store of experiences and convey sufficient of their personalities to prove their identity.

How illuminating is the conversation of the sitter with Mr. Waddy, K.C., recorded on pages 92, 93, 94. Here we have one returning from the other side to reprove the sitter for his Spiritualistic practices, and, oddly enough, accusing him of bringing his friends back. How little people change in death! But what a splendid piece of evidence.

Some people may be repelled by the very naturalness of the life portrayed, but that can only be those whose views of the next life are of the "sitting-on-a-damp-cloud-playing-a-harp" character. To most the naturalness of the next stage will be very attractive. If there be harps and crowns, and jewels, as some suppose, why not a game of tennis or croquet? The one is as reasonable as the other. If Spiritualism has done no more than give us a heaven that is natural and not an outrage on our imaginations, then it has indeed accomplished a great deal. This book can be put into the hands of any inquirer and give him enlightenment, and it will surely overcome any scepticism arising from prejudice. The mediums through whom the messages were received were Mrs. Harris, Miss Naomi Bacon, Mrs. Mason, and Mrs. Estelle Roberts.

LEEDS ACTIVITIES

The Leeds Psychic Research Society is a very young Society, only coming into being on January 10th, 1934. Yet at the present day (to quote the Hon. Secretary), it has now a membership of over 80, and still more to come. The growth is slow but sure, and each week sees one or more new members. Leeds has need of a Society to push the knowledge of "survival" before its half million citizens.

The 1935 programme commenced with a visit by Mrs. Bertha Harris, who gave wonderful testimony to a large assembly. Proofs were given one after another to a very anxious audience. In fact, Mrs. Harris had plenty of work after the public meeting in giving private and group sittings. Many were disappointed in not being able to book.

On Saturday, February 2nd, Mr. Graham Moffat visited the Society, and gave a very spirited lecture on his "Adventures in Spiritualism." His technique and easy flow of language, telling in simple form for all to understand, his wonderful experiences, greatly helped the beginner.

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FRIDAY - - February 15, 1935.

THE GIFT OF HEALING

MOST of the daily papers have told the story of the remarkable case of healing affected at the new centre established by the Anglican Churches at Brighton, in which a boy was cured very suddenly of a series of disabilities which had accompanied him from birth. This is all to the good, and we are glad to see the Churches taking up a class of work which they should never have forgotten.

Jesus of Nazareth, the founder of the Christian Church, embodied in Himself the dual functions of the healer of souls and bodies. If the stories of His healing are not true, then the Churches have no reliable basis upon which to rest their case. If His promise, that "Greater things than these shall ye do," has any meaning at all, then the Churches are convicted of neglect by the very existence of the medical faculty.

It is strange that this renewal of healing on the part of a section of the Church coincides

"Waves of Light"

A Message from Spirit

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

Christianity, were it always interpreted as it is here, would no longer confuse. Spiritualism, if it were always expounded as it is here, would emancipate mankind.

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FROM

LONDON SPIRITUALIST MISSION,
13, Pembroke Place, London, W. 2.

with the proposed introduction of the Medical and Surgical Appliances Bill, which is to prohibit the treatment of sick persons by anyone but those who have passed their medical degrees. Yet we never heard of Jesus taking any medical degree, or of any of the apostles being able to write M.D. after their name.

There are many classes of illness which are helped by psychological processes. That is why the clergy are allowed free access to the hospitals. They can help to produce an affect upon the mind of the patient which is helpful to the treatment by the medical man. In cases of mental depression, neurasthenia, and various other complaints, it is quite probable that the psychologist or the parson can render as much help as the medical man. We suppose that is why the committee of the British Medical Association is inserting in the proposed Medical Bill a clause exempting Christian Scientists and others who heal by prayer and the laying-on of hands from the provisions of the Bill.

We have said, "It is good to see the Church taking up this work," but the papers never mention the tremendous amount of work that is being done by the healing circles of other denominations, including the Spiritualists. One healing class in the South of England has a dozen healers attending to the sick at its weekly circles, and the list of cures is comparable with anything which the medical faculty can show. Many of these cases are definitely cases of organic disease.

We recently went through the list of cases which have been successfully treated by "The Seekers," who, despite the attacks made upon their financial position, are still doing excellent work. We chatted over their cures with a fully qualified medical practitioner, and examined the documentary evidence, which show that many cases of severe organic disease, growths, arthritis, rheumatism, etc., had been positively cured, some of them by absent treatment through the Harmony Prayer circles.

The power of the healer is a God-given gift, which can be developed by careful training and practice. We have no patience with the individual who is told that he is a natural healer, and ought to immediately start healing the sick. Any powerful faculty can do as much harm as it can do good, and anyone who undertakes the work of spiritual healing ought to have a working knowledge of anatomy, physiology and psychology.

Do not let us be misunderstood. We are not suggesting that there are healers who can cure everybody. Every healer has his failures, and he is very unwise if he does not recognise the fact. What we do suggest is that many of our healers are accomplishing as high a percentage of cures without drugs and without operations as medical men are accomplishing with these aids.

We believe good health is the natural possession of every one who has been decently born and naturally fed. The power of the spirit can, in many circumstances, overcome the weaknesses of the flesh. Mother Nature has very wide open arms. Medical associations often have narrow limitations. There is a wide field for mental, spiritual, and psychical healing, and we are glad to see that the eyes of the world are being opened to the good which can be accomplished.

SHEFFIELD'S OLDEST SPIRITUALIST SOCIETY

The Sheffield Centre (S.N.U.) was founded in 1887, and its first president, Mr. Russell, is still active in the ranks of Spiritualism.

At the general meeting held on January 25th, 1935, the following officers were elected:

President, Mrs. Marshall Hancock; Vice-Presidents, Miss Marshall and Mrs. Sentance; Correspondence Secretary, D. Brown Enrod; Financial Secretary, Mr. Reynolds; Committee, Mrs. Corker, Mrs. Atkin, Mrs. Hargreaves, Mr. Bradley.

A cordial welcome is extended to all in the city interested in Spiritualism.

BOOK ON YOGA

I always approach a new book on "Yoga" with a certain amount of hesitation. So much has been written on the subject by the "tell you-more-if-we-dare" school, that I am anxiously awaiting a volume from the "writer-about-all-they've-left-out" brigade.

Mr. Paul Brunton, the author of *The Secret Path* (Rider, 3s. 6d.), belongs to neither of these camps. He claims to speak from personal contact with a Master of the Divine Sciences, thus giving to his volume a background of personal experience. I say "claims," because the authenticity of his occult adventure is wrapped in mystery—or perhaps enveloped in a fiery cloud of intuition would be a happier phrase.

The author is modest in his demands. He merely asks us to "try it and see." Alas, we have tried it so often, but either the "alia" or the "cadalia" has lost its value, and in the end we found ourselves no wiser than at the beginning.

If you know nothing of the mystic science of the soul, this book will enthrall you. If you are already a student of Yoga, its methods and practices, I can honestly recommend you to add this volume to your shelves.

JAMES NORBURY.

Just Out!

POST-MORTEM TALKS WITH PUBLIC MEN

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"EVIDENCE carefully set out, analysed, and authenticated, so that its value can be easily assessed (writes Mr. G. H. Lethem, Editor of *Light*, in the first review of this book).

"The messages make very interesting reading, and introduce many names well known in Church, Law, Politics and Literature. They require an article in themselves. Many of them are evidential, and every noteworthy point is emphasised by the author's comments and explanations."

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TOPICS OF THE WEEK

Spiritual Healing

In the *West Herts Post*, Mr. F. H. Haines testifies to the power of spiritual healing, lately brought into prominence again by the action of the Bishop of Chichester. Mr. Haines cites several examples of spiritual healing, some of which were personal ones. He added :—

A child had cataracts on both eyes. The professional oculist said nothing could be done at present. The child was given two or three simple treatments of spiritual healing, and to the astonishment of the professional oculist the cataracts were dispersed. He expressed his amazement in the letter he afterwards wrote certifying the facts were as stated.

An Outspoken Physician

Addressing a large gathering of the Leeds Luncheon Club last week on "Death or Survival?—The Compulsion to Decide," Dr. W. H. Maxwell Telling, the Leeds physician and consultant, said that on this subject the public attitude had changed greatly in the last thirty years. To-day scarcely anyone dared openly to ridicule it. The Churches were perhaps beginning to recognise that they might have backed the wrong horse in so belittling it. The Press realised that the subject had become news, and scientists had just about destroyed their own materialism. He hoped they did not forget that despised Spiritualists said, many years before they did, that "everything was vibration."

All Fit for Psychic Research

Continuing, Dr. Telling said he thought it was safe to say that no great scientist who had seriously studied the subject had come out by that same door wherein he went. The small men liked personal experience, but he thought the testimony of the men of great scholarship who had studied the subject should be accepted at least to some extent by the smaller men. But ability to assess facts was not confined to the mind of pure science, the fettered faith of the cleric, or even the vested interests of the professional conjurer. The average educated and intelligent man, so long as he was not of the over-credulously emotional type, was fully competent to form an opinion. The survival of personality was the crucial and focalising fact, and that surely was the supreme fact of life, its purpose and meaning. "I hold that survival is proved," added Dr. Telling, "and so do the great majority of persevering Psychical Researchers."

"Legalising" Mediumship

Spiritualists dabbled with the law on Monday, February 4th, when the London District Council Discussion Group resolved itself into a House of Commons. The occasion was the introduction of a "Bill to Amend the Shortcomings of Mediums." Mr. J. Stewart was the Speaker, and looked very grave in his fearsome wig, while Mr. R. Boddington endeavoured to gain the sympathy of the House for his scandalous measure. One clause in particular caused some commotion :—

Any medium regarding "A nose, broad at the base, convex (if any), mouth, and some hair" as an adequate

description shall be deprived of their usual cup of tea and microscopic piece of cake.

Mr. Frank Whitmarsh and Mr. Harry Boddington vigorously opposed the Bill, while the Back Benchers were somewhat divided in opinion. It proved a very enjoyable evening, and showed that Spiritualists were not above enjoying some good fun at their own expense.

The "Spirit Photo" Test

On another page are details of the interesting experiment conducted by Lord Donegall, with the assistance of Mr. Barbanell and other prominent London Spiritualists. The experiment was in no sense an attack on Spiritualism. The object was to show that people—even well-known Spiritualists—can be bluffed. Like the recent similar case at Sheffield, it also proves that experiments can be reported in a fashion which gives a totally mistaken impression of what actually occurred. As described, the test in question would appear to be a conclusive one. But what did the committee overlook? That, of course, is not in the report. The case is interesting in so far as it demonstrates the need for the utmost care in these experiments. Lord Donegall's extras are somewhat different to what is characteristic of spirit photography, in that there are no ectoplasmic surroundings, but the fact is, a committee of Spiritualists, including a well-known magician, were deceived. Mr. M'Indoe's article in this issue, summarising the facts of psychic photography, should be read in conjunction with the London report.

GENUINE PHOTOGRAPHS

I am surprised to see repeated the old statement that I myself have often made, that if a photographic medium does not touch the plate at any time a psychical result is genuine.

Mr. Wendlandt, of the Sheffield S.P.R., has definitely stated that this is not the case, and Mr. MacCarthy, replying to a letter of mine of January 19th, writes under date February 2nd, declining to reveal how the "trick" was managed.

That the Committee could be so imposed upon discredits all psychic photographs till it is explained. The question is a scientific one.

STANLEY DE BRATH.

WILL YOU HELP ?

Readers can help *The Two Worlds* in its campaign to spread the true facts of pure Spiritualism, by canvassing their friends to take the paper weekly, by sending names and addresses of persons to whom copies can be sent, by answering the advertisements, or by asking their newsagent to display a contents bill.

The paper can be had from any Spiritualist Church, or will be delivered to your home by your own newsagent (2d. weekly).

MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.,

Queen's Hall, Langham Place, W. 1.
SUNDAYS, at 7 p.m., Public Worship.

The Marylebone Spiritualist Association, in conjunction with the British College of Psychic Science, will hold on Sunday, February 17th, at 7 p.m.,

A SERVICE OF REMEMBRANCE OF
MRS. ROSE CHAMPION DE CRESPIGNY,
who passed to the Higher Life on Sunday, February 10th. Speakers :

Mrs. HEWAT MCKENZIE.
Mr. GEORGE CRAZE.
Mr. H. ERNEST HUNT.

CLAIRVOYANCE BY MRS. HELEN SPIERS.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Wednesday, February 20th,
At 7-30, Psychometry, Mr. Thomas Wyatt.

Thursday, February 21st,
At 3-30, Clairvoyance, Mrs. Hirst.
At 7-30, Clairvoyance, Mrs. Helen Spiers.

Friday, February 22nd,
At 7-30, Clairvoyance, Mr. Edmund Spencer.

GROUP SEANCES.

Monday, February 18th, at 7-45 Mrs. Helen Spiers
Tuesday, February 19th, at 3 Mrs. Helen Spiers
Tuesday, February 19th, at 7-45 Mrs. Stella Hughes
Thursday, February 21st, at 7-45 Mrs. F. Kingstone
Friday, February 22nd, at 3 Mr. Austin

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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Wednesday, February 20th, at 7-30,
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At 6-30, Dr. H. P. SHASTRI.
Clairvoyance by Miss Lily Thomas.

Sunday, February 24th,
At 11, Rev. C. DRAYTON THOMAS.
Clairvoyance by Mrs. Hirst.

At 6-30, Mr. ERNEST HUNT.
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Continuing—"THE SPIRIT BRIDE"

MARRIAGE AFTER DEATH

By ALLEN CLARKE

MY wife Lila had other trances, somewhat similar to those I have described, all tending undoubtedly to prove that survival was a fact. I pondered and considered and weighed the *pros* and *cons*, the for and against the hereafter. The Spirit Bride told my wife (in trance) incidents of which my wife had no knowledge. She tells us, from the sphere where she and other human spirits are sojourning, of meeting my friend Washington there, and giving me a message from him. She also tells, as related in the last chapter, of something that neither my wife nor I knew, which therefore could not be in our minds for auto-suggestion—that is, the Spirit Bride's unfinished dying sentence (quite different from what I had always thought). She also told, in answer to the questions I asked her to put to the spirit, what the attire of the spirits was, I naturally expecting she would describe the Spirit Bride and baby May dressed as she had known them, but to my surprise, she said they were wearing long white robes, quite different from anything ever seen on earth, all of which circumstances strongly seem to verify continued existence. In short, as far as I can reason, there is nothing but the theory or hypothesis of a spirit world which will explain these happenings. I could not but believe that my first bride, after her death, had in some way led me to my second wife, as the best "medium" for getting into communication with me and solving the mystery of life and hereafter that she and I had puzzled about, by demonstrating to me that there was no death, and she was all alive in another world.

Here now, once more, as I am writing, in the silent spirit wireless that transcends speech, the soul-flash of thought, swifter than light or electricity, I hear the Spirit Bride saying radiantly: "Of course. You remember our wondering talks about these mysteries in the blissful days of our honeymoon—those bright days, when we saw not the approaching shadow of death, though I dimly felt it—did I not tell you more than once that I feared our happiness was too sweet to last?—and we talked of death because of my young brother's tragic fate, and you longed to solve the black riddle, and so did I,—and so, when I so suddenly passed from you into this world, and as you were broken-hearted, I, unseen, doing all I could to comfort you, as soon as I got accustomed to my new life, this spirit world (which is but one plane of many progressive spheres), I planned to get into touch with you—it's not so easy as you think,—and I decided to make use of the girl you were falling in love with,—no, I don't blame you; it's natural. I understand. We see love and sex far differently here than you on earth—perhaps I'll tell you more of this matter some other time,—but your second wife and I are as loving sisters, not the slightest touch of what you mortals call jealousy, which is entirely a fleshly matter, but you'll understand it all when you come here. Ah now, I'm smiling. I see what you are thinking. What will happen when you rejoin us?—whose husband will you be?

Yes, that's amusing in a way. But Jesus said there was no marriage in heaven, you know, and that's right. It doesn't trouble us. It's all so wondrously different. But you'll hear all about that when you come here. Lila, who was your wife, too, the girl I made my 'medium,' is here with me. You know she 'passed on' since the trances and events you are writing about, but your readers don't, and I'm putting this explanation in for their sakes, so they won't get muddled,—we're both here together, smiling at you now,—can't you feel the affectionate glow? We watch over you since your second widowhood, and we're amused at some of your adventures amongst the widows and others. I may say I'm not exactly pleased; I think you ought to be rather staid now, but Lila thinks I am a little too strict; she says she likes to see you enjoying yourself, going to the operas and plays with some congenial companion, even if it's a lady, instead of becoming a philosophic hermit. And I may say that we are usually with you. We have a hand in your choice of company (though maybe you don't suspect it—yes, we see you smile at that,—it seems you have guessed), and we'll see that you don't make a fool of yourself or fall a victim to some unsuitable woman's wiles, or yourself play the villain with some trusting female—yes, we've got to look at that side too, for every man is capable of getting into some rascally romance,—and we've got a bit of a job with you. Yes, we hear you laughing now. We're laughing with you. People don't cease to like a joke when they become spirits. So we're all laughing together, you and we. Now, get on with your scribbling, telling the things that happened years ago, that led you from agnosticism into a belief in the spirit world."

Thus, after that long interlude, I resume, passing back from to-day to the time when my wife, now passed on too, was still with me, and the Spirit Bride was "controlling" her in trances, showing her her dead baby May, and consoling and cheering her with spirit messages.

The Astral World

But not all our contact with the next world was pleasant.

As well as glorious scenes and kindly spirits, there seem to be terrible places and horrible creatures in the sphere to which the dead go.

It is natural and logical. As this world consists of all sorts and shades of characters, from the purest to the vilest, most people, at least immediately after death, will be much the same persons in the next world as they were on earth. With this difference. That they have no physical body in which to function, though they take a sort of spectral shape according to their thoughts; and, so it seems, sometimes the forms of vicious beasts.

It would seem that there is a kind of intermediate sphere into which the human spirit first enters on quitting this world. Dante has described it. Other poets and seers have had visions of it—the great poet is always

clairvoyant or "mediumistic." Our Theosophist friends call it the astral plane (and I think some persons get into it in dreams—in fact, it may be Dreamland—the "Dreamland" that Edgar Allan Poe faintly and fantastically depicts in a poem,—that mysterious region into which everybody wanders more or less during sleep). It corresponds somewhat to the Catholic Purgatory, the place where departed shades sojourn for expiation of their earthly offences. The old Greeks, and Romans, had a similar conception (Hades), as well as some Oriental nations. One is surprised that the Protestant Church dropped purgatory, because it is quite a logical link in the transition and spiritual purification of the ego, and, no doubt, there is such a stage in the next world, as Spiritualism bears witness. Yet, the Catholics, while retaining the astral plane, or its equivalent, deny spirit communication, and (in the main) denounce Spiritualism, ignoring, or forgetting the fact, as shown in their own Scriptures, that Christianity itself is founded on spirit visits, visions, and communications. Ecclesiasticism plays some strange antics with its arbitrary dogmas.

I am going to tell you presently of a terrible adventure in that weird astral world.

(To be continued.)

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LORD DONEGALL'S SHOCK

CONFOUNDS A MAGICIAN

HOW Lord Donegall secured "extras" under alleged fraudproof conditions and in the company of well-known Spiritualists, was described by him in the *Sunday Dispatch* this week.

Lord Donegall invited Mr. Roy Brandon, Mr. Maurice Barbanell, and a number of Spiritualists to supervise the experiment, which was remarkably successful.

A statement signed by two Spiritualists—Mr. Roy Brandon and the famous magician, Mr. Will Goldston—was afterwards drawn up. Following are extracts:—

"We, the undersigned, and Mr. Maurice Barbanell, entered a shop in Northumberland Avenue and purchased a package of Ilford quarter-plates, which we signed on the packing. Lord Donegall was not present.

"We then went to fetch the camera and slides at Mr. Goldston's flat, going on to Lord Donegall's flat, where a company had assembled. Mr. Barbanell opened the signed package in the dark-room and loaded all six plates under the supervision of Mr. Bertram Park. He signed all six plates.

"Lord Donegall did not at any time enter the dark-room.

"Mr. Barbanell requested that he might expose and develop one plate, Lord Donegall acceded, and asked Mr. Harry Folkard, Art Editor of the *Sunday Dispatch*, to pose.

"Mr. Barbanell operated the camera and developed the plate. It bore an 'extra' resembling Mephistopheles, and Mr. Barbanell's signature.

"At this juncture Mr. Barbanell said he was no longer interested, and left the premises.

"Four more plates were exposed, and all bore 'extras' and Mr. Barbanell's signature. Mr. Brandon then requested that the sixth plate should be developed without being exposed. This Mr. Brandon did in Mr. Bertram Park's presence. The plate was completely blank except for Mr. Barbanell's signature!

"We had every opportunity of inspecting the flat. Mr. Barbanell brought his own developer and dishes.

"The camera and slides were in our possession from Saturday, February 2nd, and remained in our possession until the end of the demonstration."

(Editorial Comment—Page 89.)



CROYDON SPIRITUALIST CHURCH, which was opened last June. The building was erected with the assistance of a substantial loan from the Building Fund of the Spiritualists' National Union.

Lyceums Face a Crisis

THE decline in the number of Lyceum members which has been noticeable for a number of years is a matter which calls for serious reflection (writes Mr. Ernest A. Keeling, in the February *Lyceum Banner*). Although the point has probably been considered more than once by every District Council, we have not yet heard that a solution has been found. We feel that this will not be done until we have traced all the causes of the decline and given careful consideration to the application of suitable remedies.

The problem may conveniently be divided into four parts—

1. Keeping the Lyceumists we have got.

2. Obtaining new members in existing Lyceums.

3. Bringing into affiliation Lyceums at present outside the Union.

4. Opening new Lyceums in Spiritualist centres where none exist.

We have referred to the first part in a previous article, in which we pointed out that many Lyceums lacked originality and enterprise. We are afraid there are some instances in which we should also

find a lack of efficiency. Now if there is one thing that the young mind needs to prevent it being bored and becoming indifferent, that thing is variety and change. In our view, it is little use for adults to contend that the Lyceum Manual is all-sufficient. The routine and "ritual" of sessions is much the same to-day as it was twenty or even forty years ago. We have not advanced and progressed with the times. If we can contrive to make our Lyceum sessions attractive, cheerful, interesting, and happy, lifting them out of the monotonous rut, then we believe we shall have gone a long way towards solving parts one and two.

There still remain parts three and four of the problem, and in these there is a wide field for propaganda effort. This should be organised systematically. The country might be mapped out into suitable areas and District Councils and Lyceum conductors and officers enrolled in a corps of propagandists under a national leader. A complete list of Spiritualist Churches without a Lyceum should be provided, and every possible effort made to induce them to give the "youth" movement a trial.

SPIRITUALIST CHURCH FINANCES

BOURNEMOUTH National Spiritualist Church has just issued its accounts and balance-sheet for the year 1934. These show that the Church is not only in a sound financial position, but is annually increasing its sphere of activity.

Collections totalled £547, and the receipts from the Ladies' Social Committee exceed £377. Donations to various Spiritualistic and local interests came to £282.

A series of reconstructions will shortly be undertaken. They include increased accommodation for the Healing Guild, a separate hall for social activities, and a reading room.

CROYDON National Spiritualist Church was able to review many developments when the annual meeting was held on January 31st. The Society recently erected a new Church at a cost of over twelve hundred pounds, which has resulted in a swelling membership and increased activities.

In his secretarial report, Mr. R. H. Rossiter described how the new venture had been undertaken, and the success it had achieved.

During the year social entertainments yielded £23, a garden party £18, bookstall and library £17, and donations amounted to £30.

MINISTER'S FRANK STATEMENT

THERE is scarcely a week goes past but Spiritualists learn that another personality within the orthodox Churches has acquired a knowledge of the basis of Spiritualism.

At the funeral service of a well-known Southport councillor, the Rev. W. Webster, Vicar of Ainsdale, gave an impressive address, which was heard by the Mayor and Corporation.

"I like to think," he said, "that the gate of death is the gate of life. It is the approach into the new world—the spiritual world, where the etheric body lives and is able to carry on the work begun here."

In his concluding remarks, the Vicar said, in answer to the question, "What is death?" that it was "merely the opening and closing of a door—that is all. I take it we are more alive when we have passed through that door than we are on this side, because we are limited by these earthly bodies while we are here. Death is the entrance into a new life."

IF my body must descend to the destined place (of burial), nevertheless, my spirit shall not descend, but being immortal, shall fly upward to high heaven,—Heraclitus (500 B.C.).

For Hersham Spiritualists

IN connection with the Christian Spiritualist Movement, a service will be held at the Village Hall, Hersham, on Thursday, February 21st, at 7-30 p.m. (very prompt). A short address and clairvoyance by Mrs. Janet E. Scott, G.W.L.C.

This Service is being held to bring together those interested in the Movement and in the desire that a local organisation will eventually be formed to embrace Hersham and Walton-on-Thames.

A "MESSAGE from the invisible realms," received through a trance medium at the Counsellor Circle, Weston-super-Mare, has been published.

"The deepest and blackest cloud hovering over your earth is that of the mutilation and torture of God's humbler creation," it says.

"The waves of fear, the waves of agony ascending ever from your earth are causing disquietude and unhappiness at many other levels."

Any reader interested can obtain a copy of the full message on application to Mr. Edgar L. Sidney, 28, The Boulevard, Weston-super-Mare.

SPIRITUALISM'S LIVING WORD

THAT Spiritualism was a living gospel, vitally needed by the present day and generation, was argued by Mrs. Hewat McKenzie, who was the



Mrs. Hewat McKenzie.

speaker on Sunday at a crowded meeting at the Deansgate Picture Theatre, Manchester. Her subject was "The Living Word in Spiritualism."

She declared that science was mistaken in ignoring the subject, which had an important contribution

to make to our knowledge, not only of ourselves, but the life we are sharing. Scientists generally wanted to see the most advanced phenomena, but she challenged any scientist to seriously examine the facts, even of psychometry, and remain unimpressed.

"Behind all the great revelations of the past lay the living words of Spiritualism," said Mrs. McKenzie. "Jesus, George Fox, John Wesley, and others of greater antiquity, knew the living powers of the spirit. Spiritualists have rediscovered these truths, and are presenting them anew to mankind at a time when they are wanted just as much as, if not more than, of old."

MORE BIG MEETINGS FOR MANCHESTER

FURTHER developments in Lancashire propaganda were decided on Saturday last, when the annual general meeting of the Manchester and District Group was held.

A series of large meetings in the suburbs of Manchester will be undertaken by the Group, and plans for these were discussed on Saturday.

Mr. A. T. Connor was re-elected President, Mr. W. Nelson Platt, as Vice-President, Mr. R. W. Marks, as Secretary, and Mr. Robert F. Brewer as Treasurer.

PRESSMEN SECURE "EXTRAS"

WHEN Mr. John Myers visited the Bristol Christian Spiritualist Church, Langport Hall, on Saturday, February 2nd, he found a large audience, which included a local reporter and Press photographer.

The latter took part in the experiments, and certified that "every precaution was taken to rule out suspicion." They were greatly astonished by the results obtained, in spite of their vigilance, and especially with extras secured on a photograph taken with their own camera.

Mr. Myers had a rousing reception, and crowds were turned away from the Church on Sunday, February 3rd, when he gave an address on "Spirit Photography."

THE annual party and distribution of prizes to the Lyceum children of the Parkgate (Rotherham) Spiritualist Church, was held recently, and was marked by an excellent attendance and a very pleasant entertainment.

OUR READERS' VIEWS

DO SPIRITS AGREE?

I am frequently taking friends to meetings to try to convince them of the depth of the philosophy of Spiritualism.

I recently took a friend to hear a well-known trance medium at the Queen's Hall. Apart from the many points dealt with by the control, he gave us all positive assurance that we could all go home and enjoy ourselves, and not worry about war, as we shall not have any more war for another nine years, so that we can at least rest for that period in peace.

The following week, I took the same friend to another meeting, where and when a celebrated medium gave a trance address. The guide told us that the last Remembrance Day (November 11th) was "the last we shall commemorate, as we shall soon be in the throes of slaughter by divers ways, and devastation will sweep over the world."

In the event of the College for Mediums being established, what will happen if two diplomaes give adverse and diverse assurances on and of the same subject? Will the College curriculum be at fault? Will the Guide be at

fault? Will the sub-conscious mind be at fault? Or will that elusive pineal gland be at fault, seeing that it is the seat of so many diverse and, I might add, vexed activities?

(Nurse) H. H. JACOBS.

Willesden.

OUR COLOURED FRIENDS.

I agree that the explanation for "Indian Guides" being so prevalent is rather thin, and think that I can offer a more feasible one.

I suppose Mr. Potter has read his Bible, and has observed the words of Christ to the woman at the well, which were: "God is Spirit." This implies that the spirit of God is within every man, no matter what colour, religion, or creed. Do we Spiritualists not agree that all men are brothers?

In my opinion, it is God's own way of proving this brotherhood when He guides us with men and women of a different race and colour. From my experience, I find that black guides are just as prevalent as red guides.

As for Mr. Potter's reference to guides with flowery appellations, it is generally supposed by Spiritualists that all men on this earthly plane have a spiritual name. I think Mr. Potter will find that some of these Spiritual names are quite as flowery as those of our Indian guides.

T. BARROW.

Winton.

TRAINING OF MEDIUMS.

I see that one famous medium is reported to have said last week, in an interview, "My guide never allows me to read anything." Fatuous, is it not?—and there are thousands in our Movement who repeat this paradoxical statement daily, and who remain ignorant.

How will a "College for Mediums" handle such a mentality? How can they be taught? What is the good of a College where all you can do is to sit down and let the spirit speak? The proposition to spend £95,000 is a commercial proposition in the nature of an imaginary gold mine, to which the people are asked to subscribe in faith.

FREDERICK H. HAINES.

Watford.

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TUESDAY, at 8, Public Circle.
THURSDAY, at 8, Clairvoyance, Mr. R. R. Thornton.
SATURDAY, at 8, Psychometry, Mrs. F. E. Thompson.

No Meeting on Saturday February 16th (Room unavailable).

TRANSFIGURATIONS

A Series of four will be held on the following dates:—February 18th, February 19th, February 20th and 22nd.
Medium: Mr. R. R. THORNTON.

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TUESDAY, at 3, Clairvoyance.
WEDNESDAY, at 3, Group Seance.
THURSDAY, at 3, Trance Circle.
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GROUP SEANCES (Limited to 10 Sitters).

FRIDAY, February 15th at 3. Mrs. Susie Hughes, Cert. S.N.U.
TUESDAY, February 19th, at 7-30, Mrs. McAllister.
WEDNESDAY, February 20th, at 7-30, Mrs. McAllister.
THURSDAY, February 21st, at 7-30, Mrs. McAllister.
FRIDAY, February 22nd, at 3, Mrs. McAllister.

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

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 Sitzings. Please Book Early.

LECTURES.

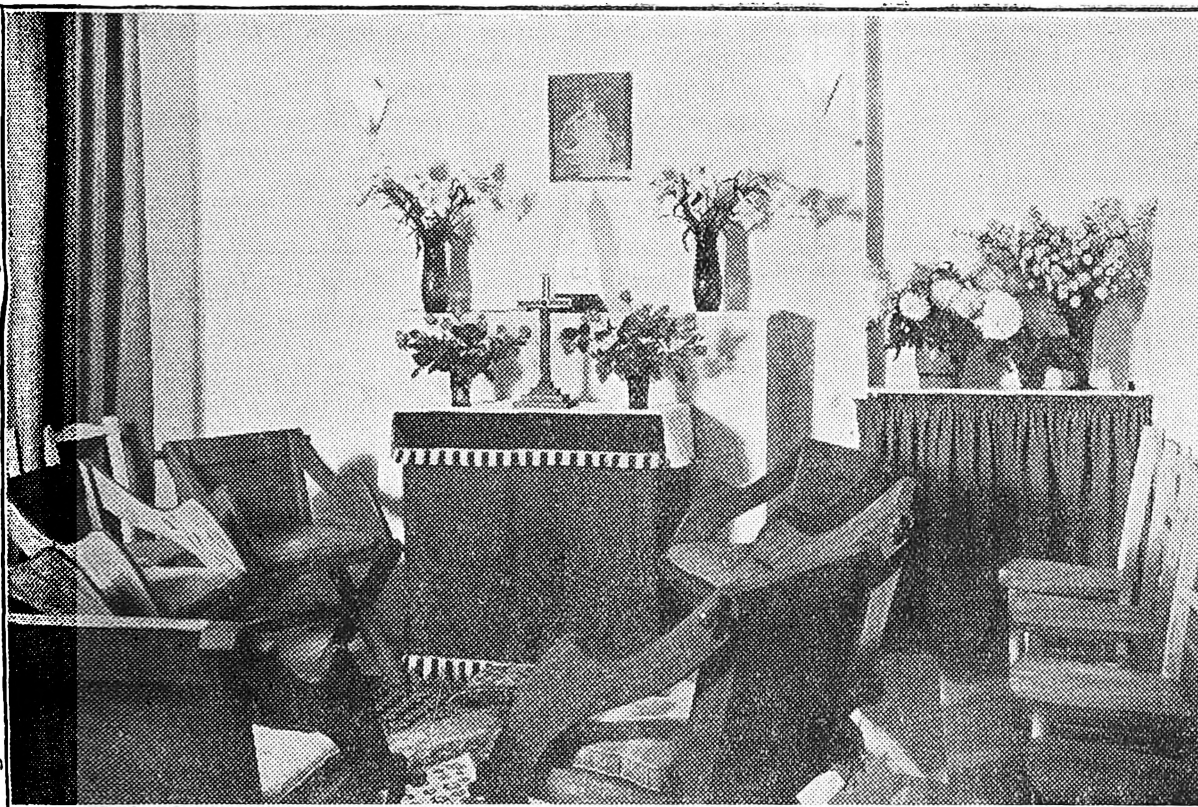
FRIDAY, February 15th, at 7-45, Mrs. Susie Hughes, Cert. S.N.U., "My Experiences as President of the Manx Spiritualist Society."
FRIDAY, February 22nd, at 7-45, Mrs. McAllister. Subject: "The Testimony of Spiritualism."

Members, Associates and Friends cordially invited. Silver collection.

JOHN JACKSON, Secretary.

Church and Society Announcements

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A PATIENT'S THANKS.

I have much pleasure in saying what great benefit I have derived from Mrs. Orton's treatment through her intimate knowledge of the Biochemic System of Medicine. For years I have suffered from Dropsy, making walking a great difficulty. Several medical men have attended me and on more than one occasion I was told that nothing more could be done. Under Mrs. Orton's guidance and after taking certain cell salts for several months, there is no sign of the recurrence of this dreadful complaint, and I am feeling fit and well. I am deeply grateful for all that Mrs. Orton has done for me.

CHARLES H. STYLE.

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

SATURDAY, February 16th, at 8, Open Circle.

SUNDAY, February 17th, at 11 and 3, Open Circles. At 6-30, Mrs. RUTH DARBY, D.N.U.

MONDAY, February 18th, at 8, Mrs. Ruth Darby, D.N.U., Clairvoyante.

TUESDAY, February 19th, at 8, Members' Developing Class. Leader: Mrs. Hulton.

THURSDAY, February 21st, at 8, Members' Developing Class. Leaders: Mrs. Dunville and Mrs. Grange.

SATURDAY, February 23rd, at 7, "The Village Wedding." Tickets, 1s., including refreshments.

SUNDAY, February 24th, Miss N. C. CAIN.

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SUNDAY, February 17th, at 7-30, "The True Message of Spiritualism." An Address by Mrs. P. CHAMPION DE CRESPIGNY (Hon. Principal of the British College of Psychic Science). Followed by a Psychic Demonstration by Mrs. Dolores Smith.

WEDNESDAY, February 20th, at 8, Nurse Jacobs will speak on "The Exile—The Soul."

GOLDERS GREEN SPIRITUALIST SOCIETY.

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

SUNDAY, February 17th, at 6-30, Mr. BALDWIN, Address.

TUESDAY, February 19th, at 3-15, Mrs. Gregg, Psychometry.

THURSDAY, February 21st, at 8, Mr. Ernest Hunt, Lecture.

FRIDAY, February 22nd, Healing Free. Apply Church Officers.

SUNDAY, February 24th, at 6-30, Mr. HARRY BODDINGTON, Address.

Mrs. B. Hirst, Clairvoyance.

At 8, Mrs. Cannock, Clairvoyance.

Mrs. CHALLIS, Clairvoyance.

NORTHERN

Moston Spiritualist Church and Lyceum,

Church Lane, Moston.

Sunday, February 17th, at 10-30, Lyceum.

At 3 and 6-30, Mrs. COCKER.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mrs. Todd.

Saturday, February 23rd, at 8,

Mr. H. Baxter.

Sunday, February 24th,

Mr. H. BAXTER.

Manchester Society of Spiritualists

38, Maskell Street.

Sunday, February 17th, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8,

Mrs. Benson (Harpurhey).

Monday, at 8, Mrs. F. Forrester.

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

Wednesday, at 8, Miss Sellers.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Saturday, February 23rd, at 7-30,

Capital Concert Party.

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

Sunday, February 24th,

Mr. BARNETT, A.N.S.C.

Salford Central Spiritualist Church,

St. Philip's Place, Chapel Street.

Sunday, February 17th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Open Sessions.

Monday, at 8, Mrs. Wilby.

Tuesday, at 8, Circle.

Wednesday, at 8, Mr. W. James.

Thursday, at 8, Members.

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

Sunday, February 24th,

Mrs. Benson.

Moss Side National Spiritualist

Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, February 17th, at 2-45, Lyceum.

At 6-30 and 8, Mrs. FELLOWS.

Tuesday, at 8-15, Open Circle.

Thursday, at 8-15,

Mrs. B. Sherran.

Saturday, at 8-15, Open Circle.

Sunday, February 24th,

Mr. COOP.

Longsight National Spiritualist

Society,

Shepley Street, Longsight.

Sunday, February 17th, at 2-30, Lyceum.

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

Subject: "Where We Differ."

At 8, Mrs. PURVIS.

Monday, at 8, Open Circle and Healing.

Mrs. Ford.

Tuesday, at 8, Mrs. Wright.

Thursday, at 8, Mrs. Purvis.

Friday, February 22nd, at 8

Transfiguration Service.

Medium: Mr. J. Driver. Admission, 6d.

Saturday, at 8, Painting and Clairvoyance by Mrs. WALTER GILBERT,

of Derby. Also

Sunday, at 6-30 and 8,

Trance Address and Clairvoyance.

Silver Collections.

Stockport Progressive National

Spiritualist Church.

Over 37, Mottram Street.

Saturday, February 16th, at 8, Miss Bates.

Sunday, February 17th, at 3, 6-30, and 8,

Mr. TONGE.

Monday, February 18th, at 3 and 8,

Mrs. Baker.

Tuesday, February 19th, at 8,

Open Healing and Developing Circle.

Wednesday, February 20th, at 8,

Mrs. Buffey.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, February 17th, at 11, **Open Circle**. At 3, Lyceum. At 7, Mr. EDMUND SPENCER, Address and Clairvoyance.

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

FRIDAY, at 8, Mrs. Eliot, Address and Clairvoyance.

SUNDAY, February 24th, Mrs. STELLA HUGHES.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

On SUNDAY, February 17th, at 11-30, **Open Circle**. At 3, Lyceum Session. At 7, Service. Address by Mr. F. LEONARD.TUESDAY, at 8, **Open Circle**.WEDNESDAY, at 8, **Healing Circle**.

THURSDAY, at 8, Service. Address and Clairvoyance by Mr. S. ISTED.

FRIDAY, at 8, Members' Circle. Clairvoyance by Mr. R. COCKERSELL.

SUNDAY, at 11-30, **Open Circle**. At 3, Lyceum Session. At 7, Service. Mr. C. S. COLLEN-SMITH, Address and Clairvoyance.**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 17th,

Mr. E. PILKINGTON.

Sunday, February 24th,

Mr. A. WAINWRIGHT.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, February 17th, at 3 and 6-30, Mrs. GOW, Cert. S.N.U.

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 24th, at 3 and 6-30,

Mr. W. H. WOOD.

Group and Private Seances arranged on application.

Battersea Christian Spiritualist Church.

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

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

Mrs. CALWAY.

Sunday, February 24th,

Mrs. G. KEVAN.

At 56a, Lavender Hill (Headquarters),

Sunday, at 11, Service and Circle.

Monday, at 2-30, Mrs. Greta Bycroft

At 7-30, Healing.

Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Miss Freda Winn.

Croydon National Spiritualist Church
Bedford Park, near West Croydon Railway Station.

Sunday, February 17th, at 6-30,

Mr. GLOVER BOTHAM.

Address and Clairvoyance.

Wednesday, at 7-45,

Mrs. Edith Clements.

Thursday, at 3, Ladies' Meeting.

Sunday, February 24th,

Miss LILY THOMAS.

Lyceum every Sunday at 3.

Croydon Spiritualist Church,
The Blind Institute, Bedford Hall, Bedford Park.

Sunday, February 17th, at 6-30,

Mrs. E. BROWN.

Address and Clairvoyance.

Every Wednesday, at 7-45, Healing Circle.

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

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

Mrs. REDFERN,

Address and Clairvoyance.

Lyceum at 3-15.

Mondays, at 2-30, Medicine Man's

Healing Band attends to give treatment and advice.

At 8, Church Healing and Diagnosis

by "Wing Group."

Wednesday, at 3,

Mrs. Hayward Henderson.

Psychometry.

Thursday, at 8, Mrs. M. Maunder,

Clairvoyance.

Sunday, February 24th, at 11, Service.

At 6-30, Mr. R. BODDINGTON.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, February 17th, at 6-30,

Mr. EDWARD KEITH.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss Thorndick.

Central London Spiritualist Church,
33, Hatton Garden, E.C. 1.

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

Friday, February 15th,

Mrs. Alice George.

Sunday, February 17th,

Mr. C. POTTER.

Friday, February 22nd,

Mrs. Ernest Brown.

Sunday, February 24th,

Mrs. MARY LILLY.

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

Sunday, February 17th, at 7,

Mr. W. S. HENDRY, Address.

Mrs. Frances Wright, Clairvoyance.

Thursday, at 3, Psychometry,

Mrs. N. Mackenzie.

At 8, Address and Clairvoyance,

Mr. H. Sharp.

Friday, at 7-30, Spiritual Healing.

Sunday, February 24th,

Mrs. FILLMORE.

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. Underground Station.)

Sunday, February 17th, at 7,

Mrs. HILLIER SMITH.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mr. T. W. Ella.

Clairvoyance,

Sunday, February 24th,

Mrs. WM. EDWARDS.

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, February 17th, at 3, Lyceum.

At 7, Mr. T. W. ELLA.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Wednesday, at 8, Special Visit of Mr.

W. H. Evans. Silver Collection.

Thursday, at 8, Mrs. G. Elliott.

Saturday, at 8, Mrs. Lane.

Sunday, February 24th,

Miss ROSE JACKSON.

Ealing Spiritualist Church,
8, Baker's Lane, Broadway, W. 5.

Sunday, February 17th,

At 11-15, Mrs. TOWNSELEY.

At 6-30, Dr. W. J. VANSTONE.

Wednesday, at 8, Mrs. F. BROOKS.

Saturday, at 8, Whist Drive.

Sunday, February 24th,

Mrs. B. STOCK.

Harrow Spiritualist Society,
Conservative Hall, Lowlands Road.
Leave Station by Platform No. 1, one
minute's walk.

Sunday, February 17th, at 6-30,

Mr. CARPENTER.

Address and Clairvoyance.

Wednesday, at 8,

Mr. Burtenshaw, Clairvoyance.

Sunday, February 24th,

Mrs. MELLOY.

Forest Gate Christian Spiritualist Church

(Earlham Hall, Earlham Grove,

Forest Gate, E.7.

Sunday, February 17th, at 6-30,

Mr. ERNEST MEADS.

At 8, A Public Circle.

Sunday, February 24th,

Mrs. HELEN ARCHER.

Sunday, March 3rd,

Mr. ALFRED SCARF.

Wednesdays, at 3, Ladies' Meeting.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, Feb. 17th, at 11-15, Public Circle.

At 3, Lyceum.

At 7, Mr. VYVYAN DEACON.

Monday, at 8, Study Group.

Tuesday, at 3, Mr. A. Bernard.

At 7-30, Healing Service.

Wednesday, at 8, Meeting of the Healers

of the S. London Un. Sp. Ass.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Circle.

Sunday, February 24th,

Mr. THOMAS WYATT.

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 17th, at 3, Lyceum.

At 7, Mr. J. WELCH.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, February 24th,

Mrs. ALTHEA MANSELL.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, February 17th, at 7,

Mrs. MAUNDER.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Mrs. Timms.

Friday, at 8, Healing, Mr. Rean.

Members' Circle.

Hounslow Spiritualist Mission,
Corner of Douglas Road, Hanworth Rd.
(opp. Congregational Church).

Sunday, February 17th, at 6-45,

Mrs. SCOTT.

Monday, at 7-30, Mrs. Treadgold.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Mrs. Ladley.

At 8, Mrs. Randall.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,
Clements Road, Ilford.

Sunday, February 17th, at 7,

Rev. E. WHITFIELD and

Mrs. TUFFNELL.

Wednesday, February 20th, at 8,

Mrs. BALMER,

Address and Clairvoyance.

Thursday, Feb. 21st, at 3, Ladies' Meeting

Mrs. L. Duncan,

Address and Clairvoyance.

Sunday, February 24th, at 7,

Mr. GRAHAM MOFFATT.

LONDON**Bounds Green Christian Spiritualist Church,**

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, February 17th, at 7,

Mrs. D. C. WILLIAMS.

Sunday, February 24th,

Mrs. L. HART.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, February 17th,

At 11, Mr. W. MARKHAM.

At 7, Miss EVELINE CANON.

Wednesday, February 20th, at 8,

Mrs. Florence Lane (Psychometry).

Sunday, February 24th,

At 11, Mr. G. HARRIS.

At 7, Mr. WILLIAM GODFREY.

Brixton Spiritual Brotherhood Church
Stockwell Park Road, Brixton.

Saturday, February 16th, at 7-30,

Whist Drive. Admission 6d. Prizes.

Sunday, February 17th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. KINGSTON.

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

(Gentlemen invited).

Tuesday, at 8, Members' Circle.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Saturday, February 23rd, at 7-30,

Social. Dancing. Refreshments.

Sunday, February 24th,

Mr. BOLTON.

Chiswick Christian Spiritualist Church
Harvard Towers, 56, Harvard Road
(off Wellesley Road, in rear of
Gunnersbury Station).

Sunday, February 17th, at 11, Lyceum.

At 7, Mr. George Nash.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Service.

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 17th, at 7, Service. Speaker: Captain HERBERT BLAND.

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

WEDNESDAY, at 7-30, Service. Address and Psychometry, Mrs. Fletcher.

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

Mr. Keith.—Appointments 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. Also the unveiling of Mrs. Lawrence's Photo by Mrs. Shearsmith.

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).

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, February 17th, at 7,

Mr. DEARNLEY SERJEANT.

At 8-30, Spiritual Healing.

Sunday, February 24th,

Mrs. G. RAY RICHMOND.

Kensington Spiritualist Church,

Lindsay Hall.

The Mall, Notting Hill Gate.

Sunday, February 17th, at 6-30,

Mr. STEPHEN FOSTER.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall

(entrance West Mall),

Mr. Edmund Spencer, Clairvoyance.

Thursday, at 3, Miss Claudia Guillot.

Tuesday, at 7-45,

Healing in Small Hall.

Kenton Spiritualist Church,

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, February 17th, at 6-30,

Mr. W. H. EVANS, Address.

Mrs. Cooke, Clairvoyance.

Tuesday, at 3, Women's Meeting.

At 7-45, Healing Circle.

Thursday, at 8,

Mr. G. Daisley, Clairvoyance.

Sunday, February 24th,

Mrs. HOLLOWAY.

Palmerston Christian Spiritualist

Temple.

Maryland Road, Stratford, E. 15.

Sunday, February 17th, at 11,

Forward Movement.

At 6-30, Mrs. G. NEWTON.

Wednesday, February 20th, at 2-45,

Miss Proud.

Thursday, February 21st, at 8,

Mrs. Garwood.

Sunday, February 24th, at 6-30,

Mrs. BYCROFT.

London District Council—S.N.U.

Discussion Group.

The Food Reform Restaurant, 1-2,

Fumival Street, Holborn, E.C. 4 (near

Chancery Lane Tube Station).

Monday, February 18th, at 7-45,

Mr. J. Arthur Findlay.

"Why Spiritualism Must Become the

only World Religion."

Kingston Spiritualist Church,

Villiers Road.

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

Miss L. GEORGE,

Address and Clairvoyance.

At 3, Lyceum.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30, Miss Herbert,

Psychometry. Silver Collection.

Sunday, February 24th,

Mrs. E. A. CANNOCK.

Little Ilford Christian Spiritualists'

Church,

Third Avenue, Manor Park, E. 12.

Sunday, February 17th, at 7,

Mr. W. H. O. SINCLAIR.

Address and Clairvoyance.

Monday, at 3, Mrs. Winifred Green.

Wednesday, at 8, Miss M. Barber.

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 19th,

Mr. George Daisley.

Clairvoyance.

Mr. John Myers is open to take

Propaganda Meetings, giving his

service FREE.

Manor Park Spiritualist Church,

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, February 17th,

At 11, Healing Service.

At 3, Progressive Lyceum.

At 6-30,

Mr. RALPH BARRACLOUGH.

Wednesday, February 20th, at 8,

SPECIAL LECTURE

By Mr. ERNEST HUNT.

"The Feelings." Admission, 1s.

Thursday, February 21st, at 3,

Ladies' Meeting, Miss L. George.

At 8, Mrs. F. Mote,

Address and Clairvoyance.

Sunday, February 24th,

Mrs. EDEY.

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, February 17th, at 11,

Sunday School.

At 3-30 and 6-30, Mr. BERNARD.

Sunday, February 24th, at 3-30 and 6-30,

Mr. LESLIE BANCROFT.

The Golden Cross Christian

Spiritualist Mission.

347a, Edgware Road, London, W. 2.

Saturday, February 16th, at 8,

Mr. Horace Leaf.

Sunday, February 17th, at 7, Service,

Speaker: Miss R. D. BINFIELD.

Clairvoyant: Mr. W. G. H. Speer.

After Circle.

Tuesday, at 8,

Public Developing Circle.

Wednesday, at 3, Mrs. C. M. Dunn.

Thursday, at 8, Psychometry.

Friday, 7-9, Healing and Diagnosis.

Saturday, at 8, Mrs. E. Brown.

Southall Spiritualist Church,

Hortus Road, Southall.

Sunday, February 17th, at 7,

Mrs. LEONARD.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Short Service and Clairvoyance.

Sunday, February 24th,

Mrs. PRINCE.

Streatham Spiritualist Church,

Tudor Hall, Pinfold Road

(Back of Public Library)

Sunday, February 17th, at 11, Circle.

At 6-30, Mrs. CANNON.

Wednesday, February 20th,

At 3, Psychometry.

At 8, Address and Clairvoyance.

Mrs. Morris.

Saturday, February 23rd, Social.

Saturday, March 2nd,

Transfiguration.

Streatham Christian Spiritualist

Church,

285, High Road, Streatham, S.W. 16.

Sunday, February 17th, at 6-30,

Miss HERBERT,

Address and Clairvoyance.

Wednesday, at 3, Mrs. Beth Barnes.

At 8, Mrs. Gertrude Skinner.

Sunday, February 24th,

Mr. J. BUCHAN FORD.

Shepherd's Bush Spiritualist Society,

73, Becklow Road, Askew Road, W.

Sunday, February 17th, at 11-15,

Open Circle.

At 6-30, Mr. C. WALL.

Address and Clairvoyance.

Thursday, at 8, Open Circle.

Every Wednesday, at 7-30, Free Healing.

South London Spiritualist Mission,

Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Sunday, February 17th,

Lyceum Anniversary.

At 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Members of the L.L.D.C.,

Address and Clairvoyance.

Tuesdays, at 7-30, Healing Circle.

Thursday, at 8-15, Mr. Ernest Brown.

Address and Clairvoyance.

Sunday, February 24th,

Mrs. F. BROOKES.

Surbiton Christian Spiritualist

Church,

Maple Road, Surbiton.

Sunday, February 17th, at 3,

Miss L. GEORGE.

Address and Psychometry.

At 6-30, Address and Clairvoyance.

Wednesday, at 3, Mrs. Prior,

Psychometry.

At 7-30, Address and Clairvoyance.

The Path-Finders' Spiritualist Society.

44, Baker Street, London, W. 1.

Sunday, February 17th, at 6-45,

Address and Clairvoyance.

Mrs. RAY RICHMOND.

Thursday, February 21st, at 8,

An Evening of Psychometry.

Mr. H. J. Steabben.

Saturday, February 23rd, at 8,

An Evening of Psychometry.

Mrs. Blackwell.

Westbourne Park Psychic Centre,

155, Cornwall Road, Westbourne Park

London, W.

(Lower Door Entrance.)

President: Mr. H. Francis.

Mondays, Tuesdays and Fridays, at 3 and 7.

Public Meetings for Psychometry,

Clairvoyance and Clairaudience.

Visitors 2s.

(Private Interviews by appointment.)

Buses to Cornwall Road, Nos. 46, 28,

31. To Elgin Crescent, Nos. 15, 52,

No. 7 bus to door.

(Met. Station—Ladbroke Grove).

Wembley Spiritualist Society,

Union Hall, Ealing Road, Wembley.

Sunday, February 17th, at 11-15,

Service.

At 6-30, Mrs. A. F. HOLLOWAY.

Address and Clairvoyance.

At 3, Lyceum.

Sunday, February 24th, Service.

The Fellowship of the

Golden Triangle.

21, Sinclair Gardens, West Kensington,

W. 14.

(Shepherd's Bush end, down Richmond

Road, first turn left.)

President: Mrs. SHEDDEN.

Hon. Sec. Mrs. R. FORTT.

Sunday, February 17th, at 6-30, Service.

Address and Messages,

Mrs. RUBY FORTT.

Tuesday, at 3, Paper Readings, Diana.

At 7-30, Clairvoyance, Mrs. Vera

Palmer.

Wednesday, at 3, Lecture, Diana.

Thursday, at 3, Psychometry, Mrs. Vera

Palmer.

At 7-30, Healing and Advice, Mr.

Swami Raj.

Friday, at 8, Floral Readings, 2s., Mrs.

Vera Palmer.

Developing Class Wednesday evenings

at 8. Those interested please come along.

Private Interviews by Appointment.

We would like to draw special attention

to the Floral Seance, to be given by

Mrs. Vera Palmer. Select any flower that

attracts you, and in so doing you will

receive, through the Control, an Aural

reading. It answers the question why

you like a particular flower.

Wigmore Psychic Centre,

Grotian Hall (Studio No. 3),

Wigmore Street, London, W. 1.

Telephone: Wellbeck 7382.

Principal: HORACE LEAF, F.R.G.S.

Every Tuesday, at 8, Public Developing

Class.

Every Wednesday, at 3, Psychometry.

Every Friday, at 3, Clairvoyance (Trance).

Particulars from Hon. Secretary.

Miss Claudia Guillott.

SOUTHERN

Eastbourne National Spiritualist

Society.

Dickens Fellowship Hall.

Sunday, February 17th, at 3-30 and 6-30,

Mr. A. W. ORR.

Sunday, February 24th,

Mrs. A. GOLDS.

Sutton Spiritualist Church,

St. Barnabas Road, Sutton.

Sunday, February 17th, at 6-30,

Miss LEONARD.

Sunday, February 24th,

Mr. W. H. EVANS.

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 18th, at 3,
Mrs. Lily Goldsworthy.
Descriptions and Messages.
Tuesday, at 8, **Mrs. Hayward Henderson.**
Psychometry.
Admission Free. Silver Collection.
Wednesday, at 3, **Mrs. Eva Donaldson.**
Descriptions and Messages.
Thursday, at 3, **Developing Class,**
Mrs. Ada F. Atkinson.
Friday, at 8, **Mrs. H. V. Prior.**
Psychometry.
Admission Free. Silver Collection.
Monday, February 25th, at 3,
Mr. George Daisley.
Giving Descriptions and Messages.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, February 17th, at 11 and 6-30,
Mr. WRIGHT.
Thursday, at 8,
Mr. Leslie Flint.
Sunday, February 24th,
Mr. HAROLD SHARP.

Ramsgate National Spiritualist Church,
Chatham Street, Ramsgate.
Saturday, February 16th, at 7, and
Sunday, February 17th, at 3 and 6-30,
Mr. BEDBROOK.
Address and Clairvoyance.
Sunday, February 24th,
Mrs. TERRY.

Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey.
Sunday, February 17th, 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 17th, at 11-15 and 7,
Mrs. L. KING.
Monday, at 7-30, **Free Healing.**
Wednesday, at 8, **Public Meeting.**
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Thursday, at 6-30,
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Sunday, February 24th,
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SPECIAL NOTICE

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.

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

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

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

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

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

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Mrs. HAMILTON holds circles for Psychometry Saturday, February 16th, at 8, Mr. Philpotts, Psychometry. Sunday, February 17th, at 7, Mrs. Fletcher. Wednesday, February 20th, at 8, Mrs. Hamilton, Psychometry. Open Developing Circles, Tuesdays, at 8. At Home daily, 11 to 7.—69, Westbourne Grove, Bayswater, W.2. Phone: Bayswater 0675 (exactly opposite Post Office).

FRANCES DAUNTON holds Circles for Psychometry, Tuesdays, at 8, and Thursdays, at 3-30. At home daily (except Wednesdays): Hours, 2 to 6. 33, Penywern Road, Earl's Court, S.W.5; also Public Psychometry Circle held every Wednesday, at 7-30 p.m., at 88, Lovelace Gardens, Southchurch, Southend-on-Sea, Essex.

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B. D. MANSFIELD, Trance Medium, holds Public Seances on Wednesdays and Fridays, at 8 p.m. Psychometry on Thursdays, at 3 and 8. Spiritual Healing by "Louat," at 8-30. 118, Belgrave Road, Victoria, S.W.1.

Mrs. ANNIE JOHNSON, the well-known London Medium, is now in residence at "Rainbow," Leigh Road, Walsall, Staffs. Interviews by appointment only. Appointments in London may be made to "The Greater World," 3, Lansdowne Road, Holland Park, W.11.

Mrs. ETHEL SMITH, well-known London Medium, holds Circles for Clairvoyance Wednesday, 7-30; Developing Circle, Tuesday, 7-30; Free Magnetic Healing, Friday, 7-30. First Tuesdays, Psychometry Tea, 3 p.m. Comfortable bed sitting-room to let. 18, Addison Road, Hove, Sussex.

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