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The Two Worlds

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THE ROOT OF ALL EVIL?

See page 146

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VICAR'S FALSE WITNESS EXPOSED

His Flagrant Misrepresentation of Spiritualism

By Rev. CHARLES L. TWEEDALE

Vicar of Weston, near Otley, Yorks.

I HAVE read with amusement the report of the sermon at Earls Barton, described as "scathingly denouncing" Spiritualism. There is nothing "scathing" about it. It is merely an appalling exhibition of ignorance, inexperience, and bigotry.

The statements in the sermon and in the subsequent letters of the Vicar will not bear examination. Spiritualism's facts, phenomena, and experiences are fundamental to Christianity, which is founded on the manifestation of Jesus after His death upon the Cross, and the experimental proof of the reality of his manifestations by the Apostles.

Modern spirit phenomena—visions, voices, clairvoyance, clairaudience, materialisation, apparitions of the "dead," communication with the departed dead—were all experienced by the Prophets, the Apostles, and the Christ, and these experiences are identical with the spirit manifestations of modern times. If those we experience to-day are the result of fraud or hallucination, then how can it be proved that those of Bible times were not so, likewise? Objective spirit phenomena are fundamental to Christianity, and to all revealed religion, and this cannot be effectively gainsaid.

The prophets and apostles sought communication with the spirit world, and Jesus inculcated it by precept and example, practising it on the Mount of Transfiguration, and after His own death returning and communicating with His disciples.

The modern Church knows nothing of the real Communion of Saints, and cannot give any scientific present-day proof, either of the resurrection of Jesus, or of anyone else. She leads the mourner to the edge of the grave and there leaves him, and she cannot give any proof whatsoever of survival after death to the

humblest seeker. Men and women bereaved of their dear ones, ask for present-day proof of a spirit world, or of life after death, and the

Church can give none. One cannot have less than nothing. They ask for bread and the modern Church gives them a stone. This attitude of the modern Church is entirely contrary to the practice of Christ and the apostles, and to the members of the Early Church, as illustrated in the Acts of the Apostles.

The statement that Spiritualism—communication with the departed and with the spirit world—produces insanity, and especially tends to it, is a base and cowardly falsehood. Dr. Forbes Winslow is foolishly and ignorantly quoted on this point. It is true that he did rashly say that there were 10,000 Spiritualists in our asylums, but he was in ignorance of the facts, and his statement was entirely false. When this was brought home to him, he publicly recanted his statement at Merthyr Tydfil, and formally in a letter which still exists. So far from Spiritualistic phenomena producing insanity, the real facts of the case are that it is far less harmful in this respect than ordinary religious belief. At the present time there are more than fifty times as many persons suffering from "religious mania" as there are from insanity due to Spiritualism.

According to the *British Medical Journal*, out of 14,500 cases examined in the United States in 1878 only four were attributed to Spiritualism, a proportion of 1 in 3,837. In England, between the years 1878 and 1887, there were 136,478 cases of insanity, and out of these 3,769 were attributed to religious mania, a proportion of 1 in 37—just a hundred times as many.

All classes are liable to become insane, and even the clergy are no exception to the rule. I take statistics from the report of the Board of Lunacy for the years 1909-1911 inclusive.

(Continued on next page)

IN THIS ISSUE:
EGYPTIAN PRINCE
MATERIALISES

Page 147

REV. C. L. TWEEDALE

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IS MONEY THE ROOT OF ALL EVIL?

New Light on an Old Problem

By B. A. ADAMS

The Spiritualist religion touches life at every point. Here, from a new angle, is a viewpoint on a question which religion cannot ignore.

IN our individual daily lives there are a number of trivial and seemingly insignificant occurrences which are often of vast importance to ourselves and mankind in general. By accumulating these facts and by realising their significance, we are able to build up a solid foundation as a basis for any practical application which must subsequently follow. The writer considers that any revelation of our ethical selves should be watched for, recorded, discussed, and collated. In our combat with materialism, such observations are as equally important as the so-called psychical phenomena.

Dream Interpretation

The psycho-analyst has revealed a number of interesting and, one might say, startling points about the mental make-up of ourselves, and although we may not always agree with his interpretation, we must accept the facts.

The technique of one form of psycho-analysis, for all intents and purposes, is the translation of dreams, but it is not the game of fortune-telling, which is usually associated with dream interpretation. It is a search for symbols displayed by the sub-conscious mind in an attempt to allay or to satisfy repressed desires or mental conflicts. Without going into details, it should be noted that these repressions or mental conflicts are said to be formed during infancy, or at some stage of youth or adult life, as a result of the non-fulfilment of desires, and it is considered that the sub-conscious self tries to bring gratification of such wishes by the substitution of symbols revealed in dreams during sleep. The subject, of course, is a profound one, and it suffices to say that sex and other intimate matters are the criteria of the psychiatrist's search.

A Curious Discovery

There is, however, one fact established by the psycho-analyst which, among others, seems to be of special interest. It is that those persons who are experiencing money troubles or those engaged in finance, frequently dream of filth in its worst form—*i.e.*, faeces. In other words, the most highly prized possession of mankind is translated as the most disgusting form of filth. This remarkable fact is worthy of consideration. Although the connection between the dream symbol and the reality may sometimes appear remote, the substitution in most cases does suggest some relationship with actuality, but the idea of associating filth with money does not seem to come consciously from the normal reasoning of man.

The explanation offered by psychologists, that it is the pleasure derived by the retention of faeces in early childhood which leads to the desire to accumulate wealth in the adult, is not very convincing. The assumption is that the pleasure derived from filth accumulation

and the loss of pleasure experienced after its discharge, may be analogous to the pleasure produced by money in its retention, and displeasure arising after it has been spent.

The writer would submit that faecal retention is an abnormal vice, and does not occur among all infants, and as the dream is universal, at least among civilised man, the "official" explanation does not fit.

What Does it Indicate?

To the writer, this phenomenon appears to be one of the rare examples of the revelation of our ethical selves. It plainly shows the utter contempt of our ego for money, and demonstrates its knowledge that wealth and money are the "root of all evil" and the foundation of all that is wrong in this world. It is significant, too, that when reference is made to the future life of those who have enjoyed wealth on this earth, without giving a helping hand to those who need it, it is frequently stated that they "wallow in filth."

Perhaps the sub-conscious mind, super-ego, soul, spirit, or whatever it is called, considers money to be filth, and does not hesitate to display this fact for a very definite and real purpose. Since all mankind receive this revelation, the matter is not an individual one, and one day, perhaps, we shall ponder more fully over these guiding influences, realising that they are real propositions and not mere flights of fancy or imagination.

Vicar's False Witness

(Continued from front page)

In these three years an average of 26 clergy of the Church of England, and 26 ministers of other denominations were certified insane each year, an average of one a week, the proportion being 10.3 per 10,000—more than double the proportion for the general population, which was 4.96 per 10,000. Why do not preachers and clergy inveigh loudly against Christianity for the vastly greater number of insane Christians.

Recent inquiries directed to the Board of Lunacy Control brought this reply:

We are unable to refer to any statistics which would apply to the allegation that Spiritualism is a frequent source of lunacy.

Professor Enrico Morselli, director of the Clinic of Mental Diseases at the University of Genoa, says on this subject:

Cases of madness among Spiritualists are very rare. In my long career among many thousands of patients, I do not remember more than four or five cases.

Only persons practically ignorant and inexperienced say that psychics are mad, or that communication with the spirit world leads to insanity. Was Paul mad when he testified before Festus? Does the Church think he was mad?

Such blasphemous and contemptible statements as opponents make label the Christ, the prophets, and the apostles as either madmen or neurasthenics.

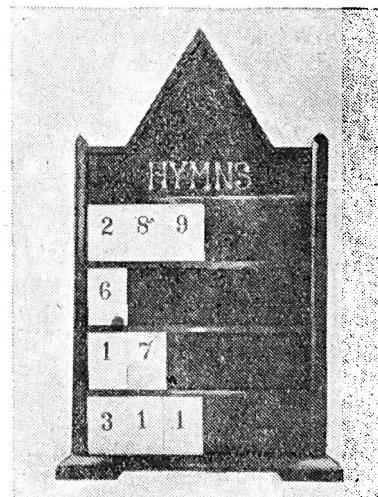
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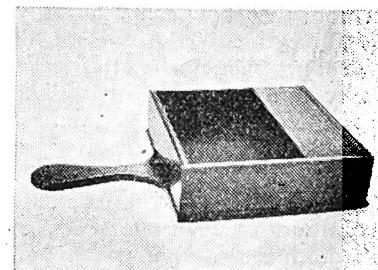
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A VIVID MATERIALISATION SEANCE

Impressions of Mr. J. Wilson's Mediumship

By HAROLD L. WHITESIDE

Vivid experiences of the mediumship of Mr. J. Wilson, the Leeds materialisation medium, were described last week by Mr. Harold L. Whiteside, a prominent member of the staff of the Wolverhampton "Express and Star." This paper has several times distinguished itself by its fair and impartial attitude when dealing with Spiritualism.

A lady who was present, and who was obviously unfamiliar with this phase of mediumship, also contributed her candid impressions to the journal. These impressions are printed following Mr. Whiteside's report.

WEIRD phenomena from what the late Sir Arthur Conan Doyle not inaptly termed the "Land of Mist" appeared before a group of 20 deeply interested people who took part in a materialising seance in the annexe of Temple Street Spiritualist Church, Wolverhampton, on Saturday evening, February 23.

The medium was Mr. J. Wilson, a brewery drayman, of Leeds, who was assisted by his wife. Mrs. Wilson has clairvoyant powers.

For nearly two hours a procession of white forms, most resembling small children, emerged from a cabinet in which the medium was breathing stertorously in deep trance. Two of the forms were those of adults. One claimed to be a long "dead" Egyptian prince who was controlling the medium.

The sitting left me convinced that Mr. Wilson is an honest man, possessed of the mysterious powers which have puzzled so many scientists.

There was, however, as far as I could see, no evidence of what must always remain the crucial point at issue—survival of bodily death by human personality.

The forms bore human shape, but the features, in the strange blue light shed by a dimmed five-watt electric lamp, were too vague and indistinct for recognition.

Sceptics Present

For Saturday night's sitting, Mr. R. B. Lowe, secretary of the Church, had wisely decided to allot as many seats as possible to people who, while sympathetic with the investigation, by no means accept all the conclusions of the Spiritualists.

I am one such, and on Saturday I had the advantage of the informedly critical company of a lady who is an Oxford graduate, with qualifications in philosophy.

The Seance

We sat in front of a curtained cabinet in a double row, Mr. Wilson having taken his place in the box. The ordinary light was turned off and over all shone the weird blue half-light.

The breathing of the medium takes on a deeper note. He has descended to some mysterious mental plane in which all things seem possible and nothing certain.

Then a chill wind stirs the air and the curtains at the front of the cabinet move apart. From the bottom of the cabinet appears a whitish substance like muslin.

It is the ectoplasm, the strange substance which is extruded from the bodies of materialising mediums, and which, according to

Spiritualist theory, entities from another plane of existence use to build up recognisable forms.

Medium Searched

It should here be mentioned that before the sitting began Mr. Wilson insisted that I and two other sceptics should search him and the cabinet. We found nothing suspicious.

For the sitting he donned old garments, explaining that a peculiar property of the ectoplasm is to disintegrate textiles rapidly.

I counted 15 small forms, and there were the very vague outlines of two adults, one of which gave the name of William Griffin. He was unrecognised. The other, as has been stated, claimed to be "the Prince." This gentleman interested me.

After the appearances, the medium, still in trance, advanced to the front of the cabinet, where he assumed a bent position.

Several taps sounded. Mrs. Wilson said they were made by the communicating spirit on the medium's head.

I asked the "control" if he knew the usual rapping code used in seances. He replied, "Yes."

One says the alphabet and at the required letter there is a rap. Thus, words and sentences are formed. The following short conversation ensued.

Myself: Who are you, friend?

Answer: Prince.

Is prince a surname or title?—A title.

You were a prince in earth life?—Yes.

Of what country?—Egypt.

Ancient or modern Egypt?—Ancient.

Under which Pharaoh did you live?—The Ninth.

Of which dynasty?—The Eleventh.

Can you transmit me a word of ancient Egyptian which I may submit to an authority on that language?—No answer.

This was interesting, but not very convincing.*

Felt a Weight

One of the childish forms sat on the extended foot of Mr. R. B. Lowe, and he said he felt weight. Another put on a hat, which a sitter removed and replaced.

The seance, as I have indicated, was interesting but inconclusive. The great question, "What are these mysterious visitors?" remains.

Are they the results of simple trickery?

I think not, and I do not think anyone who perceived the colossal strain through which Wilson passed would doubt his honesty of purpose.

Are they built up from his own physique, and are they expressions of phases of his mind objectified on surrounding matter by some unknown but perfectly natural process?

Are all minds one at the subconscious level,

* The period from about 3358 B.C. to 1587 B.C., in which the ancient Egyptian Ninth to 17th Dynasties flourished, was known as the Middle Kingdom. Its founder came from Heracleopolis Magna, in Middle Egypt, and overthrew the Memphite monarchy. His descendants were in their turn overthrown by Theban rulers.

as Maurice Maeterlinck and other thinkers have surmised, and are these forms built up from the compound of the minds and bodies of the sitters?

Were we suffering from collective hallucination?

Or is the simple theory of the Spiritualists correct? Are we, in fact, surrounded by unseen intelligences which, given the right conditions, can manifest themselves to normal eyes? Are the so-called dead very much alive?

The fool dogmatises and hastily says, "I believe," or "I do not believe." The wise man sifts the evidence.

Impressions of a Critical Sitter

The lady referred to by the writer of the above article supplements his description by the following account, which we print without alteration:

There were about 20 of us present at the materialising seance, and though to my own knowledge a few sceptics were among us, the atmosphere was in no way tense or oppressive, in fact through the whole sitting I felt no fear or nervousness whatsoever, although the room was only dimly lit by a blue light.

The medium droned and hummed in his trance, and occasionally staggered roughly through the curtains, and there was always the possibility of coming in touch with some utterly animal and brutal manifestation.

After a little while, a white flicker crept up the curtain, and the first spirit appeared.

It reminded me of those black-faced dolls made of stockings, which little children have—an oval black face, and a shapeless white robe. It peered behind the curtains, playing peep-bo, for a time, until at last it advanced about three-quarters of a yard into the room.

The medium's wife, who sat near the curtain, chattered to it, asked it questions, petted it, and in general treated it and other further manifestations rather like someone playing with a kitten, or a mother talking baby-talk to a very young baby.

Several old ladies joined in, crooning and saying, "God bless you, the little love. Look, he's blowing a kiss"—and so on. There were several child appearances, which the knowing claimed to distinguish as boys or girls, though to me they were alike. Their conduct was pert and impish, and yet confiding.

When asked by the medium's wife, they pulled people's hair, had women's hats put on and taken off, and one of them actually carried a handbag across the room. One was given a ride on a man's foot, and he described it as of childish weight.

Pixies?

Personally, I should not have described them as children, but as some more rudimentary form of life, more human than animal, possibly something corresponding to a pixie or an elf. There were other appearances, notably that of a tall Eastern.

There is no doubt whatsoever in my own mind that I saw these appearances, there was no hallucination in that sense. They did appear, but the question to me is, what is the cause of their appearance?

Honest People

I spoke with both the medium and his wife before the seance began. She seemed to me to be a likeable, frank, and utterly guileless woman, with a positive enjoyment of talking about her own and her husband's work from a psychological point of view. I should not consider her a trickster. The only other possibility, except that these manifestations are what they are believed to be by Spiritualists, is that she was unwittingly deceived.

I found her husband less talkative, but he also gave the impression of honesty. When the manifestation first began I suspected the possibility of some form of light deception, some means of flickering white light on the curtains, but against this explanation was the fact that the medium had been searched, and the shapes very soon left the curtain and certainly appeared to move in three dimensions.

As I said, they carried things, their movement was erratic—which suggested to me that the possibility of movements made by wires would have required too elaborate a preparation—and they had sufficient substance to give the feeling of weight.

I can come to no conclusion. I saw these things, but conditions were such that no hypothesis could be scientifically eliminated.

SOME EXPERIENCES IN INDIA

By V. D. RISHI

SINCE our return from Europe, the experiments in the Indian Spiritualist Society were resumed in right earnest, and the experiences obtained in the seances were, as usual, very interesting.

In the very first attempts for spirit communication, our guide "Oka" was ready to greet us after a long absence. It would be very instructive to point out that in spite of his continuous visits in India, he was never to be found in the varied experiments which we tried in England. His orthodoxy precluded him from visiting us in a foreign country, and he had definitely refused to come over to England when we requested him to do so before leaving the shores of India. This clearly demonstrates that although we are at liberty to invoke any spirit, the latter may respond only if they choose to do so.

Attendance

He explained how he was regularly visiting the rooms of the Society, and tried to communicate there as best he could. Occasionally he had to get the help of other spirit friends when the power was insufficient. Anyhow, he conclusively proved his abiding interest in the activities in Bombay. He confirmed the visits of Subhadrabai, about which she used to tell us in London. His language on every occasion was characteristic and clearly showed his identity.

Indirect Invocations

The experiments for getting into touch with those who were near and dear to persons staying out of Bombay, were tried almost every day, and the results on each occasion were very interesting. The persons interested in the spirits to be invoked being absent, the necessary link for obtaining fluidic harmony was lacking, but that was in no way a bar to their manifestation. The earnest prayer to those whose presence is sought, accompanied by sincere desire to help their friends on earth, induces them to respond to our invocation and give very convincing messages.

The results obtained on such occasions vary with different spirits, and we have to make allowance for various factors. Description of the communicating entity is sometimes given by Subhadrabai, who is always present at the morning seances. The veracity of the messages was often admitted by the persons interested in the particular spirit.

These attempts are highly appreciated by several persons who are seeking information about their beloved dead. One of the High Court Judges of the Mysore States, after receiving the message from his dear son through these methods, wrote in reply as follows:

What a great consolation it is to me and my wife to know that our dear one is happy. May the Master shower on you and Mrs. Rishi His choicest blessings, and grant you long life for the good and noble work you are doing for humanity and in lightening the sorrow of those who mourn for the departed.

These experiences open a vast field for investigation capable of infinite possibilities to a student of this knowledge.

Mrs. DENNISBRADLEY'S FAITH

Author's Wife and Survival

By W. J. FARMER

I HAVE had a very kind letter from Mrs. Bradley, and I am glad to learn from it that she approves of what I have written* about her husband. Her letter was a personal one, but I feel that it contains matter that is of real world-wide interest, and I have asked for her permission to quote from it on that account alone.

Mrs. Bradley knew her husband better than any outsider possibly could. She took part in his research work, and to those who now read his conclusions, and to those who will hereafter write on the history of Psychic Research, this personal testimony by Mrs. Bradley will be of the utmost value.

She kindly sent me a very good and clear photograph of her husband, and it indicates an open honest mind, with a strong personality, a kindly nature, and a fine intellect.

Mrs. Bradley wrote :

As you realise, he would sacrifice everything for truth. In fact, it was one of the bravest things he ever did to publish Valiantine's attempt to manufacture finger-prints; he was so deeply hurt to think his faith in Valiantine had been abused.

I tried to persuade him not to do so, as we had never once had the slightest thing incorrect with the *Direct Voice*, but he felt it ought to be reported, just as all his good results had been published.

Of one thing you can be quite certain, and that is that every single incident in the books was absolutely correct in every detail, as he was most particular in seeing that it was so, in fact he devoted many years of his life to investigating and proving the truth of life after death, losing friends and money in the process.

MABEL BRADLEY.

Mrs. Graham, the mother of Miss Winifred Graham, the authoress of *Letters from Heaven*, etc., and who knew Mr. Bradley most intimately, writes : "I never found him anything but kind, tender, and affectionate."

I think that now he is gone those who knew him, or who knew of his work, are able to realise that they have lost one of the finest characters that ever concerned themselves with Spiritualism.

He certainly must have been deeply wounded when Valiantine abused his confidence, for nothing hurts so much as to find a trusted friend deceitful, and the wound is exceptionally deep when a man is himself of high integrity and honour.

Mr. Bradley will ever be regarded as one of the most trustworthy of investigators, and will never be overlooked in the history of this important research.

In your prayer strive to imagine yourself a disembodied spirit operating on the subconsciousness of your patient.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

* *The Two Worlds*, January 25th, 1935.

MADAME BLAVATSKY ECHO

When She Dropped Spiritualism

I should like to cite the following from a book by William Oxley, *Modern Messiahs and Wonder Workers*. (Trubner and Co., Ludgate Hill, 1889) :

She (Blavatsky) landed at New York, July 7th, 1873, and after sojourning in America till 1879 obtained her papers and became a naturalised American. It was during these six years of her life in the United States that the change came; and her Spiritualistic "antecedents were dropped and she became an occultist" *a la Theosophy!* This is proved by a printed correspondence in *Light* for 1884. She had been confronted with the fact that for 14 years (1860-74) she was an avowed Spiritualist. In reply, she says emphatically: "I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all."

Prof. Kiddle requested, but never obtained, a reply and explanation, stating that Mrs. Blavatsky wrote a letter dated October 27th, 1875, which was printed in the New York *Daily Graphic* in defence of Spiritualism, against an attack by a Dr. Geo. Beard, the closing paragraph of which reads thus: "People that know me know that I am far from being credulous. Though a Spiritualist of many years standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidences as I received at the Eddys, I feel bound on my honour, and under the penalty of confessing myself a moral coward, to defend the mediums, as well as the thousands of my brother and sister Spiritualists against the concert and slander of one man, who has nothing and no one to back him in his assertions."

Besides Mrs. Blavatsky, ten other Messiahs are described to life by Oxley (of Manchester). I recommend Beatrice Hastings to study that book before giving another opinion of Blavatsky.

P. GOEDHART.

Just Published

PRACTICAL ASTRAL PROJECTION

Translated from "Le Medicin de L'ame"

by YRAM

The author's experiences outside the physical body suggest that it is duplicated by a second form which, while it is intangible, can be used as a vehicle for overcoming natural limitations. He tells how, after the development of this strange faculty, he was able to visit distant scenes, while his physical body lay recumbent, and bring back information otherwise not accessible to him. The methods adopted by the author are clearly explained.

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SHOULD WE CRITICISE?

Spiritualism and Other Religious Beliefs

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

HERE is a widespread opinion that Spiritualist speakers should refrain from criticising other religious beliefs—that they ought to restrict their discourses to the advocacy of Spiritualism pure and simple. The idea is that if constructive speaking alone is indulged in the Cause will stand on its own merit, and in that way avoid antagonising the members of other religions who investigate Spiritualism.

Apparently no regard is paid to the fact that the advocates of other faiths criticise Spiritualism, often rancorously and with a remarkable disregard for facts. Public workers are aware of this, and often meet circumstances which render it imperative to restate our claims so as to correct misunderstanding. To leave anti-Spiritualists in full possession of the field would, under such conditions, be unwise.

The Better Case

It is hardly possible on such occasions not to say something about the religious views held by these critics, if only for the purpose of enabling the public to compare the respective merits of the causes in question. As a rule, Spiritualism presents the better case, and this is almost sure to displease those who support the opposing beliefs.

The fact is, no new religious movement can avoid referring to older faiths. They already occupy the field with banners conspicuously flying, and have all the advantages which come from age and experience. Obviously, if the new religion is justified the old one is not, at least entirely. The points of difference are the essential features.

Thus, when Protestantism was first established it had to make plain the doctrines embraced by the older faith which it rejected. Its claim that each individual had the right of private judgment in religion was in direct antagonism to Roman Catholicism. How could it avoid criticising the original Church when endeavouring to establish this claim?

The Buddhist's Attitude

Buddhism sprang out of Hinduism, and among other things opposed the caste system. In doing this, it struck at the heart of Hinduism. How, otherwise, could it have appealed to the public? Every time a Buddhist tried to convince anyone that caste was unjustified, he was obliged to show the defects of the belief he was opposing, and by so doing he criticised Hinduism.

The older faiths never hesitated to attack the newer for self-preservation. Every time a clergyman lectures on the dangers of Spiritualism he instinctively strikes hard in the interests of what he deems to be Truth, and for the sake of his own religion.



Horace Leaf

Ought this weapon to be patent to the older faiths only? The advocates of new religions are quite as sincere as their opponents, and among their tasks must be that of convincing those holding contrary beliefs that those beliefs are wrong. Can this be properly done without endeavouring to show the superiority of the new ideas over the old ones?

Institutional religions are composed of Theology and Morality. Morality can fairly well look after itself, but theology must be supported either by faith or by reason. Faith must always be its chief ingredient as the "science of God" is somewhat beyond human understanding. Tradition supports faith, for ancient religions always argue that it justifies their claims, on the principal that age and numbers prove the truth.

This is a weak argument logically, but very powerful sentimentally. New religions lack this tremendous support as a rule, except where they maintain that the older faiths overlooked or misinterpreted the truth.

Spiritualism is singularly weak on the theological side, although fairly strong on the evidential. It is common knowledge that mankind has apparently always practised spirit communion. But this practice is roundly denounced by older religions as evil. Surely, when trying to justify his faith the Spiritualist ought not to be restrained from showing the older faith is wrong.

Once this is admitted, there need be no end to the application of the principle, and the Spiritualist may then go the whole hog, so long as he has reasonable grounds.

When it is remembered that ancient beliefs often go back thousands of years for their source, they must often be difficult to treat decorously in the 20th century. How would the critic deal with anyone who insisted in going back so far for his scientific beliefs? He would be most scathing, and no one would offend on the grounds that only foolish people would accept unquestioningly theories formed by people of primitive culture.

But science is almost free from sentiment, whilst religion is almost solely sentimental. Religious objection is, therefore, based not so much upon reason as upon emotion. Most religious people, when argument fails them in their endeavour to support their beliefs, will say that they "feel" they are right.

Allowance should be made for this feeling by those who advocate new causes, and also by those who object to them.

PASSING OF SHAW SPIRITUALIST

The transition occurred at Shaw, on February 21st, of Charles Burgess, aged 72 years. An old member of the Church in Lyon Street, Mr. Burgess had served in every official position, acting for the last ten years as auditor.

A service was held on Monday, February 25th, at the new Church in Duke Street, previous to interment at Royton Cemetery, Mr. R. Ellidge (the President) officiating at both services.

MR. BRUNTON'S BOOK DEFENDED

By CLIFFORD W. POTTER

As a personal friend of Mr. Paul Brunton, and as one who has read his two books with the utmost appreciation, I desire to correct the impression given by the rather casual review of Mr. James Norbury in *The Two Worlds* recently.

Mr. Norbury labels *The Secret Path*, Paul Brunton's latest book, "a new book on 'Yoga.'" Actually, it is nothing of the kind, but is a philosophical study with the deepest implications. A review has just appeared in *The Inquirer*, the leading Unitarian journal, which describes this book as "one of the most important that has been written during this century. I am inclined to agree with this view.

Mr. Norbury states that Paul Brunton "claims to speak from personal contact with a Master of Divine Silences"—a term which I never remember having heard Brunton use,—and adds that "the authenticity of his occult adventure is wrapped in mystery."

I am afraid that Mr. Norbury has hastily jumped to the conclusion that Mr. Brunton is an ordinary occultist who goes about imagining masters in every other person he sees. The matter is far different. Indeed, in the first paragraph of his book, Mr. Brunton re-tells the story of his meeting with that strange and mysterious personality whom readers of *A Search in Secret India* will recall was known as the Maharishee. May I emphasise that the Maharishee exists in India to-day, and that two photographs of him appear in *A Search in Secret India*, also, that his abode is on the hill of Arunachala, in Southern India.

Mr. Brunton has never made a mystery about this contact, and his work is therefore unique, or almost so, in the annals of occultism. In *The Secret Path*, the author begins by telling how he contacted—whether through telepathy or through other means—this great personality, whilst making plans to leave for Egypt and Asia, and was reproached by him for not having made known to the world the deeper spiritual matters revealed to him when he made contact with the Sage in India. Mr. Brunton felt that the reproach was justified, and this book is the result.

A careful reading of *The Secret Path* has confirmed me in the opinion that one would need to read it several times adequately to understand it; it synthesises ancient and modern philosophy, from Socrates to Kant, Emerson, and Berkeley; and the reviewer in *The Inquirer* rightly places Brunton on a level with Emerson in his quality of appreciation.

The Secret Path. By Paul Brunton. (Rider, 5s.).

RICHMOND PSYCHIC CENTRE

After four years of steady progressive work at Richmond Psychic Centre it is now necessary for more accommodation. So on Monday, March 11th, we are opening up a much larger hall, able to seat three times the number (writes the Principal). Mrs. V. H. Prior will give a short address.

This Centre is a large freehold property—one that admits of considerable extention.

This Week's

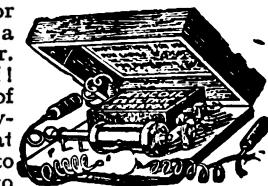
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S.N.U. NEWS.

Church Notices

RECENT correspondence in *The Two Worlds* on the disreputable state of the notice boards of some of the Spiritualist Churches has drawn a suggestion from the Rev. George Ward which embodies in it a suggestion that is already being dealt with by the Union.

He suggests that all Churches should be supplied at low cost with a poster showing in clear type the Seven Principles of Spiritualism. This will follow if the resolution of the Southern District Council for the Annual General Meeting of the Union this year is passed. Their resolution reads: "That the necessary steps be taken with a view to creating the rule that every Spiritualist Church or Society affiliated to the Union shall exhibit in a prominent position at every meeting a copy of the Seven Principles of Spiritualism, such copy to be printed in bold type on substantial card and to be provided by the Union, who shall either sell or give (whichever may be deemed desirable) a copy to each such Church or Society as occasion may demand."

From exhibition *inside* the Church to exhibition outside on the notice board is a short step, and one that I consider to be most desirable. I am sure that not a little of the prejudice against Spiritualism—and Spiritualists—shown by the "man in the street," arises from lack of knowledge of what we stand for. I hope this will dispel some of the uninformed criticism one meets in the course of every day.

Another idea which is worth exploring by Church Committees is that of the "Wayside Pulpit." As I travel about the country, I am often struck by pithy phrases that stick in my mind, that are exhibited on notice boards outside Churches. There are several good examples of these outside a well-known Chapel in Manchester, on which I have heard favourable comment from most unlikely looking people as I have sat behind them on the tram. The idea is worth trying.

A New Idea

Church notices given out from the platform at services can be—and very often are—most unedifying interruptions in the harmony of the service. One Church in the Manchester area has got over the difficulty by issuing a monthly calendar, on which is set out the whole of the activities of the Church for the ensuing month. On one side appear the objects of the Church, names of the officers, and the regular activities, and on the other membership advantages, and details of special events. An unusual feature of the calendar is the list of new members who have joined the Church during the previous month. The idea is one I gladly commend to other Churches. I have often sat and wondered why the giving out of notices at services was so long drawn out, and this provides a welcome substitute.

Propaganda in the Press

From time to time I see short letters in various local papers dealing with Spiritualism, but I seldom see the letters that ought to be there replying to the ill-informed criticism

By FRANK HARRIS

that so often appears. However, there is a welcome change in the Sheffield area, where one of the local Church officers has made it his business to keep his local paper well supplied with facts about Spiritualism. I would like to see an extension of the idea to all local papers, where there is a Spiritualist Church. Letters need only be short, but they should be pithy and, where possible, topical. Our opponents are always busily engaged in scurrilous mis-statements of fact in regard to our Movement, and I am inclined to think we have taken too little trouble in putting our side of the case to the uninformed reader—who is very often a non-churchgoer.

Now, then, Church Committees! Get busy, and appoint a "Press Secretary" to deal with the matter.

Church Circulations

By the time this copy of *The Two Worlds* gets into the hands of readers, preparations for the circulation to Churches and subscribing members of the last Annual General Meeting Report, nomination forms for the Annual General Meeting of the Union, and other matters of prime importance to National Spiritualists, will be complete.

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

This circulation will take place on Tuesday, March 12th. This year also we are circulating a full list of subscribing members, along with the nomination papers. There is a tendency in some Churches for the person to whom the communication is addressed to regard it as a personal communication, and not to bring it to the notice of his Committee. We have actual evidence that this has happened in regard to other communications, and I hope this will not be the fate of the present circulation. The lack of response to some of the Union appeals is due in no small measure to this slack handling, and I hope every Secretary who reads this paragraph can put his hand on his heart and say, "This does not apply to me."

Fund of Benevolence

From time to time, the Hon. Secretary of the Fund of Benevolence, Miss M. L. Stair, receives letters to say that special events are being held for the Fund. Sometimes these emanate from outside National Spiritualist circles, and in view of certain discussions that have taken place at National Council meetings, it is now recommended that a notification of the event should be sent to Miss Stair before any advertising is done that the event is in aid of the Fund of Benevolence. Formal permission to use the name of the Fund of Benevolence will then be given. Miss Stair's address is 4, Ravenstone Gardens, Sutton Mill, Keighley, Yorkshire.

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FRIDAY, March 8th, at 5,
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THURSDAY, March 14th, at 4,
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At Home, FRIDAY, March 8th, at 3-30,
Mr. W. H. Evans.

FRIDAY, March 15th,
"Silver Fox" through Mrs. Sharplin.

TUESDAY, March 12th, at 8,
Members, 1s. Visitors, 1s. 6d.
Discussion on Chapters 11 and 12 of W. T. Stead's Book, *Life Eternal*.

WEDNESDAY, March 13th, at 3,
Mr. Rollo Ahmed.
Circle for Sand Divining.
(Limited to 8). Members, 3s. Visitors, 4s.

THURSDAYS, at 3,
Open Class for Instruction and Development.
Members, 1s. Visitors, 1s. 6d.
For further particulars write for Syllabus.

WIMBLEDON SPIRITUALIST CHURCH

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Sunday, March 10th, at 11,
Mrs. S. D. KENT,
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At 6-30, Dr. W. J. VANSTONE.
Address.

Wednesday, March 13th, at 7-30,
Mr. H. Sharp.
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, 2 to 5 p.m. and 7 to 8 p.m.
Sunday, 8 to 9 p.m.

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Free Healing is given, Sundays, at 3, Tuesdays, at 7-30.
Mondays, at 3, Women's Guild, Mrs. Mauder.
Thursday, Special Lecture by Edmund Spencer, Esq.,
"Shakespeare and Spiritualism," with Elocutionary Recitals from Shakespeare. Note : 7-30.
Tickets, 6d., and 2s. each.

Open Circles are held Saturdays and Mondays, at 8.
Whist Drives are held each Saturday at 8. 1s. each.
The Lyceum meets every Sunday at 3.

A PARABLE FROM NATURE

Read this Story—it has a Moral

By "PLUTO"

I WAS sitting in a comfortable chair in the garden. The weather was warm, and there was that gentle vibration in the air which one often finds when the sun has been streaming down. The book which I had been reading had been laid down on my lap, and my thoughts were wandering, as one's thoughts often do when one is becoming drowsy. My train of thought was first on the subject of my book (a rather heavy work on Metaphysics), then on the wonders of the mind, and from that to speech and means of communication of ideas.

Glancing round lazily, my eye caught sight of a caterpillar on a rose-bush close by my chair; and on looking further, a few more were espied. Continuing my previous train of thought, I began to wonder if these caterpillars could communicate their thoughts to one another. I remembered the interesting talks some years ago by Professor J. Arthur Thomson; the wonderful books of Paul Fabre; and some of my own observations on ants; which left no room for doubt that some at least could communicate their ideas to each other. While in this mood, I must have fallen asleep and dreamed, and what a peculiar dream it was!

The Caterpillars Talk

I seemed to be near the caterpillars I had just seen, and could hear them talk to one another, and could understand what they were saying to each other. The strangeness of this did not puzzle me at all; I seemed to expect it, to take it for granted. They had names for each other, no doubt suggested by some peculiarity of shape or manner,—perhaps I should have said nicknames. Hark to what they are saying:

"Stumpy, I cannot understand Roamer at all. What he can see in wandering about so much beats me. Fancy me leaving this lovely juicy green rose leaf to roam about."

"Yes, Fatty, he is also a bit of a puzzle to me. And he gets such queer ideas too."

"Oh! What has he been saying now? I confess I have no patience with him, and the airs he gives himself."

"You may well say so. I heard him tell Humpy the other day that he saw a caterpillar as fat as you on a rose bush half a day's journey away."

"I don't admire your taste in jokes, Mr. Stumpy. If you knew how tired I get moving about, you would show better taste. But what about this fat grub? Surely there is nothing remarkable about seeing a stout caterpillar."

"He said it had gone into a funny shape. Why! Here he comes. 'Talk of the devil and he comes!' He must have heard us speak of him surely. Why not ask him yourself?"

The Newcomer

Glancing round, I saw a rather lean caterpillar loping along at quite a good pace. He came to rest on a nearby leaf, and looked round. Seeing Fatty and Stumpy close by, he greeted them. It was like this:

R.: "Hullo, Fatty, still sticking to your rose leaves? Stumpy, you will have to stick in, if you are going to grow as big as Fatty."

F.: "Yes. I can't bear to nibble at any kind of leaf. When I was much younger, I got such a fright. I used to wander round nibbling at anything I saw. I nibbled at a leaf of the tobacco plant once. Faugh! What a taste. I can remember it yet. I thought I should have died. Rose leaves for me every time!"

S.: "I was telling Fatty that you see some queer sights on your travels. I heard you tell Humpy the other day about a funny looking grub you saw."

R.: "Yes, indeed! Poor fellow. When I first saw him, he was too ill to move, and had no desire to eat anything. I did feel so sorry for him. I did not see him again for several days, but as I was passing, I called to see if he felt any better. And what was my surprise to see he had gone quite thin at the tail, and had become hard and stiff all over. He could not speak to me, poor fellow. He had lost all his legs, and had gone a funny colour. I tell you, it gave me quite a turn."

Other caterpillars had by this time come up, on hearing the conversation, and one, Loppy, then spoke:

"Do you know that in my garden I came upon a strange creature such as Roamer has been speaking of, and wondered what it could be. I heard the old gentleman who owns the garden call it a 'chrysalid,' whatever that can be. He touched it, and it wriggled its tail, so it couldn't be dead, could it?"

F.: "You don't think, Roamer, that the fat caterpillar you saw had really turned hard and funny, like you say. You don't really mean that, do you? Ugh! it gives me quite a turn. I fear my nerves are not as strong as they used to be. I really feel quite ill, and my legs feel weak."

R.: "That is just what the other grub said."

F.: "Oh, dear! You do make me feel worse."

The Change

It seemed that some days had passed, and I was still looking on the same scene, but the actors had changed. I could no longer see Fatty, who by this time had changed into a chrysalid. Stumpy and Loppy were much fatter, and as talkative as ever. They were excited about Fatty's change.

S.: "Do you think, Loppy, that Fatty has turned into one of these things Roamer was telling us about?"

L.: "Well, it does look like it. He looks just like the thing I saw. I did hear the old gentleman say, now I come to think of it, that all caterpillars change into chrysalids—if they were not eaten by birds."

S.: "I almost think I would rather be eaten by a bird than turn into one of these ugly stiff things, and lose all my suppleness. Fancy losing all your legs, and not being able to climb and move about, and be unable to eat."

L.: "But I heard him say something very strange, too. He said that these chrysalids went to sleep, and when they were ready (?) their skin cracked and opened, and a beautiful winged creature would come out."

S.: "Surely you do not believe anything so silly as that."

L.: "Well, he seemed quite sure of what he said."

S.: "For my part, you will never make me believe such a fairy tale."

A further period of time seemed to have passed, and our old friend Fatty, the chrysalid, was beginning to crack. Stumpy and Loppy had heard the noise, and were watching closely.

L.: "Did you hear that noise?"

S.: "I thought I heard something."

L.: "There it is again. Hullo! what's this?"

S.: "Why! something is coming out."

Suspense . . .

Little by little the "imago" was coming out. Now it was all out, and it hung limply near the empty chrysalid case. As it began to dry off in the sun, its wings became unfolded and the legs stiffened. After a few tentative flutterings of its wings, which had now dried completely, the perfect insect spread its wings and flew away. Loppy and Stumpy had watched this open-mouthed.

L.: "Wonderful."

S.: "Marvellous! Your old gentleman was right after all. Wasn't it beautiful? I wonder if we shall become like that when we grow fatter too."

L.: "Why! just listen to you. Who talked about silly fairy tales?"

S.: "Anyway, it is wonderful. I think, after all, I should like to be able to fly, just like that, when I grow older."

* * * *

Just then a loud noise startled me, and I woke up to find that my book had dropped from my lap to the ground with a bang. I rubbed my eyes, and looked round for the friends of my dream, Loppy and Stumpy. Sure enough, there were two caterpillars near by on the bush, and not far away was an empty chrysalid case. The caterpillars took no notice of me, and went on eating, apparently quite unconscious of me or my dream.

What a strange dream, I thought, to dream about the metamorphoses of insect life. Were the grubs conscious or not of their impending changes? Were they, in fact, conscious of more than the impulse to eat, and to go on eating? I wonder if we shall ever find out? Does man undergo similar changes?

Are we not all somewhat inclined to be like Loppy and Stumpy, and to refuse to think that there can possibly be any other life than the one we live on earth? How little we know! It is only when we can recognise obvious evidence around us, and use our reason upon it, that we are forced to conclude that life is not extinguished at death, like the snuffing out of a candle-flame; that life must continue after death; and that death is but a doorway into another condition of existence.

No sane philosophy can be built up on the idea of death as an end of all things. It could only lead to opportunism and selfishness.

Christ's philosophy of love as "the fulfilling of the law" is seen to be a sound one.

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FRIDAY - - March 8, 1935

POPULARITY HAS ITS PENALTIES

VALUABLE as the seance-room may be to Spiritualists, who thereby obtain more or less regular communications with the spirit world, it must not be forgotten that the manifestation of psychic phenomena is not, and cannot be, limited to Spiritualists.

Man is innately psychic—that is to say, psychic faculty is part of the make-up of every man. We often hear people say, "of course, I am not a medium." That on the face of it is a fallacy, whether he knows it or not, for mediumship depends very largely upon the activity of the spirit body, and this etheric double is the common property of all humanity. With most people it remains inactive until death takes place, when it immediately becomes the normal vehicle of every individual. In the case of a medium, there appears to be some interaction between the physical and etheric bodies during life, so that the sensations and experiences of the psychic self are recorded in the physical self. The person who claims that he is not a medium is therefore merely the individual between whose two bodies there seems no active connection. Yet it is amazing to find the large number of people who have never been connected with Spiritualism, and have devoted no time to its study, who actually obtain spontaneous psychic phenomena of a most striking type.

The beginnings of Modern Spiritualism in 1848 were of just this type. None of the Fox family were Spiritualists, none of them had any interest in the subject, none of them were expecting spirit communications, when the spirit of a dead pedlar made his presence known by raps. We are sometimes told by our critics that if there is a spirit world, then the spirit people ought to be interested in tracing murderers. In the generality of cases, spirit people have something better and far more important to do. They expect us to manage our own affairs, and object to putting us into the position of spoon-fed children, who get everything done for them. But it is none the less true that the first spirit communication received in modern times was from a dead pedlar, who revealed the fact that he had been murdered. These evidences came spontaneously.

In a wider historical sense it is true that amongst all the nations of the world, from the primitive barbarian up to the most advanced forms of civilisation, the legends and literature of every people contains stories of apparitions of the dead. Whether it be a Zulu Chief appearing to his friends, or a crucified Christ appearing to His Apostles, it seems to us that exactly the same law is operative everywhere.

One has but to raise the question of psychic phenomena in a train or in a commercial room to find that interest is instantly aroused, and it is really amusing to listen to recitals of psychic experiences by people who always start by saying, "Of course, I am not a Spiritualist, and I don't believe in all that rubbish, but a most peculiar experience happened to my wife, or brother, or parent," this is followed by a recital of some interesting incident, often exaggerated out of all proportion to the actual happening.

Several of the popular papers, amongst them the *Sunday Sun* and the *Evening News*, have been exploiting this avenue of news, and prizes have been given for the most remarkable experiences. It must not, however, be taken for granted that all these so-called psychic experiences will stand the test of close investigation. A friend of ours who is interested in Psychical Research was recently struck by some of the experiences related in one of the popular papers, and he wrote to the writers of several letters asking for more information and fuller details. He was astonished by some of the replies. One man wrote, "I am a free-lance journalist, and writing stories is my living; I have sent in twenty-one letters relating to psychic experiences (all of them imaginary) to various papers. Sixteen have been accepted, and I have been paid for them."

We mention the fact, because we want Spiritualists to recognise that the stories published in the Press are not necessarily true. This is an age of newspaper stunts, flaring headlines and remarkable stories mean sales, and the journalistic pages of the public Press care little whether a story is true or well verified as long as they can put it over, for they realise the public is easily gullible. We do urge upon Spiritualists the necessity of using their mentality, and of not swallowing every story which is told simply because it confirms their own opinions.

The question of psychic phenomena and the fact of human survival is not a matter of prejudice or credulity, it demands and invites close scrutiny and the application of laws of evidence. In the early days of psychic phenomena, when the attitude of the general public was one of severe criticism, the Spiritualist was very cautious in the evidences he put forward. He was very detailed in dealing with the conditions under which phenomena occurred, and did not hesitate to state the arguments against them as well as for them. To-day Spiritualism is becoming popular, and there is a growing tendency to swallow everything which is capable of a psychic explanation. Do not let us lose our heads. The question of human survival is not a question of whether it agrees with my opinions or yours; it is a case of whether it is *true*, and human predilections and bias must take second place to the facts themselves.

A long experience has shown us that psychic

phenomena will stand up against the severest and most thorough criticism and investigation. Not everything which comes from the spirit world is capable of being proved, not all psychic phenomena come from the spirit world, many come from the psychic faculties of the mediums. There is no need to be credulous. The credulous individual who accepts everything at its face value is merely a fair-weather friend, who is not likely to stand the rough weather of critical examination. There is also a growing tendency to make Spiritualism a matter of personalities. It is not a matter of personalities, it is a matter of eternal principles. Men may come and men may go, but truth goes on for ever.

HULL DISTRICT MEETING

At the annual general meeting of the Hull District Committee, held at Gipsyville, on February 24th, the following officers were elected for the ensuing year: President, Mr. Walton; Vice-President, Mrs. Barker; Secretary, Mr. Darley, 14, Brougham Street, Albert Avenue, Hull; Treasurer, Mrs. James; Auditor, Mrs. Brown; Representative to Yorkshire D.C., Mr. Darley.

There was an excellent attendance at the meeting, and all the Churches which attended reported steady progress. Mr. McCorquodale is to conduct a ten days' mission amongst the Churches, commencing March 2nd. All is well in East Yorkshire.

THE MYSTERIOUS COBBLER

By A. Spray

Illustrated

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The story of *The Mysterious Cobbler* is a fascinating one. It breathes sincerity and honesty, revealing that psychic powers can bring health when all other means have failed.

—*The Psychic News*.

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By A. Stuart

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It is a book well worth reading.
—*The Psychic News*.

This is a volume which would serve admirably as a gift to those whose religious obsessions obscure their acceptance of Spiritualism.—*Light*.

HAUNTED WOMAN

By Francis J. Mott

Illustrated

6/- net

I recommend this book to students of Psychic Science.—Arthur Ford in the *International Psychic Gazette*. A brilliant piece of exposition.

—*Sunday Referee*.

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TOPICS OF THE WEEK

The Psychic Conference

In the last two years very successful Psychic Conferences have been held in North Wales during the month of April, and we are pleased to hear that these are to be continued in the present year. The full programme has just been forwarded to us. The Conference will assemble on April 27th and will continue until Monday, May 6th. The programme is a very full one. Special lectures on subjects of psychic interest will be given by Mr. J. B. M'Indoe, President of the S.N.U., Mrs. Hewat McKenzie, Mr. Frank T. Blake, and Mr. Ernest W. Oaten. The arrangements include five motor tours, two of which are all-day events, and the ascent of Snowdon by the Mountain Railway. The venue of the Conference will, as usual, be the Royal Victoria Hotel, Llanberis, situated in one of the beauty spots of the British Isles. We have been supplied with a number of programmes, and we shall be pleased to forward copies to anyone sending a postcard. Apart altogether from their educational value, these Conferences have been amongst the most enjoyable events in our experience.

Mrs. Bullock in the North

The *Morpeth Herald* publishes a two-column report of the services held at the Hirst National Spiritualist Church, Ashington, in which a very high tribute is paid to the work of Mrs. Bullock, of Manchester, who gave three seances. The report says, "Suddenly her face grew noticeably larger, the eyes narrowed, and the transfiguration was complete, the features were changed to that of a smiling Chinaman, who spoke in a foreign language. Rapidly the face changed again, and this time it was still further increased in size, and we saw a North American Indian, whose voice was deep and guttural." The *Herald* says "the names given by the guides were almost invariably confirmed by members of the congregation, as the names of loved ones who had passed on. There were errors, but the percentage was remarkably small." We congratulate the *Morpeth Herald* upon a fair and honest report.

Will the Vicar Obey?

The vicar of Earls Barton has at last given us his real reason for attacking Spiritualists. Preaching at Irchester, the vicar said, "I denounce Spiritualism because frequent attempts have been made to lure some of my people away." He is on the same level as a tradesman who is irritated because someone else is getting his customers by reason of giving better value. He complained that the Spiritualist journals had been vilifying him, but we imagine that they have treated him kindly, very kindly, compared with his treatment of Spiritualism. They have at least tried to be truthful. Mr. Ewart asked: What does God think of these delusions? His comment was, "Thou shalt not suffer a witch to live." Very good! Let us take Mr. Ewart at his word. We challenge him either to murder some medium or to neglect God's command. He can have his choice. But we know what his answer will be. He is a far more moral and just man than the *Jehovah* of the ancient scriptures. Or let us

take his other command, "There shall not be amongst you (the nation) a consulter with familiar spirits." We challenge him to deport the hundreds of thousands of Spiritualists in this country! As a matter of fact, he knows quite well that there are in the ranks of Spiritualism better men than himself. The ancient commands of the Hebrew scriptures demand that he should not enjoy his breakfast bacon, or wear a garment which is a mixture of wool and cotton. The fact is the vicar is quite prepared to invoke ancient Hebrew laws against other people, but he does not keep them himself, and the probability is that every time he eats his breakfast he, too, "slaps God in the face."

The Spiritualists Will Reply

a meeting, to be held on March 20th, and our case will be in the capable hands of Mr. Barbanell, while it is hoped that Mr. Hannen Swaffer will also be present. A large audience is assured, and we hope an invitation will be sent to the vicar to attend the meeting. The friends at Wellingborough are also holding a special meeting on the 25th. Mr. George F. Berry (Propagandist of the Spiritualist National Union) will answer the vicar. We think the local friends are wise to run these meetings. Every Spiritualist stands upon the strongest ground which can be established. He does not adopt the attitude of the vicar and ask people to believe him; he merely invites people to investigate for themselves, and in their own homes preferably. Ninety per cent. of the people who take up this investigation will surely become Spiritualists.

Mr. Myers in Yorkshire

Mr. John Myers had quite an exciting experience with Press photographers during a visit to Guiseley, Yorks., recently. Captain Russell had invited Press representatives to come along and test Mr. Myers' photographic mediumship. The first pressman having interviewed Mr. Myers, disappeared, to return in a few minutes with a photographer. They thoroughly examined Mr. Myers' camera, and plates which had been purchased by Capt. Russell and Mr. James from a chemist in Leeds. They pronounced themselves satisfied with their examination and took possession of the camera. The pressmen asked to be allowed to use their own plates, but on seeing these, Mr. Myers found that they had been opened. This was admitted and they agreed to use other plates supplied by Capt. Russell and Mr. James. Just as the experiment was going to start, there was an amusing interlude, another Press photographer arrived from another paper, and was indignant that a rival pressman was before him. After a good deal of argument and some feeling, however, the experiment proceeded. Six plates were exposed and extras appeared on two of them, to the consternation of the pressmen. Subsequent to the experiment, a powerful address and clairvoyance was given by the spirit control of Captain Russell, all the descriptions being recognised.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, March 11th,

At 3-0, Psychometry, Mr. Edmund Spencer.

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

Wednesday, March 13th,

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

Thursday, March 14th,

At 3-30, Psychometry, Mrs. Hirst.

At 7-30, Clairvoyance, Mrs. F. Kingstone.

Friday, March 15th,

At 7-30, Clairvoyance, Mrs. Stella Hughes.

TRANCE LECTURES.

Tuesday, March 12th, at 8, Mrs. Barkel.

Address by "White Hawk," followed by questions.

Subject: "World Teachers."

GROUP SEANCES.

Monday, March 11th, at 7-45 Mr. Austin

Tuesday, March 12th, at 3 Mrs. Evelyn Thomas

Tuesday, March 12th, at 7-45 Mrs. Stella Hughes

Thursday, March 14th, at 7-45 Mrs. Helen Spiers

Friday, March 15th, at 3 Miss Lily Thomas

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

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Friday, March 8th, at 8,

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Subject: "Supernormal Faculties."

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Sunday, March 10th,

At 11, Mr. DAVID BEDBROOK.

At 6-30, Mrs. D. C. WILLIAMS, Trance Address.

Wednesday, March 13th, at 7-30,

Mrs. E. Cannock, Clairvoyance.

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Friday, March 15th, at 8,

Lecture by Mr. Horace Leaf,

Subject: "How Spirits Communicate."

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Clairvoyance by Mr. R. E. Cockersell.

At 6-30, Major C. C. COLLEY.

Clairvoyance by Mrs. Helen Spiers.

Sunday, March 17th,

At 11, Mr. PERCY SCHOLEY.

Clairvoyance by Mrs. Helen Spiers.

At 6-30, Rt. Rev. BISHOP WEDGWOOD.

Clairvoyance by Mr. Thomas Wyatt.

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MARYLEBONE'S ANNIVERSARY

Great Meeting in the Royal Albert Hall

IN the full glare of electric light, the Marylebone Association held a grand reunion at the Royal Albert Hall, London, on Sunday last. Spirits and mortals co-mingled to celebrate the sixty-ninth anniversary of the Association, and an audience of between 6,000 and 7,000 people assembled.

Mr. Geo. Craze outlined the history of London's largest Spiritualist Society, and spoke of the growing need of such an organisation in these superficial days. Spiritualism, he claimed, was the light of truth, and provided guidance for those who walked in dark places.

Amidst tense silence, Mrs. Helen Spiers gave a number of clairvoyant descriptions which were well recognised. Full names were given and acknowledged.

Then followed a trance address given through the mediumship of Mrs. K. Barkel. In well-chosen and impressive language, the spirit guide of the medium insisted that Spiritualism constituted the modern message of the Eternal Christ, calling humanity to the realisation that behind all life there was intelligent purpose. All life was progressive, and to-day was but a preparation for to-morrow.

Mrs. Stella Hughes then exercised her clairvoyant gift, and again the names and descrip-

tions were claimed by various members of the vast audience.

Mr. Ernest Hunt is always welcome as an exponent of spiritual philosophy, and his address on the Spirit of God innate within man was strong and definite.

Mr. Thomas Wyatt was next called upon, and again the clairvoyant descriptions given were pointed and evidential, and were excellently received. The meeting (one of the greatest ever held in this country) was bright, happy, and helpful. It is the first time that three clairvoyants have co-operated in a large meeting of this type, and the venture was a huge success.

The singing and organ music, under the direction of Mr. Albert Thompson, F.R.C.O., went with a swing, and the concluding hymn, "God be with you till we meet again," was a fitting finale to a great meeting.

The Marylebone Association, and in particular its efficient Secretary, Mr. Frank Hawken, are to be congratulated upon the success of a bold adventure. Quite a number of the old pioneers were visibly present, and the meeting gave as much pleasure to those in the higher life as to the earthly audience.

Well done, Marylebone !

"SUNDAY GRAPHIC" ARTICLES

End of a Great Series

ON Sunday this week, Mr. Denis Conan Doyle concluded his series of articles in the *Sunday Graphic*.

Altogether he has written no fewer than twenty-seven articles, comprising over 54,000 words. For a series of articles on Spiritualism, this is a record. It testifies to the great public interest in the subject.

The *Sunday Graphic* publicity is even more impressive, when Sir Oliver Lodge's articles (which immediately preceded those of Mr. D. Conan Doyle) are taken into consideration.

Sir Oliver Lodge wrote ten articles altogether. Therefore, the Spiritualist articles which have appeared in successive weeks in this one journal can be traced back as far as June 23rd, 1934. This unquestionably is a journalistic record.

Mr. Denis Conan Doyle has admirably acquitted himself as a capable exponent, having dealt with almost every facet of the subject in a masterly way. His clear and dignified presentation of Spiritualism has called forth appreciation on all hands.

In his article on Sunday, Mr. Conan Doyle said :

Messages sent by those in the next sphere of existence to people living in this world may be divided into various distinct categories—predictions, warnings, personal, evidential, corroboratory, higher teachings, etc., each with its own separate value and particular significance.

The most valuable of all from the "human" standpoint are, in my opinion, those communications which are directly instrumental in saving misguided people from the act of committing suicide, and those which are the means of helping and comforting broken-hearted mourners, those who are sorely afflicted, and those who are miserable and soul-weary by the fact

of the unhappy troubles and apparently never-ending difficulties which beset their path of life.

The following case is typical of one aspect of this most important category :

A certain lady in London lost her husband whom she adored. His "death" was such a terrible blow to her that the light went out of her life and she was so utterly miserable that she could not bear to face life alone, for she had no one belonging to her.

Thoughts of Suicide

So desperate did she become that she decided to make the terrible mistake of committing suicide, of taking a life which did not belong to her but to God. She actually went to the length of making preparations for the fatal step, the consequences of which would have been such as I described in the *Sunday Graphic* of September 30th and of October 21st last.

On the day on which she proposed to do this she suddenly decided for the first time in her life to go to a good medium, a stranger to her. She determined that if she got no results she would at once kill herself.

But she did get results, for her husband communicated at once and spoke to her :

"If you do what you propose, you will create a gulf between us which it will take us many years to bridge. The action you contemplate would separate us for that time and it would cause me intense misery. If you will only stay the course out and carry on as bravely as you can for the few years remaining before God wills that you rejoin me, you will make me infinitely happy."

"I will be at your side, helping you, watching over you, and loving you every step of the way. We will keep in touch by communicating until we are reunited never to be parted again."

Saved Her Life

This message from her "dead" husband directly saved that good lady's life, for, as she has declared, from that moment she has known full well that she has not been alone in her life on earth, she has realised the continued nearness and loving help of her husband.

In conclusion, I have no hesitation whatever in asserting that the subject of Life after Death is by far the most important, the most personal, and the most interesting which can possibly engage the attention either of the individual or of the community.

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SPIRITS AND WARNINGS

By ALLEN CLARKE

THREE were more bereavements coming, more severance by death.

But before the tragedy, my wife's trances, unplanned and unexpected, were frequent. Yet there was no definite warning of the black stroke impending, and one wonders why the Spirit Bride did not give us one. Is it because certain events are inevitable, unpreventable; that it is "fate," and must be, and that even our friendly spirits can then only look on compassionately, and watch the sad development, unable to alter it, but not distressed about it as we would be, if we knew, for they know that the sudden and awful parting is not an annihilation, but only a transition, and though they cannot avert it, they know they can help and comfort us by coming to assure us that the death is but an incident in a continuous life, and by letting us hear and see and commune with the departed.

"Now, you've got it," says the voice of the Spirit Bride, in that speaking silence of the soul which I have mentioned before. "There are some things that must be, burdens to bear, lessons to learn, and as we spirits are not almighty, we cannot annul the mystic laws and their action in the progression of destiny, and it is best sometimes not to tell what we foresee, though we may give preparatory hints. It is sometimes difficult even for spirits to decide what course to take in their communion with relatives and friends on earth. And sometimes it is not wise. There are good reasons. We had to consider the condition of your wife at this time—her advanced pregnancy. To have told her then of coming calamity would have been disastrous to the little unborn one as well as her. Now you see. But there is always our sympathy, and we help in our way, and abide serenely, knowing that death is but a step, a stage, and that ultimately all will be well."

An Inconvenient Trance

Another trance soon followed the one last described (about the black dogs). Two days after, on a Sunday evening, we had some friends at our home, including a young man journalist. After tea he asked me to play on our American organ "God Be With You Till We Meet Again," which I had played at the funeral of our baby May. Knowing this would affect my wife, I did not wish to play it. Yet, not liking to refuse, or make explanations which might have seemed foolish to our visitors, I got on the stool and commenced the hymn, anxiously hoping that my wife could stand it. Before I was half-way through, my wife hurriedly took our two children out of the room, as if to prepare them for bed. Guessing what was the matter, I quickened the music to finish it, but before I could get to the last notes, our little girl Vinnie (named after the Spirit Bride) came running back into the room, followed by her younger brother Frank, who was crying in fear, and rushing to me at the organ said, "Mother's fallen in the kitchen."

I flew into the kitchen, and found my wife on the floor, seemingly unconscious, really in a

trance. It is marvellous that she had not injured herself (and it is remarkable that no matter how she fell, she was never hurt—whichever, or whatever, "controlled" her took care in that respect).

The journalist and I lifted my wife on the couch, and our other friends went back into the drawing-room until she came out of the "faint," as they deemed it, for they knew nothing of my wife's liability to "trances." They would think that my wife had suddenly taken ill, and be wondering whether to take their departure. It was rather an awkward situation.

Meanwhile, my wife, in trance on the couch, opened her eyes, and began to smile joyously, holding out her arms, and saying, "It's Vinnie, and she's brought baby May to me."

I said, "Ask her if she cannot come without knocking you down?"

At that my wife was greatly amused, as if she and the Spirit Bride were laughing at a ridiculous question.

"She says I must keep quiet," said my wife.

I said, "All right, but ask her to go away. It's very inconvenient just now—you like this—visitors here—"

Here my journalist friend butted in, "Tell her never to come again," said he.

"Nay, nay," said I. "This spirit is a friend. She's welcome to come again."

My wife, conversing in trance with the Spirit Bride, said, "They say you've to go away—she smiles and says she won't. But he says you must, and you can come again to-morrow. Will you? Ah," and my wife's voice became sad, "she's going."

A Prediction

And she did not come again for a while—not till the impending tragedy, of which we never dreamt, was over, though once or twice we tried, my wife and I, sitting at a little round table, and thinking steadily of the Spirit Bride, and earnestly requesting her to come. But there was no response (because it would not have done for my wife in her condition).

About this time I called upon, by myself, a well-known clairvoyant and also palmist (Madame Ellis, Blackpool), who, after telling me I possessed mediumistic powers, and intuitively knew much about occult matters, said there was deep trouble before me, a death of someone very near and dear.

Then my wife had another trance. She was seated in her chair, after a light supper. She suddenly fell back, and began to smile, as at unseen presences—the Spirit Bride with baby May, I guessed. But this time she did not speak, at any rate not aloud, though evidently she was conversing with someone. I spoke to her, and gave her questions to ask, but she took no heed of my voice. What was being said, therefore, I do not know. After a quarter of an hour of communion and conversation with the spirit, my wife said (and this time I heard), "All right,"—and she smiled,—"that's all right. Come again."

Then she shivered, as was always the case when returning to normality, opened her eyes, and stared round, wondering what she had been doing. She said she had been, as in a dream, with the Spirit Bride and baby May, and they had had a happy time together.

A Startling Vision

Three months went by, and there were no more trances.

Then I had a trip to Berlin, to see a journalist friend there. I did not want to go, considering my wife's condition, but I had made a promise two or three years before, and my friend pleaded with me, to fulfil it.

I had a strange feeling of impending disaster. Not for myself. I knew nothing would happen to me. I had no idea to whom. There was a little boy drowned in a clay-pit in our neighbourhood. His boy companions had tried to rescue him. Said my lad Frank, "Wasn't that boy brave to go in the water and try to get the other out?"

"Yes," said I, "but you be careful and keep away from the pit. For what would your mother and I do if you were drowned?"

He looked at me, seriously impressed.

Alas! how prophetic that question was.

My mother came to keep my wife company for the week I was to be away, and I (in an intuitive fear I did not mention) suggested that my younger brother, a schoolboy of fourteen, who was a swimmer, should come and stay too, but my wife didn't care for that proposition—she didn't want a young boy about at present, and so the matter was dropped.

Reluctantly, I set off on my Continental holiday, one bright June morning. My wife and mother and our little girl and the lad Frank stood at the door waving their hands. When I turned the corner the laddie followed me into the next street, and waved his hand again, and watched me out of sight.

And the next time I saw his face—death possessed it.

After a night's sail I was in Hamburg, and then by train to Berlin. But somehow, I wasn't interested in Berlin. I was thinking of home, vaguely uneasy.

When I had been there three days I had a dream (a rare event with me), and in it the Spirit Bride appeared. She looked at me solemnly, but spoke no word. Then I was suddenly uplifted into the air, there was a vast concourse of people beneath me in a great open space, in the fields, and I called down to the throng, "After all, there's something more than science knows. We shall see our dead again."

Then, as so fantastically happens in dreams, the scene changed in a flash, and I beheld in a garden a black cat, bearing away a young bird it had caught—

And I awoke, startled. The dream had been most impressively vivid.

That day I felt very restless. In the afternoon, all at once, I felt queer, gasping for breath, as if choking, then I was sick and vomited. I lay down on a couch, and my friend fetched me a glass of water.

At that very time, while I was choking and sick in Berlin, my little boy was drowning in Blackpool, 600 miles away,

A few hours later I got a cablegram, "Fatal accident to Frank. Come home immediately."

(To be continued.)

SCIENCE IN THE SEANCE ROOM

A Subject for the Universities

NEW Chairs in the Universities to deal with psychic investigation were suggested last night in the course of an address by Mr. James Leigh, at the Edinburgh Psychic College, on Friday, reported in the *Scotsman*.

The destiny of humanity, the lecturer said, might seem to be a vital subject for science to deal with. Mr. Aldous Huxley had said we should probably have a Chair of Psychic Science in six or seven years. He hoped they would not be backward in Edinburgh.

Legitimate Psychic Research and legitimate Spiritualism had nothing to lose by closer association, the speaker added. The most incontrovertible evidence for the continuance of humanity was to be found in the records of the Society for Psychic Research.

The S.P.R. had proved that there was no such thing as mass possession of the capacity for telepathy. Telepathy was a rare gift. Sometimes they came across someone like Mrs. Sinclair, wife of Upton Sinclair, who was a powerful telepathist, but there were very few such. Anyone who said a medium was reading one's mind spoke without a knowledge of the scientific facts.

An example of how scientific method was being adapted to the seance room was provided by the International Institute for Psychic Inquiry, which had recently made an infra-red ray film of the features of Mrs. Bullock, the transfiguration medium, which produced a photograph sharp and clear, and beyond anything that could be seen in the faintly-lighted seance room. Infra-red photography had been used with success also in connection with Rudi Schneider's phenomena. Psycho-analysis methods and the galvanometer had established a separate personality in the mediumship of Mrs. Garrett. There was a new open-minded attitude on the part of science.

As Psychic Research unfolded, it was giving a new outlook to the scientific world. Although they could not repeat the experiences of the seance room at will, nevertheless the study of these was quite as scientific as the historical sciences.

A demonstration of clairvoyance was afterwards given by Mrs. Grace Cooke. There was a large audience.

TRANSITIONS

We have just heard that Mrs. Alice Beecher Stowe, of Nottingham, passed behind the veil in the early days of February. She was at one time a very active worker. She was the first President of the Spiritualist Alliance Church at Nottingham, and had travelled extensively throughout the country. She was a stalwart Lyceumist, and at the Alliance Church had established a Lyceum of over a hundred. She also formed a choir of forty members, which frequently held sacred concerts in the Nottingham Forest on summer evenings. She was a capable poetess, and several of her poems were accepted by Her Majesty the Queen. She wrote a number of plays which were performed by the Lyceumists and the Choir. She did a great deal of social work in the town of Nottingham, and was highly respected, and now she has entered on a greater work on a larger sphere.

Another stalwart has passed the veil. Mr. Barker Holden, well known in North-East Lancashire as a sterling supporter of Spiritualism, and close friend of Mr. J. T. Ward (Blackburn) for many years, passed over the "border" on Friday, February 22nd. A baker and confectioner, he conducted a thriving business in Whitebirk until he suffered the misfortune of a devastating fire, which ruined his business premises. Later, he established a good business in Accrington, which is still conducted by his youngest daughter, assisted by other members of the family. Mr. and Mrs. Holden have been good workers at Rishton and Blackburn Temples. Mr. Holden was nearing his seventy-sixth birthday when the transition took place. The remains were interred in Marton Cemetery, on Wednesday, February 27th, Mr. Frank Hepworth officiating. Mr. Holden leaves a widow, seven sons, and two daughters, all of whom, with other relatives, were present at the farewell service.

Floral tokens were eloquent evidence of the esteem in which our brother was held.

The Southport Wright Street Church has lost the physical presence of Mrs. E. H. Holt, who passed to the higher life at her home, 46, Eastbourne Road.

Mrs. Holt was formerly connected with the Church at Bury, where she rendered good services. She leaves two daughters and three sons, to whom our sympathies are expressed.

The mortal remains were interred at Bury by Mr. Frank Hepworth, in the presence of a large number of officers and members of the Church.

LONDON COUNCIL DISCUSSION GROUP

On Monday, February 25th, Mr. Frank Hawken, secretary of Marylebone Spiritualist Association, gave a very interesting discourse.

Mr. Hawken has had a large amount of experience with mediums, and various phases of mediumship. Many interesting points of interest were raised concerning: Why information of vital importance sometimes fails to come through a trance medium; impersonation experiences; direct voice; and pre-vision.

MR. ALFRED KITSON'S WILL

Under the will of Mr. Alfred Kitson, who was the founder and for many years Secretary of the British Spiritualists' Lyceum Union, the whole of the residue of his estate was bequeathed to the Lyceum Union.

Mr. Kitson's whole heart and soul was centred in the Lyceum Movement, and to the very last he was the official adviser to the Union. We have no doubt that the use of these monies will afford him as much pleasure as it will do to the Lyceumists.

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GROUP SEANCES (Limited to 10 Sitters).

WEDNESDAY, March 13th, at 7.30, Miss Peterson.

THURSDAY, March 14th, at 7.30, Mr. Robt. Davies, D.N.U.

MONDAY, March 18th, at 7.30, Mr. J. L. Jackaman, A.N.S.C.

TUESDAY, March 19th, at 7.30, Mr. J. L. Jackaman, A.N.S.C.

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

JOHN JACKSON, Secretary.

Return Visit of Mr. J. L. JACKAMAN, A.N.S.C. (Skegness), from
March 16th to 23rd. Group Seances and Private Sittings.
Please Book Early.

LECTURES.

FRIDAY, March 8th, at 7.45, Mrs. B. Harris, D.N.U. Subject: "Aura
Radiation." Further discussion and demonstration.

FRIDAY, March 15th, at 7.45, Mr. J. M. Greenwood. Subject:
"Condition Influencing Spirit Messages."

Members, Associates and Friends cordially invited. Silver collection.

Church and Society Announcements

UNIVERSAL SPIRITUALIST CHURCH LONDON.

SERVICES AT QUEEN'S CAFE, 27, DEVONSHIRE STREET,
Off Queen's Square and Theobalds Road.
SATURDAY, at 8, Psychometry.
SUNDAY, at 7, Address and Clairvoyance by Miss CLAUDIA
GUILLOT. After Circle.
TUESDAY, at 7, Healing Circle. At 8, Public Circle.
THURSDAY, at 8, Clairvoyance.
SATURDAY, at 8, Psychometry.
Mediums with vacant dates, please notify.

Headquarters:—CAVENDISH CHAMBERS, 239, HIGH HOLBORN.
LONDON, W. Phone: Holborn 1661. Hours, 11 to 5 daily.
MONDAY, at 3, Psychometry.
TUESDAY, at 3, Clairvoyance.
WEDNESDAY, at 3, Group Seance.
THURSDAY, at 3, Circle.
FRIDAY, at 3, Healing by Mr. R. R. Thornton.
Closed Saturdays.

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

Sunday, March 10, GREAT REUNION SERVICE at DEANSGATE PICTURE THEATRE

Doors Open 6-30. Service at 7 p.m.

DR. NANDOR FODOR

(Compiler *Encyclopaedia of Psychic Science* and Research Officer of International Institute for Psychical Research) on



“Adventures in Psychical Research”

AN OCCASION YOU MUST NOT MISS.

SATURDAY, March 9th, at 8, Open Circle.

SUNDAY, March 10th.—See above.

MONDAY, March 11th, at 8, Clairvoyance, Miss P. Goodwin.

TUESDAY, March 12th, Members' Open Circle. Leader: Mrs. Hulton.

THURSDAY, March 14th, Members' Developing Class, at 8. Re-forming. Intending members, please see the Leader, Mrs. Dumville, at 7-45 p.m.

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

SUNDAY, March 17th, Mrs. I. J. ORME.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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

SUNDAY, March 10th, at 7-30, Mr. H. S. L. POLAK will lecture to the Society on “The Case for Re-incarnation.” Questions and Discussion. Demonstration of Psychic Faculty by Mrs. A. E. THOMAS.

WEDNESDAY, March 13th, at 8, a Short Talk and Demonstration of Clairvoyance by Mrs. Ida L. Glenn.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, March 10th, at 6-30, Mr. F. H. WALL, Address.

Mrs. F. Kingstone, Clairvoyance.

TUESDAY, March 12th, at 3-15, Mrs. B. Hirst, Psychometry.

At 8, Mrs. Cannock, Clairvoyance.

THURSDAY, March 14th, at 8, Mrs. Nutland, Clairvoyance.

FRIDAY, March 15th, Healing Free. Apply Church Officers.

SUNDAY, March 17th, at 6-30, Mr. T. W. ELLA, Address.

Mr. G. Daisley, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, March 10th, at 7, Trance Address and Clairvoyance by Mr. SHEARMAN (of Newcastle).

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

WEDNESDAY, at 7-30, Service. Address and Clairvoyance, Mrs. L. Phillips.

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

Mr. Keith attends daily from 2 till 6.

SUNDAY, MARCH 17th, at 7 p.m. ANNIVERSARY SERVICE. Speaker: Mr. SHAW DESMOND.

NORTHERN

Moston Spiritualist Church and Lyceum,
Church Lane, Moston.
Sunday, March 10th, at 10-30, Lyceum.
At 3 and 6-30, Mr. GRAYSON.
Monday, at 8, Open Circle.
Wednesday, at 2-45, Psychometry.
At 8, Mr. Wainwright.
Sunday, March 17th, Mrs. MATTHEWS.

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, March 10th, at 10-30, Lyceum.
At 3, Open Circle.
At 6-30, Mr. WOOD, B.M.U.
At 8, Open Circle.
Monday, at 8, Mrs. Spencer.
Tuesday, at 8, Whist Drive. 6d. each.
Wednesday, at 8, Speaker.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, March 17th,
Healers' Service.

Salford Central Spiritualist Church,
St. Philip's Place, Chapel Street.
Sunday, March 10th, at 2, Lyceum.
At 3-15, Open Circle.
At 6-30 and 8, Mrs. BALL.
Monday, at 3, Miss Sandiford.
Tuesday, at 8, Circle.
Wednesday, at 8, Mrs. Bull.
Thursday, at 8, Members.
Saturday, at 7-30, Social. 1s.
Sunday, March 17th,
Mrs. HARTLEY.

Liverpool Spiritualists' National Church,
14, Daulby Street.
Sunday, March 10th.
At 3 and 6-30, Mr. J. NORBURY.
Monday, at 8, Study Group.
Tuesday, at 7-30, Healing Brotherhood.
Wednesday, at 3 and 8, Clairvoyance.
Every Sunday, at 8-15, Clairvoyance.
Sunday, March 17th.
At 3 and 6-30, Mrs. S. HUGHES.
Group and Private Seances arranged
on application.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SATURDAY, March 16th, at 7-30, Whist Drive. Tickets, 6d. each.

SUNDAY, March 10th, at 11, Open Circle. At 3, Lyceum. At 7, Mr. HAROLD SHARP, Speaker and Clairvoyant.

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

SUNDAY, March 17th, Mr. A. FLACK.

WEDNESDAY, March 13th, Grand Variety Entertainment. Tickets, including refreshments, 1s. each.

LONDON

Bounds Green Christian Spiritualist Church,

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

Sunday, March 10th, at 7, Mr. GORDON SHARPE.

Sunday, March 17th, at 7, Mrs. G. RAY RICHMOND.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, March 10th,

At 11, Mr. J. GRAHAM.

At 7, Mrs. VIOLET REDFERN.

Wednesday, at 8,

Mrs. J. Colquhoun, Psychometry.

Sunday, March 17th,

At 11, Mr. W. GODFREY.

At 7, Mrs. K. NUTLAND.

Chiswick Christian Spiritualist Church

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

Sunday, March 10th, at 11, Lyceum. At 7, Mrs. BLANCHE PETZ.

Monday, at 2-30, Mrs. Hammerton. Thursday, at 7-45, Service.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, March 10th, at 11-15, Service.

At 3, Lyceum.

At 7, Miss THORNDICK.

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.

Sunday, March 17th,

Mrs. REDFERN.

Battersea Spiritualist Church

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

Sunday, March 10th, at 11 and 6-30, PROPAGANDA MEETING

By National Representative S.N.U.

Mr. GEORGE BERRY.

Subjects:

"Spirit Guidance, Its Value for Daily Life."

"Whither Science? The Triumph of Spiritualism."

Clairvoyance: Mrs. McConnell.

Monday, 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, Psychometry Meeting, Miss V. Thorndick.

Thursday, at 8, Clairvoyance, Mrs. H. J. King.

Sunday, March 17th, at 11 and 6-30, Mrs. D. C. WILLIAMS.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W. Sunday, March 10th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance. Rev. J. WELCH.

Monday, at 2-30, Mrs. E. Rayfield. At 7-30, Healing.

Wednesday, at 8, Mr. Burtenshaw. Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Mrs. G. Skinner.

Croydon National Spiritualist Church,

Bedford Park, near West Croydon Railway Station.

Sunday, March 10th, at 6-30, Capt. H. BLAND, Address.

Mr. Geo. Daisley, Clairvoyance. Wednesday, at 7-45, Miss Moore.

Thursday, at 3, Ladies' Meeting.

Sunday, March 17th, Mrs. HELEN SPIERS.

Lyceum every Sunday at 3.

Croydon Spiritualist Church

(Accepting the Leadership of Jesus Christ.)

The Blind Institute, Bedford Hall, Bedford Park.

Sunday, March 10th, at 6-30, Mrs. LOGAN,

Address and Clairvoyance. Every Wednesday, at 7-45, Spiritual Healing Service.

Cricklewood Christian Spiritualist Society,

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

Sunday, March 10th, at 6-30, Miss F. DAUNTON.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. F. Lane.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, March 8th,

Mrs. D. Nicholls.

Sunday, March 10th,

Mrs. ROSE PETE.

Friday, March 15th,

Mrs. HODGES.

Sunday, March 17th,

Mr. S. ISTED.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney. S.W. 15. Putney 3129.

(Buses 30 and 37 pass door).

Sunday, March 10th, at 7,

Mrs. G. RAY RICHMOND.

Address and Clairvoyance.

Thursday, at 3, Psychometry, and at 8,

Address and Clairvoyance.

Mrs. E. Thomas.

Friday, at 7-30, Spiritual Healing.

Sunday, March 17th,

Miss JACQUELINE.

For Seats, Developing Circles, apply

Hon. Secretary. Monday, at 7-30,

Healers (re-opening April 15th). Tuesday

at 3, Ladies' only. At 7-30, General.

Wednesdays, at 7-30, Direct Voice.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, March 10th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. ERNEST HUNT. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8; Service. Address and Clairvoyance by Mr. C. Wall.

FRIDAY, 8-30 to 11, Social and Dance.

SUNDAY, March 17th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service, Address by Mr. RICHARD BODDINGTON.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W. Sunday, March 10th,

At 11-15, Mr. NELLIER.

At 6-30, Mrs. F. LEVITT.

Wednesday, at 8, Mr. P. Scholey.

Saturday, at 8, Whist Drive.

Sunday, March 17th,

Mr. H. BODDINGTON.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, Mar. 10th, at 11-15, Public Circle.

At 3, Lyceum.

At 7, Mr. A. BERNARD.

Monday, at 8, Study Group.

Tuesday, at 3, Miss Lilian George.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, March 17th,

Mrs. KELLAND.

Forest Gate Christian Spiritualist Church

(Earlham Hall, Earlham Grove, Forest Gate, E. 7).

Sunday, March 10th, at 6-30,

Mr. H. L. JUSTICE and

Mrs. H. SELF.

At 8, A Public Circle.

Sunday, March 17th,

Mrs. EDITH HINES.

Sunday, March 24th,

Rev. J. J. WELCH.

Wednesdays, at 3, Ladies' Meeting.

Harrow Spiritualist Society,

Conservative Hall, Lowlands Road.

Leave Station by Platform No. 1, one

minute's walk.

Sunday, March 10th, at 6-30,

Mr. E. MEADS, Address.

Wednesday, at 8,

Mr. George Berry, Address.

Sunday, March 17th,

Mrs. BLACK HILL.

Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Saturday, March 9th, at 7,

President's Party to Members and

Friends. Admission by Invitation.

Sunday, March 10th, at 7,

Mrs. E. C. DONALDSON.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Psychometry.

President and Medium:

Mrs. DONALDSON.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd.

(opp. Congregational Church).

Sunday, March 10th, at 6-45,

Mr. FLOOD.

Monday, at 7-30, Miss Herbert.

Tuesday, at 8, Healing Circle.

Wednesday, at 3 and 8, Mrs. Prior.

Lyceum at 3 every Sunday.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4

(Corner Carpenter's Place.)

Sunday, March 10th, at 3, Lyceum.

At 7, Mr. ELMER and Mrs. BARNEs.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. Rene Edouin.

Saturday, at 8, Mr. Bert Camper.

Sunday, March 17th,

Mrs. EDWARDS.

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, March 10th, at 3, Lyceum.

At 7, Mr. DREW.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, March 17th, at 3 and 7,

London Lyceum District Council.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, March 10th, at 7,

Mrs. SCOTT.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cunings.

Thursday, at 8, Mr. Bernard Rodin.

Friday, at 8, Healing, Mr. Rean.

Sunday, March 17th,

Mrs. KENT.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, March 10th, at 7,

Mr. HORACE LEAF.

Address and Clairvoyance.

Wednesday, March 13th, at 8,

Mr. A. Clayton,

Address and Clairvoyance.

Thursday, March 14th, at 3,

Mrs. F. Lane,

Address and Clairvoyance.

Sunday, March 17th, at 7,

Mr. ERNEST MEADS,

Address and Questions.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, March 10th, at 7,

Miss JOAN PROUD.</p

Kenton Spiritualist Church,
Northwick Park Hall.
Stations : Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, March 10th, at 6-30,
Mr. E. SPENCER.
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Miss L. Thomas, Clairvoyance.
Sunday, March 17th,
Mr. CAMPER.

London District Council—S.N.U.
Discussion Group.
The Food Reform Restaurant, 1-2,
Furnival Street, Holborn, E.C. 4 (near
Chancery Lane Tube Station).
Monday, March 11th, at 7-45,
Closing Social.

Kingston Spiritualist Church,
Villiers Road.
Sunday, March 10th,
At 11, Mrs. N. MACKENZIE.
Address and Clairvoyance.
At 3, Lyceum.
At 6-30, Mr. R. BARRACLOUGH.
Monday, at 7-30, Mr. G. Daisley,
Clairvoyance.
Tuesday, at 7-45, Spiritual Healing.
Wednesday, at 7-30, Mrs. Humphries.
Psychometry.
Sunday, March 17th,
Mr. F. LEONARD and
Mr. H. LEAF.

Palmerston Christian Spiritualist
Temple,
Maryland Road, Stratford, E. 15.
Sunday, March 10th, at 11,
Forward Movement.
At 6-30, Mrs. E. M. THOMAS.
Wednesday, March 13th, at 2-45,
Mrs. Trodd.
Thursday, March 14th, at 8, Mrs. Prince.
Sunday, March 17th, at 6-30,
Mr. DEARNLEY SERJEANT.

Little Ilford Christian Spiritualists'
Church,
Third Avenue, Manor Park, E. 12.
Sunday, March 10th, at 7,
Mr. C. G. C. PEACOCK.
SPECIAL NOTICE :
Monday, at 3, Service.
Wednesday, at 8, Service.
Friday, March 15th, at 8,
Special Lecture by Mr. BERRY.

South-West London Psychic Centre
5, Spencer Park, Wandsworth
Common, S.W. 18.
Tel. : Victoria 9113.
Sittings for Psychic Photography
with John Myers,
by appointment.
Tuesday, March 12th, at 8,
Mr. Bernard Rodin.
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, March 10th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30, Mrs. E. CLEMENTS,
Address and Clairvoyance.
Wednesday, March 13th, at 8,
Special Lecture
By Mr. ERNEST HUNT.
"Imagination a Business Asset."
Admission, 1s.
Thursday, March 14th, at 3,
Ladies' Meeting, Miss E. Barber.
American Tea.
At 8, Mrs. M. Marmoy, Address.
Clairvoyance, Mr. George Daisley.
Sunday, March 17th,
Mr. MARESCO MARISINI.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library)
Sunday, March 10th, at 11, Circle.
At 6-30, Mr. G. SWIFT.
Wednesday, March 13th, at 3 and 8,
Mrs. Logan.
Sunday, March 17th,
Mr. W. H. REDMOND.

The Golden Cross Christian
Spiritualist Mission,
347a, Edgeware Road, London, W. 2.
Sunday, March 10th, at 7,
Address and Clairvoyance,
Mrs. ERNEST BROWN,
After Circle.
Tuesday, at 8, Public Circle.
Wednesday, at 3, Mrs. M. Woodward.
Thursday, at 8, Mrs. L. Cornwell.
Friday, 7-9, Healing.
Saturday, at 8, Mrs. G. H. Gibbins.
Owing to the great success of the Social
on March 1st, it has been decided to hold
another (with Whist Drive) on Saturday,
March 30th, at 7.
Occult Research Society.
Bridge Road Halls, Anerley.
Sunday, March 10th, at 11,
Sunday School.
At 3-30 and 6-30,
Mrs. CALWAY.
Sunday, March 17th, at 3-30 and 6-30,
Mrs. PRINCE.

Streatham Christian Spiritualist
Church,
285, High Road, Streatham, S.W. 16.
Sunday, March 10th, at 6-30,
Service.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

Surbiton Christian Spiritualist
Church,
Maple Road, Surbiton.
Sunday, March 10th, at 3,
Mr. ETHERIDGE.
Address and Clairvoyance.
At 6-30, Mrs. GARNER,
Address and Clairvoyance.
Wednesday, at 3, Mrs. J. E. Scott,
Psychometry.
At 7-30, Address and Clairvoyance.

The Path-Finders Spiritualist Society,
44, Baker Street, London, W. 1.
Sunday, March 10th, at 6-45,
Address and Clairvoyance,
Mrs. RENE EDOUIN.
Thursday, March 14th, at 8,
An Evening of Clairvoyance,
Mr. H. J. Steabben.
Saturday, March 16th, at 8,
An Evening of Psychometry,
Miss C. Wilson.

Tufnell Park Spiritualist Church and
Rainbow Healing and Psychic Centre.
692, Holloway Road, N. 19.
Sunday, March 10th, at 7,
Mr. TRINDER.
Tuesday, at 8, Development Circle
Wednesday, March 13th, at 8,
Mr. Sinister.
Sunday, March 17th, at 7,
Mr. A. E. ARNOLD.
Saturdays, at 8, Psychometry.
Open Daily for Healing & Interviews.

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).

Wigmore Psychic Centre,
Grotrian 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, March 10th, at 3-30 and 6-30,
Mrs. REDFERN.
Sunday, March 17th, Service.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.

Sunday, March 10th, at 6-30,
Mrs. KELLAND.

Address and Clairvoyance.
Sunday, March 17th,
Service.

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),
Charmminster 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.

Ramsgate National Spiritualist
Church,

Chatham Street, Ramsgate.

Saturday, March 9th, at 7, Mrs. Wright.
Sunday, March 10th, at 3 and 6-30,
Mrs. WRIGHT.
Address and Clairvoyance.
Sunday, March 17th,
Mr. COCKERSELL.

THE QUEST CLUB

Euston Road

On Thursday, March 28th, at 8 p.m.

Mr. ERNEST OATEN

(first Spiritualist to broadcast) will speak.

Mrs. HELEN HUGHES

will demonstrate CLAIRAUDIENCE.

and Miss LIND-AF-HAGEBY, will preside.

Admission: Reserved seats, 2/6; Unreserved seats, 1/-

Tickets can be obtained in advance from : 16, Queensberry Place, S.W.7
Ken. 3292/3

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, March 10th, at 7,
Mr. A. TAYLOR.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service and Clairvoyance.
Sunday, March 17th,
Miss LEONARD.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, March 10th, at 11-15,
Service.
At 6-30, Mr. B. CAMPER.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, March 17th,
Mr. A. E. TAYLOR.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, March 10th, at 11-15,
Open Circle.
At 6-30, Mr. CLARK.
Address and Clairvoyance.
Thursday, at 8,
Mr. CROSS, Psychometry.
Every Wednesday, at 7-30, Free Healing.
Sunday, March 17th,
Miss ROTHERHAM.

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, March 10th, at 6-30, Service,
Address, Messages. Free Healing
after the Service.
Tuesday, March 12th, at 3, Lecture :
"Spiritualism." Trance Address.
At 8, Discussion and Advice.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, March 10th, at 11-30, Open Circle,
At 3, Lyceum Session.
At 7, Mrs. T. TIMMS.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Mr. H. Boddington.
Address and Questions.
Sunday, March 17th, at 7,
Mr. HAROLD SHARP.

Instruction Classes for Healers. Apply
to the Secretary.
Control Spirit Paintings, depicting the
Life of a Soul through the Ages and
Present Incarnation.
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Thursday, at 8, Mr. Bert Camper.
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Mr. ARTHUR CLAYTON.

Richmond Spiritualist Church
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Mrs. Violet Croxford,
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INDEPENDENT SPIRITUALIST CHURCH, 113, Clapham High Street, S.W.4 (corner Carpenter's Place). The Secretary's address is now Mr. Stanley R. Forbes, 5, Hazelburn Road, London, S.W.12. Mr. Forbes points out that the notice published last week might lead to some confusion, as the notice read as though the above Church had changed their address. The notice was intended to refer to change of address of the Secretary only.

TRANSITION



A tribute of love to the memory of **W. J. EVANS**, for many years Officer and Lyceum Conductor of Rhondda Progressive National Church, Treherbert. Called to higher life February 23rd, 1934. "To live in hearts who love is not to die."

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