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TRANSFIGURATIONS TO-DAY

THE RESEARCHES OF THE INTERNATIONAL INSTITUTE

GRAPHIC descriptions of seances conducted with a view to examining the *modus operandi* in transfiguration mediumship were given to a crowded audience at the Deansgate Picture Theatre, Manchester, on Sunday, by Dr. Nandor Fodor.

After paying a compliment to the medium, Mrs. E. F. Bullock, he related in detail the various tests which had taken place, the effect of which was to confound those critics who suggested that transfigurations could be accounted for by optical illusion.

Not Illusion

"Our first object was to discover," said Dr. Fodor, "whether the facial changes could be attributed to the nature of red light—the light usually employed at Mrs. Bullock's seances. It is well known that red is the most deceptive light in the spectrum.

"We discovered, by utilising machinery which has given us independent and permanent records, that the facial changes really did take place. More than that, the pictures we secured

of a number of transfigurations have suggested new problems and opened up a new pathway in psychical science."

A series of these pictures are reproduced on this page, and they are to be the subject of study and examination by well-known scientists. Will they yield further testimony of the need for recognition by official science of the work being done in the obscure field of Psychical Research?

Dr. Fodor declared that there was a great deal of confusion concerning what the term "transfiguration" really meant. "It involves," he said, "the use of ectoplasm, and if we get facial changes which are accomplished without the aid of an ectoplasmic mask, then we are not entitled to call them transfigurations. They are personations. That does not say that personation may not be a psychical phenomenon. Actually, it is a phenomenon no less fascinating to psychic students than is transfiguration."

How were the pictures obtained? "I

believe," said Dr. Fodor, "that the age of the white flashlight, which has caused so much shock to mediums, has definitely passed. The infra-red rays, which we have utilised in these researches, have enabled us to take clear pictures of phenomena occurring in total darkness or in a very dim light. There was no noise and apparently no disturbing effect upon either the medium or the phenomenon.

"Further, through the instrumentality of a cine-camera we have secured, again with infra-red illumination, some 200 feet of film disclosing the gradual transformation of the normal countenance of the medium into a Chinese cast.

The Zulu Face

"Thus there has been provided indisputable evidence that these transfigurations are objective, and that neither illusion, due to a deceptive light or imagination on the part of the sitters, will account for these appearances."

Ultra-violet flashlight photographs were taken of a change of Mrs. Bullock's face into

(Continued on page 164 col. 2)

AMAZING PICTURES TAKEN AT THE RECENT SPECIAL SEANCES



A Japanese transfiguration taken with infra-red ray.



The Chinese Guide, in process of becoming, (infra-red ray).



The Chinese control fully transfigured (infra-red ray).



The Zulu arrives. Note blackening of lower part of face.



The Zulu. Note swelling on either side of nose giving appearance of flatness.

MENTAL STATES

What Hypnotism Reveals : Life Before Birth :
Divisions of Mind : Laws of Telepathy

By DR. ALEXANDER CANNON

MY attention has been drawn to the question put to me by Mr. E. C. Sturges :

Is it still generally held that an hypnotised one, certified in deep sleep, remains, through the subconscious, subject to the pre-dominant influence of the hypnotist, and merely, without knowing what is being told, relates to order what is required, the hypnotist calling the tune (theme) ?

The answer is NO ! I have already pointed out that I was against reincarnation, and therefore if the assumption had been true Mr. Sturges would have read of my experiments disproving such a theory. In spite of my desire for the experiments to prove that reincarnation did not exist, the subjects without exception gave proof (so far as anything psychic can be proved) that reincarnation is a fact.

Two Points

There are two important points brought forward in this query : (1) the mis-use of terms, such as subconscious mind ; and (2) the fact that *en rapport* means that the subject in a state of somnambulism or deep hypnotic trance has to carry out instructions. The instructions are to trace one's life backwards from the present date. If life did not exist before birth, the subject would be compelled to stop at birth. But there is abundant evidence to show that quite automatically the memory goes back beyond this present life to the etheric state between this life and a previous life on earth, and to the etheric state between that past life and a former life to that. Read *Powers That Be*, pages 173 to 194.

Now, regarding the mis-use of terms—namely, subconscious mind,—may I refer the reader to *The Principles and Practice of Psychiatry* (Wm. Heinemann Medical Books)—of which I am senior author, especially pages 175 to 194, 168 to 170, and the section on psychology, pages 110 to 174,—where it will be made clear that there is a conscious state of mind, a subconscious state of mind, and an unconscious mind. It is obvious that Mr. Sturges really intends to refer to the unconscious mind and not the subconscious mind. To make this clear, allow me to briefly define these three states :

Mental States

Conscious Mind.—Consciousness means what I am aware of at this very moment, and nothing more. It includes sensations of all kinds, from all the senses (visual, auditory, kinesthetic, coenesthetic), and upon these our consciousness is based. At the same time, it must be remembered that it is by no means anything like the content of our mind. It can also be put this way : there is an immense number of facts, ideas, and memories, of which we can become aware if we try to "think of" them, or are even reminded of them by something already in our consciousness without any effort at all. You are asked who is the Prime Minister, and you instantly become aware of his name.

Subconscious Mind.—On the other hand, we

may be "star gazing" at the clock and conscious of nothing, but of the time it records, and suddenly we are aware that we have an appointment in five minutes' time : such facts belong to the subconscious mind, which contains all the ideas which we ourselves can bring into consciousness, without effort, by just casually turning our attention towards them.

Unconscious Mind.—This mind state contains the many ideas, memories, tendencies, and activities in our mind which, by no known method or effort of our own, we are able to bring into our conscious mind, *via* the subconscious mind. *Hypnosis* can recall such memories.

When Are We "En Rapport" ?

The term *en rapport* should be clearly understood, as it then will clear up much misunderstanding. It means that the person in deep hypnotic trance is in mental communication with the hypnotist only, but does not deprive the person of his will-power, and so one who always speaks the truth in waking life will never tell a lie in this state, but the converse does not hold good : a person who is a liar in the waking state has to tell the truth in the deep somnambulic state, because he is vibrating on the wave-length of the universal unconscious mind, which is of God, and stands alone for truth, for untruth cannot exist in its presence.

The Truth Inevitable

Therefore, it can be accepted as a fact of science that in this deep hypnotic trance state the truth is always spoken. If you put a question to the subject he is compelled to answer it, and to answer it truthfully. Further, there is definitely no evidence of telepathy here, which is shown very clearly in a number of experiments which we have carried out ; hence the false belief that a hypnotic subject will just say what he thinks the hypnotist wants is no longer accepted, as in the first place the somnambule does not think, but is merely the instrument used in recording facts clairvoyantly and clairaudiently, in past, present or future, and he automatically states what he sees or does in time past, present, or future, and in place near or far.

Well, now, you will note telepathy, on the other hand, is worked on a different vibration, and this explains the confusion which occurs in partly hypnotised and mediumistic persons when the wave-length is not fixed, and so the jumble of vibrations causes distortion of facts and misleading answers, owing to the percipient picking up vibrations from this person, that person, and the other, all different and varying in degree. This cannot occur in somnambulism or deep hypnotic trance.



Dr. Alexander Cannon

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RESCUE CIRCLE EXPERIENCES

Can We Bring Light to Darkened Spirits?

After reading the articles on Rescue Circles by Mr. Brashears and Mr. Graham Moffat, I felt I, too, would like to add my experiences of this type of work.

First and foremost, I believe a vast amount of upliftment and enlightenment are given to many "poor souls" who, finding themselves suddenly launched into the spirit world, are quickly awakened to their "new surroundings" by the means of a well-conducted Circle, whose work is for this purpose only.

When I say well-conducted Circle, I do not mean this to be a public After Circle, where anyone is allowed to be "controlled" by any "entity" who comes along, by which means a Circle is turned into a disorderly one—and the medium made to appear anything but nice and comfortable. This work I would completely veto before any public, if only for the reason of lack of understanding of what is happening.

I owe much of my early training and development of my powers to a Rescue Circle. This Circle was first formed many years ago by the spirit people themselves. They first selected the leader and conductor, telling them they wished them to form a private Circle where they could bring some "light" to "unawakened souls." They agreed, but said they did not know who to invite as sitters, neither did they know of suitable mediums.

The message was given: If you agree to help us in this way we will send you your sitters, also give you the instruments. You will feel a strong urge come upon you to invite certain people to the Circle. When this happens, do not hesitate, but know we are behind you. Thus was the Circle founded and formed. Several people had already been "sitting" for several months before I was invited, and excellent work, together with good results, had been done. No one was more surprised than myself when I and my husband were approached one evening and invited to join this Circle.

We soon discovered we were to do some hard work, and it took very little time for the spirit helpers to "lick us into shape." The work done in that Circle was astounding. There was more evidence of spirit return and identity to be obtained in that little group than ever one might get in direct voice or materialising Circles. By "evidence" I do not mean spirits manifested who have had "great" names, known historically or publicly, or those committing crimes, or suicide, whose names were already printed in press. I mean *real, tangible evidence*, where in many instances full names and addresses have been given by the spirit, and which have later been verified, thus ruling out telepathy or sub-consciousness, as so many people prefer to think it is.

It is true the majority of cases brought through the mediums were usually those who went through the death scene—sometimes these were very painful and pathetic to witness—sometimes the spirit guides would control

Beginning the Work— Evidence—Theories and Ascertained Facts

and inform the conductor to prepare for a case which needed extra watchfulness and care. The conductor (who knew his job perfectly) would understand this to mean that perhaps a big burly fellow, *thrust hurriedly into spirit*, might be coming along, and the medium might be in need of greater help and protection of his or her body.

Further we sometimes had groups of the boys who "went west," and what we saw and heard made us realise something of the horrors of war. Also, we had some "lively" scenes when the Irish riots were on. In many cases we would get the name of controlling spirit, destination, and particulars of passing, etc., which we verified afterwards.

There is one instance: A number of spirits came through several mediums. There had been trouble with the Black-and-Tans and Irishmen. A rowdy scene took place, in which one realised some scuffling, and fighting was going on which afterwards ended in death for a number. We managed, while reasoning (or trying to bring enlightenment to these poor departed souls), to discover their full names, and where the scene of the trouble had been. A week later we read the reports of the occurrence, with several of the names given us in the Circle. The news, having been censored, had not come to the public ears until some of the storm had lulled.

With all the apparently rough usage of mediums, in all my three years of continuous regular sitting in this Rescue Circle, I have never received a scratch or bruise, or met with anything harmful. Yet, in the normal way, I hardly have to touch myself or receive the slightest blow and my flesh bruises and blackens terribly. It has often been asked why do the spirits come back in this way—why do they have to *die twice*. Why cannot the guides handle the spirits themselves?

I asked the same question when being used for this work, and this is the reply I received: When people come "over here" in a sudden, unprepared fashion, they arrive very often in a dazed condition, and some in a state which you would call coma, or complete collapse. Those in a dazed condition are naturally only half awake, and unaware they have died (as the world terms it). They often think it is some nightmare dream they are going through—where nothing seems normal and rather frightening to experience. They, not being aware they are living, though dead, can be much more quickly "awakened" to the real facts, if they can contact a psychic or medium, whereby being brought into closer

earth conditions can be given consciousness of the spirit world. Those in coma, or complete collapse, likewise, need help in this direction.

Just as it is essential for a person who has met with a physical accident and which has caused coma, or unconsciousness, to be aroused—(this the medical profession will agree upon), so is it necessary for the spirit body—which is an exact replica of physical body, to be aroused, as the shock received to the physical body is likewise reproduced in the spirit body. Hence, there is nothing strange about this. It is not true to say the spirits in this way die twice. All that happens is: The mere fact of these poor souls being brought into close proximity to the medium's mentality. This process causes the mind or mentality of spirit to operate, with the result—"he" goes through that which he last remembers—namely, if an accident cause his "passing," he will doubtless remember being struck or hit by something. If war was the reason, then the last scene he remembers will likewise manifest itself, and unroll itself as it were, upon the medium's organism.

It is not necessary for all spirits to have to come through a Rescue Circle (or, as I prefer to call it, an Awakening Circle). This is a matter for the spirit guides to deal with. We are not their teachers, but, rather, are they in the capacity of being our teachers. I am not in agreement with every Circle taking on this work, for, as suggested in my previous remarks, this calls for *special study*, special mediums, and last, but not least, a capable leader or conductor, who can be entrusted to look after the medium's welfare, as well as being capable of helping the spirit people and dealing with them in a gentle and sympathetic manner.

I have much to thank the Rescue Circle for. It undoubtedly seemed rather a rough training-ground, but I now see its wisdom, for apart from teaching me many lessons, such as how to co-operate with spirit helpers and unenlightened souls alike, this work also fitted me to undertake the work of "clearing hauntings." Discovering the *reason* for haunted houses and many disturbances, and such like conditions. I have had many experiences of doing this work, and the knowledge gained from my early training in the Rescue Circle made me unafraid of any condition or conditions I might be called upon to "clear."

Would that scientists and the medical profession knew more of this subject. If they did, perhaps they would be more tolerant in their dealings.

EDITH CLEMMENTS, Dipl.S.N.U.



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NOTED MEDICAL MAN TESTIFIES

Experiences Proving Survival

"**M**Y conclusion is that there are no dead. They can communicate through mediums whose physical qualities fit them as instruments for the use of transmitting messages from other spheres. I have had many messages of indisputable proof from my son who died, aged thirty-two, two years ago."

So writes Dr. John James Bell, F.R.C.S., L.R.C.P., etc. His testimony to the truth of spirit intercourse has provoked wide interest throughout the North. Dr. Bell, a man of high standing in the medical world, has retired after forty years' service, during which he held many important positions.

An Evidential Apparition

In the Newcastle *Sunday Sun* last week he described some of his psychic experiences and convictions. One of his experiences concerned the apporting of a small object, but it had far-reaching implications :

I have a slender steel key of the kind which locks the motion of a motor-car, and without which a car cannot be started. It was one of a friend of mine used for his car, and which he must have used when he left his garage at his home one day to drive down to his business office at Bradford, and which, on arrival there, he took from its lock and placed in his pocket.

When it came for him to return he could not find the key despite the most rigorous search of his clothing, his office, the corridors, and the upholstery of the car itself. An engineer managed to effect the purpose of the key with a penknife, and the owner drove his wife home.

On their arrival the wife went upstairs and the first object she saw on the very centre of the bed-spread was the missing key, which the motorist most assuredly must have had on his arrival at his office in Bradford; for he could not have started his car from home in the morning without it.

Significant Discovery

Their son was at the house with his wife on a visit and had intended using that car that night. He was interested in the matter of the key and went down and made a close inspection of the car. On examining the right front wheel he found that all five studs were unscrewed to the last turn, which meant that if anyone of these had given out on the return from the office a serious accident would have occurred.

A fortnight afterwards at a sitting of the circle of psychic investigation, it was revealed through the medium that the key had been apportioned to preserve the owner from danger. Such an accident might have occurred but for the fact that, having his wife with him, he drove more slowly and carefully than usual.

Dr. Bell says he has had many evidential communications from his deceased father, and from patients, whose descriptions of identity were proved by the diseases from which they had died, and whose names were given under symbols which prevented any possibility of tapping the brain of the sitters.

Overcoming the Name Difficulty

An example of this was provided by a lady spirit communicator who, when asked for her name replied :

that it was now contained in a piece of furniture immediately behind the sitter, and, in addition, it had the letter "I" in it—which gave us the name, "Sofia."

Asked where she died, this same communicator gave the name of a vehicle used in the street (van), and, subsequently, it was stated that the van had a "cover" on (Vancouver). This was correct.

TRANSFIGURATIONS EXAMINED

(Continued from front page)

what she describes as a Zulu control. These are published here for the first time, and may have far-reaching implications.

Dr. Fodor asked his listeners to note the strange contrast between the forehead and the rest of the face; the one was shining white, the other was shrouded in darkness, parts of the lips especially being inky black.

"It is difficult to account for this darkening except by surmising (this surmise should, and will, be further investigated) that something is covering her face, and if that something is ectoplasm it appears to absorb ultra-violet light according to the degree of its density," he said.

"That would be a discovery of vital importance, and would appear to offer an infallible test for the genuineness of ectoplasm by ultra-



By courtesy of [Daily Dispatch]
DR. FODOR and MRS. BULLOCK on the stage of the Deansgate Theatre.

violet photography, revealing a heretofore unsuspected property of ectoplasm. For instance, if you photographed genuine ectoplasm with the ultra-violet ray, on this argument it should appear black; if you photographed cheesecloth it would appear white.

"At this stage, however, expectations should not be sanguine. After all, it may be possible that another solution of the mystery will be found in the numerous control experiments which are being made at the International Institute."

The lecture was a striking illustration of how the advancing technique of Psychical Research will assist the Spiritualist in his effort to convince the world, and particularly the scientific world, of the reality of supernormal phenomena.

Dr. Fodor read the following vivid description of transfiguration, as given by Mr. W. T. L. Becker, Managing Director of Colour Photographs, Ltd., London, who was one of the sitters in the seance experimental circle, held at the Institute on February 22nd :

The face appeared to be plastic, as if it were dough being kneaded by invisible hands; alternatively, there may have been a rippling of the facial muscles under the skin—such as one notices under the skin of a tiger or cat about to pounce on prey. The lips remained parted by approximately the same distance, whilst the upper lip lengthened and became less fleshy or thinner.

(Continued at foot of next col.)

AUSTRALIAN EDITOR PASSES

Release of Mr. Britton Harvey

SPIRITUALISM in Australia has been deprived of the physical support of its leading advocate—Mr. W. Britton Harvey,—whose transition occurred on January 9th.

News of his passing has just reached England, and the *Harbinger of Light*, the monthly journal which he edited, pays high tribute to his splendid work.

Shropshire Link

Mr. Harvey served on the staff of the *Shropshire Herald* for five years before emigrating to Australia for health reasons.

Twenty-six years ago he became a great worker in the Spiritualist Movement, and his influence left its impress on remote parts of Australia, New Zealand, and Tasmania.

He edited and produced *The Harbinger of Light*, the Spiritualist journal founded in 1870 by Mr. W. H. Terry. The journal has been the chief propagandist for the Movement in Australia.

The funeral took place on January 10th, and was conducted by the Rev. J. T. Huston, who has succeeded Mr. Harvey to the editorial chair of *The Harbinger*.

Popular Books

Mr. W. Britton Harvey's three books—*Science and the Soul*, *Death Defeated*, and *They All Come Back*—introduced Spiritualism in its highest form to many thousands of people.

An example of Mr. Harvey's outlook is provided by the following extract from his last editorial article :

"Personally, I do not require the verdict of scientific inquirers to assure me that there is a life to come," he wrote. "I know it. I know it instinctively—an instinct derived from a deeply religious and spiritually minded mother. But I also know that there are thousands of better men than I am—men who are among the flower of creation, whom the Church can never reach, and to whom the light will never come unless it be revealed through the agency of these convincing tests."

Continued from previous col.)

I had an impression of pulsation of the lips, or alternation from thick to thin, and also of a ripple as of smoke running vertically up and down from the upper lip to the nose, and sometimes also from the lower lip to the chin, just prior to some of these important changes in configuration.

After this preliminary kneading the eyebrows rose rapidly, the eyes slanted, and the Chinese face arrived, the transformation being complete in a few seconds, as if the tiger had suddenly sprung. The whole of the change was utterly remote from my conception of a conscious or unconscious grimace. I saw no lines or wrinkles, or contractions of specific groups of muscles, but simply a kneading or plasticity of the whole. It may be that a grimace in slow motion would give a similar effect, but it is quite outside normal experience.

The chair was taken by Mr. James Leigh, and the meeting was convened by Manchester Central Spiritualist Church.

SPIRITUALIST RECORDS

Impressions of the Talk "What I Believe"

By JAMES NORBURY

SOME DAY a man is going to write an autobiography which will startle the modern world. It will be as exhilarating as a thriller. It will tell of missionary adventures in England that proved as exciting as the experiences of Livingstone in Darkest Africa. It will tell of one who set out to unravel the mystery of death, and in so doing found a way of life.

Above all else, it will be the record of a modern pilgrim's progress. The traveller found himself at the beginning of his quest in the ranks of Nonconformity. Not the plastic Nonconformity of to-day, but the rigid chapel-haunted religion of the nineteenth century.

From Agnosticism to Light

He became a victim to the malady which attacked so many of his day and generation—Honest Doubt. The pervading uncertainty which typified his generation's attitude to first and last things drove him into the camp of Agnosticism. For some years he wandered on, ever keeping the lamp of truth burning in his hand. That light led him, as it had led many others, and as it leads many of us still, into the peaceful haven of Spiritualism.

That man is Ernest W. Oaten—once an unknown traveller seeking the Inn of Tranquillity; to-day Editor of *The Two Worlds*, possessing friends who respect and admire him in all parts of the world.

I have been pestering him for some time to write his life story. It is a moral debt he owes to the rising generation of Spiritualists. Some day he is going to write off that liability. At present the affairs of to-day claim so much of his time that the incidents of yesterday must wait awhile e'er they are recorded.

These thoughts and many others of like nature flit through my mind after playing over the gramophone records of his broadcast talk, the first of its kind, on Spiritualism.

Making History

That talk made history. It marked a step forward in the progress of our Movement. These records will perpetuate and keep fresh in our memory that historical occasion.

So many of us wish we could have heard the golden-tongued oratory of Emma Hardinge Britten. The majestic utterances of J. J. Morse are preserved for us in books, but the magnetic personality of their deliverer is lacking in the printed page.

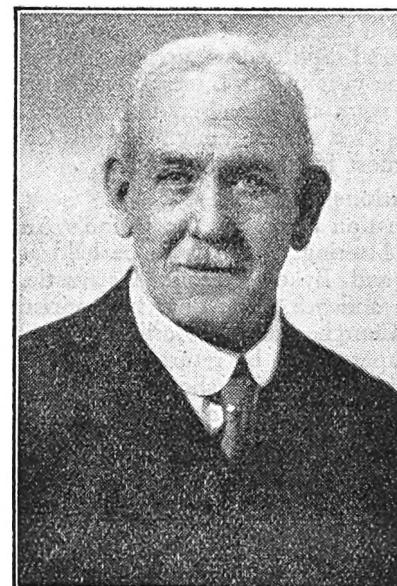
We are denied the magic of their voice. We cannot fall under the spell of their personality. To us they are names—names we revere and respect—but still names.

With Ernest Oaten it is going to be different. Future generations will not only be able to read his words, they will be able to hear his voice, and through his simple utterances on these records the personality of a man we have known and loved will be recreated for them.

His cheery outlook upon life, the kindly nature that radiates from him, the unflinching loyalty to truth which many of us know to be the hallmark of his character—these things are preserved for us through the medium of the gramophone.

"I shall be glad, as far as my time will allow, to help and advise anyone who desires to pursue this investigation." Twenty-two words, and yet they are the essence of a man who has never been too busy to help his fellows.

I have seen him in all kinds of circumstances: engrossed in Council business, rushing to catch railway trains, pulled out with work on Press day at *The Two Worlds* office, but I have never known him refuse to find time to see anyone who really needed his help.



ERNEST W. OATEN

"I am convinced that the most important thing about life is living it." In this single sentence, in these few crisp words, you have the essence of his philosophy, the kernel of his Spiritualism. To him it is not merely a *belief*, it is a conviction that colours each day and every day of his existence.

I want every Spiritualist all the world over to have a set of these records. I consider it the duty of every Church to add them to its library. They are the finest exposition of the religion and philosophy of Spiritualism I have encountered.

In simple and direct sentences, in balanced and carefully chosen phrases, E. W. O. outlines to us the meaning of Spiritualism. The sheer lucidity of his statement is without equal in our literature. His persuasive sentences speak of a wisdom born out of suffering, and matured in the mills of daily experience.

I could go on for many more pages. If I let my pen get out of hand, I am afraid I should end up by writing a book, instead of scribbling an article. I hope I have said enough to whet your appetites. I want to leave you like Oliver Twist, calling for "more." In any case, I am going to have another helping.

Just another sentence in conclusion: "I have been asked as a representative Spiritualist to tell you 'what I believe.'"

Sorry. Cannot write any more. The gramophone has started . . .

SOME THOUGHTS ON MEDIUMSHIP

The Spirit's Point of View

By A. J. VANDER

The following thoughts on mediumship, received inspirationally from the other side, may be of assistance to sitters.

IT is only by patience that you can achieve your object. It rests with you every time. We do the work, you must have the patience.

You know that if you put a seed in the ground, you cannot expect the plant to materialise until the right season. Why? You know that it is impossible for that seed to grow until it has been through the process of germination. You do not grow the seed: you sow the seed, you set it in the best soil, and give it the necessary attention, but you cannot make it grow. Nature does the rest.

Now the seed is likened unto your seances; you give the necessary conditions, and we produce the results. Unless sitters carry out all the conditions conscientiously, they are not being fair to us.

The Process

Ours is the hardest part. We have first to manipulate the etheric, then the material, then operating both the etheric and material at the same time.

Your thoughts also hinder us greatly. They are solid things to us, but only solid in the manner of the debris to be cleared away before we can build anything concrete in the way of progress.

We feel as though we are in the centre of a storm area when we enter your atmosphere, or, like a man who has been deaf, must feel when he regains his hearing. Those are the conditions we meet with, instead of finding harmony and serenity. We expect to find peaceful conditions, sitters keeping a faithful tryst, which is the only vibration under which we can work.

If survival is true, if it is true that your beloved is waiting across the border, if it is true that hand will clasp hand again, does not the knowledge give you an incentive to carry on and carry out the conditions necessary to prove that survival is true?

The time will come when it will be possible to hold converse with your friends without the aid of a medium. The methods the spirits use now are the only ones available. We ourselves are not always sure how much evidence is coming through. Our work is difficult.

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S.N.U. NEWS.

By FRANK HARRIS

The Cause in Scotland

STANDS Scotland where she did? Speaking from only a superficial experience of the Movement up North (writes Mr. James Leigh), I should say that there is much that is exhilarating, and very little which perturbs.

The Edinburgh Psychic College, for instance, is an institution of which any organisation could be proud. These stately quarters have, in the course of but a few months, become a centre of much activity, and the College has been instrumental in introducing to Edinburgh some of our finest speakers and exponents.

Mrs. Miller, the founder and hon. secretary, has placed the Movement in her debt by her fearless and generous action.

At Gayfield Square, Edinburgh, we have a Church which is attracting large congregations and maintaining a highly efficient platform. Edinburgh, indeed, is uncommonly well served, and I trust that soon not only every city but every considerable town will possess societies equally well equipped for expounding both the educational and religious aspects of Spiritualism.

And at Aberdeen

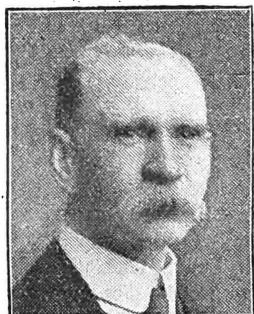
Although Aberdeen has been severely hit by the depression, the activity of the Bon Accord Church has not diminished, and, in fact, the President told me that funds had recently been deposited in the Union's Pool in anticipation of a time—not, I hope, far distant—when the Church will acquire a building of its own.

Bon Accord Church was formed shortly after the war, although there had been Spiritualistic activity there many years previously. Those who founded the Bon Accord Church were members of the Aberdeen Psychological Society. For many years Mr. Herbert Hill has acted as President, and the membership of eighty is an unusually alert one. Many famous mediums have contacted this Society, which has served the Cause well. They still recall, locally, the great ovation which was given Sir Arthur Conan Doyle when he lectured in the Music Hall.

At a more northerly point there is the recently formed Peterhead National Church, mainly supported by those who earn their livelihood from the sea.

Good Soil

It looks as though Spiritualist seed grows well in Scots soil; very different in its nature to the equivalent across the border. I found Scots audiences unusually thoughtful and critical. They have minds of their own, and appear willing to use them. And yet many of the outlying districts are extremely orthodox.



Mr. G. Anderson,
Late President of Glasgow
Association

At Aberdeen, for instance, there has been a fair measure of opposition from orthodox sources. If the proposals which Mr. A. G. Newton introduced at the last S.N.U. Conference were put into exercise there, the Bon Accord Church would have to close its doors. Mr. Hill and Mr. Law will see that this does not happen, and their energetic presentation of the devotional aspects of Spiritualism, divorced entirely from any spirit of sectarianism, has won widespread appreciation.

Glasgow a Citadel

Then back to Glasgow, which has figured so much in the news of late.

The local Spiritualists are already anticipating the visit of the International Congress there in 1937, and the alterations which have been proposed will certainly make this Church the foremost in the kingdom. . . .

Nominations

Nomination forms for the Union's Annual General Meeting, which is to be held at the Heaton and Byker Church, Newcastle, on July 6th and 7th, have now been circulated to the Churches and subscribing members. These papers must be returned by May 4th, and particular attention should be paid to the fact that nominations can only be made on these forms.

All the present officers of the Union, the subscribing members' representatives, and the National Councillor are eligible for re-election. Nominations for the three main positions in the Union—that is, President, Vice-President, and Treasurer—may be made by affiliated Churches and subscribing members. For National Councillor, any Church member in good financial standing, or any subscribing member, is eligible for nomination. For the Subscribing Members' Representative, the nominee and the proposer and seconder must be subscribing members of the Union.

Healing Case Sheets

The Union has decided to discontinue the Healing Case Book. A trial is being given in its place to Healing Case Sheets, and the use of a separate sheet for every case is recommended. Those Churches where healing records are kept will find the new Healing Case Sheet of great assistance.

Fund of Benevolence

The secretary of the above fund, Miss Mary L. Stair, 7, Ravenstone Gardens, Sutton-in-Craven, Keighley, reports the following income for February:—

	£	s.	d.
A.H.P.	5	0	0
Albert T. Taylor	1	1	0
Meols	0	5	0
New Southgate, 1934	0	10	0
Great Yarmouth	1	1	0
Newcastle (Arcade), 1933 and 1934	2	2	0
Dunfermline Christian Alliance	0	6	0
 Total	<i>£</i>	55	5

The Committee extend their thanks to all for the assistance rendered and appeal for further help. The claims upon the fund continue to increase, and it is difficult at present even to maintain the present grants.

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Hon. Principal : Mrs. Hewat McKenzie.
Secretary : Mrs. M. Hankey.

LECTURE.
(Visitors, 1s.)

WEDNESDAY, March 20th, at 8-15,
Mr. H. ERNEST HUNT.
"The Great Law."

GROUP CLAIRVOYANCE.

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

FRIDAY, March 15th, at 5,
Mrs. F. C. MORRIS.

FRIDAY, March 22nd, at 5,
Mrs. FRANCIS WRIGHT.

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AT HOME, FRIDAY, March 15th, at 3-30,
Trance Address : "SILVER FOX" through
Mrs. Sharplin.

FRIDAY, March 22nd,
Mr. ERNEST HUNT.

Tuesday, March 19th, at 8,
Members, 1s. Visitors, 1s. 6d.

Trance Address : "WHITE HAWK" through
Mrs. Barkell.

WEDNESDAY, March 20th, at 3,
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THURSDAYS, at 3,
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Address and Clairvoyance.

At 6-30, Mrs. EVELYN THOMAS.

Address and Clairvoyance.

Wednesday, March 20th, at 7-30,
Mr. Ed. Spencer.

Address and Clairvoyance.

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

Wednesday, 3 to 6 p.m.

Thursday, 2 to 5 p.m. and 7 to 8 p.m.

Sunday, 8 to 9 p.m.

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Monday, at 3, Women's Guild, Mrs. Ball.

Thursday, at 8, Mrs. Dolores Smith.

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Lyceum every Sunday, at 3.

READERS' VIEWS

THE DAVID RICHMOND FUND

MAKE no apology for again drawing the attention of your readers to the duty all true Spiritualists owe to the memory of David Richmond.

From estimates I have received I find it will take quite a substantial sum of money to renovate his tombstone and have a neat and tidy garden on his resting-place. I am hoping that sufficient will be subscribed to enable the upkeep to be ensured "in perpetuity," and if funds permit to surround his grave with a marble curbing. Funds are coming in but, so far, slowly.

Church Assistance?

I write it with sorrow and disappointment—nothing from the Churches. If, after making full allowances for hard times and unusual difficulties to face in most of our Centres, surely it would not be excessive begging to ask each National Spiritualist Church to contribute at least a shilling, and if every member would spare but just a penny it would total an amount that would go far to carry out the modest schemes we have in view to perpetuate the memory of the man to whom every Church and every individual Spiritualist owes to this grand old pioneer.

I do most heartily thank those who have already sent me a donation, and I would like to again remind you that all who contribute half-a-crown or over will receive a photo of the grave just as soon as it is renovated.

All contributions will be duly acknowledged in *The Two Worlds*.

Up to the time of writing the following donations have reached me:—

	£ s. d.
Mr. Pollard	0 2 6
Mr. Anderson	0 5 0
Lady Friend	0 1 0
Mr. Robson	0 1 0
The Misses Richmond	1 0 0
A London Friend	0 2 6
Mr. Ormond V. Seddin	5 0 0
J. H. Mountain	0 2 6
Mrs. A. E. Drury	0 2 6
Anon.	0 5 0

W. G. MITCHELL.

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Darlington.

A WORTH-WHILE PAMPHLET.

A friend, who is a profound Psychical Researcher, invited my attention to Mr. Sarna's booklet dealing with the above subject, and which was published by *The Two Worlds*. (6d.)

Having read the booklet assiduously, I feel that the least I can do is to express my appreciation for the author's logical exposé of so immense a subject in a concise outline.

S. Sarna is a thinker whose reasoning is based on scientific observations, as some of the features in his booklet show, and has no use for abstract conceptions on Spiritualism.

It is only too rare that we get literature of a calibre untouched by sentimental or emotional motives. This booklet should prove valuable to those interested in the Spiritualist Movement.

SIDNEY ARNOLD.

London, W. 9.

£25 FINE FOR A CLAIRVOYANT

Sequel to Bournemouth Seance

THE Bournemouth authorities are probably short of money. At any rate they have been rounding up the clairvoyants again, and many fines have been imposed.

"Nesta of the Forest" was fined £25 and costs. She was one of half-a-dozen clairvoyants who appeared before the Bournemouth magistrates last week.

Several of the cases give point to a statement frequently made in *The Two Worlds*. Whether an individual receives money or not for giving clairvoyance makes no difference whatever to the offence.

Artist Fined

One young man was an artist. He painted pictures of some merit. He told the Bench that he had even sold pictures for £50. With the sale of each picture he gave a *free* reading—but he was fined!

"Nesta of the Forest" told the Bench that as a clairvoyant she was perfectly aware that her sitter was a police spy as soon as he entered her premises. That was why she took his fee and handed it to the Mayor for the Bournemouth Distress Fund, as the "price of a woman betrayed."

Readers will remember that Nesta was fined last year for telling Mrs. McCallum (the wife of a Deal police inspector) that her husband would shortly change his coat. A fortnight later the inspector was promoted to the position of superintendent of the Petersfield division. She was fined £7 for telling the truth on that occasion, and her prediction was the cause of questions in the House of Commons.

Prosecution Foreseen

In *The Two Worlds* of February 22nd, in "Topics of the Week," reference was made to a letter received from "Nesta" on February 6th, in which she said that on the previous day she had been visited by a police officer in private clothes. She knew he was a police officer as soon as he entered the premises. The police officer that called upon "Nesta" was drunk.

On appearance in court "Nesta" told the magistrates that she had never deceived or defrauded anyone. She was gifted with psychic powers and she was determined to use them, since she considered it was her duty to do so.

We have had a long letter from her, in which she asserts that the *agent provocateur* wilfully lied in court under oath. When he obtained his sitting he stated that he was a Cambridge man, and that the tie he was wearing was the school tie of the Cambridge University. On the following day, knowing he was lying, she wrote to the Cambridge University for particulars, and found it was not true.

In court, however, the police officer turned the tables by saying that "Nesta" had told him he was a Cambridge man. If that was so, she would scarcely have written to Cambridge to know if it was true.

The case emphasises a scandal to which (Continued in next col.)

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The Two Worlds has drawn attention scores of times. It is a cruel thing for police spies to commit perjury in such cases, but the practice is common.

Spiritualists are convinced that the police have no desire to stop the common fortuneteller or clairvoyant from practising, just as they have no desire to stop the bookmakers. These people are a source of revenue. They are looked upon as milch-cows. The practice is a growing scandal, and while we hold no particular brief for the professional clairvoyant who carries on his or her own business without supervision (since this often leads to gross evils and exploitations), yet we do not hesitate to say that the practices of the police are far more harmful to the well-being of the community than all the fortune tellers in the country.

The system of *agents provocateur* is a dirty low-down practice, and a positive disgrace to our police system. It is a ground for lying, chicanery and deceit, and is a blot upon the name of English justice.

But the exercise of psychic gifts is growing, and it is time some standard was adopted to differentiate between fortune telling and genuine psychic practices. The Government is afraid to amend the Law, in order that English citizens may have real justice. How long is the public going to stand it?

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FRIDAY - - March 15, 1935

METHODS OF RESEARCH

IN our last week's issue we dealt with the necessity for caution in psychic investigation. The evidence for spirit communication is of such overwhelming bulk that only the ignorant can to-day contest its validity.

Probably, however, the greatest enemy of Spiritualism is the man who is over-credulous. This type of individual will usually swallow anything that is thrown at him under the guise of psychic phenomena. He generally talks glibly about tests as though they were as plentiful as blades of grass in spring. The fact is that the psychic phenomena, which are easily obtained, are not always of necessity evidential. They are interesting and illuminating, but careful and cautious examination shows that they lack the elements of crucial proof.

Nothing is gained by stretching the truth to support a favourite idea which may dominate the sitter's mind. There is no advantage in asserting, as proof of survival, phenomena which are merely interesting from a psychological standpoint. Spiritualism is strong enough to stand up against the severest and most thorough criticism and investigation.

Moreover, experience has shown that the individual who credulously accepts all psychic phenomena as proof of spirit communication is almost as easily shaken in his faith as he was at first easily convinced; while the individual who is critical and hard to convince, and who waits for cast-iron evidence, is the person who, once convinced, never goes back.

Many types of psychic phenomena are satisfying because of the emotional comfort which they bring. The inquirer who is receiving messages from some dear one whom he has lost is very often impressed far more by a mannerism or the use of certain phrases, than by the actual content of the message transmitted. Many people who are merely seeking comfort will accept standards of evidence which would not be accepted by the critic.

It is too often forgotten that a very great deal can be done by investigators themselves to raise the standards of evidence, by careful co-operation with the unseen visitors. Too

often they are anxiously engaged in merely comforting the mourner, or enjoying once again a companionship which death had recently severed. The question of positive evidence of survival frequently does not occur to them at all.

We recall that in the early stages of our investigation we received a large number of communications from friends and relatives which were tediously spelt out by table-tilting. After the novelty of communications from relatives had worn off we began to read scientific books on the subject, and felt the necessity of getting incontrovertible evidence which would shut out all psychological explanations. We, therefore, suggested to our communicators that it was up to them to produce evidence which could not be explained away. We have always found that honest criticism is welcomed by the spirit people, and from this time onwards evidence was forthcoming which left absolutely no doubt in the minds of the investigators.

An individual would manifest and say, "I am James Walter Blank, of 22, Blank Street, Blanktown. My age is 57, and I died two-and-a-half hours ago." These details would be noted, and subsequent verification was in practically every case forthcoming. There was no chance of obituary notices appearing in the press, and, in many cases, there was not even time for a train to make the journey between the respective towns. Over a period of some years scores of communications of this type were received, 80 per cent. of which were thoroughly verified, and not one of which could be proved absolutely wrong. There were a few cases in which certain details were correct and certain other details were incorrect. The investigation of such cases involved a great deal of time and some moderate expense, and the inquiries were difficult to make. We usually inquired three or four doors removed from the actual address given by the spirit, as to whether Mr. Blank lived there, and elicited the fact that he had just died. One felt that one could hardly disturb the household recently bereaved, though, in a few cases, we were compelled to do this.

We believe that evidences of this type would never have come through had we not asked for definite proofs outside the range of our own consciousness. The case emphasises the value of co-operation between investigator and communicator.

Care must be exercised not to give away information to the communicator when engaged in research. The intelligent investigator can always devise means for co-operation between himself and the spirit, without giving away vital information merely in order that it shall be handed back to him.

"THE SECRET PATH"

Mr. Clifford W. Potter states in your issue of March 8th that *The Inquirer* described Paul Brunton's book, *The Secret Path*, as "one of the most important that has been written during the century." This is in substance incorrect. The exact words of the Editor were : "The book is informed with an exalted, albeit practical wisdom that makes it, in my view, one of the noblest attestations to spiritual truth this century has produced."

LESLIE J. BELTON.

THE MEDICAL BILL: NEW MOVE

Spiritualists Heard Sympathetically

SPIRITUALISM had a fair hearing on Monday this week when representatives of the Movement met the Parliamentary Committee which is promoting the Medical and Surgical Appliances Bill.

One member of the deputation states :

We met their representatives to-day in the House of Commons. They were very sympathetic, and are going to submit an Amendment claiming exemption for healing practised under the auspices of properly constituted Spiritualist Societies, to their lawyers, so as to see how they can exempt us.

They were very favourable, and said that the proposed Bill is in no way intended to oppose healing as practised by religious organisations.

From the first drafting of the Bill, when it became apparent that the wording would allow its application to spiritual healing, *The Two Worlds* has resolutely fought the Measure, and every Member of Parliament has been approached by this journal and enlightened on the blow that the measure might strike at unorthodox healing.

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TOPICS OF THE WEEK

An Unfair Defence!

An interesting case which throws light upon the proposed "Medical and Surgical Appliances Bill" comes to us from South Africa. A Johannesburg medical practitioner, Doctor Broido, appeared before the Magistrates Court on charge of culpable homicide, and was committed for trial. In the course of an operation on Mrs. Hockman, the operating surgeon, Dr. Broido, left a swab in the body of his patient, the nurse called his attention to the fact that a swab was missing, he reopened the body, made a search, and despite the fact that the nurse reiterated her statement that a swab was missing, sewed up the body. Mrs. Hockman subsequently died of peritonitis and obstruction. Now we should be the last to expect that a doctor could never make a mistake, but when the case went into court there were four doctors, and the amazing fact is that there seems to have been a direct attempt on the part of the defence to put the whole of the blame for the error upon the nurse, who appears to have been the only person who actually drew attention to the error. The Magistrate was very severe in his strictures upon this element in the defence, and had no hesitation in affirming that the nurse had proved her efficiency. Why this attempt to throw the blame upon a woman in an inferior position, when the error appears to have been made by the surgeon? And yet, under the "Medical and Surgical Appliances Bill" it may become illegal for a sick person to trust anyone but the doctors. Must professional dignity cause them always to stand together?

The House of "Red Cloud"

The monthly programme of the House of Red Cloud at Wimbledon provides excellent variety. The activities and the membership are well maintained, while the Sunday services in the Victoria Hall, Bloomsbury Square, continue to attract large audiences. The rapid growth of Spiritualism enables all the Societies in London to keep up full audiences.

Ignorance of the Press

Now that the national newspapers have put transfiguration mediumship definitely "on the map," the provincial Press is publishing long accounts of seances for the demonstration of this form of mediumship. And some of the accounts, to the Spiritualist, make strange reading. For example:

The doors of the hall were locked at the beginning of the seance and remained closed for two hours until the concluding hymn. This was to prevent any "break" in the ectoplasm.

Thus the Leicester *Mail*, describing a seance at Marston Street Spiritualist Church last week. The reporting staffs of most newspapers to-day include at least one member who knows a little concerning Spiritualism. How long will the Press continue to exhibit its general ignorance of the subject by sending to Spiritualistic meetings young men whose inane accounts of psychic phenomena remind us of "Comic Cuts"?

Our Sturdy Stalwarts

Spiritualism (says the vicar of Earls Barton) leads to nervous prostration and spells ruination of health. By the time these lines appear in print Mr. Frank Hepworth, who has spent over fifty years in active service on our platforms, will have reached his seventy-sixth year! Congratulations, Mr. Hepworth, on your splendid record! Mr. Hepworth still enjoys the best of health. He still manages to get about the country, fulfilling engagements. Advancing years, and over-familiar experience with the seance room, do not appear to have affected him, for he still delights in doing his bit to advance the cause of true Spiritualism.

A Reasonable Vicar

The Rev. Paterson Muir, vicar of Walton-on-Thames adopts a very different view from that of the Rev. Ewart.

In his parish magazine for March he alludes to a meeting promoted by Christian Spiritualists in his parish; and while his attitude is detached, it is at least friendly. He rightly claims that for mortals to be in touch with the world of spirit which surrounds us is not new. "A seance is a meeting for the study of Spiritualistic phenomena," he says, "but so is a religious service, where we offer praise and prayer and receive the power of the Holy Spirit." The Spiritualists claim the validity of certain psychic phenomena, and he agreed that these ought to be thoroughly sifted, examined and pondered. He claimed, however, that the Church can produce a continual witness of persons from all nations over many centuries, to testify to the truth of the next world and communion between us and the departed. That is, of course, the point upon which we are all united, and we think the vicar is wise in insisting upon points of unity rather than on points of discord. The difference is that in the holy communion there may be a sense of impersonal power; there may be the influx of what may be called the Spirit of God. The Spiritualist is not unaware of this. But does it include in the Christian Church the sense of individual presence of the departed, or does the Christian merely accept a broad principle and devoutly hope that the lesser may be included within the greater?

CHRISTIANITY AND HEALING

At the weekly meeting of Edinburgh Psychic College last Friday, Mr. W. S. Hendry gave an address on spiritual healing. Christ taught, he said, that the Kingdom of Heaven was in our very midst—in the innermost centre of consciousness. Christ's Gospel was essentially a healing gospel, and the works that followed were a natural result. What took place in ancient Galilee could take place now.

The Churches had done wonders in church building, but little in following the Master's injunction to "heal the sick," added the speaker. Spiritual healing began in the spirit, and only in its outflow was the body healed. Such was the stress of modern living that it would take the clergy and the medical men and all persons of goodwill to cope with the situation. There was a large audience.

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Monday, March 18th,

At 3-0, Psychometry, Mr. Thomas Wyatt.

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

Wednesday, March 20th,

At 7-30, Clairvoyance, Mr. Cockersell.

Thursday, March 21st,

At 3-30, Clairvoyance, Mrs. Gladon Thomas.

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

Friday, March 22nd,

At 7-30, Clairvoyance, Mrs. Hirst.

NORMAL LECTURES.

Tuesday, March 19th, at 8,

Mr. H. Ernest Hunt.

Subject: "Religious Implications of Spiritualism."

GROUP SEANCES.

(Limited to Eight Sitters.)

Monday, March 18th, at 7-45 Mrs. Helen Spiers

Tuesday, March 19th, at 3 Mrs. Kingsley

Tuesday, March 19th, at 7-45 Mrs. Stella Hughes

Thursday, March 21st, at 7-45 Mr. Edmund Spencer

Friday, March 22nd, at 3 Mr. Austin

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

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Friday, March 15th,

Lecture by Mr. Horace Leaf,

Subject: "How Spirits Communicate."

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Sunday, March 17th,

At 11, Mr. HAROLD SHARPE.

At 6-30, Mr. C. GLOVER BOTHAM.

Address and Clairvoyance.

Wednesday, March 20th, at 7-30,

Mrs. Helen Spiers, Clairvoyance.

Silver Collection taken on entering.

Friday, March 22nd, at 8.

Lecture by Mr. Wallis Mansford.

Subject: "Spirit Communion with Rupert Brooke: The Pilgrimages, Poetry, and Recitals that led from it."

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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.

Sunday, March 24th,

At 11, Dr. H. P. SHASTRI.

Clairvoyance by Mrs. Esta Cassel.

At 6-30, Mr. HAROLD CARPENTER.

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THE SPIRIT BRIDE

By ALLEN CLARKE

IT was a sad hurried journey back to England and home, the home so funereally darkened since I left it a few days before. I felt like jumping overboard as I paced the deck of the midnight boat; thoughts of my wife and the tragedy would not let me lie down to sleep. When I reached Manchester, where I had to change trains, I got a newspaper at the railway bookstall, and retiring to a quiet corner of the station, where none could see my grief, I read the reports of the "Sad Drowning of a Lancashire Author's Son."

When I got to Blackpool, active with holiday throngs, to avoid pressmen and publicity I stole out of the station by a side entrance and hastened down bye-streets to my home, where I clasped my waiting wife in my arms, and comforted her as well as I could. She had borne up bravely, thinking of the little one coming shortly, and kind matronly women friends had been with her day and night.

I learned that the laddie had gone fishing in the old clay-pit, and fallen in at the deep end. One of his little companions told some men building houses not far away, and one bricklayer dived in for the body, but it was not recovered for some time, and artificial respiration was tried, but in vain.

On the morning of the funeral, which was to be in the cemetery of our native town, forty miles away, while waiting for the hearse I said to my wife, "We will not let him pass without some music. Can you bear it?" She nodded her head, and I played "God be with you till we meet again" on our organ, my wife weeping, and my own tears falling on the keys. My wife, for once, did not go into trance at this music. The Spirit Bride, though I felt she was present, invisibly comforting, refrained, for certain reasons (already mentioned), from taking "control."

A Puzzling Photograph

The days and nights passed and there were no trances.

But there was one remarkable thing.

A month after the boy's funeral I cycled out with my hand-camera to get a few pictures of the rural places where my wife and I and the youngsters had had outings and picnics. The ride was full of haunting memories, and in my desolation I prayed for some sign that my laddie was still in existence. But I got none, and was riding for home (a dozen miles away) when at the little village of Preesall, top of the road looking seaward, something urged me, almost like a voice, saying, "Get off and take another photo here."

I dismounted and took the view. I stood near the inn, looking down the hill. On my left next to the inn were two cottages, one with a gabled wooden porch. Over the road, on the right, was the wall of an orchard and garden. There was a farmer's cart at the bottom of the hill, and half-way down a middle-aged woman walking, with her back to me. There was no other human figure in the scene.

I "snapped" the picture—an instantaneous

shot, packed my camera in the bag slung over my shoulder, and rode home through the pleasant summer lanes.

In the evening I developed the photo-plates myself in my own "dark" room. As the picture I had last taken began to show up I was puzzled. There was a human shape in the porch on the left, and I was surprised when I saw that it was a boy, and more than surprised when as the features grew clear I recognised the very image of my drowned laddie, just as I had last seen him. The figure was not quite clear, it was as if shadowed, and the feet were vague. But the likeness was unmistakable and startling.

I am sure there was no boy in the porch, or near it, when I took the picture. No boy could have appeared without me seeing him. My eyes were on the porch while I snapped the picture, all just in half a second of time. Even had there been a boy in the porch he could not have leapt out and back in the tick of a clock without me seeing him.

There was nothing unexpected in any of the other photos I had taken. Only on this one I had never set out to take, and had taken last of all, on a sudden unaccountable impulse, or whatever you like to call it.

I said nothing to my wife, nor to anybody about the photos.

Next day I made some prints of them, and in the evening, without any remarks, I showed them to my wife and our maid. My wife stared, affected, then said, in amazement, "Why this is Frank in the very sailor-suit I bought him last." The maid said, "Yes, when did you take it, Mr. Clarke?" And when I replied, "Yesterday," she said, astonished, "But he's been buried a month."

I showed the photo to relatives and friends, who all recognised the boy, and where amazed when told it was recently taken.

I was perplexed and sceptical. I went to the village where I had taken the picture. There was no boy living at the cottage with the porch. I stayed in the village (a very small place) an hour watching every boy in the vicinity. There was not one bearing any likeness to the boy in my photo. Even if there had been it would have been an impossible acrobatic feat to have run in front of my camera and away while my eyes were on the porch.

Sir Conan Doyle, when shown the picture and told its history, said he was certain it was a spirit photograph, and the figure had appeared in the darkened porch, because that was the only place where it could possibly materialise on a bright day.

Don't miss the concluding instalment next week.

If obsession by a spirit is proven, the medium is but a secondary consideration so far as cure is concerned. Removal of the cause will automatically end the indisposition. —From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

HALIFAX AND DISTRICT COMMITTEE

The annual meeting of the above Committee was held at the National Spiritualist Church, Ramsden Street, Huddersfield, on Sunday, February 24th, when a very good attendance of delegates and associates was present. The election of officers for 1935 resulted as follows :

President, Mr. E. Danetry; Vice-President, Mr. Fox; Treasurer, Mr. B. North; Hon. Secretary, Mr. F. Smith; Area Representative, Mr. H. Firth; Auditors, Mr. T. Ellis, Mr. Saxon.

The Executive Committee were instructed to consider the application for affiliation with the S.N.U. of the King Cross Church, Halifax, also the engaging of materialising mediums.

The afternoon service was devoted to a paper, very ably given by Mr. H. Firth. "Is Public Clairvoyance Any Good?" was his subject, and the address resulted in a very lively and interesting discussion. The ultimate verdict was good, if used for demonstrating spirit return and spirit identity; but bad, if used for any other purpose.

The evening service was addressed by Mrs. Sutcliffe and Mrs. Thackray, who gave testimony to a large assembly, proofs of spirit return being given by Mrs. Nutton. Mr. E. Danetry occupied the chair at all services.

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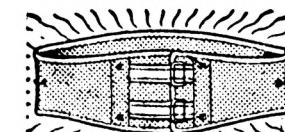
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TWO SPLENDID LECTURES LIGHT ON THE SPIRIT BODY

IT is a noticeable coincidence—if there is such a thing—that long before circumstances brought Mrs. Hewat McKenzie back to the chair at the head of the Council of the British College, she had promised to give a series of lectures this session on The Etheric Body.

Needless to say the lectures are well attended. Students know when they come within reach of Mrs. McKenzie.



Ernest Vickers

that they are going to be given a clearly reasoned exposition of things that she knows; not what she hopes, or even imagines.

The first talk was on "The Veil or Sheath of the Soul," and started with the clear postulation that man is a spirit, a soul, manifesting in etheric matter, a physical body. Only through etheric matter can a spirit and physical matter meet.

The lecturer followed with a summary of the consensus of opinion on the various methods used to manifest these finer senses. Some methods are acknowledged by psychologists—methods such as somnambulism, hypnotism, suggestion. Others, again, are only acknowledged by the psychic student; such as trance, mediumistic contacts, and such like.

At a different angle, but of great interest also was Mr. Ernest Vickers' evening lecture on the regular day—Wednesday. He took as his subject, "The Development of Physical Mediumship."

This medium has not only developed his powers of producing phenomena to the best of his ability throughout his life, but he has had the cool determination and detachment to make himself carefully record all the different changes and developments and sufferings that he has undergone.

We say "sufferings" advisedly; for no one can hear his careful record of pain and discomfort during his production of phenomena and imagine the way is easy.

Especially in physical phenomena the price demanded of a medium is high. Yet Mr. Vickers went on courageously till in the end his health was better than before he began his work.

N. T.G.

UNDER the title *I Meant No Harm*, Heath Cranton have issued a novel (7s. 6d.) by Miss Nellie Tom-Galon, whose contributions to these columns have been so popular. Hers is a fine intriguing story, full of fascination, and destined to reach a big public.

DR. SAMUEL JOHNSON wrote:—
"That the dead are seen no more will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations." The belief in spirit return "prevails as far as human nature is diffused, and it could only have become universal by its truth. That it is doubted by cavillers can very little weaken the general evidence."

M. R. G. H. LETHEM, Editor of *Light*, spoke on "Spiritualism and Science" at a meeting of the Sheffield Society for Psychical Research, at the Builders' Exchange last week.

"Materialistic science has committed suicide," he said. "It has proved itself to be wrong. The basis of material is not solid at all, but immaterial. Science is undoubtedly swinging round very rapidly from materialism to philosophical Spiritualism."

If there were only five senses telepathy would be impossible, but some people were able to project their consciousness



G. H. Lethem

to a considerable distance and bring back information.

"People who have done this have actually taken note of their own physical bodies, and when in this condition the astral body is seen at a considerable distance," said the speaker. "When scientists admit these things can happen, they must alter their views about biology, they must recognise there is something behind the physical which must be taken note of, and doctors will have to recognise that it may have a great deal to do with health."

If, by and by, science recognised the reality of the etheric body and learned how to treat it, it would probably lead to a very great advance in medical science.

Spiritualism showed that the mind was something which could operate apart from the body. Psychologists might come to recognise that that mind was so powerful that it could mould the body, and the circumstances of human beings, when properly applied.

Mr. Lethem also spoke at meetings arranged by the Leeds and Yorkshire Psychic Societies, using the same outline

MAYOR'S ACTION EXCITES ENVY

ALTHOUGH he had been severely criticised for doing so, Councillor B. W. Dawson, ex-Mayor of Loughborough and a Wesleyan preacher, took the chair at a Spiritualist meeting in Loughborough Town Hall on Sunday week.

Councillor Dawson told his audience, which numbered several hundreds, that he could see no reason why he should not preside at the meeting. He had an open mind on the matter, and though people might criticise him, he felt that if a man, or woman, was sincere in any religious views, they were entitled to respect from the community.

"Though I have presided at all sorts of meetings, never before has such exception been taken to me doing so as at this particular meeting. But criticism would never alter me," he said, "and it does not matter much to me what people say or think, so long as I feel justified."

Mr. T. L. Warren, President of the Spiritualist Church, said that he admired Councillor Dawson for his attitude.

The Mayor presided at the evening meeting, and Councillor R. P. Bostock, of Warrington, gave a fine demonstration of clairvoyance.

OXFORD UNIVERSITY INTEREST

M. R. ELLIOTT O'DONNELL, who has written several books on psychic phenomena, related a number of his experiences when he addressed members of the Oxford University Psychical Research Association at a meeting held last week.

Mr. O'Donnell, who spoke on haunted houses, said it was not necessary for a house to have a history in order to make it haunted. In a new house in Cornwall, of which he was the first tenant, something could be heard walking inside.

Footsteps in the passage and banging on the wall could be heard, and although flour was sprinkled on the floor no impressions were left in it, and cotton stretched from wall to wall was not broken.

VISCOUNTESS ON HEALING

"I BELIEVE that by prayer we can and do get divine help and healing, based on laws of which we at present have no knowledge, except in their operation, and these I put into the category of 'natural' laws, in which I include all spiritual laws, unlike some of your correspondents."

This statement is made by Viscountess Cobham writing in the *Daily Sketch*:

"With a view to the possible elucidation of the *modus operandi* of faith-healing," she writes, "I give you my views, based on information received from beings in the etheric world, through the mediumship of members of my family.

"We are told that thought is a 'force,' and that by earnest prayer we put ourselves vibratory in tune with powers beyond our physical sight, who can help us in sorrow or sickness; also that thought force is a potent factor in illness.

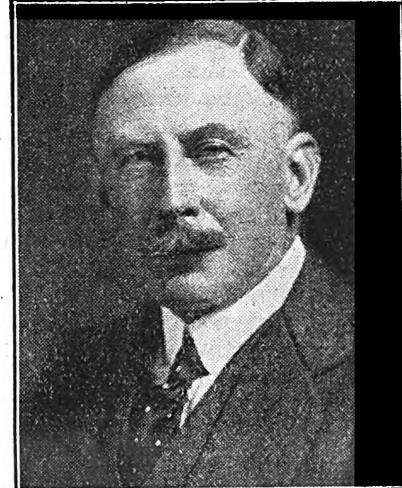
"I am in touch constantly with etheric doctors, and these talk a great deal about 'vibrations' and 'rays' as healing agencies, and in some cases deal direct on these lines with a patient.

SPIRITUALISM DEBATED

NUNEATON Debating Society met last week to consider a motion that "This house regards Spiritualism as a form of superstition." In spite of the fact that there were few Spiritualists present the motion was carried by a majority of only nine votes.

Mr. A. Day, who spoke in opposition, said that Spiritualism numbered amongst its converts men of ability. Everyone would admit Sir Oliver Lodge was a very clever man. Would such a man be seriously interested in a superstition? Such an idea, he thought, was ridiculous.

The opposer told the house how much money the late Sir Arthur Conan Doyle had spent on Spiritualism, and suggested this again was a point against the proposition.



Prof. D. F. FRASER-HARRIS
(the noted Scientist, whose lecture is reported on page 172.)

EARLS BARTON SEQUEL

THE anti-Spiritualist sermons of the Vicar of Earls Barton (which were the subject of a crushing reply by the Rev. Charles Tweedale in this journal last week) have led to interesting local developments.

A meeting has been called at the Central Hall, Kettering, for March 20th, when Mr. M. Barbanell will deal with the Vicar's attack. He has challenged the Vicar to meet him in debate.

On March 25th the largest hall at Wellingborough will be used by the Wellingborough National Spiritualist Church for a further meeting, where replies will be made to the Vicar by Mr. George F. Berry and Mr. James Leigh. The latter has engaged the Vicar in a lengthy newspaper controversy, in which the Vicar has distinguished himself by remarkable mental gymnastics. He has invited the Vicar to attend the meeting and explain his position.

Wellingborough is a town of about 25,000 population, and is situated adjacent to Earls Barton. Kettering is situated eight miles away, but interest has been aroused by the Vicar's venom.

SPIRIT BODY'S USE

A LARGE audience at Nottingham heard Mr. H. Ernest Hunt, the well-known writer and lecturer on psychology, describe last week some of the modern knowledge about death and survival.

Mr. Hunt laid stress on the existence of a spiritual body which was, he said, more important and more permanent than its material duplicate.

There were etheric waves interpenetrating and existing altogether, each working in its proper realm. Using this as an analogy, the speaker said soul and body could be thought of as interpenetrating and existing together. The soul inspired and gave life and movement to the physical body.

The net proceeds of the takings were given to the Nottingham General Hospital.

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OUR INTERMEDIATE PROBLEMS

Lecture by Prof. Fraser-Harris

UNDER the above heading Professor D. F. Fraser-Harris spoke to a gripped audience at the British College. It is a delight to get a mind trained to logical reasoning turned upon this fascinatingly difficult subject of ours. The Professor spoke with a lucidity and simplicity of phrase that conveyed every point he wanted to make to the lay minds, as well as to those who could claim academic training.

He commented on the difference between Psychic Research and Psychic Science. Science must be the body of knowledge; Research must be the method of using that knowledge. And the lecturer stressed the point that before any progress in the study of Science is made there is always a mind-training, a course in logic to be accomplished first.

Crookes a Model

Professor Fraser-Harris pleaded for the importance of group investigation. In a subject, such as Psychic Research, where the senses have to play an important part that they are not called on for in ordinary Science, we have to beware of the tricks those senses may play. The memory of one person is so much more valuable if it can be checked by another's. He pleaded strongly for an understanding of the importance of this point.

With splendid warmth he claimed that the modern researcher should start where Sir William Crookes left off. He declared that to the scientific inquirer Crookes' evidence was unassailable. He was the first to offer the enormously important graph of the loss of weight of the medium, D. D. Home, during phenomenal demonstration. If only he had had at his command the delicate instruments of to-day his records would have been simply marvels of information.

Scientific Bigotry

Yet the lecturer pointed out that Sir George Stokes, President of the Royal Society, refused to even inspect his records. Sheer scientific bigotry!

He declared that such a thing couldn't happen, therefore, well, it couldn't happen; and he would not even see the record! And

SOUTHERN—continued.

Brighton National Spiritualist Church and Sussex Psychic Bureau, Mighell (Mile) Street.

Sunday, March 17th, at 11-15 and 7, Mr. H. J. EVERETT and Mrs. SPACKMAN.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, March 24th, at 11-15 and 7, Mrs. A. CALWAY, A.N.S.C.

Group Seances:

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Sunday, March 17th, at 11 and 6-30, Mrs. PRIOR.

Thursday, at 6-30, Mrs. Lane.

Sunday, March 24th,

Mrs. FILLMORE.

the Royal Society refused to have Crookes' paper on his psychic investigations read!

But this was in 1871, and was the crown of the wave of materialism that had begun with Darwin in 1859.

There was ectoplasm calling for an immense amount of work in investigating and recording. He spoke of the cold rod of substance that pressed against his hand when Rudi Schneider was the medium.

Psychic lights were another thing he was eager to know more about, and he spoke of the woman at Merano recently who was found to give off a glow from her body.

One thing he mentioned was that the psychic lights he saw under the mediumship of Rudi Schneider were a more or less diffused glow; yet the writer of this article, who has had a good deal of experience of these psychic lights, has always experienced them as circumscribed and without glow or radiation.

N. T.G.

FOUNDING A NEW CHURCH

Thursday, February 21st last, was certainly a "red-letter day" for Spiritualists in the Walton-on-Thames, Hersham, and Oatlands Park districts.

A public meeting organised by the local Spiritualists met with success far beyond expectation. The hall, which is the largest in the village, was practically full with Spiritualists and many others no doubt drawn by curiosity. The medium, Mrs. Janet E. Scott, of Surbiton, gave a really wonderful "trance address," and dealt with the seven principles of Spiritualism. The audience were spell-bound, and the proverbial pin would have been heard if it had been dropped. During the clairvoyance, messages and descriptions quickly came and "hit home" every time. The object of the meeting was to bring the Spiritualists together with the idea of forming a local organisation, and it is evident that one will soon be in being, as no fewer than fifty names and addresses were handed in from prospective members.

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GROUP SEANCES (Limited to 10 Sitters).

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TUESDAY, March 19th, at 7-30, Mr. J. L. Jackaman, A.N.S.C.
WEDNESDAY, March 20th, at 7-30, Mr. J. L. Jackaman, A.N.S.C.
THURSDAY, March 21st, at 7-30, Mr. J. L. Jackaman, A.N.S.C.
FRIDAY, March 22nd, at 3, Mr. J. L. Jackaman, A.N.S.C.
TUESDAY, March 26th, at 7-30, Miss Peterson.

Private Sitings 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 Sitings. Please Book Early.

LECTURES.

FRIDAY, March 15th, at 7-45, Mr. James Leigh. Subject: "A New Deal for Spiritualism."
(Mr. J. M. Greenwood's Lecture will be given on March 29th.)
FRIDAY, March 22nd, at 7-45, Mr. J. L. Jackaman, A.N.S.C. Subject: "Some Perplexities of Mediumship."

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THURSDAY, at 8, Clairvoyance.
SATURDAY, at 8, Psychometry.

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TUESDAY, at 3, Clairvoyance.
WEDNESDAY, at 3, Psychometry. By Mrs. M. Thornton.
THURSDAY, at 3, Circle.
FRIDAY, at 3, Healing by Mr. R. R. Thornton.

Closed Saturdays.

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

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

SUNDAY, March 17th, at 11 and 3, Open Circle. At 6-30, Mrs. I. J. ORME.

MONDAY, March 18th, at 8, Clairvoyance, Mrs. I. J. Orme.

TUESDAY, March 19th, Members' Open Circle. Leader: Mrs. Hulton.

THURSDAY, March 21st, Members' Developing Class, at 8. Re-forming. Intending members, please see the Leader, Mrs. Dumville, at 7-45 p.m.

SATURDAY, March 23rd, at 8, Open Circle.

SUNDAY, March 24th, Mr. J. B. DOREA.

NORTHERN

Moston Spiritualist Church and Lyceum,
Church Lane, Moston.
Sunday, March 17th, at 10-30, Lyceum.
At 3 and 6-30, Mrs. MATHEWS.
Monday, at 8, Open Circle.
Wednesday, at 2-45, Psychometry.
At 8, Mrs. E. Johnson.
Sunday, March 24th,
Miss JENKINSON.

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, March 17th, at 10-30, Lyceum.
At 3, Open Circle.
At 6-30 and 8, Healers' Service.
Monday, at 8, Mrs. Baker.
Tuesday, at 8, Whist Drive. 6d. each.
Wednesday, at 8, Mrs. Spencer.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, March 24th,
Mrs. CROMPTON.
April 6th, at 3, Sale of Work.
Admission 3d. each.

Salford Central Spiritualist Church,
St. Philip's Place, Chapel Street.
Sunday, March 17th, at 2, Lyceum.
At 3-15, Open Circle.
At 6-30 and 8, Mrs. HARTLEY.
Monday, at 8, Miss M. Smith.
Tuesday, at 8, Circle.
Wednesday, at 8, Mrs. Whalley.
Thursday, at 8, Members.
Saturday, at 7-30, Social. 1s.
Sunday, March 24th,
Mrs. MYCOCK.
Thursday, March 28th, at 7-30, Mr. J. Driver.
Transfiguration Seance, 1s.

Moss Side National Spiritualist
Church and Lyceum.
Above 64a, Gt. Western Street.
Sunday, March 17th, at 2-45, Lyceum.
At 6-30 and 8, Services taken by
Members of the Developing Class.
Tuesday, at 8-15, Open Circle,
Mrs. Cooke.
Thursday, at 8-15, Mrs. Brown.
Saturday, at 8-15, Open Circle,
Mrs. Sherran.
Sunday, March 24th,
Mr. ELY.

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 17th, at 7-30, Mr. FRANK WYATT (Secretary of the London Vegetarian Society), will give an Address on "Vegetarianism as a Spiritual Necessity." Questions.

WEDNESDAY, March 20th, at 8, Mrs. K. Fillmore will give an Informal Talk, followed by a Psychic Demonstration.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

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

Mr. G. Daisley, Clairvoyance.

TUESDAY, March 19th, at 3-15, Mrs. E. Clements, Psychometry.

At 8, Mr. G. Daisley, Clairvoyance.

THURSDAY, March 21st, at 8, Mr. E. Hunt, Lecture.

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

SUNDAY, March 24th, at 6-30, Mr. E. HUNT, Address

Mrs. Challis, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, March 17th, at 7, ANNIVERSARY SERVICE. Chairman, The President, J. BUCHAN FORD, M.A., LL.B. Speaker, SHAW DESMOND. Subject: "When Spirit Acts on Matter." Soloist, Mrs. L. Dawson. Clairvoyant, Edward Keith. Silver Collection.

MONDAY, at 7-30, Group Sitting (Non-members, 1s. 6d.), Miss Claudia Guillot.

WEDNESDAY, at 7-30, Service. Address and Psychometry, Miss Rose Jackson.

THURSDAY, 3 till 6-30, Free Healing by The Brotherhood Healers.

Mr. Keith interviews daily from 2 till 6.

SUNDAY, MARCH 24th. Mr. J. BUCHAN FORD.

Circles, TUESDAY at 7, FRIDAY at 3.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

Subs., 2/6 yearly.

2d. per week per volume.

MONDAY, March 18th, at 3 and 7, Mrs. Mote.

MONDAY, March 25th, at 3 and 7, Mrs. E. Brown.

EVERY TUESDAY, at 7, Mrs. Woodgate.

THURSDAY, at 3 and 7, Mrs. Bowe.

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

TUESDAY, March 19th, at 3, Mrs. Bowe.

TUESDAY, March 26th, at 3, Miss Proud.

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

FRIDAYS, at 3 and 7, Miss Hearn.

Closed Sundays.

ETHEL A. KNOTT,

CLAPHAM SPIRITUALIST CHURCH.

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

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

SATURDAY, March 16th, at 8, Whist Drive. Tickets, 6d. each.

SUNDAY, March 17th, at 7, Mr. A. FLACK, Address and Clairvoyance.

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

TUESDAY, March 19th, at 8, Psychometry, Miss Joan Proud. Silver Collection.

WEDNESDAY, March 20th, Members' Developing Class.

FRIDAY, March 22nd, at 8, Address and Clairvoyance.

SUNDAY, March 24th, at 7, Mrs. DOLORES SMITH.

Blackpool National Spiritualist Church and Lyceum.

Albert Road.

Sunday Services—

Lyceum at 9-30. Public Circle, at 11. Services at 3, 6-30, and 8.

Sunday, March 17th, Mrs. WHITLEY.

Sunday, March 24th, Mr. J. S. MacDONALD, B.Sc.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, March 17th, at 2-30, Lyceum. At 6-30 and 8, Mrs. A. A. BALL, D.N.U. Monday, at 8, Open Circle and Healing.

Mrs. Whitehead.

Tuesday, at 8, Mr. James Hall.

Thursday, at 8, Mrs. A. Spencer, P.Ph., S.A.

Saturday, at 8, Open Circle.

Mrs. Fellows.

Sunday, March 24th,

Mrs. E. GUY, A.N.S.C.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, March 17th, at 1-45, Lyceum. At 3-15, 6-30, and 8,

Lyceum. Open Session.

Monday, at 3 and 8, Mrs. Renshaw.

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

Wednesday, at 8, Mrs. Langford.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, March 24th,

Mrs. WHITEHEAD.

Collyhurst Progressive Lyceum.

Transfiguration Seance.

Saturday, March 23rd, at 7-30,

Medium, Mr. H. H. Baxter.

Admission 1s. Proceeds for Children's Whit-week Trip.

Stockport Progressive National Spiritualist Church,

Over 37, Mottram Street.

Saturday, March 16th, at 8, Mrs. Lowther.

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

Mr. JOE SMITH.

Monday, March 18th, at 3 and 8,

Mrs. Sherran.

Tuesday, March 19th, at 8,

Open Healing and Developing Circle.

Wednesday, March 20th, at 8,

Miss Bates.

Liverpool Spiritualists' National Church,

14, Daulby Street.

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

Mrs. S. HUGHES, Cert. S.N.U.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday, at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

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

Mr. J. L. JACKAMAN.

Group and Private Seances arranged on application.

LONDON

Bounds Green Christian Spiritualist Church,

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

Sunday, March 17th, at 7,

Mrs. G. RAY RICHMOND.

Sunday, March 24th, at 7,

Mrs. EDITH CLEMENTS.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, March 17th,

At 11, Mr. W. GODFREY.

At 7, Mrs. K. NUTLAND.

Wednesday, at 8,

Mr. Bert Camper.

Sunday, March 24th,

At 11, Mrs. COLQUHOUN.

At 7, Mr. STEABBEN. (Anniversary.)

Chiswick Christian Spiritualist Church

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

Sunday, March 17th, at 11, Lyceum.

At 7, Mrs. HILLIER SMITH.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Service.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Saturday, March 16th, at 7-30, Social.

Dancing. Music. Refreshments.

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

At 3, Lyceum.

At 7, Mrs. REDFERN.

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

(Gentlemen invited).

Tuesday, at 2-30,

Mrs. Mauder and Mrs. Brown.

Psychometry. Refreshments.

Tuesday, at 8, Members' Circle.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8, Mr. Berry.

Address: "The Message of Spiritualism on the Problems of Modern Thought in the Spheres of Science, Philosophy, and Religion."

Saturday, March 23rd, at 7-30, Whist Drive.

Sunday, March 24th,

Mr. and Mrs. S. WILLIAMS.

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

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

Mrs. D. C. WILLIAMS.

Address and Clairvoyance.

At 3-15, Lyceum.

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

At 8, Church Healing and Diagnosis by "Wing Group."

Wednesday, at 3, Psychometry.

Miss J. Proud.

Thursday, at 8, Clairvoyance.

Miss L. George.

Sunday, March 24th,

At 11, Mrs. F. WRIGHT.

At 6-30, Mrs. STELLA HUGHES.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, March 17th, at 11-30, Open Circle. At 3, Lyceum Session.

At 7, Service. Address by Mr. RICHARD BODDINGTON.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mr. G. de Beaurepaire.

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

SUNDAY, March 24th, at 11-30, Open Circle. At 3, Lyceum Session.

At 7, Service. Address by Mr. HAROLD SHARP.

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

Sunday, March 17th,

At 11-15, Mrs. LANGHAM.

At 6-30, Mr. H. BODDINGTON.

Wednesday, at 8,

Mrs. Hayward Henderson.

Saturday, at 8, Whist Drive.

Sunday, March 24th,

Mr. BERRY, S.N.U.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

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

At 3, Lyceum.

At 7, Mrs. KELLAND.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. Winifred Green.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, March 24th,

At 7, LYCEUM ANNIVERSARY.

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

Sunday, March 17th, at 6-30,

Mrs. BLACK HILL.

Address and Clairvoyance.

Wednesday, at 8,

Mrs. Nutland, Clairvoyance.

Sunday, March 24th,

Mrs. NEVILLE.

Clapham Christian Spiritualist Centre, New Morris Hall, 79, Bedford Road, Clapham, S.W.

(Near Acre Lane, Clapham N. Underground Station.)

Sunday, March 17th, at 7,

Mr. SHEARMAN.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. V. Redfern.

Psychometry.

Sunday, March 24th,

Mrs. EDEY.

President and Medium:

Mrs. DONALDSON.

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

Sunday, March 17th, at 6-45,

Mrs. HOLLOWAY.

Monday, at 7-30, Mrs. Cayton.

Tuesday, at 8, Healing Circle.

Wednesday, at 3 and 8, Mrs. Golds.

Lyceum at 3 every Sunday.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4 (Corner Carpenter's Place.)

Sunday, March 17th, at 3, Lyceum.

At 7, Mrs. EDWARDS.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mr. Bernard Rodin.

Saturday, at 8, Mrs. M. Blackwell.

Sunday, March 24th,

Mrs. TINA TIMS.

SPIRITUALISTS' NATIONAL CHURCH

Burlington Street, Ashton-under-Lyne.
VILLAGE FAIR
SATURDAY, MARCH 23rd, 1935.
To be Opened at 3 p.m. by
Mrs. N. Wilby of Openshaw.
Admission by Programme - 3d.

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 17th, at 3, Lyceum.
At 7, London Lyceum District Council.
Monday, at 3, Clairvoyance.
At 8, Mr. Bert Camper.
Silver Collection.
Tuesday, at 8, Open Circle.
Sunday, March 24th,
Mr. W. CHAPMAN.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)
(Entrance Back of House.)
Sunday, March 17th, at 7,
Mrs. KENT.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cumings.
Thursday, at 8, Miss Chappell.
Friday, at 8, Healing, Mr. Rean.
Sunday, March 24th,
Mrs. CROWDER.

Ilford Psychical Research Society,
Clements Road, Ilford.
Sunday, March 17th, at 7,
Mr. ERNEST MEADS.
Questions Answered.
Wednesday, March 20th, at 8,
Mrs. A. E. Thomas.
Address and Clairvoyance.
Thursday, March 21st, at 3,
Ladies' Meeting. Mrs. Croxford.
Address and Clairvoyance.
Sunday, March 24th, at 7,
Mr. W. G. OSBORNE.
Address and Clairvoyance.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, March 17th, at 6-30,
Mrs. MINNIE LINES.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Mrs. G. Elliott.
Thursday, at 3, Mrs. E. A. Rayfield.
Tuesday, at 7-45,
Healing in Small Hall.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations : Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, March 17th, at 6-30,
Mr. CAMPER.
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Mrs. G. H. Gibbons, Clairvoyance.
Sunday, March 24th,
Mr. R. DIMSDALE STOCKER.
Address.
Mrs. Cooke, Clairvoyance.

Kingston Spiritualist Church,
Villiers Road.
Sunday, March 17th,
At 11, Mr. F. LEONARD.
At 3, Lyceum.
At 6-30, Mr. H. LEAF.
Address and Clairvoyance.
Tuesday, at 7-45,
Spiritual Healing Centre.
Wednesday, at 7-30, Mr. G. Berry.
Sunday, March 24th,
Mr. BURTENSHAW and
Mr. P. SCHOLEY.

Hendon Spiritualist Fellowship.
The Liberal Room, 61, Brent Street
(opposite "Bell" Bus Stop).
Sunday, March 17th, at 7,
Mrs. DOLORES SMITH.
At 8-30, Spiritual Healing.
Sunday, March 24th,
Mr. GEORGE DAISLEY.

Palmerston Christian Spiritualist
Temple,
Maryland Road, Stratford, E. 15.
Sunday, March 17th, at 11,
Forward Movement.
At 6-30,
Mr. DEARNLEY SERGEANT.
Wednesday, March 20th, at 2-45,
Mrs. York.
Thursday, March 21st, at 8, Mrs. E. Edey.
Sunday, March 24th, at 6-30,
Mr. J. POLLARD.

Little Ilford Christian Spiritualists'
Church,
Third Avenue, Manor Park, E. 12.
Sunday, March 17th, at 7,
Mrs. M. ROBERTSON.
Monday, March 18th, at 3,
Mrs. Lena Thomas.
Wednesday, March 20th, at 8,
Mr. Thomas Wyatt, A.C.
Sunday, March 24th, at 7,
Mr. W. T. ELLA and Mrs. MELDON.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, March 17th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30, Mr. MARESCO MARISINI.
Address and Clairvoyance.
Thursday, March 21st, at 3,
Ladies' Meeting. Miss D. Moore.
At 8, Miss Doris Moore.
Address and Clairvoyance.
Sunday, March 24th,
A Special Visit of
Mr. A. G. NEWTON.

The Golden Cross Christian
Spiritualist Mission,
347a, Edgware Road, London, W. 2.
Sunday, March 17th, at 7,
Mr. PATRICK ANNAN, B.Sc.
Mrs. F. E. Butler, Clairvoyance.
Tuesday, at 8, Walter G. H. Speer.
Wednesday, at 3, Mrs. G. Skinner.
Thursday, at 8, Mrs. L. Freer.
Friday, 7 to 9, Healing and Diagnosis.
Saturday, at 8, Miss M. Scott-Hubbard.
Saturday, March 30th, at 7, Social. A hearty
invitation to all to come and spend
another happy evening with lots of fun.
Tuesdays, April 2nd, 9th, 16th, 23rd, and
30th, at 8, Seances for Psychic Photog-
raphy. Tickets, 1s. each. Limited to
20 sitters per night.

Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, March 17th, at 11,
Sunday School.
At 3-30 and 6-30,
Mrs. PRINCE.
Sunday, March 24th, at 3-30 and 6-30,
Mrs. THORNDICK.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, March 17th, at 7,
Miss LEONARD.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service and Clairvoyance.
Sunday, March 24th,
Mr. D. BEDBROOK.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, March 17th, at 11-15,
Open Circle.
At 6-30, Miss ROTHERHAM.
Address and Clairvoyance.
Thursday, at 8,
Open Circle.
Every Wednesday, at 7-30, Free Healing.
Sunday, March 24th,
Mrs. LEONARD.

Surbiton Christian Spiritualist
Church,
Maple Road, Surbiton.
Sunday, March 17th, at 3,
Mrs. MAUNDER.
Address and Psychometry.
At 6-30, Address and Clairvoyance.
Wednesday, at 3, Miss Freda Winn.
Psychometry.
At 7-30, Address and Clairvoyance.

The Path-Finders Spiritualist Society
44, Baker Street, London, W. 1.
Sunday, March 17th, at 6-45,
Address and Clairvoyance,
Miss FRANCES DAUNTON.
Thursday, March 21st, at 8,
An Evening of Psychometry,
Mr. H. J. Steabben.
Saturday, March 23rd, at 8,
An Evening of Psychometry,
Mr. D. Isted.

The Fellowship of the
Golden Triangle.
Spiritual Healing Centre.
21, Sinclair Gardens, West Kensington,
W. 14.
Resident Healer, Diana.
'Phone : Shepherd's Bush 5310.
President : Mrs. SHEDDEN.
Hon. Sec. Mrs. R. FORTT.
Sunday, March 17th, at 6-30,
Service, Address and Clairvoyance.
Mrs. ORME, Mr. WASLEY.
Free Healing after the Service.
Tuesday, March 19th, at 3, Psychometry.
At 8, Discussion and Advice.
Wednesday, March 20th, at 3,
Lecture "Our Life Work."
Thursday, Mar. 21st, at 8, Healing Circle.
Friday, March 22nd, at 8, Open Circle.
Daily Thoughts. Delightful book of
Automatic Writings, 1s. 6d. Science
Papers, 1s. Discount to Societies.
(Buses to Shepherd's Bush Green.
Down Richmond Road, turn left.)

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,
Grotian Hall (Studio No. 3),
Wigmore Street, London, W. 1.
Telephone : Wellbeck 7382.
Principal : HORACE LEAF, F.R.G.S.
Every Tuesday, at 8, Public Developing
Class.
Every Wednesday, at 3, Psychometry.
Every Friday, at 3, Clairvoyance (Trance).
Particulars from Hon. Secretary.
Miss Claudia Guillot.

THE QUEST CLUB
At the Friend's House, Euston Road, London

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

Mr. ERNEST OATEN

(first Spiritualist to broadcast) will speak on
"With what Body do they come?"

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, Qeensberry Place, S.W.7
Ken. 3292/3

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 19th, at 8,
Mr. Edmond Spencer.

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

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.

Sunday, March 17th, at 11-30, Open Circle.
At 3, Lyceum Session.

At 7, Mr. HAROLD SHARP.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15,

Mrs. Hayward Henderson.

Address and Clairvoyance.

Sunday, March 24th, at 7,

Mrs. IRENE ATMORE.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library)

Sunday, March 17th, at 11, Circle.
At 6-30, W. H. REDMOND.

Wednesday, March 20th, at 3 and 8,
Mr. Ferguson.

Address and Clairvoyance.
Saturday, March 30th, at 7-30,
Social and Dance.

Streatham Christian Spiritualist
Church,

285, High Road, Streatham, S.W. 16.
Sunday, March 17th, at 6-30,
Service.

Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, March 17th, at 11-15,
Service.

At 6-30, Mr. A. E. TAYLOR.

Address and Clairvoyance.

At 3, Lyceum.

Sunday, March 24th,

Mrs. SPIERS.

SOUTHERN

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.

Sunday, March 17th, at 3-30 and 6-30,
Mr. HORACE SLACK.

Sunday, March 24th,
Mr. PUNTER.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, March 17th, at 6-30,
Service.

Address and Clairvoyance.
Sunday, March 24th,
Mr. MARSH, Address.
Mrs. Marsh, Clairvoyance.

National Spiritualist Church,
16, Bath Road, Bournemouth.
Resident Minister: Mr. F. T. Blake.

Sunday Services, at 11 and 6-30,
Tuesday, at 8, Phenomena.

Thursday, at 3, Phenomena.
At 8, Educative Lecture and
Discussion.

Friday, at 6, Healing. Guild attends to
give Treatment to Sufferers.

Bournemouth Spiritualist Mission
(Spiritualist National Church),
Charminster Road (opp. Richmond Wood
Road), Bournemouth.

Sundays, at 11 and 6-30,
Address and Clairvoyance.

Tuesday, at 7-30, and Thursday, at 3,
Clairvoyance and Spirit Messages.

Thursday, at 7-30,
Address and Clairvoyance.

Local Clairvoyante, Mrs. W. G. Hayter.

Ramsgate National Spiritualist
Church,

Chatham Street, Ramsgate.
Saturday, March 16th, at 7,
Mr. COCKERSELL.

Sunday, March 17th, at 3 and 6-30,
Mr. COCKERSELL.

Address and Clairvoyance.
Sunday, March 24th,
Mrs. DONALDSON.

Richmond Psychic Centre,
163, Kew Road, Richmond, Surrey.
Phone: Richmond 0212.

Monday, March 18th, at 3,
Mrs. Hayward Henderson.

Psychometry and Messages.
Tuesday, at 8, Mrs. Beth Barnes.

Descriptions and Messages.

Admission Free. Silver Collection.
Wednesday, at 3, Miss E. Herbert.

Psychometry.

Thursday, at 3, Mrs. Ada F. Atkinson.
Developing Class.

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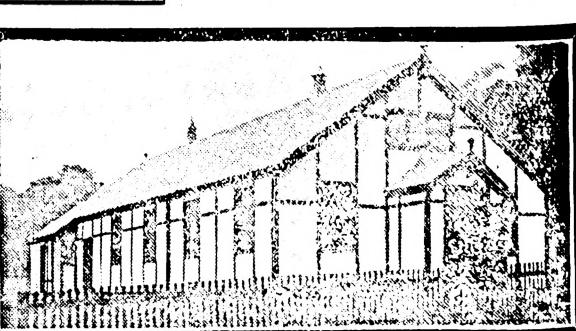
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