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THOMAS EDISON

THE world in general knows that during the major portion of his life Thomas Alva Edison was a confirmed agnostic. The mind that created the phonograph and the incandescent bulb refused to accept the belief in personal immortality or a personal God. But Mr. Meadowcroft (who was for many years his secretary) tells us that Edison firmly believed that energy and intelligence are eternal. He believed that "life force" was a combination of intelligence and energy, and that the intelligence was drawn from some common source—a reservoir—to which it returned after each individual life ended, to be used again and again forever.

Intelligence, like energy, is indestructible and immortal. Edison believed that every cell was intelligent. "My stomach," he said, "knows how to make hydrochloric acid. I don't." Those were, it seems, his opinions during the greater portion of his life.

Some fifteen years before Edison died his mind turned toward the hereafter, and the

## DID EDISON TALK with THE DEAD?

By A Special Correspondent

story is related by Mr. Allan L. Benson, who was for many years his close friend. His mind was quite unbiased on the matter, and he said: "The older I grow the less I care whether there is a hereafter or not." He did think however, that if it were true it ought to be proven; if it was not true there should be some certainty.

It may be, says Mr. Benson, that as the shadows grew longer Edison began to hope that there was such a thing as survival, and his attitude was probably influenced by his long friendship with Sir William Crookes. Edison had a profound respect for Crookes. His friend's intelligence and honesty made it impossible to treat lightly anything he said. And he was deeply indebted to Crookes, scientifically. The filament of the incandescent electric light could function only in a bulb from which most of the air had been exhausted. Crookes' work on creating vacuums had helped Edison.

He was, in fact, profoundly interested by Crookes' story of his experiments with Katie King. Particularly by the fact that the materialised form had a pulse, which registered ninety-five a minute, while that of the medium registered only seventy. Sir William Crookes took forty-three photographs of this materialised form.

The records made by Sir William impressed Edison very deeply. It could not be that Sir William was hypnotised, for that would mean that the camera was hypnotised, too;

and Edison was in the tough position of one who cannot doubt the statement made to him by his friend, and yet cannot believe. He therefore had to keep an open mind.

Five years before his death says Mr. Benson, Edison's attitude toward all these questions underwent a decided change. The last utterance attributed to him was that there was a "fifty-fifty chance that there might be a hereafter with immortality for the individual."

"Whether Edison toward the end swerved toward Crookes' views, or whether he ever had experiences of his own, that might have had the same effect, I do not know. I only know that his old views crumbled," writes Mr. Benson.

Edison claimed that the easiest way was usually the wrong way. He sought to invent a machine that spirits could use, and he hoped that intelligent spirits, if they existed, would prefer to manifest themselves through machinery rather than human beings, because machinery had no opinions and would be truthful in its recordings.

At all events, said Mr. Benson, Edison is gone, and with him the reason why he seemed upon the point of modifying views that required a lifetime to formulate, and the secrets of his machine went with him. No doubt he knows now, for since his passing there have been strong evidences placed on record by Minnie Taft and others that he is actively at work, and has endeavoured to contact the scenes of his earthly triumphs.

# DR. A. R. WALLACE

## On an Insoluble Mystery

By W. J. FARMER

Some people at present have a great feeling of superiority to the Victorian Age; that age had its defects; it was an age when the pursuits of profits in our factories ran ahead of the proper consideration of those who worked in the factories, but, with all its defects, it is the fact that in the intellectual world "there were giants on the earth in those days."

Of the many well-marked characters of that period, I consider that Dr. Alfred Russell Wallace was one of the most admirable. As we get older, one of our greatest trials is the losing of old friends. I never had the privilege of personal contact with this very fine man, but I knew him so intimately by his writings that when he died I felt a great sense of personal loss.

### His Great Work

The present generation seems to have small knowledge of him, but he wrote many books, especially on natural history, that are full of interest, and his life is in itself a deeply interesting book. He was the co-discoverer or announcer of the theory of evolution with Darwin, and had not Darwin, in Dr. Russell Wallace's absence abroad, been the first to publish his conclusions, it is very likely that Wallace would be much more talked of to-day. Dr. Wallace should be very well known to Spiritualists by his most interesting book, *Miracles and Modern Spiritualism*.

He was an agnostic until he came in contact with Spiritualism, but from that time forward he was an enthusiastic and, at the same time, a well-balanced believer in it.

### Human Misery

He was born at Usk, Monmouthshire, on January 8th, 1823. His work as a naturalist took him abroad to South America and Malaya, and his books on these regions are very good reading. He says that on his return home he saw more human misery the first day of his arrival in England than in all the years of his life amongst savages. We know that such was the case, and is still the case, but at any rate there is at present more of a public spirit which seeks to help the down and out and to uplift all men; to the production of this goodwill some credit must be given to this grand old man.

### Dr. Wallace's Letter

He was ever ready to do a kindly thing. He has corresponded with me, and as one of his letters to me is of some general interest, I am now publishing it.

I have always had a good deal of interest in natural phenomena, and, like many more, have been filled with wonder at the goodly feathers of the peacock and the beautiful markings on many other animals. It struck me as very astonishing that one patch of colour on, say, a cow, should be white and the next red, all out of the same blood, and I thought it would be as well to discuss the matter with this expert. He most kindly replied

to me in a very full and characteristic letter, which is here given:—

Old Orchard,  
Broadstone, Wimborne,  
December 3rd, 1908.

W. J. Farmer, Esq.

Dear Sir,—Thanks for your interesting letter after reading *My Life*.

I presume your question, "Why?" as to the varying colour of individual hairs and feathers, and the regular varying of adjacent hairs, etc., to form the *surface pattern* applies to the *ultimate cause* which enables these patterns to be hereditary, and in the case of birds to be reproduced after moulting yearly.

The *purpose* or end they serve I have, I think, sufficiently dealt with in my *Darwinism*, the *method* by which such useful tints or markings are produced, because useful, is, I think, clearly explained by the law of "natural selection" or "survival of the fittest" acting through the universal facts of heredity and variation.

But the "why" which goes farther back to the *directing agency*, which not only brings each special cell of this highly complex structure of a feather into its exactly right position, but further carries pigments, or produces surface *striae* (in the case of the metallic or interference colours) also to their exactly right place and nowhere else, is the *mystery* which if we knew we should (as Tennyson said of the flower in the wall) "know what God and man is."

The idea that cells are all conscious beings, and go to their right place has been put forward by Butler in his wonderful book, *Life and Habit*, and now even Haeckel seems to adopt it.

All theories of heredity, including Darwin's Pangenesis, do not touch it, and it seems to me as fundamental as life and consciousness, and to be absolutely inconceivable by us till we know what life and what spirit is, or what matter is, and it is probable that we must develop in the spirit world some few thousand million years before we get to this knowledge, even if then.

My book, *Man's Place in the Universe*, shows, I think, indications of the vast importance of that Universe as the producer of *man* (which so many scientific men to-day try to belittle) because of what may be in the Infinite.—Yours very truly,

ALFRED R. WALLACE.

### The Directing Agency

It will be noted that Dr. Wallace speaks of "the Directing Agency" in the building up of organisms, and to a rational mind it is not possible to conceive of mere chance evolving a peacock or, indeed, a much less elaborate animal. We cannot in this life ever explain away all the difficulties of pain and evil in the world, which seem inconsistent with an Almighty Creator, but we cannot, as rational beings, regard the world of life as arising by chance.

We speak of the materialisations in the seance room as being wonderful, as indeed they are, but they are perhaps even less so than the permanent materialisations of peacocks and human beings. Possibly there is some connection in the laws which govern both; we can only explain them in terms of mind behind them.

Never forget that a little knowledge is a dangerous thing. Act only under definite spirit guidance of a tried and tested quality.

Much that passes for mental science and faith healing is but the removal of undesirable spirit attachments.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

### FOR SPIRITUAL HEALING

The *Scotsman* publishes a lengthy and sympathetic account of a meeting for spiritual healing held recently at the Edinburgh Y.M.C.A. by the Edinburgh branch of "The Seekers."

Mrs. Saintsbury, describing the work of the Centre, claims that they had between forty and fifty patients on their lists. They often get excellent results with one or two treatments; but cases of rheumatoid arthritis and chronic asthma, and others of long standing, were slow to heal.

Mrs. Saintsbury was careful to say that they were not trying to tell anyone some new thing. Two thousand years ago Jesus and His disciples gave the command to heal the sick, and they showed how it should be done. They were merely trying to follow an excellent example.

Rev. A. Gordon James, of the Central Hall Methodist Church, presided. He claimed that it was one of the greatest heresies to imagine that God spoke to the world in olden times and had never spoken since.

Mr. Edmund, who had been a missionary in China for fifteen years, spoke of the work which had been done by "The Seekers," and he claimed that they had had cases where healing was really miraculous.

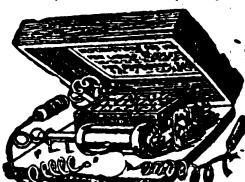
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# OUR RESPONSIBILITY

## What Personal Responsibility Implies

By W. H. EVANS

If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and go into the mountains and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—*Matt. xviii., 12-14.*

For what shall a man be profited, if he gain the whole world and forfeit his life? Or give in exchange for his life?—*Matt. xvi., 26.*

THE principle of personal responsibility accepted and taught by Spiritualists is opposed to the teaching of doctrinal Christianity, which proclaims the doctrine of the vicarious atonement. That we have to suffer the results of our own thinking and acting is plain; the law of consequences cannot be evaded. Cause and effect are linked together, and the principle of personal responsibility is so much in line with common experience that no one, not even those who accept the vicarious atonement, disputes it.

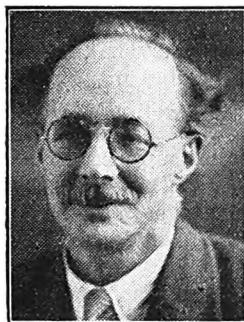
But there are many issues involved. This principle, with all the weight of experience in its favour, is not one to be lightly accepted. For what are we responsible? And what is the logic of it? The principle demands for its complete demonstration of justice an acceptance of man's free-will.

### What Determinism Says

To what extent, then, is any man free? Can there be any harmony between personal responsibility and determinism? And if the principle demands for its just application that one shall be free, when and where does that freedom begin? These questions are important, for no one should accept any principle or doctrine without endeavouring to understand it.

Determinism declares that man is the product of heredity and environment—that is, he is a result of a process, and as such cannot be responsible for the causes which have produced him, nor for what he, as a result, may do. He can only act in accordance with the causes which produced him, and respond to his environment in a way dictated by his nature. No one will dispute the powers of heredity and environment, they are factors which must be taken into consideration. If determinism is true, personal responsibility is a fiction, and we are praising and blaming people for what they cannot help doing.

Over against this is the experience that we feel free. The determinist will regard this as an illusion. Even so, no one denies the feeling free to do or not to do, to think or not to think. Taking man in the average, he shapes his daily life in accordance with the circumstances he meets. He expands, withdraws, modifies, or abandons, just as his judgment informs him



W. H. Evans

it is the right and proper thing to do. He acts in accord with his ideals and endeavours to shape circumstances so that his ideals may become realities.

Nevertheless, the determinist asserts that his decisions are not his own, but are dictated by his heredity and environment. A man may declare he can do as he likes, but the determinist asks, what makes him like or dislike certain things, or doing particular actions? How often does he find that he has to act under the compulsion of circumstances? All of which is to some extent true, and we must point out that if a being is not free he can experience no sense of compulsion. Man is not an automaton. Nevertheless, the case for determinism is sufficiently strong to make us pause and review our principle of personal responsibility.

### Where Survival Comes In

Now we know that man survives the change of death. What is it survives? The man. The body, then is not the man, but the instrument with which he works. The heredity, which the determinist stresses so much, is it that of the body or the being who inherits it? What does a man's heredity register? Why has one man one kind of body and another man a different one? For there are differences of quality which cannot be ignored. One has a coarse, another a fine organism. One has a body free from inhibitions, another one which makes life difficult. One can express through his body all the fine and great things of the spirit; another cannot even appreciate them, and wonders what all these fine and great things are about. If each of these men is responsible, is he responsible for the kind of body he has? For personal responsibility cannot be limited to plane or time, it must be universal. We have to face this.

Does, then, the fact of man surviving death imply some sort of existence before birth? Some say no; that before earthly existence man's spirit was in an undifferentiated state, that its emergence in form fixed its individuality. If so, man is not responsible in the sense our principle implies, for the form which fixes his individuality will also give him a psychological bias which will make him be either a good or an evil man. No, we must accept the logic of our principle, and face up to this, however unpleasant it may be.

### Where Did We Begin?

Personally, I cannot imagine that this "I," which reasons and asks all these questions, began here. Even the substance of my body is eternal, it always has been. Am I to think that the finer substances of spirit and mind have not been? That this "I" began only when the two substances coalesced in the germ and sperm cells of my parents? I cannot accept that. Besides, if we have free-will, even in a limited degree, we must have a choice of the body, and the circumstances we shall meet, before we come on this scene. Where would be the justice of thrusting souls into incarnation willy-nilly without any regard to law? We may not be able to demonstrate it,

but common justice demands that there should be choice in the matter.

This, of course, implies some development beforehand. That souls evolve to a certain stage before any such choice can be possible. Such a view throws a new light on the problem of evil.

I'm afraid my reasoning is taking me into the realm of metaphysics, but that is inevitable. I want truth: I am not content with half-truths. If I am responsible I must have had a choice of parents. I have been told that was so, that I deliberately chose the road which I have travelled, but I have, at present, no consciousness of any such choice, but this does not rule out the possibility, and it is certainly in accordance with the principle of personal responsibility.

Our heredity stretches back beyond the material to the spiritual realm. "We are spirits now," as it is so often proclaimed. Not only now, but we have always been so, and always will be. It implies a long process of development. And here our friend the determinist will try and trip me. "A process of development," he will triumphantly exclaim, "implies beginning, it implies that there was a time when man was merely a germ which in some unknown way has developed and grown into a man. Does that not also imply a series of influences which have determined what kind of man?" There—it would seem we come out by the same door as we went in!

I accept that there has been a process of development, but I do not accept that it necessarily means that the process is the determining factor. Our responsibility will be in accordance with the state of our development. We are the initiators of the process. It operates from within. We respond to our environment, and do not act under compulsion but in accordance with the progress we have made. These are deep waters, let us swim ashore for a moment and cast another look over the sea.

### —And Retrogression

Presuming that individuality and the consciousness of immortality has been won through this process of development, is there any possibility of its being lost? Can one "gain the whole world and lose one's own life?" If it is "not the will of God" that any should be lost, whose will is it? Obviously, ours, unless you postulate the existence of a devil who seeks to destroy the work of God. If we declare that all will be saved, *must be* is the term often used, will not such salvation be a matter of compulsion and not a free acceptance and result of effort? If we push the principle of personal responsibility to its logical conclusion, it implies, not only eternal progression, but eternal damnation!

What happens to those who regress and go back from the peak of manhood? Some of my spirit friends assure me there is devolution as well as evolution; that souls can go back, and do, to the animal stage, and can, in certain states, be seen as animal-like in form. A terrible thing this, but in accordance with law. Are these the spirits in prison to whom the higher ones go, endeavouring to help them to see the light and abandon their evil ways? I confess that when I follow out these lines of reasoning I am appalled at the possibilities of our universe. The heights and depths of it make one shudder, both with anticipation of

(Continued on page 184 col. 3)

Concluding Instalment of

# THE SPIRIT BRIDE

By ALLEN CLARKE

### The Vision

Yet still I had my moments of despair, wondering was there anything after death, and should I ever meet my laddie again.

Two months after the drowning tragedy there came another baby son to my wife, and the new boy somewhat comforted her for the loss of the other. Though she could not forget her bereavement she was happy with the new arrival, who, in the mystery of death, and birth, was coming even as the other went away.

Then came Christmas Eve—merry season, when we miss most of all the vanished loved ones—and suddenly, while reading a book on "Esoteric Buddhism" (Theosophy), as in a lightning gleam, I felt that all was well, as in a vision I beheld the working of the universe, the plan and the purpose, the meaning of birth and death, the endless cycles of life and evolution, the story of the immortal spirit that is for a time a pilgrim passing through this world.

"For we are only pilgrims, we are travellers of time, From remote obscure beginnings towards the stars of heaven we climb, We are passing on this earthly road to other roads sublime, Our souls go marching on."

Though most likely come back to earth again, till certain lessons be learned as reincarnation teaches. If life be continued, reincarnation is the logical outcome. More lives in this world, and in other worlds, in some of the planets, and the planets of other solar systems. An immortal spirit cannot begin life at a date in this planet. Immortality cannot have any beginning, and it cannot have any end. An immortal spirit must have existed before coming to earth, and after. The Spirit Bride, in her communications through my wife, made no reference to this subject, perhaps because I never thought of inquiring about it then. But years and years later, when my second wife herself passed on, she said reincarnation was a fact, and gave remarkable evidence about previous lives of herself, myself, and others. But this, another story, I may tell another time.

### A Good-bye Manifestation

A few weeks after the comforting vision I have so inadequately described (impossible to put that divine glory into human words), one evening while I was out for a short time taking some letters to the post, my wife told me that the drowned laddie had appeared to her, and for the first time she saw him without losing consciousness. He smiled at her, waved his hand, and disappeared, leaving her in a wonderful and comforting happiness.

The same night when we went to bed she had a trance, in which the Spirit Bride appeared, but there was no conversation, just a sort of smiling temporary good-bye, as if her mission and her messages were over, at any rate for a time.

(Here, again, as I am writing, in the strange wireless communion of the spirit, I hear the Spirit Bride, "Yes, that's so. I have, in this

strange and surprising way, through the dear wife to whom I led you, somewhat illumined for you the dark riddle of death and destiny that you and I talked about, in the tragedy of my brother, in the days before I passed suddenly to this sphere. You have been very sceptical, but now you are convinced that there is no death, and that loved ones meet again. There was no need for me to put your wife, who is as my sister to me, and is now with me here, in trance any more, after all your trials and troubles together, in which I and other spirit friends helped and comforted you as much as we could. For not even spirits can do all they would—there are reasons, as we are learning. Much more will be made clear to you when you come here—and you are drawing nearer and nearer every day, for you have lived more than the allotted span. Yes, it's your birthday, I know—and I can wish you many happy returns, for you have some years before you yet. There are certain things you have to do, and two or three books to write. And Lila and I and other loved ones will be with you always till you join us here. Good-bye, once husband of mine for a brief blissful spell on earth, and then, for a long happy time, though of mingled sun and sorrow, husband also of her who is with me here now, and since then very dear to other women who love you; you may even marry again—but we understand and smile, for to know all is to forgive all, and sex and love are not to us what they seem to your world, as you, too, will learn when you come here and know the glory of that spiritual affinity which transcends your mortal passion, with its comedies and tragedies of selfish carnality and possessive jealousy, as the sun a taper. Good-bye.")

### Spirit Progression

Since the events, which happened many years ago, narrated in this true chronicle, my wife, the one to whom the Spirit Bride led me, has, after a long married comradeship with me, "passed on" (as you will have gathered from the bracketed messages from the Spirit Bride), and has appeared to me in two or three vivid dreams, which were more than dreams, and has communicated with me at private sittings (mostly by table-rapping, which, when all is said and done, is the method least open to any suspicion of delusion or imagination or more or less unconscious acting), and given many messages and tests, as well as information about the next world.

But that's a story for another telling, though I would like to say here that she says reincarnation is a fact, and has given strange and startling evidence of it. If we live again we must have lived before. An "immortal" spirit cannot begin existence here on earth in a certain century, and then continue for ever. For "immortal" logically implies no beginning as well as no end.

Spirit is the fundamental principle of the universe, the creation and the consummation of all things. The spirit that manifests in atomic attractions and repulsions, of rhythms

(Continued at foot of next col.)

## PROPAGANDA IN YORKSHIRE

By RONALD McCORQUODALE

I HAVE just completed a ten-days' mission from March 2nd to 11th, under the Hull District Committee. I visited Bridlington and the Gipsyville, Dairycoates, and Holborn Churches in Hull. The propaganda effort was made possible by a pooling of resources, and such co-ordinated action is commendable. Many things can be done by a co-operative spirit, where individualistic effort is not strong enough.

Bridlington is a seaside resort on the coast of East Yorkshire, and the Spiritualists hold Wednesday and Sunday services in the Foresters' Hall, St. John Street. Mr. Hastings, their able president, is hoping to find more suitable accommodation, and believes that if they had a nice little building of their own better support would be forthcoming. There is certainly good scope here, and my three meetings were well attended, and the people greatly interested.

At the week-end, March 2nd and 3rd, I visited Dairycoates Church, in Hull. This Church, like Gipsyville, is on the small side, and our meetings were good. A good spirit prevails. I believe Dairycoates occupies its own building, and is doing good work. Mrs. Barker is a keen worker, and carries on well. Mrs. Vickers, the president of Gipsyville Church, is hoping they will yet possess a building of their own. Both these little Churches are keeping the flag flying, and doing very well.

I finished my brief tour at Holborn Hall, and found this to be the largest Church in the area. The officers endeavour to maintain a high standard, and to preserve the dignity of our Cause. The Church has a seating accommodation for about 400, and on Sunday evening we had a fine, enthusiastic meeting.

My mission was successful and enjoyable, and my impression is that Spiritualism is holding its own in East Yorkshire.

(Continued from previous col.)

and sex, makes pebbles and planets, plants, flowers, insects, animals, man, forms solar systems and stars and worlds without end.

St. John says, "In the beginning was the Word." Genesis is nearer, "The Spirit (of God) moved upon the face of the deep." The "Spirit" (which we call God) was the beginning, if beginning there ever was, but there never was any beginning, except comparatively, as regards our world (and other Worlds). How did "Spirit" come into being? We do not know. "Spirit" must have always been, behind all phenomena of our earth and the boundless universe. It is a mystery we may solve in other spheres, when we develop to cosmic consciousness.

For life is a movement, a progression, from sphere to sphere, from universe to universe, and we shape our "future," every one of us, under laws that are as equitable as immutable. We reap as we sow.

I know of no higher, nobler teaching than this Spiritualistic doctrine, which includes all the greatest and grandest ideas and ideals of humanity in regard to "here and hereafter."

(THE END.)

# VALIANTINE'S VOICES

## New Light on His Seances

By A SPECIAL CORRESPONDENT

**T**WO remarkable books have drawn attention to the mediumship of George Valiantine—namely, *And After*, by the late Mr. H. Dennis Bradley, and *Psychic Adventures in New York*, by Dr. Neville Whymant.\*

Dr. Whymant related how, being invited by Judge Wm. Cannon to attend a series of Valiantine's seances in New York for the purpose of identifying and interpreting messages delivered in foreign tongues, he heard a voice speaking archaic Chinese, believed to be of the Confucian period, and obtained from the voice an intelligible version of an ancient Chinese poem, which had previously been unintelligible. Dr. Whymant, in his book, explained that he is not a Spiritualist, and confined himself to setting down the facts and to giving the assurance that thought transference and trickery were "ruled out."

### Mr. Bradley's Position

Mr. Bradley, in his book, defended Valiantine against allegations arising out of seances given in Germany and Italy, but accused him of trickery in connection with certain experiments, the object of which was to obtain supernormal finger-prints. Because of this accusation, there has been a tendency in certain quarters to assume that the whole of Valiantine's phenomena are under suspicion—including the Confucian voice to which Dr. Whymant listened in New York.

Through the courtesy of Mrs. Gwendoline Kelley Hack, of San Francisco, U.S.A., and with the knowledge and concurrence of Judge William Cannon the document following is printed. This shows that Valiantine had produced his phenomena under the severest test-conditions which could be imposed.

The document is a letter written by Judge Cannon from New York City on October 8th, 1929, in response to a request by Mr. Florizel von Reuter for information as to the conditions under which the Valiantine sittings at the judge's house were conducted.

### Judge Cannon's Letter

The text of the letter is as follows:

My dear Mr. von Reuter: I have just received your letter of September 26th, 1929, and shall be very glad to comply with your request for some particulars of my controlled sittings with the medium, Valiantine.

These sittings took place in November, 1927, after Mrs. Cannon and I had been sitting with Valiantine about two years. Because of very disagreeable experiences which occurred on former occasions with others while controlled, he was very much opposed to anything of the sort. However, during the course of our sittings he had developed great confidence in Mrs. Cannon and myself, and when I suggested controlled sittings he consented, although reluctantly. I did not blame him, because the experiences he related were sufficient to induce well-founded objection and distaste to any such procedure.

### Twelve Seances

In all, I think I had about twelve such sittings. At the first no one was present, but Valiantine and myself in a locked room. At others I invited different friends to sit with us. Usually about three or four altogether were present. You will hardly be interested in the details of the earlier sittings because they culminated in one which was pronounced by those present a

perfect demonstration. On this occasion I invited to sit with me one of New York City's most celebrated lawyers and a very prominent judge. They both had sat with Valiantine in uncontrolled sittings, and were curious to see what would happen under fraud-proof controlled conditions.

I asked the Judge to name the conditions. He suggested that Valiantine be controlled with handcuffs and leg-irons. To this Valiantine consented, the Judge's bailiff supplying the irons.

The sitting took place in the dining-room of my apartment, Mrs. Cannon purposely absenting herself. The servants also were absent. I had my two guests search the apartment, including closets, for any confederate or suspicious apparatus of any sort. This they did quite unwillingly, having confidence in me, but I insisted because I wanted the experiment conducted as though I were under suspicion. After completing their search, the outer doors were locked leaving the four of us the sole occupants.

### Valiantine is Controlled

Valiantine was seated in a large, heavy, high-backed arm-chair. His hands were clenched and then enclosed in stockings to prevent the use of the fingers, then each wrist was handcuffed, over the stocking, to an arm of the chair. Around each ankle was placed one end of a leg-iron, the other ends being locked to the stretcher underneath the seat of the chair. All the irons were locked by the Judge, who took the keys. Then a rope was placed around his neck, tight under the chin, carried back through the carving on the back of the chair and securely knotted, the knot being wound with adhesive tape. Then a piece of adhesive tape about two inches wide and six inches long was pasted over his mouth. The effect of this control was that he was obliged to sit upright in his chair, could not speak, could not move his arms nor legs forward and could not use his fingers. In short, he was absolutely helpless.

My two friends and myself sat side by side, myself in the middle, about seven feet from Valiantine, with an aluminium trumpet composed of three sections standing on the carpet about three feet from the medium. It was a physical impossibility for him to reach the trumpet.

I insisted that I be placed under control also, so the lawyer on my right held my right hand and placed his left foot on my right one. The Judge, on the left, held my left hand and placed his right foot on my left one. The control was maintained during the entire sitting. The lawyer extinguished the light leaving us in complete darkness.

### Brilliant Phenomena

In a few minutes we could hear the trumpet whirling around in the space between Valiantine and us, and soon the usual voices of Valiantine's controls and others came. They spoke louder, if anything, than usual and with perfect articulation. Without going into detail, the sitting was unusually brilliant and a great deal of phenomena occurred. Finally, the trumpet was separated into three sections and thrown into different parts of the room by one of the controls. We were then asked to turn on the light and examine the medium, which we did. The irons were found in place and were unlocked and removed by the Judge. The adhesive tape on the knot had not been interfered with, and the rope was still tightly around the medium's neck. The tape on his mouth was still in place, and was removed with difficulty. In short, there had been no interference whatever with the control measures. It is unnecessary to add that both guests were satisfied that no one entered the apartment during the sitting.

The medium's wife was not present at any of my controlled sittings. Neither was Dr. Whymant. My recollection is that he had already returned to London. The Confucius sittings had taken place a year earlier—in October and November—after we had been sitting with Valiantine about a year.

Of course I have full notes of all these controlled sittings which disclose all the phenomena that occurred, but my understanding is that you are more concerned with the controlled conditions than with the minute description of the phenomena. It will suffice, I think, to say that in all the sittings there were both voices and pronounced physical manifestations.

(Signed) WILLIAM M. CANNON.

## SPIRITUALIST TALK AT TOC H

### Portland Visit of Mr. F. Blake

A VERY well-attended meeting in the Toc H Loft, Chesil, Portland, heard the philosophy of Spiritualism expounded by Mr. Frank Blake, of Bournemouth.

All shades of focal religious thought were represented at the meeting, and Mr. Blake explained in his opening remarks that his Church embraced all Churches, and had within its membership members of a multitude of denominations. Toleration and broad-mindedness were principles they believed in and upheld.

### Atmosphere of Mystery

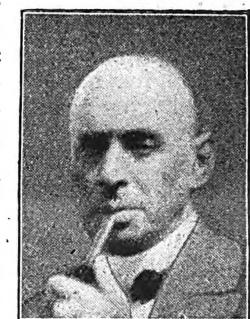
Spiritualists revolted against the mysteries and terrors with which, throughout the ages, various religions had invested that most natural of occurrences, the transition of the etheric body from its physical environment to the spirit plane and the fuller life.

The Christian world, however, in turning more towards Spiritualism, was really returning to the attitude of the earliest Christians with regard to psychic matters. Many portions of the New Testament proved conclusively the psychic powers of the founders of the Christian religion.

### Capital Punishment

One of the most interesting and deep discussions ever held at these meetings followed Mr. Blake's address, and in answer to a query Mr. Blake said: "As Spiritualists we are to a man strongly opposed to capital punishment, for we maintain that he who is unfit to live is most assuredly unfit to die. Let him be taken in hand and his life spent in such a manner as to make his etheric self better suited for the world beyond. It is of the unprepared that evil spirits are enlisted."

"We have absolute proof," continued Mr. Blake, "that the after-life and our status in it do not depend on our church-going and psalm-singing below. If we work hard, play hard, do our best to play square with all men, that is all that is required."



Mr. F. Blake

## INVALIDS WITH WEAK DIGESTION SOON BECOME STRONG



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## S.N.U. NEWS.

## Unexpected Liabilities

THE more I see of the activities of some of our National Spiritualist Churches, the more I am convinced of the necessity for full provision to be made for possible contingencies. I have had my attention drawn to the liability of a Church in which extensive healing work is carried on, for possible mishap in connection with the use of a sun-ray apparatus. Not only has it been necessary to insure against a claim on the Church, but for the personal third party liability of the person operating the lamp, and it behoves any Church similarly situated to see how far their liability extends.

Again, attention has been drawn in an insurance survey of some Church premises to a little-considered liability. In this case the Church is surrounded by "crazy paving," which while it adds to the beauty of the building is a source of constant danger unless it is watched carefully. The remedy in this case was to have the spaces between filled in with cement, but what band of officers would have considered the liability if their attention had not been drawn to it specifically? I have had a recent personal experience of claims arising out of small everyday occurrences—an exuberant dog knocking over a child and rendering its owner liable for a heavy doctor's bill. Another case came to my notice in which premises were entered by a mischievous child who daubed the walls with paint left by the workmen. There is a claim pending against the father of the child, but fortunately for him, he is covered by a personal third party policy which includes his wife and children.

## The Need for Trustees

Yet another case has come to light in which the neglect of ordinary precautions has resulted in a Trustee claiming monies belonging to a Church as his personal property. The Church concerned has—as usual—given the case into the Union's hands, when the trouble was almost too late to deal with, but there is now every hope that the offending party will be made to disgorge.

The importance of the proper understanding of Trustee matters cannot be stressed too fully. The need for Trustees arises from the fact that unless a Church is registered under the Companies or Friendly Societies Acts, the Church members in their corporate capacity cannot own property, nor in the event of trouble arising through the action of its officers can they sue, or be sued. Since most Church buildings are built or purchased on borrowed money, the lenders require repayment of their money and interest. Some person must be responsible for seeing that this is done, and it is to the Trustees that this duty falls. They must therefore be the legal representatives of the Church, and hold the buildings, land, or other assets committed to their charge *on behalf* of the Church.

It is obvious, therefore, that the choice of Trustees is a serious matter, and calls for the greatest care to ensure that only the right type of person is appointed. Given the choice of qualified persons, only considerations of the gravest kind should call for a change in the

By FRANK HARRIS

personnel of the Trustees. When the right type has been found, then a Trust Deed should be formulated, so that the assets of the Church can never be claimed as the personal property of the Trustees or their heirs.

The safest way of binding the property of a Church is for the members to resolve to enter into a Joint Trust with the Union. This can be accomplished at a comparatively low charge for a full trust covering land and buildings, and for a nominal sum covering funds and effects. If you have any doubts about your own Church, raise the matter in a members' meeting, and save possible future regrets.

## Church Fees

I have been very much interested to observe this year that a growing number of Churches are including in their fees payable to the Union their probationary members. With the growth of the work of the Union such payments are additionally welcome, and it is hoped that others will follow the good example.

This year, there have been fewer incomplete returns forms sent in, but the number is still too high, and the needless work and expense

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

entailed by this is to be deplored. It will greatly facilitate the work of the Union in preparing for the annual general meeting if those Churches who have not already sent in their returns forms and balance-sheets will do so at an early date. Year by year, complaints arise of annual meeting notices being sent to the wrong persons, but it is usually found that the fault lies at the door of the person sending in the return.

## London Activities

I had the pleasure of attending two social gatherings of Spiritualists in London last week-end. The combined dance of the London District Council and the London Lyceum District Council was held on Saturday at the Bishopsgate Institute, and a great company assembled. Both socially and financially it was a great success, and the Presidents of the two Councils were supported by a number of well-known Spiritualists.

On Monday, the closing social of the London District Council Discussion Class was held at the Food Reform Restaurant, Furnival Street. As usual, the arrangements were in the hands of Mrs. Edith Clements, to whom the Council are greatly indebted for the success of the Discussion Class. Music was provided by the Cecilian Trio, who have also given their services for other London Spiritualist social activities, and the evening was thoroughly enjoyed by a large assembly. The Discussion Class has contributed £2 16s. to the Fund of Benevolence this year. Informal addresses were given at the social by Messrs. Berry, J. J. Darby, and myself, and Mr. J. M. Stewart, the President of the London District, presided.

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LECTURE.  
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WEDNESDAY, March 27th, at 8-15,  
Mr. JAMES LEIGH:  
"The Enchanted Boundary."

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

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

FRIDAY, March 29th, at 5,  
Mr. G. DE BEAUREPAIRE.

## WRITE FOR SYLLABUS.

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AT HOME, FRIDAY, March 22nd,  
Mr. ERNEST HUNT.  
Subject: "Multiple Personality."

FRIDAY, March 29th,  
Mr. ROBERT KING.

WEDNESDAY, March 27th, at 3,  
Mrs. Garland. Circle for Clairvoyance.  
(Limited to 8). Members, 3s. Visitors, 4s.

TALKS WITH A SPIRIT CONTROL.  
Advice. Questions. Instruction.

WEDNESDAY, March 27th, at 3.  
"WHITE EAGLE" through Mrs. Cooke.  
Members, 1s. Visitors, 2s. 6d.

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THURSDAYS, at 3,  
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For further particulars write for Syllabus.

## WIMBLEDON SPIRITUALIST CHURCH

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Mrs. S. REDFERN.

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At 6-30, Mr. C. ANTEN.  
Address and Clairvoyance.

Wednesday, March 27th, at 7-30,  
Mr. N. S. Ferguson.  
Address and Clairvoyance.

HEALING (No Charge). Monday, 10 to 12 noon.  
Tuesday, 10 to 12 noon; 2 to 5 and 7 to 8 p.m.

Wednesday, 3 to 6 p.m.  
Thursday, 2 to 5 p.m. and 7 to 8 p.m.  
Sunday, 8 to 9 p.m.

## ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, March 24th, at 11, Service.  
At 6-45, Mrs. F. LANE.

Monday, at 3, Women's Guild, Mrs. B. Barnes.  
Free Healing, Sundays, at 3, Mr. G. Fordham, Leader.

Tuesdays, at 7-30,  
Members' Classes, Wednesdays.  
Open Circles are held Mondays and Saturdays, at 8.

Thursday, at 8, Mrs. Singleton.

Whist Drives are held Saturdays, at 8, 1s. each.  
The Lyceum meets every Sunday, at 3.

# ASTRAL PROJECTION

## The Adventure of Being Out of the Body

**S**URVIVAL is open to more kinds of proof than meets the eye. Attending seances in an effort to get proof through the mediumship of other people has brought comfort and conviction to many. Quite a number of investigators have unexpectedly discovered mediumship in their own person, but, of course, the best of all possible proofs would be to die and see for yourself.

Short of that, however, you may be able to experience a process closely analogous to death, but which would not write *finis* to mortal associations. You have an earth body. Supposing you could free your spiritual consciousness from its too-close contact with the physical machine and found yourself traversing the spiritual world—the world to which the spiritual form is related?

### Proof Positive

That would surely be proof positive of survival, for it would convince you that mind is not circumscribed by matter, but has sufficient independence to enable it to continue, when the material aspect has ceased to exist.

The phenomenon of "astral projection" was actually the subject of records and discussions from earliest times. It has always been closely bound up with religion. In fact, there is some reason for believing that astral projection can only be experienced in its sublimest sense by one who has dedicated himself to a truly spiritual life.

"Yram," a noted French writer, who claims to have experienced projection times without number, emphasises this point. He does not localise the spirit world as we Spiritualists have done, as though it were inhabited alone by the forms of our departed friends. He speaks of life and intelligence of both degraded and exalted orders. The individual who would seek to anticipate the meaning of death by means of astral projection must, therefore, in his own interests, arm himself with high motives, sound faith, and a pure heart.

### Good v. Evil

One day "Yram" projected himself with the intention of visiting the higher planes, but on his journey became attracted to a "being" whom he instinctively mistrusted:

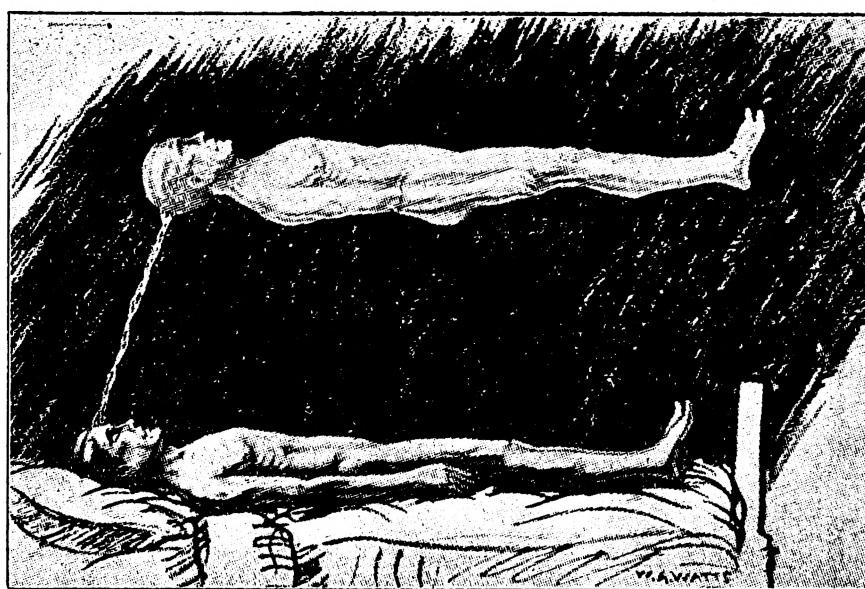
Yet, despite my mistrust, I went on my way with him. Soon I found myself in the centre of a town, being chased by men in black. Passing through the forms which were being built up around me, hiding

in one house and then another, I found myself shut up in a kind of small cavern from which there was no exit. Mentally, I called upon my guide. Immediately I was freed from the illusions created by these beings. All traces of houses or town disappeared. . . .

But that was not the end of the experience, he tells us in his book, *Practical Astral Projection*.\* All sorts of difficulties were encountered during projection, but it was always possible to overcome evil with good, and the writer was assisted by the influence of his friends on the other side of death:

### Father Revisited

I have often visited my father, who died before I began to study the invisible life, and I have always



Astral projection in its initial stage. Note the cord connecting the spiritual and material bodies.

noticed definite differences between the emotion I felt towards him and he towards me (as two people are actually aware of each other in this state) from other forms of affection.

The author does not appear to have come to his present views by the general pathways of Spiritualism. What he has gathered concerning after-death states is the result of personal experiences gathered during astral projection.

He gives practical instructions for the development of this faculty, which, he believes, represents a magnificent accomplishment:

To separate oneself into two distinct parts, in familiar surroundings, acting in full waking consciousness, with more than the freedom and thinking power of an entity living on earth, sums up the greatest triumph the thinking "I" can gain over matter.

### Life's Certainties

Passing through solid matter of earth is, we learn, an experience of which one soon tires, but there is much of permanent value which can be gathered during an astral pilgrimage to the higher worlds. "Yram" assures us of the certainty of deliverance from evil, the certainty of lasting happiness, the certainty of results following personal efforts, and the unequalled power of love.

The volume teems with stories of adventures gained during astral projection.

\* Rider, 253 pages. Post free from *The Two Worlds*, 7s. 6d.

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YRAM ("Le Médecin de l'Âme")

The author propounds a startling theory that it is possible for anyone who takes the necessary trouble to prove to himself that all men are living ghosts.

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FRIDAY - - March 22, 1935

**THE NEW COMMANDMENT**

*A new commandment I give unto you: that ye love one another.*

**S**PIRITUALISM rests on eternal law. It is the property of no particular sect, and of no peculiar people. It is as universal as the air we breathe. Wherever two or three are gathered together in an earnest attempt to provide conditions which will allow the spirit world to manifest its presence, there will the power of the spirit be found.

It matters not whether a man call himself a Christian, a Buddhist, a Mohammedan, or an atheist, it matters not whether he be Trinitarian, Unitarian, or nothingarian, he has but to fulfil the law and the door of spirit communion is opened unto him.

That is why all history is full of it. The Red Indian in his wigwam, the Kaffir in his hut, the workman in his cottage, or the king in his palace,—all have the same facilities. Whenever sincere and earnest souls will conform to the conditions of spirit communion, there will the power of the spirit be made manifest. For despite all the claims of sectarians, "God is no respecter of persons." The Spiritualist is not a specially favoured individual. He merely obtains proof of spirit action by reason of the fact that he conforms to the eternal laws which are laid down within the human consciousness.

The great dynamic energy which makes these things possible is Love. For Love is the eternal principle—the one thing which will endure when (if ever) the human soul reaches its destiny.

Mere intellect alone may be useful in probing the problem of the physical universe, but something more than intellect is necessary to satisfy human souls. Even in the commonest walks of life it is recognised that the one uniting factor which manifests through all souls is the factor of Love.

When Spiritualists will realise this, Spiritualism will be a bigger and a sweeter thing than it is to-day. Disputations, wranglings, and sharp practices, sneers and slurs at one another, discord within circles and jealousies within Churches, will be overcome.

Love and confidence are only attained by intensive effort, and their absence is the evidence of human frailty. Love is generally referred to as the cement which unites two in one, but men have failed to realise that it can

be the cement which unites all humanity. It is difficult, very difficult, to blend intellect and love. The larger the community, the more difficult the attainment of the ideal, for like traffic in the street the tendency is to bring all to the level of the slowest, rather than make the effort to make the highest the attainment of all.

After the crucifixion of Jesus, the little band of disciples formed a community which "held all things in common," where no one possessed anything, but everyone possessed whatever there was. The ideal was a splendid one, but lying and selfishness on the part of only two people smashed up the whole community. So can one loveless, selfish person disturb the harmony of a whole nation.

We should be the last to under-rate the value of spirit communications and psychic phenomena, but these, after all, are nothing in themselves. Their importance lies in the fact that they have a message to deliver. That message is always the same. It is the message that Love is the centre and circumference of all life, the object of all attainment, the one desirable, unchanging thing in a changing universe.

When are Spiritualists going to practise it? The sincerity of their Spiritualism can best be judged by the measure of love and kindness rather than selfishness which they manifest towards their fellows. In these strenuous days, when the fates of nations are in the balance, it is well to repeat the message which came from the spirit world in years gone by and is continuously reiterated therefrom to-day: "Peace on earth, good will towards men." Peace and good will can never be established by party bargains or leagues of nations, or international conversations. They can only be established by one means: setting up within human hearts and minds the principle of loving one another.

**NEXT WEEK**  
**ANNIVERSARY NUMBER**

THE 87th anniversary of the foundation of Spiritualism will be celebrated next week by a greatly enlarged number of Spiritualism's ablest exponents.

A great deal of additional space will be devoted to books; and in addition to many unique features, a hitherto unequalled galaxy of talent will be provided by articles from the following famous writers:

Aldous Huxley; Robert Lynd; James Douglas; Rev. F. C. Spurr; C. E. M. Joad; Marjorie Bowen; Shaw Desmond; James Agate; Rev. Leslie J. Belton; Rev. Drayton Thomas; Lord Sands; Chancellor R. J. Campbell; Father Herbert Thurston; Very Rev. Dr. N. Maclean.

**ALL WRITE EXCLUSIVELY**  
**NEXT WEEK**

Never before has such a gallery of writers been gathered together in one issue of any Spiritualist periodical. To make sure of your copy you must ask your Church to reserve you one, or your newsagent to deliver it (2d. weekly).

**FOR THE PHILOSOPHY AND ESSENTIAL NEWS OF SPIRITUALISM, TAKE**

**"THE TWO WORLDS"**

**SEANCES WITH MRS. DUNCAN**

**A** VERY successful first visit to South Wales of Mrs. Duncan has just been completed. Her visit included Cardiff, Caerau, and Treherbert Rhondda, and everywhere the sitters were simply amazed at the wonderful proof of survival (writes Mrs. D. Hibbs).

At one sitting a materialised form of a young lady requested the loan from her father of a torch, and used the white light to give the people a plainer vision of her. "Albert" (Mrs. Duncan's guide) has made many friends in South Wales. His conducting of the seances were remarkable.

We wish Mrs. Duncan long life on this side to continue her great work.

Many new members were enrolled as the result of her visit. . . .

Being on a business visit to Bristol last week, I was privileged to obtain a sitting in a materialisation seance given by Mrs. H. V. Duncan, who was also on a visit there (writes Mr. W. H. Davies, of Bournemouth).

My experience was one I shall never forget. I did not count the number of spirits who materialised, but I think there were at least twenty.

**SHEFFIELD DISTRICT COMMITTEE**

Commencing at Parkgate on February 24th, Mr. J. B. M'Indoe conducted a week's tour of the district.

At Parkgate, Barnsley, and Rotherham very interesting philosophical addresses were given, and at Doncaster, Attercliffe (Sheffield), and Wombwell lantern lectures were given on psychic photography.

A fitting finale to the tour was the presence of the National President at the District's monthly meeting, held in the West Melton Church, on Sunday, March 3rd.

On February 3rd the District held its A.G.M. at Baker Street, Doncaster, Church. The following were the elected officers for 1935: President, Mr. S. Webb; Vice-President, Mr. T. S. Johnson; Treasurer, Mrs. Weller; Secretary, Mr. B. Hall; Adviser, Mr. W. Rawlinson; Lyceum Delegate, Mr. H. Hodkin.

**OUR RESPONSIBILITY**

(Continued from page 179)

marvellous glories, and the possibilities of utter darkness.

I wonder how many who so proudly proclaim personal responsibility have faced up to what it means! What strange seeds the most just and innocent looking doctrine may hold! But enough—I have thrown a stone into the pools of thought and I shall be interested to watch how the eddies act upon other minds. For I am not satisfied; I still desire the rounded view, but in the effort to get round the awkward corners of logic and argument, one sometimes loses one's balance, and that is apt to be fatal to good temper. We look so undignified when we fall, even intellectually. I hope this matter will be discussed, but without that sentimentality so often mistaken for love. Let us have reason; the clearer, the better.

# TOPICS OF THE WEEK

## The "News Chronicle" Wakes Up

We are pleased to see the publicity given by the *News Chronicle* to the results achieved at the Duke University, U.S.A., in the researches into telepathy. The *News Chronicle* says that the result seems to show that not many human beings have power of reading thought, and of seeing objects beyond the range of their eyes, but that these gifts are much more widespread than the most ardent believer in telepathy has imagined. "The experiments also appear to show this faculty can be developed in people who do not manifest it when they are first tested. This strange power latent in men and women does not weaken with distance as do other forms of energy, but a number of tests intimated that it actually grows stronger." The *News Chronicle* is rather late in calling attention to these tests, which were dealt with in *The Two Worlds* nearly twelve months ago, but the notice is none the less welcome.

## Ninety Years Too Late

The Birmingham *Express and Star* chides the London journal on its ignorance. It observes :

The innocence of some people amazes us. We would commend to the notice of the people who stare with wonder at the marvels of Duke, yet are ready to deride the humble neighbour who possesses unusual powers, a study of the history of this "sixth sense." Let them start with the records of Apollonius of Tyana, or, if he be too remote in "the time dimension," let them consider the conclusions of Professors Charcot and Geley in France, Lodge, Crawford, or Dr. Braid and Mr. F. W. H. Myers in this country, and many eminent men of America, including Judge Edmunds and Andrew Jackson Davis. Further, they might read of the elaborate experiments in telepathy conducted by the British Dialectical Society 70 years ago.

Referring to the Duke experiments, the London journal comments ecstatically: "This may be the start of an adventure of modern science even more fascinating than the quest of the secret of the atom or the attempts to find the last frontier of the starry universe." Well, well! The trouble is that "modern" science started on it ninety years ago, and the science of our forefathers—not entirely to be despised—many centuries ago.

## Noted Spiritualist's Book

The Bradford *Telegraph and Argus* pays this very fine tribute to Mr. J. Arthur Hill, whose name is familiar to readers as the author of many articles in *The Two Worlds*:

Mr. Hill, the well-known writer on such topics as Psychical Research and Spiritualism, is a confirmed invalid, and in the last two or three years he has lost his eyesight almost entirely—perhaps the greatest deprivation that a literary man can suffer. Yet Mr. Hill is a notable example of a courageous spirit overcoming physical disabilities; in spite of all handicaps he continues to produce works of rare enlightenment and sagacity. His latest book, published last week by Rider, *Towards Cheerfulness*, will probably have a more general appeal than any of his previous works.

It treats only incidentally of Psychic Research and kindred topics. It is a collection of essays of profound insight into the problems of everyday human life, which are discussed by Mr. Hill more in the way of friendly conversation than in the manner of the philosopher or preacher; a book, in short, which is both a pleasure to read and good for the soul. It is more autobiographical than any other of Mr. Hill's works, revealing on every page his fundamental optimism, his sane philosophy of life, and, not least, his abundant humour.

## Who's Afraid?

The Vicar of Earls Barton is doing us good service in keeping correspondence going in the Northamptonshire *Evening Telegraph*, pending the holding of the Spiritualist propaganda meetings at Kettering on March 20th, and at Wellingborough on March 25th. He was challenged to debate by Mr. M. Barbanell, but finds it inconvenient to accept the offer. He accuses the Spiritualists of "vulgar abuse," while the Spiritualists do not hesitate to say that he has made "wilful misstatements." Now the Vicar is urging his parishioners to have nothing to do with the meetings where his assertions will be reviewed. Moreover, he warns Mr. Barbanell to be careful, as he will have a stenographer present and a verbatim report will be made. He asserts that he "will not hesitate to take legal action if anything libellous is said." We understand that the meeting will not be opened with the song, "Who's afraid of the big bad wolf?"

## The Retort Courteous

It is interesting to note a kindlier tone in the Vicar's latest letters. Perhaps he is aware that he has overstepped his mark and cannot verify his references. It is easy to talk about his opponents becoming abusive, but he forgets that he launched the attack, by making statements which—if he has devoted the attention to the subject which he says he has—he must have known to be false. Incidentally, we agree with the Vicar, and have ourselves often expressed the view, that in the case of highly neurotic and hysterical people Spiritualism is best left alone. That is why it were a consummation devoutly to be wished that the Vicar had never come into contact with Spiritualism. His own case is perhaps the only "evidence" which he can produce. The neurotic and hysterical are far safer within the Parish Church, where they have no need to think. The Vicar is paid to fulfil that role—and sometimes succeeds.

There will be a rush for Next Week's copies of *The Two Worlds* "Two Worlds" next week, so we advise our regular readers to take steps to see that their paper

reaches its usual destination. The list of contributors (which includes the names reproduced in the advertisement elsewhere) is certainly imposing. Our band of writers includes some of the most brilliant writers of the day. Next week's issue will contain not only articles from men and women distinguished in other walks of life, but from writers of equal eminence in our own Movement. The whole will be freely illustrated and presented with the dignity and poise worthy of the cause of which *The Two Worlds*, for nearly half a century, has been the outstanding weekly advocate.

Many a healer cannot keep healthy the patient whose aches and pains he so readily removes.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

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Subject : "Spiritual Healing."

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## MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, March 25th,

At 3-0, Psychometry, Mrs. Helen Spiers.

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

Wednesday, March 27th,

At 7-30, Psychometry, Mrs. Cannock.

Thursday, March 28th,

At 3-30, Clairvoyance, Mrs. Kingstone.

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

Friday, March 29th,

At 7-30, Clairvoyance, Miss Lily Thomas.

## TRANCE LECTURES.

Tuesday, March 26th, at 8,

Mrs. Grace Cooke.

Address by "White Eagle," followed by questions.

## GROUP SEANCES.

(Limited to Eight Sitters.)

Monday, March 25th, at 7-45 Mrs. Helen Spiers  
Tuesday, March 26th, at 3 Miss Lily Thomas  
Tuesday, March 26th, at 7-45 Mrs. Stella Hughes  
Friday, March 29th, at 3 Mrs. F. Kingstone

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 22nd, at 8.

Lecture by Mr. Wallis Mansford.

Subject : "Spirit Communion with Rupert Brooke : The Pilgrimages, Poetry, and Recitals that led from it." Silver Collection taken on entering.

Sunday, March 24th,

At 11, Mr. GEORGE PRIOR.

At 6-30, Mr. HORACE LEAF.

Address and Clairvoyance.

Wednesday, March 27th, at 7-30,

Mrs. E. Clements, Clairvoyance.

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## SPIRITUALIST COMMUNITY

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Sunday, March 24th,

At 11, Dr. H. P. SHASTRI.

Clairvoyance by Mrs. Esta Cassel.

At 6-30, Mr. HAROLD CARPENTER.

Clairvoyance by Mrs. Helen Spiers.

Sunday, March 31st,

At 11, Mr. ERNEST HUNT.

Clairvoyance by Mrs. Stella Hughes.

At 6-30, Rev. C. DRAYTON THOMAS.

Clairvoyance by Mr. George Daisley.

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# IS A CAMERA REALLY NECESSARY?

## Spirit Photography Problems

By FRANK LIND

**M**RS. SIDNEY ARNOLD, in his article, "Ectoplasm and Survival," raises an interesting point when he observes that "some regard psychic painting as more evidential than supernormal photography, inasmuch as it employs less mechanism, and enables the mediumistic faculty to exercise a more direct intelligence." It is this: What do we really know, so far, as to the mechanism employed by those on the other side in the production of "spirit photos"? Practically nothing! We might even be hampering their methods by the use of a camera; or be deceiving ourselves in supposing that the use of a lens has anything to do with the appearance of extras upon plates. Indeed, since thought-pictures can be imprinted direct upon a film or plate, it seems illogical to assume a camera, the directing of the lens towards sitter or sitters, and the working of a shutter to be indispensable.

### Thought Pictures

Dr. Fukurai, President of the Psychical Institute of Japan, has supplied ample and quite irrefutable evidence that a thought can be imprinted upon one plate or more in a small pile *without affecting the remainder*. "In the universe," he argues, "there is a power the character of which is quite different from that of physical power." The existence of such a power was proven very definitely when, at his request, Hope, of Crewe, transferred a mental picture of a landscape to two photographic plates, half upon each; the result of the experiment being so satisfactory that the two parts of the picture fitted with such nicety it was almost impossible to see the dividing line.

### Camera's Small Part

In a paper submitted to the International Institute for Psychical Research, Jackson Holroyd has drawn attention to an important fact in this connection: the actinic action of light, he has found, is not restricted to the surface of the photographic emulsion. Images may, and do, not infrequently appear, moreover, at certain stages of the development of a print; but these fade away very nearly instantaneously if not retained by a swift removal of the print to the fixing bath. Mr. Holroyd concludes, from his experiments, that it is a mistake to think that one must be mediumistic in order to obtain spirit extras. Anyway, I consider it more than probable the camera plays a very small part, if any, in the results achieved in this branch of phenomena; a conviction that has been strengthened by my perusal of Mr. Holroyd's report.

As we have registrations in wax, by spirit agency, of such delicate tracings as the ridge design of a finger-tip, so sharply defined that the core of the pattern is clearly distinguishable, as in the "Walter" digits, then why, one may well ask, should it be beyond the ingenuity of discarnate entities to produce an image of themselves in the emulsion of a plate directly, rather than have recourse to the aid of a camera lens? At least the use of a camera affords a too-easy opportunity for fraud.

# MRS. MARGERY CRANDON'S MEDIUMSHIP

## Puzzling Apport Cases

**A**PPORTS have always constituted a mysterious type of phenomena. What is matter? And what is the relation between mind and matter? These are problems which are a long way ahead of the latest scientific knowledge.

When Sir William Crookes recorded his experiences with D. D. Home, he was told "these things are impossible." "I did not say that they were possible," he retorted, "I only said they happened." It would be wise to say that, short of a contradiction, nothing is impossible.

The mediumship of Mrs. Margery Crandon is vindicated again in the current issue of the *Journal of the American Society for Psychical Research*. Mr. W. B. Minthorn, a druggist of Michigan, U.S.A., relates that he sent to the Research Officer a cake of plaster of paris, asking him to submit it to experiment.



DR. L. R. G. CRANDON, who describes his wife's apport mediumship in the A.S.P.R. Journal

### The Vanishing Plaster

On September 10th, 1932, the block was put on the table at the Crandon circle, and at the end of the sitting it had vanished. On September 23rd, "Walter," Mrs. Crandon's control, was able to describe exactly the contents as consisting of a small vial, containing a metal chain with seven links, and added that there was a cork in the bottle. Mr. Minthorn said this was correct.

On October 31st, the plaster of paris block reappeared in the seance-room. Where had it been in the interim?

At subsequent seances, "Walter" took the vial from the plaster mould, leaving the chain inside, so that when the plaster was shaken the chain could be heard rattling inside.

The experiments were carried on for a couple of years, at the end of which time the cake of plaster, with the bottle, were photographed, each object wrapped in cotton wool and put into a wooden box with a screwed-on lid, and posted to Mr. Minthorn.

### "Lost in the Post"

On arrival, the vial had disappeared. An X-ray taken later showed that the vial was inside the plaster of paris! Finally, the plaster of paris was cut open in the presence of witnesses and the glass vial was found in its proper position in the plaster, but the chain, which had been contained within the bottle, was missing. It appeared at the Crandon circle at a later date!

### Questions Raised

The critic would probably raise points as to what happened to the plaster cake during the time when it was missing from the seance-room, but in view of the fact that the final analysis showed the plaster of paris cake as not having been tampered with, and the thumbprint of the original packer was still intact, the critic will have a difficult task.

Apport phenomena are very interesting, and give rise to a number of questions quite apart from human survival. It may be asked what they have to do with the question of survival. They do not necessarily prove human survival. What they do indicate is that intelligent minds are at work, accomplishing feats outside normal ability. It may be that the phenomenon is produced by super-minds, who may never have lived on earth. At the same time, the intermediaries—in this case "Walter"—claim to be "deceased" human spirits who have full control of the process.

That the physicist and chemist are mystified is true, but there is more behind apport phenomena than appears on the surface. Is it the evidence that there is a fourth dimension of space, or that human minds can so operate upon matter as to make it as penetrable as gas?

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# THE FRENCH BROADCASTS

## SPIRITUALISM AT RADIO TOULOUSE

**M**ONSIEUR HUBERT FORESTIER, Vice-President of the International Spiritualist Federation and Editor of *La Revue Spirite*, writes as follows:—

"A great number of French Spiritualists have drawn the attention of their fellow-men to the broadcast talks on Spiritualism by distributing leaflets, inserting advertisements in the various regional journals, and by making generally known in France, the Colonies, and also abroad, the dates and the subject matter of the talks given before the microphone of 'Radio Toulouse.'"

Thus, Monsieur Forestier, supported not only by the French broadcasting authorities but also by the rank and file of French Spiritualists, who recognise the immense value of broadcast propaganda, speaks fortnightly to thousands of eager listeners. After each of his talks hundreds of letters tell of the interest with which his words are received, and of the need felt by the general public for a reasonable explanation of life.

Having been allotted a full winter season of fortnightly evening talks, Hubert Forestier has found it possible to develop his theme, from his first talk, "What is Spiritualism?", to the philosophy, based on the proven fact of the survival, taking his listeners step by step along the difficult paths which every earnest inquirer into such a subject has to follow.

On February 14th, Monsieur Hubert Forestier spoke about "Mediums and Mediumship," and whilst his talk revealed nothing new to Spiritualists, it was a lecture of great value to that class of listener to whom these talks are addressed—the inquirer.

"Spiritualism and the Scientists" was the subject of the talk on February 28th, and names well known to all of us were on the ether, linked with their famous mediums, whose faculties, under test conditions, yielded positive evidence of survival.

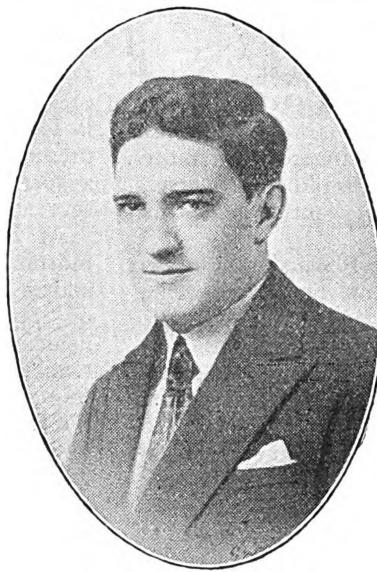
It is interesting to note that Hubert Forestier was able to give an additional broadcast to those arranged from "Radio Toulouse" from "Radio Bordeaux" on February 2nd, at 6.30 p.m. This talk was arranged in connection with a conference held at the "Amphi'theatre de l'Athenee," and *La Revue Spirite* comments on the satisfying way in which the French communities, whether they are already Spiritualists, or whether they are opponents, regard our ideals, and the brotherly tolerance which exists between the various organisations. France is to-day the land of religious freedom.

Subsequent radio talks from "Radio Toulouse" are timed for 7.30 p.m. on March 14th and 28th, the subjects being "The Grave Speaks—the Symbolism of the Spirit," and "The Meaning of Life from the Spiritualist's Point of View."

English listeners are invited to write to Monsieur Forestier, 8, Rue Copernic, Paris (xvi), to give their impressions on the broadcasts and the reception recorded.

In England the B.B.C. have given us twenty minutes—twenty minutes on the most important question which can occupy human intelligence, and thus the trophy for free utterance, for tolerance and progress goes to France—the land of true religious freedom! E. J. E.

**A** LECTURE on "William Irving and his Voices" was given before the Belfast Psychical Society, at Gateway House, on Tuesday, March 12th, by the Rev. Frazer-Hurst, B.D.



M. HUBERT FORESTIER, the noted French Spiritualist, whose broadcast talks are reviewed in the adjoining column.

## CHINESE DRAWINGS EVIDENCE

**I**NTERESTING associations with the "Psychic Corner," which was once a popular feature of the *Yarmouth Independent*, were recalled on Sunday, when its author, Mr. Guy P. J. L'Estrange, gave an address, entitled "Stories of a Psychic Journalist," to a large audience in the Gordon Road Hall, Lowestoft.

Mr. L'Estrange explained at length how certain drawings, which attracted the attention of the editor of the *Yarmouth Independent*, led to the "Psychic Corner" being originated.

These drawings, which were of elaborate Chinese design, were executed by him (the speaker) whilst under some strange psychic influence, though he was not an artist, but they had commanded the intelligent interest and respect of innumerable people in artistic circles, and had been pronounced wonderful by several authorities on Chinese art.

Curiously enough, when photographs of the pictures were shown to an expert at the British Museum, he exclaimed, "I know who the artist is," and, turning up records, he pointed to the name of Guy L'Estrange, an authority on Chinese and Mongolian art. It transpired, however, that this was another Guy L'Estrange, who was not related to the speaker in any way.

## JEWISH INTEREST IN REINCARNATION

**F**URTHER evidence of the renewed interest in the subject of reincarnation was forthcoming last week, when Mr. H. S. L. Polak, Hon. Treasurer of the English Section of the Theosophical Society, addressed a crowded and enthusiastic meeting of the Jewish Society for Psychical Research at 65, Baker Street, W. 1.

After a demonstration of clairvoyance by Mrs. A. E. Thomas, questioners were so persistent that the time of the meeting was extended for more than half an hour longer than usual. Altogether, the evening was very interesting and provocative.

Mr. Polak has been a member of the J.S.P.R. since its inception over five years ago.

## SPIRIT ANTICIPATES NEWS OF DEATH

**A**T a recent public service of a Macclesfield Spiritualist Church the service was taken by Mr. James.

In the course of his clairvoyance he gave to Mrs. Challoner, who took the chair, a minute description of an elderly gentleman with a beard. She was unable to recognise it. In some respects it might have been a description of her grandfather, but as the complete description did not fit him she dismissed it as unrecognised. Mr. James insisted "this man has worked on this platform," but the lady could not recall him.

At the close of the meeting one of the old members suggested that it was an excellent description of Mr. Samuel Hayes, one of the founders of the Church fifty years ago. "But," said Mrs. Challoner, "Mr. Hayes is still alive in Vancouver, I only heard from him a few weeks ago." He had written saying he was sorry he could not come from Vancouver to see the Church, but he hoped at some time in the future to visit it from the spirit world. The whole incident was dismissed with a smile.

A week or two later came a letter from Vancouver to say that Mr. Samuel Hayes had passed to spirit life at a date a fortnight before the description was given. He had fulfilled his promise to visit the scene of his old victories!

Mr. Hayes was one of the founders of the Macclesfield Church in 1885, and his energy and enthusiasm were very conspicuous. He was for many years a Director of *The Two Worlds*, and to the last was a regular subscriber. He passed behind the Veil at Vancouver, where he had resided for over twenty-five years, in February last at the age of eighty-three.

## SHEFFIELD S.P.R. FILLS CITY HALL

**A**MOST successful meeting of the Sheffield S.P.R., on March 15th, at the City Memorial Hall, was crowded out with a very intelligent audience.

Mrs. Hewat McKenzie's charming and cultured personality, and gift of natural, sane, and homely speech, was very convincing, and held close attention as she surveyed the position of Psychic Research and the new respect accorded to it by science and religion. She illustrated and supported her arguments by a wealth of experiences of her own, both at home and abroad, which made her case appear unanswerable.

Mrs. Helen Hughes, now one of our foremost mediums, gave a very convincing demonstration of her undoubtedly gifts of clairaudience. The names, details, and messages were invariably accepted by individuals in various parts of the large audience.

In commenting on these, the chairman (the Rev. Alfred Hall, M.A., B.D.), drew attention to the need for applying the law of probability to such a large number of instances.

Mr. Hall is President of the Sheffield Society, immediate ex-President of the Unitarian Church in this country, and was recently appointed President of an International Association of all Liberal Churches, which covers some 20 million adherents. Mr. Hall succeeded the Rev. Dr. Frank Ballard as President of the Sheffield S.P.R., which is very fortunate in having such a succession of able and well-known leaders.

O. J. W.

## LANCASHIRE'S VOICE

**A**T the annual meeting of the Lancashire District Council on Saturday, several important elections took place.

Mr. A. G. Newton was nominated as President of the Spiritualists' National Union, Mr. Robert F. Brewer as Vice-President and Mr. J. M. Stewart as Treasurer. The elected area representative was Mrs. Pickles.



R. F. Brewer.

A change in the personnel of the executive of the Lancashire Council also took place. Mr. E. A. Keeling was re-elected President, Mr. R. F. Brewer was elected Vice-President, and Mrs. Sutton as Secretary.

Out of a total of more than 100 Churches, only 28 were represented. There were 35 delegates.

In his Presidential address, Mr. Keeling suggested that consideration should be given to some new method of organisation which might produce better results than the present system of Groups.

## RHONDDA ANNIVERSARY

**T**HE Rhondda Progressive (National) Spiritualist Church, Treherbert, held their nineteenth annual services during the week end.

Very successful meetings were conducted by the Rev. J. W. Kirk, of Shrewsbury.

## ON AURA RADIATION

**A**T the Edinburgh Psychic College last Friday, Mrs. Bertha Harris, of Chester, spoke of "Aura Radiation" and its interpretation.

The mysterious something, she said, which all forms of life possessed—trees, flowers, animals, birds, and human beings—gave an auric condition to each. Everything that came from the human mind was registered in the aura and was seen as colour. In fact, the activities of the brain and the functioning of the mind coloured the aura, and by a close study of these colours one could determine characteristics of each human being. This auric radiation is helpful in diagnosing disease.

The aura might be described as standing out like a coat three sizes too big. As red got deeper in the aura it indicated strength of character and an ability to fight other people's battles. Too deep red, however, indicated hardness. Pale green indicated a love of nature. Murky green indicated poor health. Dirty grey green indicated fear—fear of everything, including one's self.

## YORKSHIRE WORKER PASSES

**M**RS. J. BAXTER, of Doncaster, who was Treasurer of the Yorkshire District Council, passed away on March 15th.

The funeral, which was attended by a representative gathering, took place on Monday.

Mr. F. Smith has been elected Secretary of the Yorks. District Council in succession to Mr. H. Gale.

## OUR READERS' VIEWS

ON PUBLIC  
CLAIRVOYANCE

The article, "How Far Should a Medium Go?" by N. T. G., is intriguing. Moreover, it raises a very vital question, which must have a great number of sound answers, some of which I anticipate reading, when all those readers of *The Two Worlds* dip their pens in answer to N. T. G.'s invitation.

Speaking personally, I'm all for the line of action taken by Mrs. Roberts in the case mentioned. She forced the evidence home.

Now, let's examine that case.

Mrs. Roberts had evidently hit up against someone who did not appear to understand precisely what was being given, and in consequence that person was—just for the time being—unable to accept it. This must have been one of the first visits, if not the very first, into a Spiritualist meeting by that person, otherwise he or she would have known within a little what to expect. For that particular person's benefit, we will assume that it was just lack of spontaneous comprehension. Certainly, no one will tell me that it was a case of "stone-walling," because, if it had been so, such a remarkable psychic as Mrs. Roberts is, would have realised the fact immediately, and would speedily have told the recipient so, and directed her mediumistic attention elsewhere. Very well, it wasn't stone-walling, but just lack of understanding.

Now, say Mrs. Roberts had given some details of evidence, found it unrecognised, and said, "I must leave it with you" (too, too familiar a remark, alas!) this recipient, a newcomer, would probably have been lost to the Movement. . . . "I didn't know what she was talking about. . . ." But no, the evidence was forced home by overwhelming detail, which was finally understood, and accepted.

The other side of the picture lies with the rest of the congregation, all of whom were desirous of hearing from some promoted loved one, and because of the first person at least some were robbed of personal evidence. Rather than be resentful, surely they should have been delighted, both at hearing an especially evidential display of clairvoyance, and at learning what can be done, when the spirit people consider it necessary. Also, what about a glance through the Principles?

We are all aware that public clairvoyance is not meant to be the best and most evidential form of proof of after-life, but rather to prove as far as we can in public conditions what our address must have conveyed—continuity. If, however, the medium is going to fall down each time that a rebuff is met, how shall we ever grow as a Movement, for most seekers hear public tests before seeking individual evidence in private?

From a public point of view, if a medium speaks only to one person at a meeting, and proves (and I mean "proves") spirit return, beyond doubt, then we've made our case. In any case, most of us, I'm sure, would rather hear one demonstration, such as Mrs. Roberts gave in the case mentioned, completely forced home, than twenty unsatisfactory contacts, "lest with you, sister."

JOHN H. KRAMMOND.

MME. BLAVATSKY'S  
CHARACTER

I do not know why Mr. P. Goedhart should assume that I have not read Oxley's book. When he himself has read more, he may, I think, conclude that it is dangerous for more than one party to take up this old controversy; dangerous, if one does not want to get at the truth.

In 1882, Oxley wrote to Blavatsky asking to join not merely the Theos. Society, but the "Eclectic" group, of which Sinnett was president and A. O. Hume vice-president. His request was refused as delicately as possible by Sinnett. Soon after—I am uncertain of the date—Oxley sent a statement for publication in the *Theosophist*, to the effect that he had been visited by Mahatma K. H. in astral form three times, and had conversed with him at some length. "K. H." thereupon issued a polite denial to be set as a footnote below Oxley's statement, and a password was given to Hume and Sinnett to be demanded as a guarantee of any alleged "communication." Oxley's attack on H. P. B. may have been sincere, but the above are the preceding facts. His classification of her among the Messiahs was a stroke of tactical genius, for nothing was better calculated to give her an apoplectic fit. She never posed as any kind of Messiah. In the S. P. R. report even Hodgson writes that "a closer knowledge of her character shows the supposition (that she had an idea of "establishing a world-religion") to be quite untenable" (p. 313).

Whether she can be justified in writing of herself as a Spiritualist when she was not one is another question. But, really, Spiritualists have to thank her for a defence of mediums that did these no small service. Her wonderful style obtained a fair hearing for them in the big American journals, to which they could never have got access. Perhaps I was wrong in condemning a new discussion of the "scandals"—wrong, anyway, on the ground that as a literary artist she is forever beyond attack. The question of her integrity is far more closely connected with a good deal of her work than is often the case with writers. But I agree with Mr. John Monger that Eglinton's testimony is entirely in her favour, and with your correspondent, who objects to persons of Blavatsky's distinction being crowded over by little cocks on soi-disant biographical dung-heaps. She is worthy a first-rate pen, no matter what her personal shortcomings.

BEATRICE HASTINGS.

(Continued from col. 3)

discourse on the subject, "Whither Science: the Triumph of Spiritualism!" He referred to the scientific discoveries of the past which had destroyed theological teaching and religious beliefs, but further studies and research are compelling scientists to acknowledge purpose behind life with a directing mind or intelligence, and to admit that death is not the end. The triumph of Spiritualism will be in the phenomena which will aid the scientists in greater discovery of a future life and re-build religious beliefs.

MR. GEORGE F. BERRY  
IN LONDON

## Activities of National Propagandist

Mr. G. F. Berry, the Organising Secretary of the S.N.U., is doing useful propaganda work in East, South, and West London. Up to the present, North London Churches have not availed themselves of the opportunity for his services.

At Bennerley Hall, Battersea, on Sunday morning, March 10th, Mr. Berry gave an address and answered questions on the subject of "Spirit Guidance in our Daily Life." Commencing with Church affairs, Mr. Berry contends that we have not yet imbibed the real thought of spirit guidance. As recorded in the *Revelation of St. John*, the Churches were guided by an angel, as evidenced by the words, "Unto the angel of the Church."

Mr. Berry thinks that if the 500 Churches affiliated to the S.N.U. held this thought in mind, many problems could be solved in a more harmonious way. This could be accomplished by concentrating in a similar way as when we sit for development, but instead of seeking personal messages or help, desiring contact for spirit guidance for the benefit of the Church.

Dealing with personal and daily guidance, Mr. Berry suggested that we should question as to what we have gained in our contact with spirit friends. Are we only watching others, and hoping to receive a message? If so, this cannot be called guidance! Spirit guidance should be felt by ourselves. If we want to be in the same position as those whom we watch, and we develop, then comes the question as to what is the total effect on our lives. We must bring reason to bear on advice, and not allow any spirit to hinder our life. Apart from demonstration, Mr. Berry advised the adoption of the rule, not to give welcome to any spirit friend whose life and character had we known we would not have as friend. This brought forth the question of the Brotherhood of Man. To clarify the statement, Mr. Berry said: Helping others was a different matter. As we are careful in selecting earthly friends as companions, we need to exercise the same care in attracting spirit companions.

In the evening, Mr. Berry gave a very able  
(Continued at foot of col. 2)

Every Spiritualist and every Enquirer should read

## A GUIDE TO MEDIUMSHIP

By E. W. & M. H. WALLIS.

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# Church and Society Announcements

## The Britten Memorial.

HOLLINS CHAMBERS, 64a, BRIDGE STREET, MANCHESTER 3.

### The Spiritualist Library and Investigation Centre for the North.

'Phone: BLA 6840

Healing Services, MONDAYS, at 7-45. WEDNESDAYS, at 3.  
Silver Collection.

GROUP SEANCES (Limited to 10 Sitters).

FRIDAY, March 22nd, at 3, Mr. J. L. Jackaman, A.N.S.C.

TUESDAY, March 26th, at 7-30, Miss Peterson.

WEDNESDAY, March 27th, at 7-30, Mr. Roy Morgan.

THURSDAY, March 28th, at 3 and 7-30, Mrs. B. Harris, D.N.U.

TUESDAY, April 2nd, at 3 and 7-30, Mrs. Susie Hughes, Cert.S.N.U.

TRANSFIGURATION SEANCE (limited to 24 Sitters).

SATURDAY, March 30th, at 7, Mrs. E. F. Bullock.

### LECTURES.

FRIDAY, March 22nd, at 7-45, Mr. J. L. Jackaman, A.N.S.C.

Subject: "Some Perplexities of Mediumship."

FRIDAY, March 29th, at 7-45, Mr. J. M. Greenwood.

Subject: "Condition Influencing Spirit Messages."

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

JOHN JACKSON, Secretary.

## UNIVERSAL SPIRITUALIST CHURCH LONDON.

SERVICES AT QUEEN'S CAFE, 27, DEVONSHIRE STREET,  
Off Queen's Square and Theobalds Road.

SATURDAY, at 8, Psychometry, by Mr. R. R. Thornton.

SUNDAY, at 7, Address and Clairvoyance, by Mr. R. R.  
THORNTON. (After Circle).

TUESDAY, at 7, Healing Circle. At 8, Public Circle.

THURSDAY, at 8, Trance Clairvoyance, Miss Butcher (Northampton).

SATURDAY, at 8, Psychometry, Miss Butcher.

TRANSFIGURATION SEANCE, April 2nd, at 8.

Headquarters:—CAVENDISH CHAMBERS, 239, HIGH HOLBORN,  
LONDON, W. 'Phone: Holborn 1661. Hours, 11 to 5 daily.

MONDAY, at 3, Miss Butcher.

TUESDAY, at 3, Mr. R. R. Thornton.

WEDNESDAY, at 3, Psychometry, Mrs. M. Thornton.

THURSDAY, at 3, Miss Butcher.

FRIDAY, at 3, Healing, Mr. R. R. Thornton.

TRANSFIGURATION SEANCE, April 5th, at 7 p.m.

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

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

SUNDAY, March 24th, at 11 and 3, Open Circle. At 6-30, Mr. J. B. DOREA.

MONDAY, March 25th, at 8, Clairvoyance, Mr. J. B. Dorea.

TUESDAY, March 26th, Members' Open Circle. Leader: Mrs. Hulton.

THURSDAY, March 27th, Members' Developing Class, at 8. Re-forming. Intending members, please see the

Leader, Mrs. Dumville, at 7-45 p.m.

SATURDAY, March 30th, at 8, Open Circle.

SUNDAY, March 31st, Mr. J. E. HART.

### Moston Spiritualist Church and

#### Lyceum,

Church Lane, Moston.

Sunday, March 24th, at 10-30, Lyceum.

At 3 and 6-30, Miss JENKINSON.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mrs. Holt.

Sunday, March 31st,

Mrs. R. DAVIES.

### 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 24th,

Mr. J. S. MacDONALD, B.Sc.

Sunday, March 31st,

Mrs. M. T. GRIFFITHS, A.N.S.C.

### Longsight National Spiritualist

#### Society,

Shepley Street, Longsight.

Sunday, March 24th, at 2-30, Lyceum.

At 6-30 and 8, Mrs. GUY, A.N.S.C.

Monday, at 8, Open Circle and Healing.

Mrs. Shaw.

Tuesday, at 8, Mrs. Hill.

Thursday, at 8, Mrs. Gershon.

Saturday, at 8, Open Circle.

Sunday, March 31st,

Mrs. L. E. BOOTH.

### Collyhurst National Spiritualist

#### Church,

Collyhurst Street, Manchester.

Sunday, March 24th, at 1-45, Lyceum.

At 3-15, 6-30, and 8,

Mrs. WHITEHEAD.

Monday, at 3 and 8, Mrs. Briggs.

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

Wednesday, at 8, Mrs. L. E. Booth.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, March 31st,

Mr. A. E. PHILLIPS.

### Stockport Progressive National

#### Spiritualist Church,

Over 37, Mottram Street.

Saturday, March 23rd, at 8, Mrs. Ball.

Sunday, March 24th, at 3, 6-30, and 8.

Mrs. SPENCER, Dip.S.A.

Monday, March 25th, at 3 and 8,

Mrs. R. DAVIES.

Tuesday, March 26th, at 8,

Open Healing and Developing Circle.

Wednesday, March 27th, at 8,

Mrs. DOWNS.

## 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 24th, at 7-30, a Lecture by Mr. P. ANNAN-MOIR ANNAN, B.Sc., entitled, "Our Latent Psychic Senses." Questions and Discussion.

WEDNESDAY, March 27th, at 8, Mrs. Tina Tims will give a talk on Psychometry, followed by a Demonstration.

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

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

TUESDAY, March 26th, at 3-15, Mrs. Redfern, Psychometry. At 8, Mr. C. Glover Botham, Clairvoyance.

THURSDAY, March 28th, at 8, Mrs. Redfern, Clairvoyance.

FRIDAY, March 29th, Healing Free. Apply Church Officers.

SUNDAY, March 31st, at 6-30, Dr. W. J. VANSTONE, Address.

Mrs. Cannock, Clairvoyance.

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, March 24th, at 7. Speaker: The President, Mr. J. BUCHAN FORD. Clairvoyante, Miss Rose Jackson.

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

WEDNESDAY, at 7-30, Service, Address and Clairvoyance, Mrs. E. Donaldson.

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

Open Circles, TUESDAY at 7, FRIDAY at 3.

Mr. Keith interviews daily from 2 till 6.

SUNDAY, March 31st, Miss JACQUELINE.

## NORTHERN

Manchester Society of Spiritualists,  
38, Maskell Street.

Sunday, March 24th, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30, Speaker.

Monday, at 8, Mrs. Roberts.

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

Wednesday, at 8, Mrs. Wilby.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, March 31st,

Mrs. TURNER.

April 6th, at 3, Sale of Work.

Admission 3d. each.

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

Sunday, March 24th, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. MYCOCK.

Monday, at 8, Miss Sellars.

Tuesday, at 8, Circle.

Wednesday, at 8, Mrs. M. Baker.

Thursday, at 8, Members.

Thursday, March 28th, at 7-30,

Mr. J. Driver.

Transfiguration Seance, 1s.

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

Sunday, March 31st,

Mrs. MEAKIN.

Moss Side National Spiritualist

Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, March 24th, at 2-45, Lyceum.

At 6-30 and 8, Propaganda Meetings,

Mr. W. ELY.

Tuesday, at 8-15, Open Circle,

Mrs. Burtonwood.

Thursday, at 8-15, Mrs. Purvis.

Saturday, at 8-15, Open Circle,

Mrs. Hook.

Sunday, March 31st,

Mr. POOLE.

## CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).  
 SUNDAY, March 24th, at 11, Open Circle. At 7, Mrs. DOLORES SMITH, Address and Clairvoyance.  
 MONDAY, at 3, Psychometry. At 8, Healing Instruction Class. At 8-30, Healing Treatment. Free.  
 WEDNESDAY, at 8, Members' Developing Class.  
 FRIDAY, at 8, Service and Clairvoyance.  
 SATURDAY, at 7-30, Whist Drive. Tickets 6d. each.  
 SUNDAY, March 31st, at 3, Lyceum Speech Session. All are welcome.  
 At 7, Lyceumists conducting Interesting Service and Clairvoyance.  
 TUESDAY, April 2nd, at 8, Phenomena, Miss Gertrude Rundle. Silver Collection.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

On SUNDAY, March 24th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. HAROLD SHARP, Clairvoyance.  
 TUESDAY, at 8, Open Circle.  
 WEDNESDAY, at 8, Healing Circle.  
 THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. Podmore.  
 FRIDAY, at 8, Members' Circle.  
 SUNDAY, March 31st, at 11-30, Open Circle. At 3, Lyceum Session, At 7, Service. Address and Clairvoyance by Mrs. A. NUTLAND.

Liverpool Spiritualists' National Church,  
 14, Daulby Street.  
 Sunday, March 24th, at 3 and 6-30, Mr. J. L. JACKAMAN.  
 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 31st, at 3 and 6-30, Mr. J. BELL, Dipl.S.N.U.  
 Group and Private Seances arranged on application.

## LONDON

Bounds Green Christian Spiritualist Church,  
 Canning Hall, Canning Crescent, High Road, Wood Green.  
 Sunday, March 24th, at 7, Mrs. EDITH CLEMENTS.  
 Sunday, March 31st, at 7, Mrs. S. D. KENT.

Bowes Park and Palmer's Green Spiritualist Church.  
 Shaftesbury Hall, Bowes Park.  
 Sunday, March 24th, at 11, Mrs. COLQUHOUN.  
 At 7, Mr. STEABBEN. (Anniversary.)  
 Wednesday, at 8, Mr. C. H. POTTER.  
 Sunday, March 31st, at 11, Mr. W. SPEER.  
 At 7, Miss CLAUDIA GUILLOT.

Battersea Spiritualist Church (Affiliated Spiritualist National Union),  
 Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11.  
 Sunday, March 24th, at 11, Mrs. FRANCIS WRIGHT.  
 At 6-30, Mrs. STELLA HUGHES. Address and Clairvoyance.  
 Lyceum at 3-15.

Monday, at 2-30, Medicine Man's Healing Band attends to give treatment and advice.  
 At 8, Church Healing and Diagnosis by "Wing Group."  
 Wednesday, at 3, Psychometry. Mrs. G. Elliott.  
 Thursday, at 8, Clairvoyance. Miss A. Newton.  
 Sunday, March 31st, at 11 and 6-30, Mrs. HAYWARD-HENDERSON.

Chiswick Christian Spiritualist Church  
 Harvard Towers, 56, Harvard Road (off Wellesley Road, in rear of Gunnersbury Station).  
 Sunday, March 24th, at 11, Lyceum. At 7, Mr. ERNEST MEADS.  
 Monday, at 2-30, Mrs. Hammerton. Thursday, at 7-45, Service.  
 Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.  
 Saturday, Mar. 23rd, at 7-30, Whist Drive.  
 Sunday, March 24th, at 11-15, Service. At 3, Lyceum.  
 At 7, Mr. and Mrs. S. WILLIAMS.  
 Monday, at 7-30, Ladies' Public Circle. (Gentlemen invited).

Tuesday, at 8, Members' Circle.  
 Wednesday, 7 to 9, Public Healing.  
 Thursday, at 8-15, Open Circle.  
 Saturday, March 30th, at 7-30, Lyceum Concert.  
 Sunday, March 31st, Miss L. GEORGE.

Battersea and Wandsworth Christian Spiritualist Church.  
 111, The Grove, Wandsworth, S.W. 11, Service and Circle.  
 At 6-30, Address and Clairvoyance. Mr. STANLEY FORBES.  
 Monday, at 2-30, Mrs. M. Mauder. At 8, Healing.  
 Wednesday, at 8, Mrs. Prior.  
 Friday, at 8, Rev. G. Nash.  
 Saturday, at 7-30, Mrs. Flora Lewis.

Croydon Spiritualist Church (Accepting the Leadership of Jesus Christ.)  
 The Blind Institute, Bedford Hall, Bedford Park.  
 Sunday, March 24th, at 6-30, Mrs. F. STEPHENS. Address and Clairvoyance.  
 Every Wednesday, at 7-45, Spiritual Healing Service.

Cricklewood Christian Spiritualist Society, Ashford Hall, 41, Ashford Road, Cricklewood, N.W. 2.  
 Sunday, March 24th, at 6-30, Miss CLAUDIA GUILLOT. Address and Clairvoyance.  
 Wednesday, at 3, Circle. At 8, Mrs. Ray Richmond.

## FOREST HILL CHRISTIAN SPIRITUALIST CHURCH.

BEADNELL ROAD, off STANSTEAD ROAD.

SUNDAY, March 24th, at 11-15, Public Circle. At 3, Lyceum. At 7, Lyceum Anniversaryary. Address by "UNCLE BERT."  
 MONDAY, at 8, Study Group.  
 TUESDAY, at 3, Mrs. Prince. At 7-30, Healing Service.  
 SPECIAL MEETING.—Mr. H. ERNEST HUNT, on WEDNESDAY, March 27th, at 8. "Bible Cameos."  
 THURSDAY, at 8, Public Circle.  
 FRIDAY, at 8, Members' Developing Circle.  
 SUNDAY, March 31st, Mr. HIGGS and Mrs. WIRDNAM.

## 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.

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

Sunday, March 24th, at 6-30, Mr. W. S. HENDRY, Address. Mrs. McConnell, Clairvoyance.

Wednesday, at 7-45, Mrs. McConnell.

Thursday, at 3, Ladies' Meeting.

Sunday, March 31st, Mr. THOS. WYATT.

Lyceum every Sunday at 3.

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

Fridays, at 7-30. Sundays, at 7, Friday, March 22nd,

Mr. Gilchrist.

Sunday, March 24th, Mrs. CLARKSON.

Friday, March 29th, Mrs. Hines.

Sunday, March 31st, Mrs. G. ELLIOTT.

Christ's Church of the Spirit, 309, Upper Richmond Road, Putney. S.W. 15. Putney 3129.

(Buses 30 and 37 pass door).

Sunday, March 24th, at 7, Miss TOM GALLON, Address.

Mrs. Nan Mackenzie, Clairvoyance. Thursday, at 3, Psychometry, and at 8, Address and Clairvoyance,

Mrs. Hillier Smith.

Friday, at 7-30, Spiritual Healing.

Sunday, March 31st, Mrs. G. RAY RICHMOND.

For Seats, Developing Circles, apply Hon. Secretary. Monday, at 7-30, Healers (re-opening April 15th). Tuesday at 3, Ladies' only. At 7-30, General. Wednesdays, at 7-30, Direct Voice.

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

Sunday, March 24th,

At 11-15, Mr. PETHURST.

At 6-30, Mr. BERRY, S.N.U.

Wednesday, at 8, Mrs. V. CROXFORD.

Saturday, at 8, Whist Drive.

Sunday, March 31st, Mrs. HOLLOWAY.

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

Sunday, March 24th, at 6-30,

Mrs. NEVILLE.

Address and Clairvoyance.

Wednesday, at 8, Mrs. B. STOCK, Clairvoyance.

Sunday, March 31st, Mrs. BROWNJOHN.

Clapham Christian Spiritualist Centre New Morris Hall, 79, Bedford Road, Clapham, S.W. (Near Acre Lane, Clapham N. Under-ground Station.)

Sunday, March 24th, at 7, Mrs. EDEY. Address and Clairvoyance.

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

Thursday, at 8, Mrs. E. C. DONALDSON. Psychometry.

Sunday, March 31st, Mr. E. KEITH.

President and Medium: Mrs. DONALDSON.

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

Sunday, March 24th, at 6-45, Mr. C. WALL.

Monday, at 7-30, Mrs. LADLEY.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Mr. D. Sergeant. At 8, Mrs. S. WILLIAMS. Lyceum at 3 every Sunday.

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

Sunday, March 24th, at 3, Lyceum. At 7, Mrs. TINA TIMS, Address and Clairvoyance.

Tuesday, at 3, Psychometry. At 8, Healing Centre.

Thursday, at 8, Mrs. Lane.

Saturday, at 8, Mr. Pearson.

Sunday, March 31st, Mrs. MINNIE LINES.

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 24th, at 8, Lyceum.

At 7, Mr. W. CHAPMAN.

Monday, at 3 and 8, Clairvoyance. Tuesday, at 8, Open Circle.

Sunday, March 31st, Mrs. J. GREEN.

Hackney Spiritualist Church, 2, Sutton Place, Urswick Rd., Hackney. (Founded 1896.) (Entrance Back of House.)

Sunday, March 24th, at 7, Mrs. CROWDER.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. CUMINGS.

Thursday, at 8, Psychometry.

Friday, at 8, Healing, Mr. REAN.

Sunday, March 31st, Mrs. GOODE.

**Hendon Spiritualist Fellowship.**  
The Liberal Room, 65, Brent Street (opposite "Bell" Bus Stop).  
Sunday, March 24th, at 7.  
**Mr. GEORGE DAISLEY.**  
At 8-30, Spiritual Healing.  
Sunday, March 31st,  
Mrs. A. E. THOMAS.

**Ilford Psychical Research Society,** Clements Road, Ilford.  
Sunday, March 24th, at 7,  
**Mr. W. G. OSBORNE.**  
Address and Clairvoyance.  
Wednesday, March 27th, at 8,  
**Mr. C. Stephenson,**  
Address and Clairvoyance.  
Thursday, March 28th, at 3,  
**Ladies' Meeting.** Mrs. Metcalfe.  
Address and Clairvoyance.  
Sunday, March 31st, at 7,  
Miss L. THOMAS,  
Address and Clairvoyance.

**Kensington Spiritualist Church,** Lindsay Hall.  
The Mall, Notting Hill Gate.  
Sunday, March 24th, at 6-30,  
**Mrs. FLORENCE KINGSTONE.**  
Address and Clairvoyance.  
Monday, at 7-45, in Small Hall (entrance West Mall),  
**Mr. A. Bernard.**  
Thursday, at 3, Mr. Gordon Sharpe.  
Tuesday, at 7-45,  
Healing in Small Hall.

**Kenton Spiritualist Church,** Northwick Park Hall.  
Stations: Northwick Park (Met.), and Kenton (Bakerloo).  
Sunday, March 24th, at 6-30,  
**Mr. R. DIMSDALE STOCKER,**  
Address.  
Mrs. Cooke, Clairvoyance.  
Tuesday, at 3, Women's Meeting.  
At 7-45, Healing Circle.  
Thursday, at 8,  
**Mr. C. H. Potter,** Psychometry.  
Sunday, March 31st,  
Mrs. B. HIRST.

**Kingston Spiritualist Church,** Villiers Road.  
Sunday, March 24th,  
At 11, Mr. BURTENSHAW.  
Address and Clairvoyance.  
At 3, Lyceum.  
At 6-30, Mr. P. SCHOLEY.  
Tuesday, at 7-45,  
Spiritual Healing Centre.  
Wednesday, at 7-30, Miss Pennington.  
Sunday, March 31st,  
Mr. H. SHARP.

**Little Ilford Christian Spiritualists' Church,** Third Avenue, Manor Park, E. 12.  
Sunday, March 24th, at 7,  
**Mr. T. W. ELLA and Mrs. MELDON, A.C.**  
Monday, March 25th, at 3,  
Mrs. Raynor.  
And at 8, Dance Social. Sylvian's Dance Band.  
Wednesday, March 27th, at 8,  
Mrs. Soones.  
Sunday, March 31st, at 7,  
Mr. H. BODDINGTON.

**South London Spiritualist Mission,** Lausanne Hall, Lausanne Road, Peckham, S.E. 15.  
Sunday, March 24th, at 11-30, Open Circle.  
At 3, Lyceum Session.  
At 7, Mrs. IRENE ATMORE.  
Address and Clairvoyance.  
Tuesday, at 7-30, Healing Circle.  
Thursday, at 8-15, Mrs. A. Gregg.  
Address and Clairvoyance.  
Sunday, March 31st, at 7,  
Miss THORNDICK.  
Saturday, March 30th, at 7-30,  
Lyceum Social All are Welcome.

**Palmerston Christian Spiritualist Temple,** Maryland Road, Forest Gate, E. 7.  
Sunday, March 24th, at 11,  
Forward Movement.  
At 6-30, Mr. J. POLLARD.  
Wednesday, March 27th, at 2-45,  
**Mrs. Harvey.**  
Thursday, March 28th, at 8, Mrs. Prince.  
Sunday, March 31st, at 6-30,  
Mr. W. NUNN.

**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 26th, at 8,  
Mr. Bernard Rodin.  
Mr. John Myers is open to take Propaganda Meetings, giving his service FREE.

**Occult Research Society.** Stembridge Road Halls, Anerley.  
Sunday, March 24th, at 11,  
Sunday School.  
At 3-30 and 6-30,  
**Mrs. THORNDICK.**  
Sunday, March 31st,  
At 3-30, Mrs. KEVAN.  
At 6-30, Service.

**Streatham Spiritualist Church,** Tudor Hall, Pinfold Road (Back of Public Library).  
Sunday, March 24th, at 11, Circle.  
At 6-30, H. T. HOUGH.  
After Circle.  
Wednesday, March 27th, at 3,  
Psychometry.  
At 8, Mr. HORACE SLACK.  
Address and Clairvoyance.  
Saturday, March 30th, at 7-30,  
Social and Dance.

**Southall Spiritualist Church,** Hortus Road, Southall.  
Sunday, March 24th, at 7,  
**Mr. D. BEDBROOK.**  
Tuesday, at 2-30, Ladies' Guild.  
Wednesday, 7-30 to 9, Healing Circle.  
Thursday, at 8,  
**Short Service and Clairvoyance.**  
Sunday, March 31st,  
**Mr. GORDON SHARPE.**

**Shepherd's Bush Spiritualist Society,** Becklow Road, Askew Road, W. 7.  
Sunday, March 24th, at 11-15,  
Open Circle.  
At 6-30, Mrs. LEONARD.  
Address and Clairvoyance.  
Thursday, at 8,  
Open Circle.  
Every Wednesday, at 7-30, Free Healing.  
Sunday, March 31st,  
Miss A. WHITE.

**The Golden Cross Christian Spiritualist Mission,** 347a, Edgware Road, London, W. 2.  
Sunday, March 24th, at 7,  
**Mrs. V. REDFERN,**  
Address and Clairvoyance.  
Tuesday, at 8, Circle.  
Wednesday, at 3, Walter G. H. Speer.  
Thursday, at 8, Mr. J. T. Graham.  
Friday, 7-9, Healing and Diagnosis.  
Saturday, 7-11, Social.  
Tuesdays, April 2nd, 9th, 16th, 23rd, and 30th, Group Seance for Psychic Photography.

**The Path-Finders Spiritualist Society** 44, Baker Street, London, W. 1.  
Sunday, March 24th, at 6-45,  
**Mrs. H. V. PRIOR.**  
Address and Psychometry.  
Thursday, March 28th, at 8,  
**An Evening of Clairvoyance.**  
Miss McKay.  
Saturday, March 30th, at 8,  
**An Evening of Psychometry.**  
Mrs. Melchoir.

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

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

**Manor Park Spiritualist Church,** Strone Road, Shrewsbury Road, Forest Gate, E. 12.  
Sunday, March 24th,  
At 11, Healing Service.  
At 3, Progressive Lyceum.  
At 6-30, Special Visit of Mr. A. G. NEWTON.  
Address and Clairvoyance.  
Thursday, March 28th, at 3,  
**Ladies' Meeting.** Mr. E. Edey.  
At 8, Mrs. M. Metcalfe.  
Address and Clairvoyance.  
Sunday, March 31st,  
Mr. H. L. VIGURS, Address.  
Clairvoyance by Mrs. Gray.

**Streatham Christian Spiritualist Church,** 285, High Road, Streatham, S.W. 16.  
Sunday, March 24th, at 6-30,  
Service.  
Address and Clairvoyance.  
Wednesday, at 3, Service.  
At 8, Service.

**Wembley Spiritualist Society,** Union Hall, Ealing Road, Wembley.  
Sunday, March 24th, at 11-15,  
Service.  
At 6-30, Mrs. SIERS.  
Address and Clairvoyance.  
At 3, Lyceum.  
Sunday, March 31st, at 7,  
Miss THORNDICK.  
Saturday, March 30th, at 7-30,  
Lyceum Social All are Welcome.

**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 24th, at 6-30,  
Service, Address and Messages  
Miss THOMAS.  
Tuesday, March 26th, at 3, Lecture.  
At 8, Discussion and Advice.  
Wednesday, March 27th,  
At 3, Psychometry, Miss Thomas.

Thursday, Mar. 28th, at 8, Healing Circle.  
Friday, March 29th, at 8, Open Circle.  
Developing and Instruction Class for Healers, every Wednesday, at 8.

**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 28.  
(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).

**Eastbourne National Spiritualist Society.**  
Dickens Fellowship Hall.  
Sunday, March 24th, at 3-30 and 6-30,  
**Mr. PUNTER** (Luton).  
Sunday, March 31st,  
**Mr. H. C. GUY, D.N.S.C.**

**Sutton Spiritualist Church,** St. Barnabas Road, Sutton.  
Sunday, March 24th, at 6-30,  
**Mr. MARSH,** Address.  
Mrs. Marsh, Clairvoyance.  
Sunday, March 31st,  
Miss JACQUELINE.

**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), Charlminster 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 23rd, at 7,  
**Mrs. Donaldson.**  
Sunday, March 24th, at 3 and 6-30,  
**Mrs. DONALDSON.**  
Address and Clairvoyance.  
Sunday, March 31st,  
**Mr. PUNTER.**

**Richmond Psychic Centre,**  
163, Kew Road, Richmond, Surrey.  
'Phone: Richmond 0212.  
Monday, March 25th, at 3,  
Mrs. Lily Goldsworthy.  
Psychometry and Messages.  
Tuesday, at 8, Mr. George Daisley.  
Descriptions and Messages.  
Admission by ticket, 1s, obtained before  
the meeting.  
Mrs. Donaldson.  
Wednesday, at 3.  
Control Psychometry.  
Friday, at 8, Mrs. Beth Barnes.  
Description and Messages.  
Admission Free. Silver Collection.

**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.  
Sunday, March 24th, at 11 and 6-30,  
Mr. E. MAIDWELL DODD.  
Thursday, at 8, Mrs. A. E. Thomas.  
Sunday, March 31st,  
Mrs. M. CROWDER.

**Richmond Spiritualist Church**  
(The Free Church),  
Ormond Road, Richmond, Surrey.  
Sunday, March 24th, at 7,  
Madame DE BEAUREPAIRE,  
Trance Address.  
Wednesday, at 7-30,  
Mrs. Dolores Smith,  
Address and Clairvoyance.  
Sunday, March 31st,  
Mr. EDMUND SPENCER.  
Healing Service every Wednesday, at 3.

**Brighton National Spiritualist**  
Church and Sussex Psychic Bureau,  
Mighell (Mile) Street.  
Sunday, March 24th, at 11-15 and 7,  
Mrs. A. CALWAY, A.N.S.C.  
Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Sunday, March 31st, at 11-15 and 7,  
Mrs. E. HOUGHTON.  
Group Seances:  
Tuesday, at 3, and Saturdays, at 7-30,  
Thursdays, at 3, Transfiguration.  
Miss A. L. Scoggins.  
Advice on Health and Healing  
by Appointment.

**Worthing Spiritualist Church,**  
Grafton Road.  
Sunday, March 24th, at 11 and 6-30,  
Mrs. FILLMORE.  
Thursday, at 6-30,  
Thursday, at 6-30, Mrs. S. D. Kent.  
Sunday, March 31st,  
Mr. BEDBROOK.

**Crusaders Progressive Fellowship.**  
73, St. Aubyns, Hove, Sussex.  
Sunday, at 3, Circle.  
At 6-45, Address and Clairvoyance.  
Saturday, at 7-45, Psychometry.  
Madame Thelma King (of Hastings),  
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Brighton, (near Central Station).  
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Thursday, at 3, Group Clairvoyance,  
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**H. J. STEABBEN**, 44, Baker Street, London, W.1. Interviews daily. Monday to Friday, 11 to 1. Afternoons by appointment only. A limited Public Seance for Psychometry and Clairvoyance, Wednesday at 8. Public Developing Classes, Tuesday and Friday, at 8.

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

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

**MARIAN MORETON**.—At Home daily. Clairvoyance.—81, Westbourne Terrace, Hyde Park, W.2. (Near Paddington Station). 'Phone: Pad. 0597.

**LOUIE FREEMAN**. Public Seance. Psychometry, Clairvoyance, Monday and Wednesday, 8 p.m. (Tea). Interviews by Appointment.—90, Fortress Road, Kentish Town, N.W.5.

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**TO ALL MEDIUMS CONCERNED**.—Halliwell Street National Spiritualist Church, Rochdale, has now been closed owing to financial difficulties.

**Mrs. JEANE CAVENDISH**. Circles for Psychometry and Clairvoyance, Tuesday, Thursdays and Fridays, 8. Interviews daily, 11 to 7, and by appointment. Please note new and only address.—68, Warwick Road, Earl's Court, S.W.5. 'Phone: Frobisher 3915.

**Mrs. HAMILTON** holds Circles for Psychometry, Saturday, March 23rd, at 8, Miss C. Wilson, Psychometry. Sunday, March 24th, at 7, Miss L. K. White. Wednesday, March 27th, at 8, Mrs. Hamilton, Psychometry. Open Developing Circles, Tuesdays, at 8. At Home daily, 11 to 7. 69, Westbourne Grove, Bayswater, W.2. 'Phone: Bayswater 0675 (exactly opposite Post Office).

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