

The Two Worlds

Registered at the G.P.O.
as a Newspaper.

The Weekly Journal of **SPIRITUALISM**
RELIGION and REFORM

No. 2470—Vol. XLVIII.

FRIDAY, March 29, 1935

Price TWOPENCE.

Entered as Second Class Matter, March 15th, 1926, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.).

THE NEW TREND IN PSYCHIC RESEARCH

A Provocative Article by

JAMES LEIGH

WRITING in these columns some twelve months ago I emphasised the need for instrumental checks of our observations in the seance-room.

Their importance has, of course, been realised by every keen investigator. Survival calls not only for proof, but proof of the highest quality. Strict reliance on what our senses tell us is not the best method of securing cast-iron proof, for human faculties are peculiarly fallible. Our senses often deceive us when we are wide awake and when conditions favour exact observation. How much more are we liable to deception when we are sitting in the closing hours of the day, experiencing unfamiliar phenomena, with the light and the emotions at a point of vague uncertainty!

Now, although there has been a general recognition from the earliest history of our Movement that our sense perceptions should be corroborated wherever possible, little had been done in this direction until comparatively recently. It is true that Prof. Hare, Sir William Crookes, and a number of others, made laborious efforts to record mechanically the phenomena they observed. But these are exceptional cases. Organised Psychic Research has done very little to advance our technique in this respect.

That is why importance attaches to the present investigations of the International Institute. We have had transfigurations permanently recorded through the medium of infra-red and ultra-violet rays. The cinematograph has also made its appearance in the seance-room.

And so the advancing tide of modern science is being harnessed in psychic investigation.



JAMES LEIGH

Credit for the first use of the infra-red ray, in our researches, falls between Dr. Eugene Osty and Lord Rayleigh. In Paris, Dr. Osty used the infra-red ray to verify the powers of Rudi Schneider. In London, Lord Rayleigh developed a new method of silhouette photography, using the infra-red ray. Again, positive results were secured with Rudi acting as medium.

It was the Society for Psychic Research which introduced infra-red cinematography in psychical work, but so far as I know, no worthwhile results were obtained from their experiments. The International Institute, with its 200 feet of infra-red film, depicting the phenomenon of transfiguration, is first in the field with successful records derived in this manner.

The importance of such instrumental tests can scarcely be over-estimated. Whereas half a century of verbal testimony has failed to impress science, the evidence provided by unthinking and unerring instruments will allow of no superficial dismissal of psychic phenomena on the grounds of deception. It may be that the bridge we have been trying to build between official science and Spiritualism will soon now begin to take shape.

Moreover, there is, as has been said, good reason for endeavouring to accumulate evidence from apparatus not liable to be deceived by suggestions and emotions. Psychologists have provided us with abundant proof of the fallibility of human observation. There is also the classic case outlined in the *Proceedings* of the S.P.R., when sitters were invited to describe their impression of a half-hour seance, and out of a total of 100 marks allowed for accuracy of detail, the average figure was 34, and the highest 61. The experiment yielded several other significant results, not least being the

(Continued on next page.)

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IS HUMAN TESTIMONY RELIABLE?

(Continued from front page.)

fact that a number of witnesses described phenomena which did not take place!

A somewhat similar, but for our purpose more important, case is outlined in *Bulletin 12* of the Boston S.P.R. This "test of the accuracy of the testimony of bystanders" occupied but three minutes, was conducted in good light, only a dozen sentences were spoken, and the observers included eleven lawyers, seven business men, a civil engineer, and a Justice of the Supreme Judicial Court of Massachusetts. The "sitters" knew they were being tested, every facility was granted them for seating themselves where they wished, they were given ample time to write out their statements, and, in fact, the case was a fair one in every way.

The Result

Not one of the bystanders gave an accurate account of what happened in this space of 180 seconds! Many of them described wrongly certain things that were done quite openly and frankly. Certain events that didn't happen were recorded in detail.

For example, one of the actors took out his pocket-book and laid it on the table, but not a single witness noticed this. Another actor in the drama produced his pocket handkerchief, placed it over the pocket-book, and then placed both objects in his pocket. Not one of the witnesses was able to say what had happened to the wallet.

These facts may be difficult to credit, but they are nevertheless true, as experiment will verify. The street accident is in a different category altogether. Here no one expects to be called upon to observe certain things closely. He is not examining a phenomenon, and it is all over in a moment. But in the cases outlined above, the witnesses were forewarned and forearmed, and yet were found wanting.

Value of Instruments

So long as this can be said of human nature, it is vitally in the interests of Spiritualism that its proofs be supported wherever possible by instrumental evidence, which cannot be said to have imagined this or that, but can only react in a particular way to a certain type of stimulus.

I believe that Spiritualism will benefit considerably from further developments on these lines. Take the case of Mrs. Garrett, who bravely submitted herself and her control to tests involving psycho-analysis and the use of a galvanometer. Hitherto we have only been able to say of Mrs. Garrett's control, "Unvani," that we thought him another personality, because he behaved in a manner different from the normal behaviour of the medium. He had apparently his own memory, outlook, and mannerisms. But this was not scientific proof. It was mere conjecture. In the face of the recent experiments, however, there is sound reason for supposing that the surmise was justified, for Mrs. Garrett and "Unvani," under rigorous examination, produced such distinctive reactions as to vindicate our claim that they are two different personalities. Nor was the test one of temporary

duration. It can be re-examined at will. The graphs and tracings remain for any scientist to review.

And what of the Indians, Chinese, and, in particular, the little "Topsy" girls who appear so conspicuously in the band of "controls"? Clearly records should be made of these, and compared with records of the voices, phrasing and articulation of their living prototypes. An analysis of the philology and phonetics of the two should be revealing.

Many Spiritualists are rightly sceptical of certain of these trance personalities. Consider the number of little coloured controls who never grow up! Are they genuine spirit communicators of dramatisations born in the subconsciousness of the medium? The International Institute has arranged for the provision of a sound-recording apparatus which could be available to mediums interested in this new but important line of research.

Direct Voice Mediumship

The case of direct-voice mediumship may be mentioned. We shall never convince science that there is any such phenomenon until we can prove, by the use of some instrument, that when the psychic voice is manifesting, the larynx of the medium is unemployed.

"But," someone will retort, "I don't care whether official science ever accepts our claims at all." Or, it may be, the view will be expressed that Psychic Research "can never" probe the laws which underlie supernormal phenomena. Both these attitudes of mind are, I believe, quite irrational.

In the first place, Spiritualism has never, and can never, ignore the challenge to demonstrate its claims beyond cavil. If we say we have proofs, and then refuse to submit our proofs to the fullest inquiry, then no intelligent man will believe that we have evidence which will bear sifting. Proofs that are not open to analysis are easily ignored. The only factor distinguishing Spiritualism from a host of religious movements is just this reiteration of the claim that we possess scientific proof of this, that, and the other.

Sheer Presumption

And in the second place, to say that we can never acquire knowledge of the laws governing mediumistic phenomena is sheer presumption. As well were the primitive ancestors of Sir James Jeans and his contemporaries justified in saying, "We shall never know the composition of the stars, or how they are born, or their pathway across the heavens."

Science has never had any reason to question her assumption (itself based on evidence on every hand) that there is law and order in the universe. The fact that we have any psychic phenomenon at all is possible only because certain laws are available to set into operation. Our present difficulty is that we don't know how to set them into operation. We don't know when we are actually obstructing them. It is clearly in the interests of Spiritualism that we address ourselves to these fundamental problems, that we may eventually meet the unseen powers half-way, and thus enable them to give a more vivid and realistic demonstration of the fact of life's continuity.

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AMERICAN SPIRITUALISM

The Work of a Massachusetts' Medium

By FRANK SPEAIGHT

ON Sunday, February 17th, I had the privilege of hearing what I feel is one of the most spiritually gifted trance and message mediums in America, the Rev. Wellman Whitney, of Springfield, Massachusetts.

I could fill columns on his high spiritual trance address, an address that showed the control was one endowed with a keen intellect and spiritual upliftment, whose easy, flowing sentences continually jerked one to attention as a new thought and outlook presented itself with intuitive wisdom, a wisdom that satisfied with its sincerity and breadth.

But it was the Message Service that was so amazing to me.

Mr. Whitney passed into trance, before giving his address, with an ease that was scarcely perceptible, and returned to his normal self with the same imperceptibility.

A Marvellous Demonstration

After the collection was taken a few chords were played on the grand piano, and again with the same ease another control, the message-control, took charge. Then for forty minutes descriptions of those present were given in detail, not of facial expression but more of personality, and those details that remove beyond all doubt who is speaking, for the description always started or ended with the name, and often the full name.

Name after name was given; and it was a pleasure to hear the eager yes, yes, yes, of the recipient. The message hit home with such truth, such amazing rightness, that they were startled.



Frank Speaight

Examples

I can only give two, for they were so many, and so rapid and sure.

"There is one here beside me, on this side, who took his life by holding a pistol to his head, thus! He is sorry, oh, so sorry for his rash and mistaken act. It is for you (this was said with an eagerness that was overcoming, the voice was so full of tears, of sorrow and repentance), the medium said, pointing to a lady at the back of the hall.

"Yes, that is right," came the tearful response.

"He is sorry, so sorry for the trouble he has caused, and wishes to say he will do all he can to make things right."

"Yes," came the answer from the recipient, "I prayed before I came that he might come."

"Well, he's here, and oh, he is so happy to say this."

"I forgive him."

"Oh!" he says, "Oh! I thank you for that, I thank you for that," came the answer with a tone of blissful, happy relief.

But the most amazing message came at the last. This I can personally vouch for, for I knew the recipient. It was one who for two years had sobbed and grieved for her dear one and found no relief. I implored her to come. Her friend came to her, her name was given, the manner of her passing, the ailment from which she suffered, her very gestures (acted), the very words repeated before she died, and proof after proof came on like a flood, while the sobbing recipient murmured "Yes, yes, yes." And I heard her whisper, "I am amazed."

She told me afterwards, "Oh, all, all was true. I came here to a Spiritualist meeting, being the last place I thought I should ever be, hoping, but only hoping, it was true"—and then with a happiness that was touching, she exclaimed: "And now I know, I know I shall never sorrow any more! Oh, it is wonderful, wonderful!"

IS HE ANOTHER "FORGOTTEN MAN"?

By REV. GEORGE WARD.

Mr. W. G. Mitchell does well in recent articles to call attention to the life and work of David Richmond, of Darlington. Verily "any prophet (or pioneer) is not without honour, save in his own country"! In the person of "Shepherd" Smith, the Universalist editor and proprietor of the *Family Herald* (London), Spiritualism had an early friend and prominent advocate.

The *Spiritual Magazine*, of May 1st, 1874, in reprinting the *Family Herald* articles gives a short sketch of the author's life, and continues: "Mr. Smith was a Spiritualist, and had experiences of spirit communion long before the advent of Modern Spiritualism."

His *Legends and Miracles*, published fifteen years before that date, was a penny weekly journal, with quaint woodcuts, and contains many stock stories of the supernatural—as "The Drummer of Tidworth," etc.

In short, it was the Spiritual magazine of its time, though only a dozen numbers of it were published, making a thin volume, now very scarce. He was one of the editors of the *Spiritual Herald*, published monthly from February to July, 1856, and to which Dr. J. Garth Wilkinson, Elihu Rich, John James Bird, and Colonel Fawcett were contributors; a magazine that was the precursor of our own.

When the mysterious rappings began at Rochester, New York, in 1848, Mr. Smith kept the readers of the *Family Herald* acquainted, from week to week, with what was going on. He watched the development of the new manifestations with interest, and in September, 1854, and January, 1855, there appeared three leading articles on the subject by him in that journal.



"Books are the mind incarnate—the immortality of the life that is."

"A good book is the life-blood of a master-spirit, embalmed and treasured up, to a life beyond life."

HOW I BECAME CONVINCED : : by Rev. Drayton Thomas

MY personal investigation of mediumship, both mental and physical, has furnished overwhelming evidence for the reality of the phenomena.

I have received evidence of personal identity from numbers of old friends and acquaintances who spoke to me, after their death, through psychic channels.



Rev. Drayton Thomas

Intelligent Force

In a home circle, where none but my relatives were present, and where one of them was the medium, I have been able to observe a wide range of the physical phenomena. It was evident that effects were being produced by a force not yet known to official science, and that this force was being very intelligently directed.

This personal observation has often enabled me to understand records of similar phenomena which have been published from time to time, and to realise their credibility. I am not perpetually held up, as are so many persons who lack personal experience, by insistent questionings as to the credibility of the observer. I know that such things do happen, and that therefore they may well have happened just as the writers record them.

The Greater Phenomena

Certain of the greater phenomena, such as levitation of the person, and complete-form materialisation of a human figure, I have not seen. Yet such things would be but an extension of that which I have observed on a smaller scale.

I am familiar with all that critics and objectors put forward as alternative explanations of the phenomena, whether mental or physical, and I am able to realise how completely these suggested alternatives fail to meet the facts which I have observed. It is much to be wished that critics who publish their opinions would, in every instance, tell the reader what steps they have taken to acquaint themselves personally with the evidence. So many books appear to be based upon nothing more valuable than a hasty perusal of literature. No one can understand the subject adequately without a fairly wide personal experience.

Reading Essential

My advice to inquirers is that they should certainly commence by a course of wise reading. When they proceed to sit with mediums they should remember that books usually set forth the better results and often

fail to give readers any hint of the many sittings which yielded little or no result. Unless this is understood, the novice is liable to expect far too much, and to insist upon difficult experiments which are beyond the medium's range of power.

Don't be Too Anxious

In home sittings, where some degree of contact with unseen intelligences has been established, it is unwise to demand too much. If the circle is obtaining supernormal results of any kind, it may be assumed, *pro tem*, that unseen co-operators are doing their best, and

"O wad some power the giftie gie us
To see ousels as ither see us."

These contributions portray the point of view of orthodox religion on the one hand, and letters on the other, concerning Spiritualism and its literature.

There is ample variety of opinion. Whereas eighty-seven years ago there was wholesale repudiation of most of the phenomena reported by Spiritualists, to-day there is a new attitude. That attitude is typified in this symposium. The Rev. Drayton Thomas, for instance, has no doubt. Neither has the Rev. F. C. Spurr, nor Dr. Norman Maclean. That after so brief a record Spiritualism can look to so many reputable and impartial witnesses, who have investigated and found the reality of psychic phenomena, is no mean achievement.

On the other hand there is still halting distrust. Mr. Agate and Mr. Douglas are frankly dissatisfied. After reading Mr. Agate's contribution, one wonders if he has ever been to the seaside or had his bumps read. A seaside phrenologist exhibiting the same magnificent caution and logic as evidenced in the S.P.R. records would indeed be a wonderful phenomenon.

Nonetheless, there is here both confidence and candour. Some minds are made up; others are still in the agony of arriving at a decision. But the walls of wholesale repudiation have begun to sound hollow.

J.L.

that they will give better and better results as their experience in using the medium's psychic energy increases.

Where messages are being received, the sitters should realise the many difficulties which beset the process, and should not risk confusion by prematurely asking questions and demanding tests. If the communicating intelligence is given time, and the conditions of the circle are kept as far as possible without change, the results will steadily improve.

In my pamphlet, *The Mental Phenomena of Spiritualism*, there is given an account of the difficulties of communication by trance mediumship. Inquirers who familiarise themselves with these difficulties will be enabled to understand the position of the Communicators and of the Control, and to make their task more easy.

It is an advantage to join one of the Societies where lectures, discussions, and demonstrations are made available to members and where there is a library of psychical literature.

Books Which Influenced Me

The first great influence was not a book, but a person. I was about twenty when, at my parents' house I met a minister's widow, a natural medium, to whom had come spontaneously a wide range of psychic phenomena. Listening to her, I realised the importance of the subject, and was thenceforth eager for information.

W. T. Stead was the next influence. I studied those pages of his *Review of Reviews* which alluded to this topic, and when he brought out the psychic quarterly, called *Borderland*, I read it carefully through the years of its publication, 1893-7.

S.P.R. Associations

The next step forward was in the year 1901, when I joined the Society for Psychical Research and began to read its *Proceedings* and *Journal*. I consider that my training in the study of evidence is entirely due to this literature. It also convinced me of the reality of communication with the departed.

Myers' *Human Personality and Its Survival of Bodily Death* was also an epoch-making book, which I read on its publication.

Although I have continued to read with advantage the S.P.R. literature up to the present time, it is to its publications between the years 1900 and 1916 that my indebtedness is greatest. In 1917 commenced my study of mediumship at first-hand, and this, with the foundation gained by previous reading, largely took the place of books. Not that I ceased to read, but my own investigations became the chief source of information.

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THE CHOICE OF NOTED CHURCHMEN

By Rev. Leslie J. Belton, B.A., M.Sc.,
Minister of Golder's Green Unitarian Church,
and Editor of "The Inquirer."

NO book in this field with which I am acquainted can compare in value with the comprehensive survey provided in Dr. Hereward Carrington's work, *The Story of Psychic Science* (Rider, 10s. 6d.) There the inquirer will find sections devoted to almost every branch and aspect of the subject, together with a glossary, a classified bibliography, and a list of the principal contents of the *Proceedings* of the S.P.R., British and American. The author's attitude towards the problems with which he deals lies midway between the extremes of frigid scepticism and uncritical credulity. Dr. Carrington is himself an experimenter of proved ability. I recommend his volume both as a work of reference and as an introduction for intelligent beginners.

A book that is less well known than it deserves to be is Dr. James H. Hyslop's *Life After Death* (Kegan Paul, 9s.). The sub-title, "Problems of the Future Life and Its Nature," gives an idea of the scope of the book, but not of the learned author's emphatic championship of the Spiritualistic cause.

Spiritualism and Scripture

Those who want to know something about the implications of Psychic Research for Biblical scholarship should also refer to *Psychic Research in the New Testament*, by Dr. Ellis T. Powell (Light Office, 1s.), a booklet which boldly attempts to apply modern psychical knowledge to the Resurrection and other New Testament problems.

For those who read German (and it is tough work even for those who can), I should like to recommend the valuable treatise of Dr. Emil Mattiesen, *Der Jenseitige Mensch* (Berlin and Leipzig, 1925, RM. 30), an introduction to the metapsychology of mystical experience. Would that some scholar would undertake to translate this monument of German scholarship! Professor Driesch, who is well versed in the English as well as the continental literature of the subject, once told me that, in his judgment, Mattiesen's book was the soundest and most acute study of this aspect of psychical inquiry in any language. I think he was right.

Continental Investigators

For the rest, I suggest that the studious inquirer should read any of the works of Bozzano, Geley, Osty, Schrenck-Notzing, Pagenstecher or Tischner—all "foreigners." Of course, there is a host of other good books, but, somehow—why is it?—the more serious treatises have certainly not been written in English. F. W. H. Myers' *Human Personality and Its Survival of Bodily Death* is a notable exception.

There is a vast amount of junk which needs to be read with the critical faculty wide awake, and this is especially true of "inspirational" books. Read them, particularly those of Miss Cummings, but never forget that in the long run it is far better to achieve one's own conclusions laboriously, sometimes withholding judgment, than to accept blindly a scheme of

belief about these matters at second-hand. That is just what some people do: they quote the works of so-and-so with all the zeal that once marked the Protestant's regard for his Bible.

Rediscovering the Psyche

And one last word. If you don't want to lose yourself in the tortuous mazes of those



Rev. LESLIE J. BELTON,
who is the author of a brilliant introduction to
Psychic Science: "Psychical Research and Religion"

dry-as-dust reports of trance sittings; and if you have enough scepticism to hold your mind intact against the semi-religious, emotional appeals of a certain type of book, and you still want to prove to yourself the fact of survival—go to those accounts of what are called "out-of-body" experiences (the phenomena of excursion) to be found in such volumes as *My Travels in the Spirit World*, by Caroline D. Larson, and *The Projection of the Astral Body*, by Muldoon and Carrington. Keep a pinch of salt at hand here as always; but compare these accounts with what you know about apparitions (see *Phantasms of the Living*, by Podmore), and the experiences met with in everyday life, and I think you will rediscover the psyche that psychologists have explained away.

By The Late Lord Sands
A leader of the Church of Scotland.

It would be misleading of me to say that any work on Psychical Research has influenced me, but the works that struck me most were, perhaps, those of Myers' and of Mr. Drayton Thomas. I cannot, however, say that I have had opportunity to read widely. Much of what I have read has seemed to me unsatisfactory, partly owing to uncritical credulity, and partly owing to the mess in a good many cases of minute and uninteresting detail, which renders the work hardly readable by anyone who has not undertaken a scientific investigation of the particular case.

The Very Rev. Dr. Norman Maclean
Ex-Moderator of the General Assembly, Chaplain to His Majesty the King, and senior minister of St. Cuthbert's, Edinburgh.

I had the great advantage of being reared in an island of the Hebrides, where the unseen world seemed ever to brood over the seen in cloud-flecked mountains, on glassy seas, and in the mystery of twilight in quiet dells. And the people never spoke of anyone dying. The word death was only used of the animal creation.

The word they used for the passing on of men and women was *change*. He has "*changed*." That was, of course, in Gaelic—the language of the people. Of the human being they said: "*Cavestaile*"—he changed; of an animal, "*Bhasaiche*"—it died.

On the question of inter-communication, my interest was first roused by F. W. M. Myers' *Human Personality*—a book which marks an era. Then followed Sir Oliver Lodge's *The Survival of Man* and *Raymond*. Lodge did more than any to convince me of the reality of the faiths.

Other books to which I owe a debt are Sir Wm. Barrett's *On the Threshold of the Unseen*, and Flammarion's *Death and Its Mystery*. Of the more recent books I have been most interested in Findlay's *On the Edge of the Etheric*.

I agree with you that a great deal of misleading literature is being broadcast, and I hope that you will agree with me also when I say that the fact of inter-communication is too narrow a foundation for a new sect in this sect-ridden world.

By Chancellor R. J. Campbell
Church of England

Thank you for your courteous inquiry. I do not feel, however, that I am qualified to express an opinion on the subject thereof, as my duties do not permit of my giving sufficient time to the necessary study of authorities.

I have never found anything to approach Mr. Myers' *magnum opus*, which I read many years ago. It seems to me incomparably the best and most thorough treatment of the subject that has yet appeared; but in this I may be mistaken through ignorance of the extent of the cognate literature now extant.

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A CATHOLIC VIEW-POINT

PHENOMENA BEYOND DISPUTE

By FATHER HERBERT THURSTON, S.J.
Author of "The Church and Spiritualism."

So far as the manifestations associated with the faculty called mediumship are concerned, whether psychical in their nature or physical, it seems to me impossible to set aside the testimony of a vast number of witnesses, whose good faith and sound judgment in all the ordinary concerns of life would be accepted without question.

The psychical phenomena are no doubt the more generally accepted. The evidence for apparitions at the point of death, for telepathy, and for a certain, if limited, power of clairvoyance, was abundant even fifty years ago; but it has been greatly strengthened by the experiments undertaken in recent times with such psychics as Ossoviecki, Mrs. Upton Sinclair, Professor Gilbert Murray, and others.

The automatic scripts purporting to emanate from the spirits of "Patience Worth," or Oscar Wilde, seem far to transcend the natural gifts of the automatists through whom they are communicated. The information concerning past events and private matters, imparted through the mediumship of Mrs. Piper or Mrs. Osborne Leonard, are quite inexplicable by any knowledge which could have come to them through normal channels.

But even in the case of the physical manifestations, it is hard to see how we can refuse to accept the evidence, except upon the basis of some extravagant theory of hallucination which would strike at the root of all belief in human testimony. It may readily be granted that there has been an enormous amount of trickery—such imposture being greatly facilitated by the pitchy darkness which many physical mediums insist upon.

But a great part of the marvels performed by D. D. Home, for example, were shown in quite good light. When he took red-hot coals in his hands, gave them to others, and put his head into a blazing fire, there could have been no lack of sufficient illumination. Moreover, we have substantially the same phenomena exhibited in broad daylight by those who take part in the "fire-walks," of which we have trustworthy and abundant accounts from India, Japan, and many other places.

So, again, Home's accordion experiments were almost always (*pace* Mr. Podmore) carried out in a quite good light. The accordion, held upside down, performed every kind of elaborate music; the keys were seen to be successively depressed, and the bellows to work, no one touching them, and the instrument played, not only in Home's hands, but in the hands of those to whom he gave it, with such vigour that they could hardly retain their hold. The witnesses were men of the highest standing in England, America, and Europe, men who testify to what they have themselves heard, seen, and felt.

In regard, however, to the origin of these phenomena, there is, I submit, no conclusive evidence which would tell us whether they are to be attributed to the spirits of the dead, to "elementals," to devils, or to other possible intelligences in the world beyond. Least of all am I satisfied that any convincing evidence of the identity of the performer or communicator



D. D. HOME,
whose mediumship must be accepted.

can ever be afforded. Personation, as Spiritualists themselves admit, is frequent.

The spirits, *ex hypothesi*, are all around us, and know what we do. How can the inquirer be certain that he is not in contact with a counterfeit presentment who has got up the case? From this point of view, the Catholic Church seems to me to have acted wisely in forbidding the attempt to communicate with entities so liable to deceive, perplex, and distract us from the duties of everyday life.

By Rev. F. C. Spurr
The well-known Baptist minister.

I have been a student of psychic matters for many years, ever since, as a youth, a personal experience of a most remarkable character befell me. Matters have been brought to my notice and thrust upon me, and it was impossible to ignore them. My reading came at a later period. It was the personal experiences that so greatly impressed me. And I found that very many of the men and women I met in various parts of the world had passed through similar experiences. The reality of the spiritual world, therefore, has been settled for me long ago. I found through these experiences that the Bible became a new book; that many obscure passages were immediately rendered luminous and natural. In particular, the Resurrection of our Lord and some of the strange events recorded in the Acts of the Apostles and the Gospels. The psychic experiences confirmed rather than lessened my Christian faith.

Some of the books that impressed me were: Flammarion's *L'inconnu*; Flammarion's three volumes on *Death and Afterwards*; Mr. Tweedale's *Man's Survival*; Sir Oliver Lodge's books; Myers' *Human Personality*; and, particularly, Stanton's *Telepathy of the Celestial World*. These did not so much *convince* me as confirm what I always knew to be true. Findlay's *On the Edge of the Etheric* was also a luminous book.

I have always regarded the attempt to make this kind of thing into a religion rather foolish. It can never be a religion. Religion is communion with a personal God, translated into ethical conduct. For my part, I remain a Christian in faith, but it is remarkably strengthening to that faith to be able to point to definite evidence of the spirit world existing.

PROGRESS

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TO BE CROSSED, AND NOT A PLOT
TO BE BUILT UPON.

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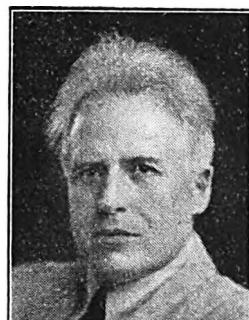
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LITERATURE REPRESENTED

By Shaw Desmond
The Famous Novelist.



Shaw Desmond.

I have read few psychic books which seemed to me to be worthy of their subject. But, amongst those which come to me, and despite its crudeness in some ways, I think Lodge's *Raymond* convincing. It is moving and true.

The first book which really confirmed all those burgeoning impressions with which, as a Southern Irishman, I was born, was Hudson's *Psychic Phenomena*—the very first.

But my friend, Miss Cummins' *Scripts of Cleophas* are, I think, strongly evidential—and their idiom quite extraordinary,—for as an artist you can't fool me with pseudo-idiom or pseudo-literature. It is the one thing which can't be faked.

SHAW DESMOND.

By Aldous Huxley

Famous author and playwright.

The most comprehensive and sensible book on the subject of Psychical Research which I have read is René Sudre's *Traité de Metapsychic*. (I think that is the correct title—but have not the book by me).

ALDOUS HUXLEY.

By Robert Lynd

Author and Reviewer.

I am afraid I have never penetrated very deep into psychical science. I read Sir Oliver Lodge's *Raymond* with great interest, and greatly enjoyed one of Camille Flammarion's books, but I am afraid that when I finished reading I had still the same open mind with which I began!

I confess, however, that I have found it extremely difficult either to doubt or to explain some of the personal experiences of which I have heard in private conversation from friends and acquaintances who are believers in Spiritualism.

ROBERT LYND.

By Marjorie Bowen

The Historical Novelist.

I thank you for your letter of January 26th. I am sorry I cannot reply to your first request. The reason is that I am incapable of doing so with such a subject, for ignorance and a certain shyness combine to prevent me from expressing myself on this difficult matter. But I feel, personally, definitely conscious of another world, but I could not reduce this sensation to words.

With regard to the books that have influenced and impressed me, I have by no means read them all, even of the most important works on the subject, but the works of M. Camille Flammarion and *The Night Side of Nature*, by Mrs. Crowe, have done more to impress me than most. They are totally different, I know, but each is, in its way, deeply impressive. Also, there is the famous Dr. John Dee, of Mortlake, Queen Elizabeth's astrologer and alchemist. This gentleman's work has impressed me very deeply, so much so that my next novel, to be entitled, *I Dwelt in High Places*, deals with the spiritual aspirations and investigations of this learned man. This work should interest many Spiritualists and psychic persons.

Also, my last volume of short stories, entitled *The Last Bouquet* (Some Twilight Tales), should give you an idea of my consciousness of the spiritual world.

MARJORIE BOWEN.

By H. Dennis Bradley
The well known writer.

I have been more impressed by the works of Sir Oliver Lodge than any other.

H. DENNIS BRADLEY.

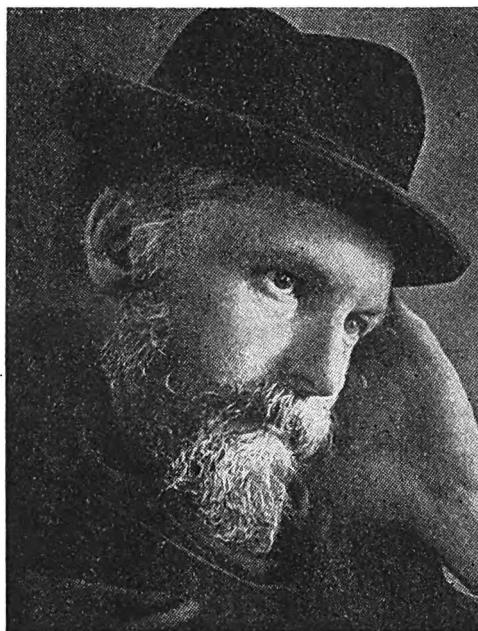
By James Agate

Author, and critic of literature and the drama.

I presume that by the word "psychic" you mean communication between the dead and the living. I do not deny that this is possible, since our knowledge of the material and finite world and its present dimensions is too small to permit wise people to deny anything. But in the present state of our knowledge I do not believe that there is a tittle of evidence to justify so-called Spiritualism or the belief that the dead can communicate with the living. In my view, anybody who believes himself to have received such communications is receiving them from his own brain. I believe that all psychic manifestations are either conscious humbug or unconscious self-delusion.

Further, I have looked into a good many books on Psychic Research, and I have always found that the authors of such books, and that all the Spiritualists I have actually met, are willing to accept evidence which would not convict a pickpocket. In every case that has ever been reported in book-form, or in the Press, I have found the investigation conducted with a lack of logic which would be lamentable in a seaside phrenologist.

JAMES AGATE.



F. W. H. MYERS, whose famous work is praised on all sides.

By Prof. C. E. M. Joad

Author and commentator on human affairs.

In reply to your letter of the 5th of December, the books which have chiefly influenced me are: F. W. H. Myers' *Human Personality and Its Survival of Bodily Death*; *From the Conscious to the Unconscious*, by Gustav Geley; *The Mind and Its Place in Nature*, by C. D. Broad, and *Rudi Schneider*, by Harry Price.

Geley's book contains a number of brilliant and highly intriguing suggestions with regard to the relation of the mind to the body, with particular reference to supernormal phenomena. Broad's book is notable for his account of the "psychic factor" theory, which is also very largely my own. *Rudi Schneider* is a clear and concise account of almost the only set of super-normal phenomena which seems to me to have triumphantly stood the test of scientific control and irreverent investigation.

C. E. M. JOAD.

By James Douglas

The famous journalist.

In reply to your letter, I have read scores of books dealing with Psychical Research, but I am afraid I cannot truthfully say that any of them have influenced me. That is to say, I came to the conclusion that, for me at least, it is impossible to accept the Spiritualist hypothesis.

I admit that the evidence is perplexing, but I do not think it is conclusive, and therefore, for me at least, it is impossible to do more than to keep an open mind.

JAMES DOUGLAS.

BOOKS

AT A GLANCE

THROUGH A GLASS DARKLY

Written through F. H. Haines. (Pure Thought Press, 5s.)

To say that this book fully maintains the standard of Mr. Haines' previous writings is to pay it a high compliment. In clear, vivid phrases, it reveals a philosophy of life and beauty, wherein death and suffering take their proper place.

LITTLE POWDER-IN-THE-JAM TALES

By Ivan Cooke. (Wright and Brown, 1s. net.)

The "powder-in-the-jam" stories, which were popular features in *The Two Worlds* some years ago, have now found permanent habitation in this charming little booklet, which witnesses to the proverb that many a true word is spoken in jest. With brevity and subtle illustration, the author forces his points home. Rarely have the frailties in human nature been so faithfully and wittily portrayed.

THE LAW IMMUTABLE

By Ivan Cooke (Wright and Brown, 2s. 6d.)

These messages, ostensibly from Sir Arthur Conan Doyle, epitomise the earlier work entitled *Thy Kingdom Come*. They also form an extension and continuation of the thought originally unfolded there. Sir Arthur, acting as spokesman for a company of enlightened spirits, outlines a religion and philosophy of universal application and acceptance.

THEY LIVE AND SPEAK

By W. Adair Roberts (Hillside Press, 1s. 6d.)

There is no end to the chain of records testifying to the fact that, though they have passed before us, our loved ones across the border still live and speak. This charming little volume shows survival to be a clearly natural and rational fact. It tears away the superstition from death, and portrays a continuous life, both purposeful and creative.

GOLDEN TREASURY OF THE BIBLE

Edited by Mortimer Rowe (Lindsey Press, 7s. 6d.)

This is the Bible for the modern mind; beautifully printed, with editorial notes at the heads of chapters giving the historic background of the selection in question; revised and presented in chronological order; the poetry of the Bible is here printed as poetry; certain passages in the text which are more sequential than in the orthodox rendering have been brought together—in short, the reader has a Bible which he can not only love but understand. Behind this work is a wealth of Biblical scholarship.

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S.N.U. NEWS.

National Peace Congress

THE National Peace Congress is to be held in London this year from June 28th to July 2nd. Since the main purpose of the Congress is to focus and consolidate peace opinion, the National Peace Council is seeking the active co-operation of all sympathetic national organisations and of individuals throughout the country.

In its main sessions the Congress will cover all the major aspects of the peace problem as they appear at the present time, and this should appeal to Spiritualists especially. The meetings are to be held in the large hall of the Friends' House, Euston Road, London, and we have been asked to send delegates. Individual visitors are also invited to attend. The fee for both delegates and visitors for the whole of the Congress is two shillings and sixpence.

The Growing Appeal

The Toc H Branch at Portland invited Mr. Frank T. Blake, the Vice-President of the Union, to give them a talk on Spiritualism on March 4th, and he was greeted by some thirty young men, who listened for an hour to an explanatory address with rapt attention. After this, he dealt with their questions for an hour and a half. It was the first time any of them had listened to a Spiritualist lecture, and Mr. Blake tells me that the longer he spoke, the greater their interest became. He is very gratified to think that out of this lecture grew the desire to hear more, for when he was at the Weymouth Church during the following week, his congregation included many of those who had been at his Portland meeting. They have asked him to give them another evening as soon as he can conveniently fit it in. So it goes on, and I am convinced that as soon as people have the opportunity of learning of the truths of Spiritualism, they come back for more information, and if they are honest with themselves and examine the subject with an unbiased mind, they must be convinced of the reality of our claim that "There is no Death."

Midland Area

The annual general meeting of the Midland District Council was held on March 16th in the National Spiritualist Church, Charnwood Street, Derby. The President of the District Council presided, and stressed the need for loyalty both from Churches and individuals to the Spiritualist Movement and the Union.

In giving his annual report, the Secretary, Mr. J. W. Blount, made a strong appeal for the Churches in the area to conform to the Constitution, pointing out that it had been built up by democratic methods, and that it had to be carried out in order that the whole organisation might work smoothly. Mr. A. G. Newton, a former Vice-President of the Union, who was also present, reinforced this appeal. The election of officers resulted in the following being returned :

President, Mrs. E. Paling; Vice-President, Mr. Gyde; Secretary, Mr. J. W. Blount; Treasurer, Mr. C. Anthony; Area Representative, Mrs. E. Paling; Associate Representatives, Mrs. George and Mrs. Raspin.

Mr. J. W. Raspin was elected Secretary of

By FRANK HARRIS

the North Midlands Group, and Mr. R. Oakley, Secretary of the South Midlands Group. Mr. B. P. Membery, the retiring Area Representative was unable to be present owing to illness.

Lancashire District Council

The annual meeting of the Lancashire District Council, held in the Spiritualist Temple, Blackburn, last Saturday, resulted in the following being elected to office for the ensuing year :

President, Mr. Ernest A. Keeling; Vice-President, Mr. Robert F. Brewer; Secretary, Mrs. Sutton; Area Representative, Mrs. Pickles.

Although the area has the largest number of Churches of any in the country, there was a disappointing attendance, not to be accounted for by inaccessibility of the Church. It is to be hoped that in future years, delegates will take a greater interest in the government of their area. Mrs. Sutton was congratulated by the President on her recent marriage, and she will be better known to many as Miss Coghlan, of Darwin. Under the system in operation in Lancashire, she will hold office for two years; the Treasurership becomes vacant next year.

Yorkshire District Council's Activities

At the annual meeting of the Yorkshire District Council, on Sunday, March 17th, which was held at Wakefield, under the chairmanship of Alderman T. Brewer, J.P., great tribute was paid to the work of Mr. J. Baxter, of Doncaster, who, on March 15th, passed to the higher life. Mr. Baxter acted as Treasurer to the Council for some years.

Out of the 86 Churches in Yorkshire, 32 were represented by 38 delegates, 19 associates, 4 officers, and 4 E.C. members, making a grand total of 65. Many resolutions were brought forward which caused interesting discussion.

The election of officers resulted as follows :

President, Alderman T. Brewer, J.P., Wakefield; Vice-President, Mr. J. F. Smith, Attercliffe; Secretary, Mr. F. Smith, Greetland; Treasurer, Mr. H. Firth, Brighouse; Associate Representative, Mr. E. Danetry, Halifax.

A hearty vote of thanks was passed to all retiring officers.

It is hoped that the changing of these important officers will bring about schemes to solve the many problems. There was a very good attendance at the evening service, which was taken up with addresses by Mr. H. H. Gale, Mr. H. Firth, and Mr. F. Leng. Mr. J. F. Smith occupied the chair.

Southern District Council

I hope to have the pleasure of meeting the delegates from the Southern District Council area on Wednesday for the first time at the meeting of the Council at the Portsmouth Temple. The only office for which there will be a contest is that of Vice-President, where Mr. H. A. Grainger and Mr. J. H. Allen have been nominated. The President (Mr. Frank Blake), the Treasurer (Mr. H. Stuart-Berry), and the Secretary (Mr. J. G. McFarlane) are unopposed.

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Mr. ROBERT KING.
Subject : "Materialisations."

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TUESDAY, April 2nd, at 8,
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Subject : "The Spiritual Plane."

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FRIDAY - - - March 29, 1935

OUR EIGHTY-SEVENTH ANNIVERSARY

EIGHTY-SEVEN years ago there was a rap on a wall, which attracted the attention of two children at play. That rap has reverberated round the world. It has been heard "from Greenland's icy mountains to India's coral strand," from "China to Peru."

There is not a country in the world, even to the small islands of the Pacific, which has not heard the claim that communication can be obtained from those who have passed through the veil.

Modern Spiritualism did not come into the world because mortals wanted it. It came because in the councils of the unseen world a body of men and women of larger vision had concluded that the needs of this physical world could only be met by the re-opening of gates which had long been closed. That is the reason for the existence of Spiritualism. The spirit world wanted, and still wants, instruments—and has called us into being to fulfil that role.

Our Movement, our Societies, "Our Paper," will be only successful in so far as they voice the opinions and do the work of the spirit people. What is wanted in these difficult days is a closer bond of contact between the material and spiritual worlds, and Spiritualism is striving to accomplish this ideal.

Spiritualism does not exist merely to excite curiosity and wonder. It does not exist to become a vaudeville entertainment for those who are seeking sensations. It exists to tell the world that there is a life beyond the grave, and that the only way to ensure happiness therein is to live this life as a preparation for it. Spiritualism does not exist to provide Derby winners, to trace the crimes which the police cannot solve, to provide newspaper sensations or to tickle the imagination of the self-seeker. It insists on the necessity of straight living, of paying twenty shillings to the pound, and of being kindly and helpful to one another and of unfolding those deeper faculties of the spirit which can alone fit us for the fuller life. It tells us of the possibility of high attainment for those who do the right thing; but it tells us also of the misery and darkness of those who have done the wrong thing. It assures us that a man cannot be mean and selfish and oppressive to



The Memorial Stone which marks the spot formerly occupied by the house of the Fox Family, and which is now located at Lily Dale Spiritualist Camp. On the walls of this house the raps of a murdered pedlar initiated the world-wide Movement of Modern Spiritualism.

his fellow-men, and instantly obtain forgiveness and bliss by the adoption of a creed, the recital of a ritual, or the taking of bread and wine. It assures us that conduct and character are the real qualifications for happiness in the world beyond. Those who imagine that Spiritualism is confined to the phenomena of the seance-room are suffering from mental and moral shortsightedness.

Further, Spiritualism is providing evidence that revelation is continuous.

The Spiritualist does not believe in survival because of the experiences of Kate Fox, Emanuel Swedenborg, or even the twelve apostles. The apostles were able to say, "We know that there is a life beyond, because we have seen Christ crucified and can witness that He has come back again and spoken to us." The Spiritualist of to-day is able to speak in like manner. He says, "I saw my friend die, I attended his funeral, but I have spoken to him since."

As a result of Spiritualistic activity, materialism has not only been driven back but decisively thrashed, and for the last thirty years, far from attacking the basis of religion, it has been on its defence. Death has lost its terrors. No

cultured man to-day attempts to define man in terms of physics, chemistry, and mechanics. As Sir Oliver Lodge trenchantly said, "You do not destroy the sonata even though you smash the whole orchestra." Spiritualists can re-echo the statement of the legendary figure who said, "It is meet that we should make merry and be glad, for this my son was dead and is alive again; he was lost and is found."

Yes! Spiritualists may well rejoice, for they have won through. Sad it is to note that those who should have assisted us, and whose battles we may have been fighting, have been continuously attacking us. Even to-day, in Hampshire, an honest parson who has been brave enough to tell the truth, is being badgered and buffeted by those who themselves can offer no evidence worth the having that there is any life beyond.

On this anniversary, then, let us bow our heads in reverence and gratitude to the noble band of pioneers—not only those whose names have been inscribed in our memories, but those thousands of unknown workers who have lived and laboured, and who still live and labour, to inscribe upon the banner of eternal truth the knowledge that there is no death.

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TOPICS OF THE WEEK

The "Rosemary" Mediumship

Spiritualism lacks nothing in respect of publicity these days. Publishers, eager to cater for the advancing tide of interest in the subject, are producing many books of real quality, covering the various facets of Spiritualism. We learn that the House of Rider is now preparing for publication a volume giving the complete story of the "Rosemary" mediumship. This was first treated by Dr. Wood in the course of several series of articles in *The Two Worlds*, and psychic journals throughout the world have been quick to realise the value of these contributions. The new book, entitled *Thirty Centuries Ago*, will tell how "Rosemary" discovered her mediumship, the form of her development, and the story of "Nona's" earth life in ancient Egypt.

A Progressive Company

Attention is also drawn to the announcement of The Francis Mott Company, which in a very short time has placed the public in its debt by the production of a number of books which have won ready approval. In these days of cheap and degraded fiction, the publication of works like *Powers That Be, No More Tears*, and *The Mysterious Cobbler*, is significant. It shows that in spite of the love of sensationalism there is still a considerable amount of public support for those who address themselves to work of some permanence. The present spate of sound psychic literature is a sign of the times.

A Methodist's Attitude

In the columns of the *Methodist Times and Leader*, the Rev. Leslie Weatherhead has been dealing with Spiritualism. He appears to recognise the value of research in this field, and he thinks that the scientist and *bona fide* Spiritualist have provided good evidence that personality survives. He says he would not be shocked or horrified if unhysterical friends of his started going to seances. We congratulate Mr. Weatherhead on his impartial point of view.

Are we Holding Back the Dead?

Speaking of communication between the living and the dead, Mr. Weatherhead says, however, that it has not been shown that communication is desired by those who have passed over. Moreover, he adds that there is no compelling evidence that it is enriching to the personalities on both sides that they should communicate. He says:

I cannot escape the feeling myself that we may possibly be doing a disservice to the dead when we try to communicate with them.

This is a statement which demands analysis. It demonstrates how a very open-minded person may, quite unconsciously, become the victim of some fallacy originally born in some bygone prejudice.

TOPICS OF THE WEEK

"Calling up the Spirits"

We have no doubt that Mr. Weatherhead's hesitation springs directly from the old falsehood that Spiritualists "call up" the souls of the dead. Of course they do nothing of the kind. Nor have they any power so to do. We have never heard of a Spiritualist who could call up the spirits of the departed when he wanted them. Any such statement immediately provokes suspicion.

How Spiritualism Began

This week we are celebrating the anniversary of Spiritualism. Our Movement is based on spirit communication: that is its chief distinguishing factor. Now, how did that communication originate? Did a little company on this side make a bold bid to attract the attention of the departed? On the contrary. The overtures were made, not from this side, but from the other. The raps on the walls at Hydesville signalled a deliberately organised, and well-planned, attempt to pierce the veil. It was the spirit world which in the first place, and all along the line, endeavoured to bridge the gulf of death. And the evidence is consistent that the setting-up of "God's telegraph" (as spirit communication was called by the early Spiritualists) has been an experience enriching to the personalities on both sides.

Those "Agents Provocateur"

It is not often we find ourselves in agreement with the Editor of the *Freethinker*. We recently said "the system of *agents provocateur* is a dirty, low-down practice, and a disgrace to the police system. It is a ground for lying, chicanery, and deceit, and a blot upon the name of English justice." We were alluding to the use of police spies in order to trump up cases against clairvoyants. The *Freethinker* refers to the new speed limit for motor-cars, but expresses a similar sentiment. It says:

Anyone with any sense of justice condemns the *agent provocateur*; he exists solely to incriminate people, and if he cannot find law-breakers, in the interest of his job and to enhance his value in the eyes of his employers, he makes them. The most active and alert police officers will be those who bring the greatest number of charges.

That is exactly the case, and conversations with motorists assure us that when a prosecution takes place, the wisest course is to accept guilt and say nothing, for then the fine is small. If a defence is put up the Magistrates too often increase the penalty. The same is true with those whom the police call fortunetellers. The whole system is disgusting, and should be stopped.

For insomnia, induce the sleepy stage with short saturation passes and send the patient away with the "suggestion" that he is to refrain from every form of worrying thought.

Whatever passes are used, be careful to use the clearing passes at fairly frequent intervals to prevent your patient dropping into the cataleptic, somnolent or mesmeric state.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, April 1st,
At 3-0, Psychometry, Mrs. Evelyn Thomas.
At 7-30, Clairvoyance, Mrs. Helen Spiers.

Wednesday, April 3rd,
At 7-30, Psychometry, Mr. Thomas Wyatt.

Thursday, April 4th,
At 3-30, Clairvoyance, Mrs. Stella Hughes.
At 7-30, Clairvoyance, Mrs. F. Kingstone.

Friday, April 5th,
At 7-30, Clairvoyance, Mr. Austin.

NORMAL LECTURES.

Tuesday, April 2nd, at 8,
Mr. H. ERNEST HUNT.

Subject: "Ethical Implications of Spiritualism."

GROUP SEANCES.

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Monday, April 1st, at 7-45 Mrs. Stella Hughes
Tuesday, April 2nd, at 3 Mrs. Helen Spiers
Tuesday, April 2nd, at 7-45 Mrs. Evelyn Thomas
Thursday, April 4th, at 7-45 Mrs. Helen Spiers
Friday, April 5th, at 3 Mrs. Kingsley

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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At 11, Mr. PERCY SCHOLEY.
At 6-30, Mr. H. ERNEST HUNT.
Address and Clairvoyance.

Wednesday, April 3rd, at 7-30,
Mr. George Daisley, Clairvoyance.
Silver Collection taken on entering.

Friday, April 5th, at 8,
Mrs. Bullock, Transfiguration.
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At 6-30, Rev. C. DRAYTON THOMAS.
Clairvoyance by Mr. George Daisley.

Sunday, April 7th, at 11,
Mr. HORACE LEAF.
Clairvoyance by Mr. Horace Leaf.
At 6-30, Mr. G. H. LETHAM.

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A PSYCHIC "KNIGHT OF THE PEN"

Wonderful Experiences of William Blake

SINCE this is a book number of *The Two Worlds*, perhaps it is appropriate to recall the life of one of our greatest men of literature, who was also one of our greatest artists, was our greatest engraver, and at the same time had extraordinary experiences of a spiritual nature.

William Blake was born in the year 1757, nearly a century before Modern Spiritualism was thought of. His father was a hosier of the City of London. The house in which Blake was born is still standing, and lies somewhere between Oxford Circus and Leicester Square. A few days ago I passed close by it. In the streets of that neighbourhood the young Blake lived and dreamed. How, then, is it that his earliest poetry, written before he was fourteen, which is at once the most exquisite and natural poetry ever devised, is so taken up with the woods and streams and joys of the countryside? Perhaps because his soul could see a great deal to which the physical is blind. Although he received no actual education, he was an accomplished artist before he was twelve, and had written many poems before he was fifteen. At fifteen he was bound apprentice to an engraver, since his father could not afford to pay for his tuition in painting. From engraving he derived his livelihood throughout life.

A Thorough Spiritualist

Blake ascribed all his inspiration to the spirits of the departed. His declaration is made in plain terms. He said :

The prophets describe what they saw in vision as real and existing men whom they saw with their imaginative and immortal organs; the apostles the same. The clearer the organ the more distinct the object. A spirit and a vision are not, as the modern philosophy supposes, a cloudy vapour or a nothing; they are organised and minutely articulated beyond all that the mortal and perishing nature can produce. He who does not imagine in stronger and better lineaments, and in stronger and better light, than his perishing and mortal eye can see, does not imagine at all. The painter of this work (he was prefacing a book of his engravings) asserts that all his imaginations appear to him infinitely more perfect and more minutely organised than anything seen by his mortal eye. Spirits are organised men.

It would be interesting if we could really discover whether Blake was the originator of that immortal phrase, which he used frequently, "I cannot think of death as more than the going out of one room into another."

Blake's Symbols

Blake was a philosopher of the first degree. His alleged "prophetic" books, which the ignorant regard as mere Swedenborgian madness, are carefully constructed philosophical arguments, the symbolism of which

Read this Fascinating Article

By CLIFFORD W. POTTER

cannot fail to become plain to the careful student. Yet it has taken us more than a century to discover this fact, and quite a spate of books have recently appeared from the pens of well-known critics and writers, which seem to leave little to elucidate in the mysteries of Blake.

The difficulty appears to have been that he used an elaborate system of symbolism to set forth abstract ideas, and endeavoured to dramatise philosophy. But in this he was merely following the great traditions of Spenser and Milton, both of whom he easily excelled in his philosophy, if not in his poetry, which is entirely a question of individual taste. Blake was, in fact, a critic of Milton (as one could not fail to be to-day), as one may judge from the contents of his Dantesque poem bearing that title.

Blake's philosophy is too complicated a question to deal with here, but I should like to mention that it is in line with all modern thought, including the beliefs of modern Spiritualism. In this respect, Blake was a prophet; but perhaps it is much better to say that he was greatly ahead of his time, which, while it did not in the least understand him, did not fail to borrow some of his technique and beauty, as is evidenced in the works of many of the Victorian poets, from Wordsworth to Shelley and Keats, who all show unmistakable traces of Blake's influence. Yet where they show those traces, always Blake excelled them. I have heard it claimed that Wordsworth heralded the revival from Puritanism and Drydenism, and brought back into poetry beauty, simplicity, and understanding of nature. Those who claim this merely show their ignorance of William Blake, who lived before Wordsworth, and excelled him in every one of these particulars.

Modern Views in Step

One receives a vague glimpse into his world in the following :

The world of imagination is infinite and eternal, whereas the world of generation or vegetation is finite and temporal. There exist in that eternal world the permanent realities of everything which we see reflected in the vegetable glass of nature.

It is strange to find that, after a hundred years, philosophy has now begun to veer round in this direction. Blake, the mystic,

saw it all, but his voice was unheard, and for a century his words went unheeded. Had it not been for the fact that with superb courage he set to work and engraved and printed his own writings, when he found he could not get a printer for them, the fame of William Blake might to-day rest on paintings and engravings only.

Blake's Clairvoyance

Blake was a seer, in the sense that he possessed that power which to-day is known as clairvoyance. One of the first visions he is reputed to have had was when he was ten years of age, when he saw angels in a tree. On another occasion, while yet a child, he saw angelic figures walking among the haymakers.

The next instance concerns not so much a vision as a prophetic impression. Blake was about to be apprenticed to the engraver named Ryland. On leaving the house after interviewing him, young Blake said : "Father, I do not like the man's face; it looks as if he will live to be hanged." Blake did not go to Ryland, who was actually hanged some years after for forgery.

Later, when Blake was settled with a master, he was visiting Westminster Abbey to study the windows for material, where he had a vision of Christ and the apostles.

Visions for Engravings

In years following he was in the habit of using his visions as subjects for his engravings, much as other artists use their models. He constantly spoke of his companionship with spiritual entities, to the horror and indignation of the good people of his age, who regarded him as either mad or obsessed. Spiritual beings, sometimes clothed like angels, sometimes merely the spirit of his brother or some other relative, conversed familiarly with him, advised him in all he did, and inspired and aided him. Others, such as Milton, Homer, and Dante appear to have carried on long and lofty conversations and even arguments with him. He claimed that they inspired his work. Writing of his masterpiece, *Jerusalem*, Blake said :

It is the grandest poem that this world contains. I may praise it, since I dare not pretend to be any other than the secretary. The authors are in eternity.

In another letter, Blake wrote of *Jerusalem* :

I have written this poem from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation, and even against my will.

In the poem itself he describes how night after night the theme called him from his sleep; he could not rest till it was completed. The original copies of Blake's greatest poem are to-day among the most treasured manuscripts in the world.

(To be concluded.)

WHERE LONDON STANDS

The Presidential Address at Annual Meeting

By J. M. STEWART

At the annual general meeting of the London District Council of the S.N.U., held on Saturday last Mr. J. M. Stewart, the President, gave the following important address:—

I AM taking as the text of my address some significant figures relating to Church membership in the London Area which were given by Mr. J. B. M'Indoe at last year's A.G.M.

He compared the year 1923 with 1933, and stated that although our total Church membership had increased by 41 per cent. and the number of Churches by 70 per cent. in the intervening ten years, the average membership per Church had decreased by 10 per cent. Numbers, of course, are not everything, but instead of going back, our Churches should be sharing in the general growth of the Movement, and in the light of these figures, we may well ask ourselves if our Churches are being efficiently managed, and, if so, why they are not making more progress.

In this, as in every other sphere, much depends upon the quality of the effort that is being made, for progress has to be planned, worked for, and won, by striving.

Outside Growth

There is no doubt that Spiritualism is making great headway, but it is obvious that at present the growth is outside the Union and its affiliated Churches.

In London, we witness the almost phenomenal progress of the large central organisations, with their well-equipped headquarters, first-class mediums and speakers, libraries and bookstalls, with every attention and facility given for study and investigation. These organisations are meeting the public demand, and presenting Spiritualism in a way which appeals to thinking men and women.

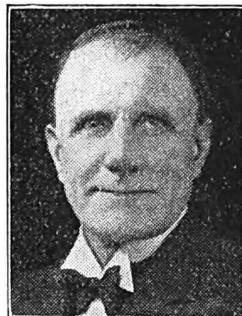
With smaller resources at their command, I believe that our Churches are doing their utmost to meet the public demand in their own districts, and are a credit to the Union. The difficulty, however, is to maintain, with any degree of consistency, a good standard of platform supply.

Not Enough Talent

There is, unfortunately, not enough first-class talent to go round, and what there is of it tends to gravitate to the large organisations.

I believe it was decided some years ago at an A.G.M. that no Church organisation was efficient unless it had a Lyceum, a Study Circle, and a Developing Circle. I would add to that a library and bookstall, and a Healing Circle.

In proportion as we are able to provide these services and facilities, will our Churches make progress, and secure a share in the general growth that is taking place in the Movement.



J. M. Stewart

The aim of each Church should be, not only to attract, but to hold. Not only to supply evidence, but to enrich the spiritual life of its members. I admit it is rather a difficult task to meet the needs not only of beginners, but of regular members. It should be borne in mind, however, that we are gradually ceasing to become a purely propagandist body. From the religious standpoint the aim should be not only to interest and inform, but to rouse the people to radical decisions with regard to life and conduct. To take those who are bereaved or depressed and defeated by the difficulties of life, and to put new heart into them and new will to victory and then send them forth to achieve it, is surely something worth while.

There have been many ideas put forward lately in the Spiritualist Press for brighter Sunday services, and we should take notice of the dissatisfaction which exists. Perfection is, of course, unattainable, but man will not be satisfied with less, and this is part of the proof of his high destiny.

Order of Service

The order of the service has been discussed, and suggestions have been made for the clairvoyance to come before the address, when the congregation is fresh, and there is likely to be more psychic power than after an hour in a vitiated atmosphere. Although it would be unwise to lay down any hard-and-fast rules, I think there ought to be a readiness to test new methods, and adopt them if found better.

There are so many factors that enter into the success or failure of an ordinary Church service that it is sometimes difficult to put one's finger on any one thing and say that that is the cause, and so we use the word "conditions" as a sort of scapegoat for them all. We have got to take into account not only the platform supply, but the building and its equipment, and the general atmosphere of the meeting-place. A due regard to silence, reverence, and order is required. Good music and

(Continued on page 208 col. 2)

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THE UNFOLDING UNIVERSE

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"Mind is the only reality, the only permanency, its successive habitations and abodes being temporary and transient. Life is the emerging of the individual mind from bondage to freedom, from ignorance to knowledge, from selfishness to unselfishness, from error to truth, from the temporal to the eternal, and from the finite to the infinite."

A NEW book by Mr. Findlay is sure to awaken interest. His first volume, *On the Edge of the Etheric*, had a very wide circulation and attracted as much attention outside Spiritualistic ranks as in them. It offered a conception of Spiritualism from the scientific aspect and contained a large amount of evidence which was well tabulated and conclusively recorded.

His second book, *The Rock of Truth*, awakened wide controversy. In it he dealt with the relation of Spiritualism to the creeds and opinions of the present day. It undoubtedly aroused the distaste of a large number of people who had accepted present-day religious standards without inquiry into their history and evolution. But controversy is always good if conducted in the right spirit, and the search for truth must always be controversial.

The New Work

Mr. Findlay has now presented to the public a third volume,* which uses his two former works as a basis for computing the future.

His ideal is a perfectly sound one. He recognises that half the discord in the world is due to conflicting creeds. Centuries of war in Europe, the civil unrest in India and other countries to-day, have been, and are, undoubtedly due as much to differences of religious opinions as to the political causes; and Mr. Findlay realises the fact that the only way out of the morass is a "world religion" constructed on a basis of scientific evidence and illuminated by a spiritual idealism. Names and labels are a hindrance to its attainment. Hero worship and ancient legends are an obstacle to its attainment.

Everyone desires peace on earth and harmony amongst men, and we believe he is right in computing that this ideal is an impossibility while religion consists of the worship of names rather than truths.

Spiritualism's Work

Mr. Findlay believes that the coming of Spiritualism has given a scientific basis to religion, which was never attainable in previous ages, because science is a recent development of human activity.

Spiritualism to him is something more than

the evidence of survival, it is the opening of the gates of intercommunion between all the spheres of being. It opens the gate of revelation so that present-day information may be obtained concerning the types of life and being which exist in the worlds beyond.

The author clearly visualises the fact that mind is a link which unites all planes of being, and unifies the whole human family, whether on this earth or in the spiritual planes, in one common bond. He claims that Spiritualism is not a religion: it is religion *per se*. It is based on natural law not designed for Christians any more than it is for Buddhists or Jews.

He always emphasises the fact that truth cannot be changed to meet the wishes of men, and he fervently believes that the time will come when all nations and all creeds can unite on a common basis of proven facts and spiritual communion. He asserts that Spiritualism is "a life to be lived," and therefore depends upon no Church or creed.

The Church of the Future

The Church of the future, he says, must be as broad as the bounds of science, which embraces the whole universe. It must not be based on doctrines or traditions, but on knowledge, but that knowledge must be a stimulus to right living.

He asserts that attending seances will help us little unless we attract to them the denizens of the spirit world, who will teach us and help us to develop in wisdom and understanding. "The seance for the advanced Spiritualist can only be a place for education."

Religions Favourable to Us

And what of religion in this country? The author says:

I foresee the Unitarians uniting with the Spiritualists, and then the Congregationalists, to be followed by the Baptists, Evangelical Anglicans, the Methodists, and the Church of Scotland.

The High Anglican Church will probably be the last to succumb so far as Protestantism is concerned, but ultimately it and the Roman Catholic Church will discard all their superstitions and absorb and teach what Spiritualism stands for and that only.

Then and then only will there be one Church. Sects and dissension in religion will have vanished, and the Church building will become an intellectual centre in which all can congregate and join together for their mutual development.

This is an arresting book, whether one agrees with Mr. Findlay or disagrees with him. The

reader can but conclude that here is a sincere man who has found a truth which is to him the gem of a life's experience.

He rightly places Spiritualism on a very high level. He shows that it demands from its adherents a high standard of conduct, but it affords them the help, comfort, and stimulus which makes that standard possible.

A Purge to Emotionalism

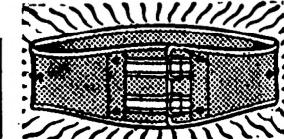
The Creedalist will find fault with it. The critic will probably abuse it. But no sincere person can doubt the high motive, the extensive research, and the enthusiastic sincerity of the writer.

The Spiritualism of fifty years ago has now become diluted with much of the mush and pap of present-day emotionalism. At any rate, this book gives the chief place to mind and thought, rather than to feeling—the rational argument rather than habits of thought established by long usage. Mr. Findlay recognises the fact that thought is the chief factor in human life, for "As a man thinketh in his heart, so he is."

Anything which will stimulate man to search for truth rather than lull him into the false security of imagining that all truth has been revealed, is a factor for progress. If only for this outlook on life, we can thank Mr. Findlay for giving us *The Unfolding Universe*.

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SPIRITUALISM DEFENDED

A Vicious Attack Exposed

SPIRITUALISM in Northamptonshire received a flip from meetings held at Kettering on Thursday, and at Earls Barton on Monday, convened to reply to and challenge the Vicar of Earls Barton on his recent attack on Spiritualism.

At Kettering Mr. Maurice Barbanell was supported on the platform by the Vicar of Lodgington, who related some of his own psychic experiences.

Maurice Barbanell



Mr. Barbanell gave a masterly address, in which he exposed the Vicar's amazing ignorance regarding the subject which had been attacked so viciously. His address was frequently punctuated by applause.

Every home in Earls Barton, and many in Wellingborough, were visited by representatives of the Wellingborough National Spiritualist Church, who invited the occupants to their meeting on Monday, when Mr. George F. Berry and Mr. James Leigh were the speakers.

Mr. Leigh dealt with his own correspondence with the Vicar, and read letters from superintendants of asylums which repudiated the Vicar's assertion that Spiritualism caused lunacy.

Asserted that so far from Spiritualism contributing to the lunacy figures, it had reduced those figures by, in the first place, providing people at their wits end with the consolation and comfort they so dearly needed; and in the second place, by the development of a new technique which gave release to souls suffering from obsession or to the misguided function of psychic powers.

—many of which cases had been mistaken for lunacy.

He also emphasised the increasing numbers of the clergy of all denominations who were accepting, if not the religion of Spiritualism, at least the facts upon which that religion was based.

In a brilliant address, Mr. G. F. Berry summarised the positive work which Spiritualism was doing. He also dealt with some of the Vicar's misleading statements, and exposed his biased outlook.

Although the Vicar had asked his "flock" to have nothing to do with either of these meetings, where his assertions were to be analysed in the light of the facts at issue, in both cases the halls were crowded with large and enthusiastic audiences.

MRS. E. F. BULLOCK, of Manchester, is giving a transfiguration seance at Sheffield (Meersbrook) Spiritualist Church, on April 2nd. Applications for seats should be made early.



G. F. Berry

LADY ABERDEEN'S EVIDENCE

DURING this month the newspapers acclaimed the fact that the Marchioness of Aberdeen, aged eighty-four, had flown from Paris (observes *Red Cloud's Journal*). Their headlines might have grown still bolder had they known that one of her chief reasons for coming over was to renew her friendship with Spiritualist friends in London and to hold communication with Lord Aberdeen, who passed some while ago.

On Sunday evening, Lady Aberdeen was present in the large audience at Mrs. Estelle Roberts' meeting at the Victoria Hall, London, and was one of those picked out by the medium for a message. Lord Aberdeen made himself known to her and brought back with him a friend who had been present at his funeral, gave his full name, and said that he was helping him to understand the laws governing communication. Lord Aberdeen went on to say that he was glad his message had been received by automatic writing thus, giving evidence through an independent channel that he knew his wife's movements and actions.

He again came through at the voice circle given at the "House of Red Cloud" on the following Tuesday, and discussed many things with Lady Aberdeen quite beyond the knowledge of the medium.

Newspapers do not get all the news!

LEICESTER'S LOSS

THE recent transition of Mrs. Ordish, of Leicester, a keen worker for Marsden Street Spiritualist Church, robs the cause of the physical support of a splendid worker. Mrs. Ordish was a personal and loving friend to many visiting mediums who were entertained by her know how truly unselfish she was.

Mrs. Gladys Davies writes: Last summer, when I paid her a short visit, she said farewell to me, and predicted, "I will not be here next year when you return to England, as my call has come." Now she has joined the great White Band. Her love for our Movement was great, but greater still was her faith in God. She will be missed physically, but we know when she awakes her loving spirit will ever be with us."

THE GREAT LAW

WHEN you have a definite label for the work you do, you have to remember the limitations of that label; so much is logical.

Therefore, when the British College of Psychic Science invited Mr. Ernest Hunt to lecture on "The Great Law," they knew, as a corporate body, that they were moving beyond their usual boundaries. And they were justified.

Mr. Hunt gave as his lecture the carefully sifted main theme of his book, *The Outline of the Great Law*, and an absorbed audience faced him.

The first big point he made was that men are seeking, unquestionably, some path they can travel harmoniously to share peace between all mankind; and that peace can only be secured by a universal method of communication, and form, in which to classify thoughts.

No universal language could do this, such as Esperanto, excellent as that idea is; but the Great Law sets out that worldwide communication can be made by geometrical forms.

N.T.-G.

PAIGNTON'S WEEK OF EVIDENCE

AT the Paignton Church last week large congregations listened to very helpful and enlightening addresses given by Mr. Arthur Whyman, who was afterwards assisted by Mrs. Whyman in presenting the phenomena in quite a unique way, giving very definite evidence of the continuity of life. Many full names were given, and evidential messages that were quite outstanding.

Members of the Church also had the joy of seeing and speaking to some of their own dear ones, who manifested at the materialising seances held by Mrs. Helen Duncan, the whole making a very memorable week.



THIS is a portrait of "Albert," the control of Mrs. H. V. Duncan, the materialisation medium. It was executed by Miss P. Leage, a young student who has sat several times with Mrs. Duncan.

Asked for his views concerning it, "Albert" said, "It is not very flattering. My hair is not quite so bad at the back. But there is a likeness, and I dare say you could recognise me from it."



CONGREGATIONS DECLINE

FROM a study of the records of Church attendance and Church membership, it would appear that a Church with a membership of about 140 or 150 would have an average congregation of about 40.

This statement was made last week at the annual meetings in Birmingham of the Midland Christian Union of Presbyterian, Unitarian, and other non-subscribing Churches, by Mr. Ronald P. Jones, the President of the General Assembly.

Evidently the policy of abusing Spiritualism, instead of investigating the facts, has had no helpful effect.

If the Churches put truth before pride, especially in respect of the "communion of saints," there would be no cause to complain, as does Mr. Ronald Jones, about falling congregations and membership.

ELLA WHEELER WILCOX wrote: "I have, after many months of patient research, obtained absolute and overwhelming proof that our 'dead' live and retain memory and affection, and that they can communicate with us."

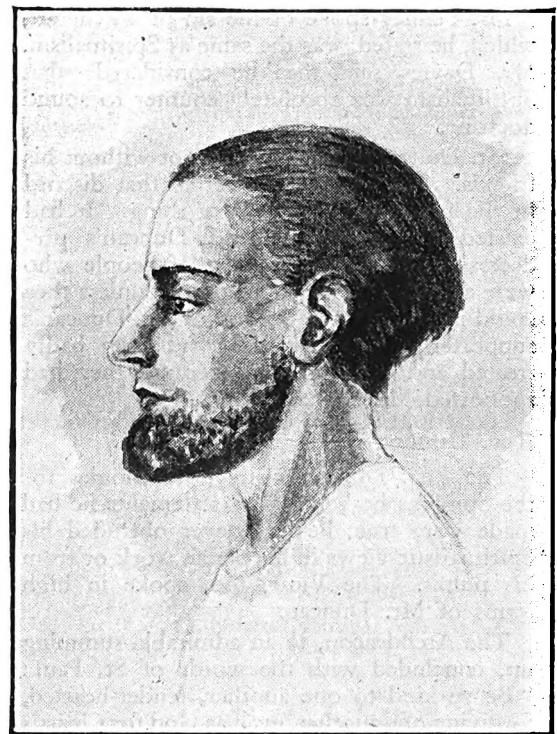
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SPIRIT

PHOTOGRAPHY

M. R. W. G. MITCHELL, of Darlington, delivered an interesting lecture on "Does Spirit Photography Prove Human Survival?" last week. The lecture was under the auspices of the Whitley Bay National Spiritualist Church, South Parade, and the chair was occupied by Dr. Horseman.

With regard to certain pictures taken in Newcastle, he said that these were done under circumstances where it would have been possible to detect anything of a faked character. He also showed a spirit message in writing from a well-known divine and drew the attention of the audience to the peculiarities in the handwriting, which on comparison with writings done during the life of the clergyman—both being shown on the screen—was identical.



ILFORD CHURCH BALLOT

THE Spiritualists of Ilford, near London, at present commence their Sunday evening meetings at 7 p.m., and it has been proposed to make a change to 6.30 p.m., which might be a more suitable time for some of the people, as Ilford is now a far-flung-out London suburb of 130,000 inhabitants.

Practically all other religious denominations at Ilford commence their evening services at 6.30. In the Spiritualists' case, however, there is an after-circle (for members only), and it frequently cannot begin until 8.45, which thus makes it a very late hour for members to be seeking their homes afterwards.

So it has been decided to take a ballot on the question on Sunday evening, April 14th.

See the Announcement
on page 201,
and act at once!

PERSECUTION IN THE CHURCH

Spiritualist Minister Attacked

REV. V. G. DUNCAN, who wrote that excellent book entitled *Proof*—in which he gives the evidences for Spiritualism, —has fallen into trouble.

Several members of the Ropley Church Council petitioned for an extraordinary Church meeting, which was held recently under the Presidency of the Archdeacon of Winchester.

Bitter Attack

Some of the parishioners were very severe in criticising Mr. Duncan, merely because he had written a book on Spiritualism.

Mr. Penney spoke of the sin of witchcraft, which, he stated, was the same as Spiritualism. Mr. Davies said that he considered that Spiritualism was absolutely counter to sound doctrine.

Mr. Duncan, however, was not without his friends. Some of them asserted that discord in the parish was not a new thing. It had existed in the time of Mr. Duncan's predecessor. There was a class of people who were always up against the parson unless they could run the roost. Several of Mr. Duncan's supporters stated that they had been badly treated and often insulted because they had supported Mr. Duncan.

Rev. Duncan's Statement

The Rev. Duncan made no apologies for the opinions he held. The statements he had made were true, he had never obtruded his Spiritualistic views in his parish work or from his pulpit. The Vicar, too, spoke in high terms of Mr. Duncan.

The Archdeacon, in an admirable summing up, concluded with the words of St. Paul : "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Readers of *The Two Worlds* know what persecution such men as the Rev. G. Vale Owen and others have faced from narrow-minded parishioners and ecclesiastical bosses. They will admire the courage of men like the Rev. V. G. Duncan, who are prepared, on matters of principle, to speak the truth as they know it, even though it offends.

If all Church parsons were as bold and as truthful, the Churches would not be in the state which they are at present.

WHERE LONDON STANDS

(Continued from page 205)

congregational singing are great aids to religious worship and invaluable for evidential clairvoyance. Above all, the spirit of harmony and love must animate and shine through the officers and pervade the whole Church and its organisation. If these things are observed, and regular contact is maintained with unseen helpers, the Church will not only make progress, but become a centre of joyous fellowship and a real spiritual home for its members.

Christian Spiritualism

I am well aware that one cause of reduced membership is that a number of our Churches have had trouble at some time or other on the question of Christian Spiritualism, resulting in splits and the formation of new Churches in the same district who go over to the Greater World League. The same process no doubt operates in Churches belonging to that body, and all this tends to set up feelings of rivalry.

I hope, however, that we shall not let these feelings develop into antagonism. I believe that the Greater World League is doing a useful work and meeting a need in the Movement. In line with our own long-sustained effort on behalf of the aged Spiritualist workers we cannot but commend their very practical work on behalf of homeless women.

It deserves to be better known, however, that long before the Greater World Movement came into being we had, and still have, many Christian Spiritualist Churches affiliated with us, to whom our Constitution is broad enough, and I hope they will never have cause to leave us. Although we do not see eye to eye with the form of Christian Spiritualism propagated by the Greater World League, we still have much in common, including a profound respect for the life and teachings of Jesus to His age, which the spirit world confirms in the present through our Movement, and we should continue in the wider interests of the Movement to unite with them in a friendly way, as occasion arises.

The Elections

In the elections, the following were returned unopposed :

President, Mr. J. M. Stewart; Vice-Presidents, Mr. H. Boddington and Mr. H. L. Vigurs; Treasurer, Mr. A. Challis; Secretary, Mr. A. Townsley; Councillors, Messrs. R. Boddington, J. Taylor, F. Jarman, W. Nelson, Mesdames Calway, Challis, Clements, Tyler, Mauder; Miss Sarfas.

The meeting was attended by 43 delegates, representing 39 Churches, and 42 associate members of the L.D.C.

TRUE SKIN CURE

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

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LET US TEACH YOU TO UNFOLD YOUR LATENT PSYCHIC POWERS

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Send 1/2d. stamp for full particulars of the course to the Secretary.

Mrs. ANNIE BRITTAIR

attends daily for private sittings by appointment. Also Group Seances every Wednesday, at 3-30 p.m. Limited to eight sitters. 5s. (must be booked in advance). Developing Class (Mr. and Mrs. Brittain), Tuesdays at 7 p.m. 2s. 6d.

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28, St. Stephen's Road, Bayswater, London, W.2.
'Phone: Bayswater 2790.

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The Spiritualist Library and Investigation Centre for the North.

'Phone: BLA 6840

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

TRANSFIGURATION SEANCE (limited to 24 Sitters).
SATURDAY, March 30th, at 7, Mrs. E. F. Bullock.

GROUP SEANCES (Limited to 10 Sitters).
TUESDAY, April 2nd, at 3 and 7-30, Mrs. Susie Hughes, Cert. S.J.V.U.
THURSDAY, April 4th, at 7-30, Mr. Robt. Davies, D.N.U.
TUESDAY, April 9th, at 7-30, Mr. Roy Morgan.

LECTURES.
FRIDAY, March 29th, at 7-45, Mr. J. M. Greenwood.
Subject: "Conditions Influencing Spirit Messages."
FRIDAY, April 5th, at 7-45, Members' Discussion.

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

Church and Society Announcements

UNIVERSAL SPIRITUALIST CHURCH LONDON.

SERVICES AT QUEEN'S CAFE, 27, DEVONSHIRE STREET,
Off Queen's Square and Theobalds Road.
SATURDAY, at 8, Psychometry by Miss G. Butcher (of Northampton).
SUNDAY, at 7, Address and Clairvoyance, Miss G. BUTCHER.
(After Circle).
TUESDAY, at 7, Healing Circle. At 8, Public Circle.
THURSDAY, at 8, Clairvoyance.
SATURDAY, at 8, Psychometry.
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, Mr. R. R. Thornton.
TRANSFIGURATION SEANCE, April 5th, at 7 p.m.

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

SATURDAY, March 30th, at 8, Open Circle.
SUNDAY, March 31st, at 11 and 3, Open Circles. At 6-30, Mr. J. E. HART.
MONDAY, April 1st, at 8, Clairvoyance Meeting.
TUESDAY, April 2nd, at 8, Members' Open Circle. Leader: Mrs. Hulton.
THURSDAY, April 4th, at 8, Members' Developing Class. Leader: Mrs. Dumville.
SATURDAY, April 6th, at 8, Open Circle.
SUNDAY, April 7th, The Rev. GEORGE COLE.

Moston Spiritualist Church and Lyceum,

Church Lane, Moston.
Sunday, March 31st, at 10-30, Lyceum.
At 3 and 6-30, Mrs. R. DAVIES.
Monday, at 8, Open Circle.
Wednesday, at 2-45, Psychometry.
At 8, Mrs. Roberts.
Sunday, April 7th,
Mrs. KELLY.

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 31st,
Mrs. M. T. GRIFFITHS, A.N.S.C.
Sunday, April 7th,
Mrs. C. GILLAM.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Sunday, March 31st, at 2-30, Lyceum.
At 6-30 and 8, Mrs. L. E. BOOTH.
Monday, at 8, Open Circle and Healing.
Mrs. Worthington.
Tuesday, at 8, Mrs. Wright.
Thursday, at 8, Mrs. Crompton.
Saturday, at 8, Open Circle.
Mrs. Hartley.
Sunday, April 7th,
Mr. WAINWRIGHT.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, March 31st, at 1-45, Lyceum.
At 3-15, 6-30, and 8,
Mr. A. E. PHILLIPS.
Monday, at 3 and 8, Service.
Tuesday, at 8-15, Whist Drive. 1s. each.
Wednesday, at 8, Service.
Thursday, at 8, Private Circle.
Friday, at 8, Healing Circle.
Sunday, April 7th, Service.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.
Sunday, March 31st, at 2-45, Lyceum.
At 6-30 and 8, Mr. POOLE.
Tuesday, at 8-15, Open Circle,
Miss Richardson.
Wednesday, at 3 and 8-15,
Mrs. Spencer.

Thursday, at 8-15, Mrs. Baker.
Saturday, at 8-15, Open Circle,
Sunday, April 7th,
Lyceum Open Sessions.

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, March 31st, at 3 and 6-30,
Mr. J. BELL, Dipl.S.N.U.
Monday, at 8, Study Group.
Tuesday, at 7-30, Healing Brotherhood.
Wednesday, at 3 and 8, Clairvoyance.
Every Sunday, at 8-15, Clairvoyance.
Sunday, April 7th, at 3, Open Circle.
At 6-30, Mrs. L. GEORGE, A.N.S.C.
Group and Private Seances arranged
on application.

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 31st, at 7-30, Major N. LEITH-HAY-CLARK will address the Society on "Further Aspects of Psychic Science." Questions and Discussion.
WEDNESDAY, April 3rd, at 8, a Lecture by Mr. H. Ernest Hunt, entitled "The Phenomena of Dreams."

GOLDERS GREEN SPIRITUALIST SOCIETY

THE BROADWALK HALL, 146, Golders Green Road, N.W. 11 (opposite St. Michael's Church).
SUNDAY, March 31st, at 6-30, Dr. W. J. VANSTONE, Address. Mrs. Cannock, Clairvoyance.
TUESDAY, April 2nd, at 3-15, Mrs. Neville, Psychometry. At 8, Mrs. E. Clements, Clairvoyance.
THURSDAY, April 4th, at 8, Mrs. Gregg, Clairvoyance.
FRIDAY, April 5th, Healing Free. Apply Church Officers.
SUNDAY, April 7th, at 6-30, Dr. H. P. SHASTI, Address. Mrs. McConnell, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. 'Phone: Chancery 7678.
SUNDAY, March 31st, at 7, Address and Clairvoyance, Mrs. L. CAMPBELL.
MONDAY, at 7-30, Group Sitting (Open to Non-members, 1s. 6d.), Mr. A. Bernard.
WEDNESDAY, at 8, Service, Clairvoyance by Mr. George S. Learman.
THURSDAY, from 3 till 6-30, Free Healing.
Mr. Keith interviews daily from 2 till 6.
SUNDAY, April 7th, Mrs. GRACE NEWTON.

Circles, TUESDAY at 7, FRIDAY at 3.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C. 1. Subs., 2/6 yearly. 2d. per week per volume.

MONDAY, April 1, at 3 and 7, Mrs. Mote.
MONDAY, April 8th, at 3 and 7, Miss George.
TUESDAYS, at 7, Mrs. Woodgate.
THURSDAY, at 3 and 7, Mrs. Mote.
SATURDAYS, at 7, Mrs. Woodgate. Hours 1-7.

TUESDAY, April 2, at 3, Mrs. Redfern.

TUESDAYS, April 9th, at 3, Mrs. Woodward.

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

FRIDAYS, at 3 and 7, Miss Hearn.

ETHEL A. KNOTT.

NORTHERN

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, March 31st, at 10-30, Lyceum.
At 3 and 6-30,
Mrs. TURNER (Rochdale).
At 8, Open Circle.
Monday, at 8, Mrs. Hill.
Tuesday, at 8, Whist Drive. 6d. each.
Wednesday, at 8, Mrs. Benson.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, April 7th,
Mr. and Mrs. HARRIS (Chester).
April 6th, at 3, Sale of Work.
Admission 3d. each.

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

Sunday, March 31st, at 2, Lyceum.
At 3-15, Open Circle.

At 6-30 and 8, Mrs. MEAKIN.

Monday, at 8, Mr. Wilson.

Tuesday, at 8, Circle.

Wednesday, at 8, Mrs. L. A. Roberts.

Thursday, at 8, Members.

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

Sunday, April 7th,
Mr. BRADY.

Stockport Progressive National
Spiritualist Church,
Over 37, Mottram Street.

Saturday, March 30th, at 8, Miss Goodier.

Sunday, March 31st, at 3, 6-30, and 8,
Mrs. WHALLEY.

Monday, April 1st, at 3 and 8,
Miss Pollie Goodwin.

Tuesday, April 2nd, at 8,
Open Healing and Developing Circle.

Wednesday, April 3rd, at 8,
Mrs. Buffey.

Thursday, April 4th, at 8,
Transfiguration Seance by Mr. Driver.

Admission, 6d.

CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station).
THE PUBLIC ARE SPECIALLY INVITED TO THE SERVICES
ANNOUNCED HERE.

SATURDAY, March 30th, at 7-30, Whist Drive. Tickets, 6d.
SUNDAY, March 31st, at 11, Open Circle. At 3, Lyceum Special
Session. All are Welcome. At 7, Lyceumists conducting Service
and Clairvoyance.
MONDAY, at 3, Psychometry. At 8, Healing Instruction Class.
At 8-30, Healing Treatment. Free.
TUESDAY, April 2nd, at 8, Phenomena, Miss Gertrude Rundle.
WEDNESDAY, at 8, Members' Developing Class.
FRIDAY, at 8, Usual Service.
SUNDAY, at 7, Mrs. BLANCHE PETZ.

LONDON

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,
High Road, Wood Green.
Sunday, March 31st, at 7,
Mrs. S. D. KENT.
Sunday, April 7th,
Mrs. CARRIE YOUNG.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.
Sunday, March 31st,
At 11, Mr. W. SPEER.
At 7, Miss CLAUDIA GUILLOT.
Wednesday, at 8,
Mr. Norman Ferguson, Psychometry.
Sunday, April 7th,
At 11, Mr. E. MEADS.
At 7, Mrs. WILLIAM EDWARDS.

Battersea Spiritualist Church (Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,
Northcote Road, Battersea, S.W. 11.
Sunday, March 31st, at 11 and 6-30,
Mrs. HAYWARD-HENDERSON.

Address and Clairvoyance.

Lyceum at 3-15.
Monday, at 2-30, Medicine Man's
Healing Band attends to give treat-
ment and advice.

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

Wednesday, at 3,

Mrs. H. V. Prior, Psychometry.

Thursday, at 8,

Mrs. J. E. Scott, Clairvoyance.

Sunday, April 7th, at 11 and 6-30,
Mrs. S. PODMORE.

Chiswick Christian Spiritualist Church

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

Sunday, March 31st, at 11, Lyceum.
At 7, Service.

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

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Saturday, March 30th, at 7-30,

Lyceum Concert.

Sunday, March 31st, at 11-15, Service.

At 3, Lyceum.

At 7, Miss L. GEORGE.

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

(Gentlemen invited).

Tuesday, at 8, Members' Circle.

Wednesday, 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, April 7th,

Mr. F. NUTHALL.

Croydon National Spiritualist Church,

Bedford Park, near West Croydon
Railway Station.

Sunday, March 31st, at 6-30,

Mr. THOS WYATT.

Wednesday, at 7-45, Service.

Thursday, at 3, Ladies' Meeting.

Lyceum every Sunday at 3.

Battersea and Wandsworth Christian Spiritualist Church,

111, The Grove, Wandsworth, S.W.

Sunday, March 31st,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance.

Miss E. MADDISON.

Monday, at 2-30, Miss Freda Winn.

At 8, Healing.

Wednesday, at 8, Mrs. Barnard.

Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Mrs. Dive.

Croydon Spiritualist Church (Accepting the Leadership of Jesus Christ.)

The Blind Institute, Bedford Hall, Bedford Park.

Sunday, March 31st, at 6-30,

Mrs. GREGG,

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 31st, at 6-30,

Miss E. CANON.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Miss L. Thomas.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

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

Friday, March 29th,

Mrs. Hines.

Sunday, March 31st,

Mrs. G. ELLIOTT.

Friday, April 5th, Service.

Sunday, April 7th, Service.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney,

S.W. 15. Putney 3129.

(Buses 30 and 37 pass door).

Sunday, March 31st, at 7,

Mrs. G. RAY RICHMOND.

Address and Clairvoyance.

Thursday, at 3, Psychometry, and at 8,

Address and Clairvoyance,

Mr. S. Isted.

Friday, at 7-30, Spiritual Healing.

Sunday, April 7th,

Miss L. WITHERS.

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.

Forest Hill Christian Spiritualist Church,

Bednall Road, Off Stanstead Road.

Sunday, Mar. 31st, at 11-15, Public Circle.

At 3, Lyceum.

At 7, Mrs. TINA TIMS.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. Godden.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, April 7th,

Mr. HIGGS and Mrs. WIRDMAN.

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SUNDAY, March 31st, at 11-30, Open Circle. At 3, Lyceum Session.

At 7, Service. Address and Clairvoyance by Mrs. A. NUTLAND.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service, Address, and Clairvoyance.

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

SUNDAY, April 7th, at 11-30, Open Circle. At 3, Lyceum Session.

At 7, Service, Address and Clairvoyance by Mr. EDMUND SPENCER.

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

Sunday, March 31st,

At 11-15, Miss BONNETT.

At 6-30, Mrs. HOLLOWAY.

Wednesday, at 8,

Mr. A. Clayton.

Saturday, at 8, Whist Drive.

Sunday, April 7th,

Mr. H. E. HUNT.

Hackney Progressive Lyceum Church

4, Sanford Terrace, Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549.

Trams—43, 47, 49, 75, 83.

Sunday, March 31st, at 3, Lyceum.

At 7, Mrs. J. GREEN.

Monday, at 3 and 8, Mrs. Metcalfe.

Tuesday, at 8, Open Circle.

Sunday, April 7th,

Mrs. METCALFE.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, March 31st, at 7,

Mrs. GOODE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Miss M. Barber.

Friday, at 8, Healing, Mr. Rean.

Sunday, April 7th,

Mrs. F. KINGSTONE.

Hendon Spiritualist Fellowship,

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, March 31st, at 7,

Mrs. A. E. THOMAS.

At 8-30, Spiritual Healing.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, March 31st, at 7,

Miss L. THOMAS,

Address and Clairvoyance.

Wednesday, April 3rd, at 8,

Mrs. Lines,

Address and Clairvoyance.

Thursday, April 4th, at 3,

Ladies' Meeting. Miss Thorndie.

Address and Clairvoyance.

Sunday, April 7th, at 7,

Dr. VANSTONE,

Address and Questions.

Kensington Spiritualist Church,

Lindsay Hall.

The Mall, Notting Hill Gate.

Sunday, March 31st, at 6-30,

Miss MARIAN MORETON.

Address and Clairvoyance.

Monday, at 7-45, in Small Hall

(entrance West Mall),

Mrs. Florence Lane.

Thursday, at 3, Mrs. G. Gibbs.

Tuesday, at 7-45,

Healing in Small Hall.

South London Spiritualist Mission

Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Saturday, March 30th, at 7-30,

Lyceum Social Evening.

Sunday, March 31st, at 11-30, Open Circ.

At 3, Lyceum Session.

At 7, Miss THORNDICK.

Address and Clairvoyance.

Thursday, at 7-30, Healing Circle.

Thursday, April 4th, at 8-15, Mrs. Elliot.

Address and Clairvoyance.

Sunday, April 7th, at 7,

Mr. RICHARD BODDINGTON.

Kenton Spiritualist Church, Northwick Park Hall.
Stations: Northwick Park (Met.), and Kenton (Bakerloo).
Sunday, March 31st, at 6-30, Mrs. B. HIRST.
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting. At 7-45, Healing Circle.
Thursday, at 8, Mrs. Holloway, Clairvoyance. Sunday, April 7th, Mrs. V. CROXFORD.

Kingston Spiritualist Church, Villiers Road.
Sunday, March 31st, at 11 and 6-30, Mr. H. SHARP.
Address and Clairvoyance. At 3, Lyceum.
Tuesday, at 7-45, Spiritual Healing Centre.
Wednesday, at 7-30, Mrs. E. Thomas. Sunday, April 7th, Mrs. L. KING.

Little Ilford Christian Spiritualists' Church, Third Avenue, Manor Park, E. 12. Sunday, March 31st, at 7, Mr. H. BODDINGTON.
Monday, April 1st, at 3, Mrs. Tuffnell, A.C.
Wednesday, April 3rd, at 8, Mrs. M. Robertson, A.C.
Sunday, April 7th, at 7, Mrs. M. CROWDER, A.C.

Palmerston Christian Spiritualist Temple, Maryland Road, Stratford, E. 15. Sunday, March 31st, at 11, Forward Movement. At 6-30, Mr. W. NUNN.
Wednesday, April 3rd, at 2-45, Miss George. Thursday, April 4th, at 8, Mr. G. W. Mason.
Sunday, April 7th, at 6-30, Mr. G. DE BEAUREPAIRE.

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, April 3rd, at 8, Mr. Edmond Spencer.
Mr. John Myers is open to take Propaganda Meetings, giving his service FREE.

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

Manor Park Spiritualist Church, Strone Road, Shrewsbury Road, Forest Gate, E. 12. Sunday, March 31st, At 11, Healing Service. At 3, Progressive Lyceum. At 6-30, Mr. H. L. VIGURS, Address. Clairvoyance by Mrs. Gray. Sunday, April 7th, Service.

Streatham Christian Spiritualist Church, 285, High Road, Streatham, S.W. 16. Sunday, March 31st, at 6-30, Service. Address and Clairvoyance. Wednesday, at 3, Service. At 8, Service.

Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley. Sunday, March 31st, at 11-15, Service. At 6-30, Mr. and Mrs. BILLETT. Address and Clairvoyance. At 3, Lyceum. Sunday, April 7th, Mrs. GRACIE COOKE.

Streatham Spiritualist Church, Tudor Hall, Pinfold Road (Back of Public Library). Saturday, March 30th, at 7-30, Social and Dance. Sunday, March 31st, at 11, Circle. At 6-30, Mr. NUTHALL. After Circle. Wednesday, April 3rd, at 3 and 8, Mrs. Goldsworthy.

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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 31st, at 6-30, Service, Address and Messages. Tuesday, April 2nd, at 3, Lecture. At 8, Discussion and Advice. Wednesday, April 3rd, at 3, Psychometry. Thursday, April 4th, at 8, Healing Circle. Friday, April 5th, at 8, Open Circle. Mrs. Orme and Mr. Wasley.

Developing and Instruction Class for Healers, every Wednesday, at 8.

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

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W. Sunday, March 31st, at 11-15, Open Circle. At 6-30, Miss A. WHITE. Address. Thursday, at 8, Open Circle. Every Wednesday, at 7-30, Free Healing. Sunday, April 7th, Service.

The Golden Cross Christian Spiritualist Mission, 347a, Edgware Road, London, W. 2. Saturday, March 30th, 7 to 11, Social. Sunday, March 31st, at 7, Service. Speaker and Clairvoyant: Mrs. MARY E. LILLY. At 8-45, After Circle. Tuesday, at 8,

Group Seance of Psychic Photography. Wednesday, at 3, and Thursday, at 8, Psychometry. Friday, 7-9, Healing and Diagnosis. Saturday, at 8, Miss L. Corr.

The Path-Finders Spiritualist Society, 44, Baker Street, London, W. 1. Sunday, March 31st, at 6-45, Address and Clairvoyance. Mr. H. J. GRAHAM. Thursday, April 4th, at 8, An Evening of Psychometry. Mr. H. J. Steaben. Saturday, April 6th, at 8, An Evening of Psychometry. Miss Skinner.

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.

Westbourne Park Psychic Centre, 155, Cornwall Road, Westbourne Park, London, W. (Lower Door Entrance.) President: Mr. H. Francis. Mondays, Tuesdays and Fridays, at 3 and 7. Public Meetings for Psychometry, Clairvoyance and Clairaudience. Visitors 2s. (Private Interviews by appointment.) Buses to Cornwall Road, Nos. 46, 28, 31. To Elgin Crescent, Nos. 15, 52, No. 7 bus to door. (Met. Station—Ladbroke Grove).

SOUTHERN

Eastbourne National Spiritualist Society. Dickens Fellowship Hall. Sunday, March 31st, at 3-30 and 6-30, Mr. H. C. GUY, D.N.S.C. Sunday, April 7th, Miss VERA POTTER.

Sutton Spiritualist Church, St. Barnabas Road, Sutton. Sunday, March 31st, at 6-30, Miss JACQUELINE. Sunday, April 7th, Service.

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

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Date.	Name of Society and Address.	Number	Saw the
		Sitting.	Aura.
24/9/34	Leicester, Rupert Street	18	17
1/10/34	Cardiff First, Park Grove	58	42
8/10/34	Hackney, Urswick Place	39	26
24/10/34	Walthamstow, Coleridge Road	13	13
24/10/34	Bexley Heath, Broadway	34	25
31/10/34	Watford Study Group, Halsey Hall	28	28
6/11/34	Wembley, Union Road	30	26
10/11/34	Northampton, Newlands Road	51	41
14/11/34	Dagenham, Petitt's Farm	18	18
22/11/34	Purley Christian Spiritualist Church	23	22

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(Spiritualist National Church),
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Road), Bournemouth.
Sundays, at 11 and 6-30,
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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 30th, at 7,
Mr. Punter.
Sunday, March 31st, at 3 and 6-30,
Mr. PUNTER.
Address and Clairvoyance.
Sunday, April 7th,
Mrs. A. GREGG.

Richmond Psychic Centre,
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Tuesday, at 8,
Mrs. Hayward Henderson.
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Wednesday, at 3.
Miss E. Herbert.

Clairvoyance and Messages.
Thursday, at 3, Mrs. Ada F. Atkinson,
Developing Class.
Friday, at 8, Miss Vera Potter,
Psychometry.
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Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, March 31st, at 11 and 6-30,
Mrs. M. CROWDER.
Thursday, at 8, Mr. Arthur J. Brewster.
Sunday, April 7th,
Mr. H. BODDINGTON.

Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey,
Sunday, March 31st, at 7,
Mr. EDMUND SPENCER.
Wednesday, at 7-30, Service.
Sunday, April 7th, Service.
Healing Service every Wednesday, at 3.

Worthing Spiritualist Church,
Grafton Road.
Sunday, March 31st, at 11 and 6-30,
Mr. BEDBROOK.
Thursday, at 6-30, Mrs. Tina Tims
Sunday, April 7th,
Mrs. EDITH CLEMENTS.

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