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SPIRIT HEALING WORK*Brazil's Wonderful Achievements: Many Spiritualist
"Hospitals" and Clinics: Assisting the Poor and Needy*

By N. ZERDIN

who has just returned from a tour of Brazil.

SPIRITUALISM in Brazil differs considerably from that in this country. But, in order to understand and appreciate the work which our Brazilian colleagues are doing, we ought to know something about that vast stretch of land which goes by the name of Brazil.

Brazil is situated in the north-west of the South American Continent, and occupies nearly half that continent. Its surface of 8,525,000 square kilometers is equal to that of the whole of Europe, minus Russia, and stretches from about five degrees north of the Equator to a point of about 34 degrees South of the Equator, and thus has a climate varying from tropical to temperate.

It is claimed by the Brazilian, that they are a new race of people, and this can be readily admitted. They consist of a mixture of white Portuguese, black Africans and native Red Indians. These have so intermixed that you can only find a small portion of pure white, and this only amongst the upper classes. The vast majority of the population consists of a mixture of white, black, red; these sprinkled with a considerable amount of German, Italian and Spanish, also a small number of Japanese and Chinese, and you get a mixed population, the like of which was not even seen at the building of the Tower of Babel.

They inherited not only the culture, but the diseases of each race, and as the hospital resources are restricted, our fellow Spiritualists have stepped into the breach, and are following in the footsteps of Christ, making their main work the healing of the sick. They have opened their doors wide to the poor and sick, dispensing healing treatment and medicines free.



ALLEN KARDEC

In Spiritualist Churches in Brazil, his picture is given the place of honour near the picture of Christ.

Their halls have been turned into reception rooms for the sick, and part of their premises has been turned into hospital wards. Spiritualism in Brazil means "healing the sick."

When I walked into the imposing headquarters of the Federation of Brazilian Spiritualists in the Avenida de Passoas, I thought that I had entered by mistake the wrong building. The large entrance hall had all the appearance of a reception room of a large hospital. People were sitting round waiting their turn to be treated by the numerous healers, or waiting for their medicine, which is dispensed free of charge.

Along one side of a large hall were several cubicles in which a number of healers were carrying on the good work, giving their services free. In another department, several dispensers were handing out homoeopathic medicine made up to prescriptions given through the various mediums, written either in trance or by inspiration.

There was a coming and going all the time, and I have been informed on good authority that between 200 and 300 people receive healing treatment and medicines daily at the Federation Headquarters alone. In the city of Rio de Janeiro there are about 200 Spiritualist healing centres doing the same great work.

Similar work is being carried on in every town and village, wherever there is a Spiritualist centre, and many of the Spiritualists centres have fine hostelleries, where Spiritualists and non-Spiritualists are accommodated when passing through the town, and where, in addition to a nice clean bed, they can receive a good meal free, or at a nominal cost.

Attached to all the principal State Spiritualist organisations is always to be found a fine

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SPIRIT HEALING WORK

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library, with all Spiritualist literature, also non-Spiritualistic books of the better kind; and, of course, each society has a fine lecture room in which meetings are held several times a week. These lectures take the form of discourses from the Bible or some other well-known work, and the lecturer will often read out a portion, comment on it, and invite the audience to take part in the discussion.

The works of Allen Kardec are most favoured, as is also the work of Leon Denis. Nearly all the Brazilian Spiritualists are reincarnationists. In some of these halls the picture of Allen Kardec is given the place of honour near the picture of Christ.

Prior to my leaving for Brazil, my friend, Mr. Oaten, kindly gave me a letter of introduction to the Spiritualists of Brazil, as the then president of the International Federation of Spiritualists. I was thus able to meet the President of the Brazilian Federation, who, in reply to a questionnaire, kindly gave me the following information which I have had translated, as the original paper was in Portuguese.

The number of Spiritualist journals and periodicals published in Brazil is about 100, of which 40 are received at the Headquarters of the Federation.

The Brazilian Spiritualist Federation has had in September, 1934, 154 branches affiliated to it, direct, and in addition there were affiliated to the Federation ten State Federations with a total of 146 branches, thus giving the number of branches in the Brazilian Federation as over 300.

The Conference which consists of delegates of the various State associations and branches, has met twice, in 1926 and 1933, with splendid results. The work of the Federation consists first of all, in the propaganda of the Spiritualist doctrine, by means of the official organ *Reformador*, published fortnightly, with 32 pages, in which it gives its views on all matters that affect Spiritualism.

Its department of assistance to the poor treats thousands of poor people every year. They receive prescriptions through mediums, homoeopathic remedies, magnetic healing, money, food, clothes and moral advice.

Spiritualism in Brazil

The library and publishing department edits and re-edits constantly the best books about Spiritualism, and publishes a large quantity of booklets and leaflets for free distribution.

All the most interesting books on Spiritualism published in America and Europe are translated and issued by the library, which is the publishing department of the Federation.

One of the most important tasks is the organising of the Federation into a closer and harmonious association, and to make it into a suitable instrument for the realisation of the high aims for which Spiritualism stands.

The work of the State Federation is identical with the work of the Spiritualist Federation, which, from the very first days of its formation, was like a beacon light to all organisations, a light to follow, which radiates in all directions.

Spiritualism in Brazil stands for Christianity in its primitive purity, cleared, enlarged and developed. That is why amongst us, Spiritu-

alism is essentially Christian, and it has its synthesis in the "Lemma" written by Allen Kardec on his banner: "Without Charity there is no Salvation." Charity is therefore the cardinal point of the programme and activities of nearly every Spiritualist organisation and nearly every individual Spiritualist in Brazil.

We have in Brazil mediums with all known faculties, but the number of mediums other than those possessing healing power is very small and that is why we have a larger number of mediums with power to heal the sick and cure obsessions.

The State Federations

At my request, the President of the Brazilian Federation kindly gave me a letter of introduction to the principal Spiritualist organisation of the cities and towns which I intended to visit, thus I have been able to visit the following Spiritualist organisations: The Sao Paulo Federation of Spiritualists with headquarters at Sao Paulo, the Spiritualist Federation of Parana with headquarters in Curityba, the Spiritualist Federation of Rio Grande de Sul, with headquarters in Port Alegro.

The Sao Paulo Spiritualists, who have recently moved into new and more commodious premises, have fine offices, library, and a splendid hall for meetings and lectures. It publishes its own weekly paper, *O'Revelado*, and is carrying on a very intensive work.

I was informed that the State of Sao Paulo has 1,300 centres, and one new centre is being opened daily. Several of the more important inland towns have their own weekly journals.

At Curityba, the headquarters of the Spiritualist Federation of Parana, the Spiritualists have their own fine building with a good lecture hall, council meeting hall, and rooms for healing and prescribing, also a fine hostel with splendid rooms for visitors.

At several of these meetings I was given a place of honour on the platform. There I met several interesting people, and later took part in an interesting seance for direct voice.

At Porte Alegro, the building in which the Spiritualist Federation has its headquarters is called "The House of Allen Kardec," and inside the building much healing and other work is carried on in its numerous large and spacious halls. Here, too, I was present at one of their lectures. Their publication, *The Spirit Journal* appears fortnightly. Everywhere, the Spiritualists of Brazil have exhibited the greatest interest in the work that Spiritualists are doing in England. Everywhere British Spiritualism is being admired.

Mr. Fred Figner

In Rio de Janeiro I met and made friends with Mr. Fred Figner, one of the most interesting personalities in the Brazilian Movement. Mr. Figner was born in Czechoslovakia, at that time known as Bohemia, and while quite a young man he migrated to the United States of America, from where he later went to Brazil; thus Mr. Figner knows English perfectly, and receives and reads several English Spiritualist journals.

He made Spiritualism his religion, his pleasure, and his hobby, and every day finds Mr. Figner at the headquarters of the Federa-

tion, giving healing to as many as 15 or 20 people in an afternoon.

Mr. Figner was the first Spiritualist I met in Brazil, and I watched him giving healing passes in his cubicle. I walked with him afterwards to his business house in Rua Set de Setembro, the "Regent Street" of Rio de Janeiro, where Mr. Figner is the head of a large and prosperous business, and healing the sick is only one of his many-sided activities. Helping the poor by giving large donations himself, and collecting food and clothing for the needy is another of his hobbies round about Christmas time.

I attended one of the weekly circles which Mr. Figner conducts in a room at the headquarters of the Federation. It is a kind of open circle where the sitters are gathered round a large table, and where a kind of rescue work is being carried on, in addition to healing work. These circles are always opened and closed with prayer.

The prescribing for the sick is obtained in the following manner: When the medium is in trance or semi-trance, slips of paper are placed under his or her hand, with a pencil, each slip of paper bears the name and address of the patient, and the medium gives the prescription in writing, either automatic or inspirational.

The prescriptions are afterwards made up in the homoeopathic drug-store, or at the special homoeopathic department of the Federation.

In Mr. Figner's pockets one could always find a number of such prescriptions for patients who call at his office.

(Concluded on page 286, col. 3.)

BYRON & TENNYSON

Convincing evidence of the Survival of these two famous poets is given in BRIDGING TWO WORLDS (Volume Two) by Wallis Mansford, with Foreword by Barbara McKenzie.

THIS work records the psychic influences that induced the Author to study the works of Byron and Tennyson, and to commemorate their memory by giving numerous poetry recitals, also the account of the Author's Cruise to Greece, under psychic guidance of the Poets, when he represented the London Institution and the Poetry Society, at the unveiling of the Memorial to "Rupert Brooke and Immortal Poetry" on the Isle of Scyros.

*Volume Two of
BRIDGING TWO WORLDS
Five Shillings*
RIDER

“PLAYBOYS” of the SPIRIT WORLD

Amazing Pranks of Mischievous Spirits

By W. J. FARMER

THIS word, Poltergeist, is from the German, and means a “noisy ghost,” making its existence evident by raps bell ringing, and movement of objects. Many Spiritualists have expressed the opinion that it is not of great importance as an aid to Spiritualism, because its actions are rather of a low type, and free from ethical benefit.

Personally, I do not share the idea that these happenings are unimportant, for I have the weightiest regard for spontaneous phenomena of this type, and though the operators are clearly not of a high type, yet they give indications that no one can ignore or dispute the existence of intelligent beings not of the physical earth.

Attracting Attention

For myself I have no doubt whatever of the reality of these occurrences, and however foolish some of them seem, and at times even very mischievous, yet they do compel attention in a material world, and have most certainly played a very great part in focussing attention on to spiritual matters. Thus long before Modern Spiritualism started, Robert Dale Owen, in his classical book, *Footfalls on the Boundary of Another World*, put the utmost weight on the evidence afforded by spontaneous phenomena, and in this book is given the history of perhaps the most remarkable case of the Poltergeist type that has ever been recorded. Before I go on to give a very short abstract of it, let me say that I regard Owen's book as one of the very best ever written; those who possess the first edition should stick to it, because it will, with the lapse of time, become of great value.

The later edition I am now using was put out from the offices of *Light*, and was edited most admirably by Angus McArthur. It is a book that no student can dispense with. I think highly of it as a record of spontaneous natural phenomena.

Terrified Horses

The Poltergeist manifestations at the town of Ahrensburg, in the island of Osel, in the Baltic Sea, were apparently the work of rather low-type spirits; but is it not possible that they were permitted to indulge their peculiar antics because it was so much needed evidence in a materialistic age. They did no actual harm except to the horses that were tied up near the chapel, to which the vault of the Buxhewden family, the scene of the disturbance, was connected. These twelve horses were so terrified at the ghostly happenings that three or four died of fright, and the rest were barely saved. The disturbances commenced on June 22nd, 1844, two years before the Fox sisters were heard of in

America. Who can say that it was not all planned to occur?

The disturbances got so pronounced that the Ecclesiastical Consistory set up a commission of inquiry.

The persons charged with the inquiry were Baron De Guldensuppe, the Bishop as vice-president of the Consistory, two other members of the same body, a physician named Luce, the Burgomaster, one of the syndics, and a secretary.

They found all the coffins displaced except one containing the remains of an old lady, who had in life been almost a saint, and two containing the remains of children.

The commission strewed fine wood ashes over the floor, and guards, selected from the garrison of the town, were set for three days and nights to watch:

At the end of this time the commission of inquiry returned to ascertain the results. Both doors were found securely locked and the seals inviolate. They entered. The coating of ashes still presented a smooth, unbroken surface. Neither in the chapel nor on the stairway leading to the vault was there the trace of a footprint of man or animal . . .

With beating hearts they gazed on the spectacle before them. Not only was every coffin, with the same exceptions as before, displaced, and the whole scattered in confusion over the place, but many of them, weighty as they were, had been set on end so that the head of the corpse was downward. Nor was even this all. The lid of one coffin had been partially forced open, and there projected the shrivelled right arm of the corpse it contained showing beyond the elbow; the lower arm being turned up towards the ceiling of the vault.

This was the coffin of a member of the family who had with that arm cut his throat with a razor.

Peace at Last

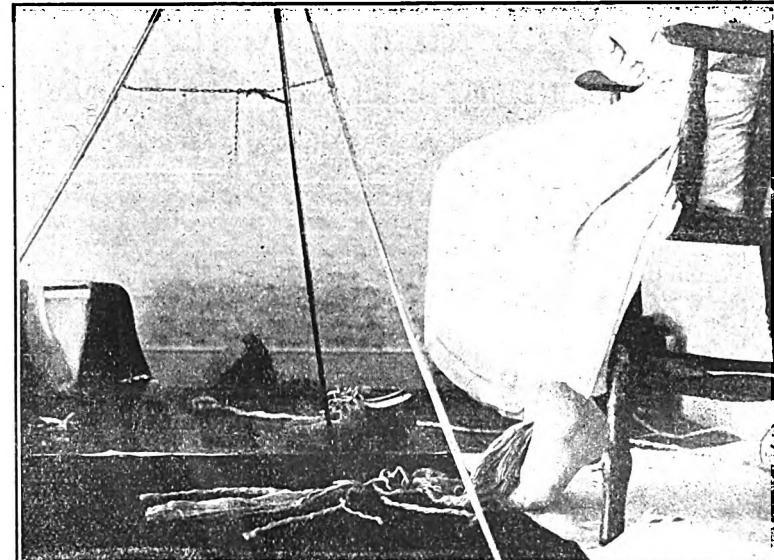
The disturbances continued for several months after this, and, finally, the coffins were covered with earth, after which there was peace.

Mr. Dale Owen, in 1859, got the testimony of living witnesses to its truth. The commission's report is deposited in the archives of the Ecclesiastical Consistory concerned.

The fact that the coffins of three blameless people were untouched shows that there was intelligent selection, and that the operators were not haphazard or blind forces.

These Poltergeist disturbances seem to happen at certain periods more than at other times. I have not heard of any noteworthy cases since about 1923.

I was greatly interested in a case that occurred at the Emlyn Arms, Llanarthney, near Carmarthen, in January, 1910. In this case the operators would appear to be practical



By courtesy of

“Psychic Science.”

Fibrous Ectoplasm (photographed by infra-red light; Medium, Miss Goligher, now Mrs. Donaldson). Ectoplasm is often employed in Poltergeist phenomena.

jokers of a type that might be expected to have frequented such a place when in the flesh, and just enjoying greatly the mystification that they caused. They, too, may have been permitted to enjoy themselves as they pleased for a good purpose in general; the guardians on the other side perhaps winked at them, so to speak.

The facts that I relate re the Emlyn Arms Poltergeist are taken from very full reports in the *Western Mail*, Cardiff, of January 1st and January 5th, 1910.

After some preliminary movements the local constable was called in, thinking it was a burglar. He had the house surrounded while he searched the building; he could find no one, but while kneeling down to look under the bed upstairs a heavy ornament from the bedroom mantelpiece was hurled at him. While the landlady and a little girl were going upstairs clothes were thrown down. They got specially frightened on reaching the landing and called in some neighbours. The constable made a thorough search of the attic and cellars and all rooms and found no one. Stones were falling inside the building from somewhere all the time; even heated cinders were flying about the place and empty bottles and glasses were also flying about. Old saucepan covers, teapot covers, and corks came down on them.

Apport Phenomena?

The constable picked up a dog chain which came from outside.

A polish box dropped from the landlord's waistcoat, which was hanging in the kitchen; a waistcoat known to be empty because it had been ironed that afternoon.

The constable heard people moving about upstairs, and the noise was of an unearthly character.

A mat tumbled down-stairs and dropped on the landlady's head. There was a toasting fork hanging by the fireplace, and that dropped in the passage, although the kitchen door was closed at the time.

The hot cinders were actually jumping on the table.

Constable Jenkyns told the reporter that: The blocks attached to the wooden horses which hold the beer casks were actually coming up from the cellar. How they were pushed forward I can't say. (Continued overleaf)

SPIRITUALISM AND PROGRESS

Our Mission—By John Dougherty

WE live in an age of wonder and perplexity. Twentieth-century progress, with its speed and dazzling achievement, is phenomenal and impressive. Science is working wonders in her efforts to help mankind to attain their heritage. And to those who are conversant with the facts of Spiritualism there are being revealed things that until recently were thought well-nigh beyond the reach of man.

To the observant mind there is no denying the fact that Spiritualism is making rapid progress in the world to-day.

In the press and pulpit it has become the subject of discussion, oft to be ridiculed and condemned, but still it forges ahead gaining new friends every day. There is an old saying that "Truth will out," and it fits into Spiritualism very neatly.

To any student of truth, who is determined

to ascertain the real value of Spiritualism, there comes a knowledge, sooner or later, that at the heart of Spiritualism there is a vital truth that affects him, as an individual, and also affects the world at large.

Here he finds it is something that helps to explain some of the great perplexities that have confronted those who have gone before him. Here, at last, is an opportunity to come to grips with some of the vital and burning questions that man, right down the ages, has tried to solve.

He finds that unlike many of his forbears he need not rely upon the findings of others; but he is taught to seek for himself.

He is taught that he is something more than a lump of matter fashioned into flesh and bone. Spiritualism teaches him that eternal qualities lie within his being, waiting to be brought into expression, not at some day or place fa-

distant, but waiting patiently till he himself awakens to the knowledge of their presence within him.

Spiritualism confronts with tangible proof that he is a spirit here and now, and says: "Oh, man, why dost thou look for heaven in starry places? Know that within the recesses of thy soul is the key to the eternal things?"

Yes, truly Spiritualism is a child of progress leading a doubting humanity back to God; giving bread instead of stones to those who come hungry and desolate to her arms; giving comfort to distressed and weary souls, who thought that death had swallowed up all they held dear and sacred.

Spiritualism takes the sting out of death and gives us knowledge to add to our faith.

I believe the prospect before us has never been brighter. There is still much work to do, and now that the eyes of the world are upon us, let those of us who profess Spiritualism see to it that we do our best to maintain the highest standard possible when we present our case before the public.

FACTS ABOUT THE POLTERGEIST

(Continued from previous page)

The disturbances lasted for about three days.

Thinking that the newspaper report might be a bit "coloured" I wrote direct to the police constable concerned for his personal report. Here is his reply:

Police Station,
Llanarthney,
Carmarthenshire.

January 11th, 1910.

Dear Sir,—In reply to yours, I beg to inform you that the report of the mysterious happenings at the Emlyn Arms, which the *Western Mail* contains, is quite correct, but I cannot say what other newspapers contain. I witnessed everything in the house myself, night and day, and I am perfectly confident that no one was on the premises, and that nobody in the neighbourhood could account for it.

It is really quite a mystery for me and others that witnessed it, and I cannot offer any explanation of it. Everything is quiet now.—Yours faithfully,

G. JENKINS.

As it is often said that after these happenings it has been discovered that some one in the flesh had hoaxed people, I thought it would be well, after the lapse of years, to make further local inquiry, and ten years later I wrote to the vicar, and he kindly replied as follows:

Llanarthney Vicarage,
July 27th, 1920.

Dear Sir,—I have much pleasure in answering your letter of the 24th inst.

No explanation of any kind has since been obtained of the phenomena of 1910. Have you seen the *Occult Review* of March of that year, where an account of the happenings may be had? I have tried to find an explanation but have not been successful. However, nothing since has disturbed our village. I may say that another tenant now occupies the house.—Yours faithfully,

JOHN JENKINS.

In the following case the Poltergeist was of a much less harmless type than those already mentioned, but certainly strong evidence of the unseen. It was reported in the *Daily News* and *Daily Express* of February 19th, 1923, and also in other papers. This ghost was certainly not at all a pleasant visitor, for damage amounting to about £150 was done to the furniture, etc. The *Daily Express* report reads:

A fifteen-year-old girl sitting beside her aged grand-

mother in a lonely farm-house near the fen village of Gorfield one night last week saw the old woman's night-cap lifted from her head, as if caught by a gust of wind, and float about in the air. The girl called her father, Mr. Jos. Scrimshaw, and, when he rushed in the room, the night-cap was darting about like a frightened bee.

While Mr. Scrimshaw was trying to seize the will-o'-the-wisp night-cap a loud crash resounded through the house, and it was found that a large washstand had toppled over in a bedroom.

These things happened about midnight. Nearly every piece of furniture in every room seemed to have become alive, and either crashed to the floor or moved from one side of the room to the other. A massive pianola careered across the drawing-room. A gramophone suddenly began playing a lively tune without being touched; ornaments and crockery fell to the ground, and were smashed into hundreds of pieces.

The mantel-piece clock, which had not gone for years fell down, righted itself, and struck seven.

The vicar, the superintendent of police, and prominent farmers for miles round tried to solve the puzzle, and went away baffled.

This trouble lasted some days. A very unaccountable feature of all these disturbances is the source of the really enormous amount of power that is needed to move such heavy things. It is far beyond the power of the persons present; and most certainly in the case of the Ahrensburg poltergeists there was no person present to whom mediumistic powers could be attributed. Whence, then, did the power come from?

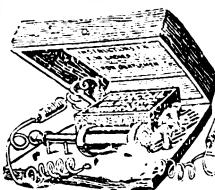
The strange thing is that when, as in seance, special efforts are made to get such phenomena, the results are never so powerful as in these spontaneous happenings. Sceptics may accuse the mediums of fraud, but they certainly cannot get away with that theory in the cases I have examined above. The presumption is that the results at seances are in at least many cases quite as genuine. They all baffle our comprehension.

The moral of all these things is that there is nothing impossible in our strange universe, not even life after physical death. The materialist says it is all a property of matter; but does that, even if correct, do otherwise than make matter into spirit? It is consciousness that is the real marvel, the inexplicable essence of all things.

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SPIRITUALISM IN THE CHURCH

Minister Adopts Our Facts

EVIDENCE of how Spiritualism is gradually penetrating the orthodox Churches is continually being given in the columns of *The Two Worlds*. Another indication of this gradual absorption is provided by the following resume of an address given at the Macclesfield Congregational Church last week by the minister, the Rev. J. Wood, who is preaching a series of sermons on "Immortality."

"What shall we look like in the life after death?" he asked, and proceeded to speak as only a Spiritualist could, taking as his text the words, "If there is a natural body, there is a spiritual body." He said :

"The words of our text remind us that Christianity has always stood for the resurrection of the body. Just as we have a body in this life, so, it was believed, we shall have a body in the next life. However, people are not very sure as to what is meant by the resurrection of the body. Such an idea raises very many questions, doubts and difficulties. In order to clear up some of the difficulties it will be better to see the circumstances, and even the experiences, which caused the early Christians to insist on the reality of a bodily resurrection.

Two Views

In the time of Jesus there were two views commonly held as to the after-life. One view was that in the after-life we had the very same flesh and blood body as we had in this life. Jesus rejected that view. The other view was that in the after-life we have no body at all. Indeed, we were nothing more than shadows, or ghosts. In fact, this view really was a denial of the after-life. Naturally, Jesus rejected that view also.

What Jesus teaches is that there is a real, actual, after-life, in which we truly live.

The Apostle Paul was up against very much the same problem as Jesus had to face. As before, Paul was up against those people who believed that in the after-life we have the same flesh-and-blood body as we have in this life. Paul rejected that view. On the other hand, he was up against people, mainly Greeks, who believed that in the after-life it was only the intellect which survived. These people believed that the after-life consisted only of thinking; that in the after-life there were no deeds to be done, no feelings to be felt, only thought and contemplation. Paul rejected that view also.

With those things in mind, we are perhaps in a better position to see what Christianity means when it insists on the resurrection of the body. What it does not mean is that in the after-life we shall have the flesh-and-blood bodies we have in this life. It does not mean that. Why, our flesh-and-blood bodies change every seven years as it is. There is no permanence in our flesh and blood and bone. There is no immortality for that.

Nobler Life

What the resurrection of the body means is this: The future life will, in every way, be a better, nobler, more desirable kind of life, than it is here.

It also means that our individuality and personality will be preserved. We are individual and separate bodies here now. In the after-life, we shall still be individual and separate. We shall not be merged into some shapeless mass.

Just as in this life, we use our flesh-and-blood body to serve the spirit within us, so in the after-life we shall use the spiritual body to serve the spirit with us.

For these reasons, we shall be able to recognise one another. We shall be able to know one another. There will be this marked advantage of the after-life. In the flesh-and-blood life, we are limited by our five senses of sight, hearing, touch, taste and smell. Those senses are peculiar to the flesh-and-blood constitution of our earthly bodies. In the after-life we shall not be so limited. We may have more than five senses, or we may have less than five. We do not know. But the point to observe is this:

Our spiritual body will have a richness of perception which our flesh-and-blood body does not possess. Our Spiritual body will have richer and higher experiences than we can enjoy at

DIRECT VOICE EXPERIMENTS

"The Link's" Public Seance

AMAZING experiments with the direct voice were carried out by "The Link" (The Association of Home Circles) at their Annual Conference on Saturday last, at the Victoria Hall, North Bloomsbury Square, London.

The meeting was presided over by Mr. N. Zerdin, who has just returned from Brazil. A general survey of the past year's work was read and discussed, and the re-selection of officers for the forthcoming year took place.

Amongst the changes was notably that of Mr. H. S. W. Chibbett, the active Secretary of the organisation since its commencement, who now becomes Research Officer.

"The Voice Box"

The audience was considerably augmented in the evening to witness the experiments in which Mrs. Perriman, the noted direct voice medium, had so generously given her services. Great interest was added by the fact that Dr. Nandor Fodor, of the recently-formed International Psychical Research Society, was co-operating with his "voice box"—as yet rather a crudely-constructed instrument, as he explained to the audience, which if any success could be recorded would then be perfected on finer lines.

His object was to see if the unseen friends could possibly build up a larynx inside this small dark chamber with ectoplasm drawn from Mrs. Perriman, and so speak inside and from the box independently and away from Mrs. Perriman. This voice box was connected to a very delicate microphone balanced by a weighted adjustable rod just in front of the medium.

A good half an hour was given to this first experiment which was not satisfactory from the point of view of the audience, who now numbered about 250 persons, as the real object of the experiments was to amplify any such voices speaking in the voice box, and broadcast them with the aid of the microphone, these were to be recorded on wax discs at the same time for research purposes, in order to study direct voice intonation.

Very faint noises were heard, quite indistinct as voices to the audience, and finally Dr. Fodor announced that they did not propose to further continue this part of the experiment, and that Mrs. Perriman had volunteered to allow him to continue this experiment in her own home. One could not but help greatly admiring Mrs. Perriman's splendid spirit of patience throughout this half-hour during which trouble was caused both with the lights and microphone—much of which could have been avoided.

"Broadcasting" the Voices

The next experiment was to endeavour to broadcast the voices with the aid of the microphone and a loud-speaker situated at the back of the hall. Not the first time this has been successfully carried out by Mrs. Perriman collaborating with "The Link" organisation. This more than made up for the unsuccessful previous experiment. Although feeble at first owing to the lights direct on to Mrs. Perriman, as soon as this was countered by two members of the circle of 20 persons surrounding her on the platform, who held her evening cloak up in front of her, the voices at once took on power. There seemed no limit with the aid of the loudspeaker to the number of people they could have reached.

Among the messages acknowledged by members of the audience were communications from the brothers of Miss Nellie Tom-Gallon, and Mrs. Champion de Crespigny.

DAVID BEDBROOK

present. The whole tone of life will be raised and purified and ennobled.

Life will more truly be blessed then than it is now. We shall live a fuller, freer, and more active life than we do now. Thus, we shall have a deeper friendship with our friends, a purer love for our loved ones, a more intimate fellowship with our acquaintances, and so on.

In other words, everything that is true and good and beautiful in this life, everything that is truly the gift of God, will be ours in greater measure in the life of the world to come. The love of friends will be ours. The goodness of men and women will be ours. True affection will be ours. All things will be ours, in that life, which is lived in the hereafter.

JUBILEE VISITORS TO LONDON

The Thirty-fourth Annual May Convention of the London District Council will take place at Saturday, May 11, at Friends' House, Euston Road.

The Convention provides an opportunity for Spiritualist visitors to London in connection with the Jubilee Celebrations to see something of the London methods of organising Spiritualist meetings. The Friends' House is one of London's finest halls, and from every seat in the building one is sure of being able to hear every word uttered from the platform.

The morning session is to be occupied by a discussion on "Standards of Evidence on Psychic Phenomena." The speaker will be the General Secretary of the Spiritualist National Union.

In the afternoon at 3 o'clock Mr. George Daisley will give a demonstration of clairvoyance.

A mass meeting is to be held in the evening, commencing at 7 o'clock, at which the speakers will be Mr. Graham Moffatt, Mr. Maurice Barbanell, and Mr. Frank T. Harris. Mr. J. M. Stewart will take the chair.

During the evening musical items will be provided by the St. Celian Trio. Tickets for reserved seats can be had on application to the Secretary of the London District Council, Mr. A. Townsley, 49, Oxford Road, Ealing, London, W. 5.

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S.N.U. NEWS.

Edited By FRANK HARRIS

Midland Area Propaganda

M R. GEORGE F. BERRY, the National Organiser of the Union, has just concluded a successful tour in the Midland Area, and this now leaves only one area in the whole of the country unvisited. The recent tour began at Lincoln on April 14th, and in the course of it, visits were paid to Skegness, Newark, Mansfield, East Kirkby, Beeston, and Chesterfield.

Unfortunately, heavy rainstorms on several days affected the attendances at the meetings, but, in spite of this, good attendances were the rule, and great interest was evinced wherever he spoke.

On Good Friday, the Beeston Church held a Public Tea followed by a propaganda meeting at night, both of which were well supported and a source of satisfaction to the organisers.

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

The big effort of the week was the propaganda meeting on the Wednesday, at the Ripley Town Hall. Parties from Churches in surrounding towns came in spite of the heavy rain. The speakers were Mr. Berry and Mr. Maurice Barbanell and the clairvoyante, Mrs. Raspin, of Lincoln. The financial results of the meeting were good, and materially helped to make the tour in this area a success. There is little doubt that the tour has done much to stir up enthusiasm in the area, and the results will be felt throughout the district.

Annual Meeting Propaganda

Several applications have been received for the services of members of the National Council for meetings on the Sunday of the National Conference, which is to be held this year in the Heaton and Byker National Spiritualist Church, Newcastle-on-Tyne. The National Council will gladly provide speakers for evening services of Churches in the vicinity, the condition of supply being that the Church shall make a donation to the funds of the Union of one guinea for large Churches, or half a guinea for small Churches, or, alternatively, half the collection plus the travelling expenses incurred. The only other condition is that the distance from Newcastle must be such that the Church can be reached by a short bus or train journey after the close of the Consultative Conference. The Heaton Church will naturally have the first choice of speakers, and applications for the help of Council members should be made in the first instance to the Secretary of the Northern District Council, Mr. P. Hammill Baldwinson, 39, Kingsley Avenue, Monkseaton, Northumberland. Church Committees contemplating this arrangement should consider the matter immediately.

Title of Churches

From time to time, cases are brought to the notice of the Union in which a Church describes itself as a "National Spiritualist

Church" without being affiliated to the Union. It is extremely difficult for us to check this misuse of title, and we rely on the help of Church and District Council officials to bring to the notice of the Union such cases immediately they are noticed. In a similar way, some speakers who are not diploma holders of the Union, advertise themselves in local papers as such. Every Church has a copy of the Diploma Holders List, and such advertisements should be checked, and any misuse of the titles reported immediately. It is desirable to point out that diploma holders are only entitled to describe themselves as such, so long as they observe the conditions under which the diploma was granted, and that breaches of the conditions will result in the withdrawal of the right to use the title.

Publications

Several inquiries for the new bindings of two of the Union's publications, *Psychic Philosophy*, and *Harmonial Philosophy*, have been received recently accompanied by remittances for the wrong amount. *Psychic Philosophy* is now 2s. 6d. plus postage, 6d.; and *Harmonial Philosophy* is 1s. plus postage 4d. Orders of six or more of each carry a discount of 20 per cent.

Practical Astral Projection

Translated from the French of "YRAM."
This book gives practical instructions for astral projection.

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

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A great and fitting conclusion to Mr. Findlay's Trilogy on Spiritualism comprising: *On the Edge of the Etheric* (3s. 6d.) and *The Rock of Truth* (5s. 4d.).

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WEDNESDAY, May 15th, at 8-15 p.m.
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(Editor of *Psychic Science*.)

"Why I am wholly convinced of Survival."

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FRIDAY, May 3rd, at 5 p.m.
MISS JACQUELINE.

FRIDAY, May 10th, at 5 p.m.
THE ROHAMAH, RHAMAH.

ANNUAL COLLEGE DINNER.

WEDNESDAY, May 8th, at CAFE ROYAL
(Particulars from the College.)

PSYCHIC DEVELOPMENT. Write to the Secretary for full particulars.

WRITE FOR NEW SYLLABUS.

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On every FRIDAY an AT HOME is held to which all desirous of discussing the Truth of Spiritualism and to meet others interested, are cordially invited. Members 1s. Associates and Visitors, 1s. 6d.

FRIDAY, May 3rd, at 3-30,

Demonstration of Hand Reading.

FRIDAY, May 10th, at 3-30,

Mrs. GRACE COOKE

will speak on her Psychic Experiences as a Medium.

WEDNESDAY, May 8th, at 3,

Circle for Clairvoyance.

Mrs. BENNISON.

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THURSDAYS, at 3,

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Developing Classes for the next Session are now being arranged.

Write to the Secretary for Particulars.

For further activities write for Syllabus.

The Library will be closed on Monday, May 6.

WIMBLEDON SPIRITUALIST CHURCH

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Wednesday, May 8th, at 7-30,

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SPIRITUALISTS BEWARE

A Friendly Word of Warning

By RONALD McCORQUODALE



Ronald McCorquodale

THE Rev. Leslie Belton, in a recent article in this paper, offered a friendly note of criticism regarding the tendency of Spiritualists to over-emphasise phenomena to the neglect of religious and philosophical considerations. Now as one rather well acquainted with the Spiritualist community, I want to acknowledge and frankly admit this danger.

Mr. Belton strikes a note needful of emphasis. There is a tendency among some to devote exclusive attention to the seance room, seeking after mediums, forgetting that they must also seek after the Kingdom of Heaven. Supernormality must not be confounded with spirituality. And as the Rev. L. Belton says: "One must deplore that attitude which finds in signs and wonders a substitute for the religion of the spirit."

This is exactly the point, for we should beware of making an interest in psychical phenomena a substitute for religion and philosophy.

Incidentally, Mr. Belton reminds us in his admirable little book, *Psychical Research and Religion*, that the Kingdom of Heaven cometh not with observation, and that which is supernormal or extraordinary is, ultimately, and of itself, of no greater spiritual significance than the commonest events of everyday life.

Spiritualism—True and False

The truth of the matter is, some people fail to appreciate the meaning of Spiritualism. Spiritualism, properly understood, is really a dispensation of great joy, a new revelation, and an enrichment of religious faith combined with deeper philosophic insight. Spiritualism, rightly appreciated, cannot fail to appeal intellectually and spiritually to well-balanced minds. And a growing number of thinking men and women are finding in Spiritualism a new inspiration. As a philosophy of life and the universe Spiritualism is eminently rational, but its fair name is besmirched by silly and credulous people engrossed in phenomenal signs and wonders. Their protracted devotion to trivialities often brings Spiritualism into disrepute.

Phenomena—the Index

We bear witness to a great truth in stressing the importance and value of psychical phenomena and in seeking their due recognition in the scheme of things, but we must not forget that phenomena are only an index to deeper principles.

To ignore the significance and implications of Psychical Research is to miss the "very point," and we fail to appreciate half the truth in these things. What is needed is a greater

infusion of the intelligent, critical spirit and the sane well-balanced outlook. That Spiritualism does appeal to sanity and critical judgment when fully appreciated is evidenced by the number of scholarly advocates it possesses—names which, as Conan Doyle once said, would add dignity and grace to any Cause.

Things to Remember

Our desire must be to raise the religious and philosophical standard of our Movement, and in this respect we have much to learn from the Unitarian body. To rise to their intellectual status and standards of learning, culture, and scholarship would indeed mean advance. I want Spiritualism, or rather our Movement, to be the expression of advanced and liberal religious thought. It is because some Spiritualists fail to appreciate Spiritualism as being fundamentally religious and philosophical, as well as phenomenal, that they do not regard the Movement as one devoted to higher things.

Instincts of worship, reverence, and devotion must not be ignored, nor must spirit communication take the place altogether of spiritual communion and unfoldment. Moreover, as the Rev. L. Belton reminds us, a man may learn by Yogic practice how to control completely the forces of the body, or how to become cataleptic at will, but has he thereby grown in grace and truth? A woman may attend a circle and learn how to develop psychic gifts, but in virtue of these gifts alone she comes no nearer the Kingdom of God. And, finally, Mr. Belton clinches the whole point in affirming that our talents, such as they are, whether they be psychic or not, become "transfused by soul" only when men learn how to live from the depths of their being as children of Eternity.

All this was, of course, stressed by the pioneers and noted personalities of the Spiritualist Movement.

The full meaning of Spiritualism is beautifully expounded in the writings of Hudson Tuttle, Emma Hardinge Britten, E. W. Wallis, and J. J. Morse. Spirit teaching is fully expounded in the inspired writings of the Rev. Stainton Moses.

A Consistent Presentation

What is pre-eminently needed is a consistent course of exposition of such teaching as one finds given through Stainton Moses. We need teachers of the philosophy and principles of moral conduct which are "transmitted" by higher intelligencies from the spiritual world. When the case for Spiritualism is expounded on the lines indicated in such expositions as Sir Oliver Lodge's *My Philosophy*, or Mr. De Brath's *Psychic Philosophy*, then the intrinsic rationality and beauty of its teaching is perceived, and it cannot fail to impress the thinking mind.

The great exponents of our teaching would say with Hudson Tuttle that Spiritualism means "spirituality." It teaches us the art of being spiritual, which is at once the highest ideal of religion and philosophy alike.

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"Fear, in one form or another, is responsible for half the failure, sorrow and misery in this world," states Prof. Elmer E. Knowles, the eminent Psychologist. "The worrying habit," continues the Professor, "has grown apace through the tension of modern times, and become humanity's worst enemy; it undermines the strongest constitutions, sours the sweetest dispositions and silences most of the song and laughter in the lives of its unfortunate victims."

"But," says Prof. Knowles, "there is a sure cure for these insidious drawbacks, which anyone can apply in the privacy of their own home." His new book, "The Key to the Development of the Inner Forces," an edition of which has just been printed for free distribution, describes a simple, guaranteed method of overcoming the inferiority complex, timidity, self-consciousness, and the shy, ill-at-ease feeling when in the presence of strangers.

It explains how these serious handicaps may be replaced with self-confidence, will-power and force of character. How Personal Magnetism, Personal Influence, Physical and Mental Charm and the powers of Memory and Concentration may be easily acquired.

Proof of the efficacy of Prof. Knowles' unique method is found in the words of Count H. Csaky-Pallavicini, who writes: "Everyone in the world should have your simple system. People need this instruction as our lungs need fresh air, and our bodies food." The book, which is being distributed broadcast free of charge, is full of photographic reproductions showing how these unseen forces are being used all over the world, and how thousands upon thousands have developed powers which they little dreamed they possessed. The free distribution of 10,000 copies is being conducted by a large Brussels Institution, and a copy will be sent post free to anyone interested.

In addition to supplying the book free, each person who writes at once will also receive a psycho-analysis character delineation of from 400 to 500 words, as prepared by Prof. Knowles. If you wish a copy of Prof. Knowles' book and a Character Delineation, simply copy the following verse in your own handwriting:

"I want power of mind,
Force and strength in my look,
Please read my character.
And send me your book."

Also send your full name and address plainly printed (state whether Mr., Mrs. or Miss), and address your letter to: "PSYCHOLOGY FOUNDATION, S. A. (Dept. E-528), rue de Londres, 18, Brussels, Belgium." If you wish, you may enclose 4d. (stamps of your own country) to pay postage, etc. Be sure to put sufficient postage on your letter. Postage to Belgium is 2d.

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FRIDAY

May 3, 1935

PROBLEMS OF DISEASE

LAST week we dealt with healing and its possibilities. It is a subject which covers a very wide range.

The Rev. Mr. Maillard, who has been organising the Guild of Healing, at Brighton, under the auspices of the Anglican Church, is complaining about the opposition which he meets from the medical practitioner. That this difficulty should arise was inevitable, but the good parson should think himself lucky that he did not start his Healing Guild 40 years ago. The opposition of the Medical Association to-day is very mild, compared with that which was met with by the early healers.

We are pleased to note, however, that Mr. Maillard insists that organic disease, as well as nervous disorganisation, is capable of being cured in many cases, by what he calls faith healing. Now it does not follow that every Church parson or every Church guild can produce the same results as Mr. Maillard. The probability is that he is one of those individuals who are endowed with psychic power. In a word, he is an instrument through whom the psychic power flows, and as we said last week, that power can reinforce the depleted vitality of those who are sick, and stimulate the self-healing processes into activity. We think it will be ultimately found that all healing is self-healing, but the natural psychic powers of a healer can bring about wonderful transformations. Take an instance which came under our own observation.

In the course of a healing class one of the guides recommended a certain herb—India Chiretta. After writing to several places, we found we were unable to get the herb mentioned. When, however, we told the healer of this, he simply replied: "Very well, we must see if we can induce the healing quality of that herb to be conveyed to a glass of water." After making some passes over a glass of water, without actually touching it, the four or five persons present agreed that the water was bitter in taste. This led to a subsequent experiment in which the spirit controlling the healer had two glasses of water set before him. In no case was the water touched, nor did any hand come into contact with anything but the outside of the glass. Yet, within a space of a few minutes one glass of water was made to taste sweet and the other decidedly bitter. That this was not the effect

of suggestion upon the persons present we are sure, since the sweetness and bitterness were retained on the following day.

It reminded us of the miracle of turning water into wine.

We are placing these facts and thoughts on record because there is a wide field for actual experiment into the possibilities of the use of the psychic forces for the purpose of healing. It is good to know that from time to time a certain healer or a certain circle is doing good work, and it would not be difficult to get that work acknowledged by the general public if greater thoroughness was devoted to procedure.

Out of the hundreds of healers who are working in this country to-day, we do not suppose there are half a dozen who keep a "case-book," in which the name and address of every patient is entered, and the date of the first and all subsequent treatments, the method of treatment, the time devoted to treatment, and the record of progress made from month to month. When this is done, records can be tabulated, but it must always be remembered that neither healing nor anything else can be judged by its successes alone. The proportion of successes to failures must be carefully determined, and it is just as important to record and establish a failure as it is to report and establish a wonderful cure. The work of the late Professor Buchanan in the United States in the use of psychometry, not only for the diagnosis of disease, but for the passing on of the qualities of certain medicaments, has almost been forgotten, and yet his work was of first importance to those who were out not for thrills and sensation, but to understand the laws of spirit action.

There is a general opinion that it is only bodies which are sick. A long experience has shown us that this is far from the truth. Disease—"dis-ease"—can originate in the etheric body, and cause alterations in the physical body which induce all the symptom of disease, in which case treatment of the body is not sufficient, since the originating cause may still remain and cause a recurrence of the disease.

We all have two bodies—a natural and a spiritual body—and each is subject to disorganisation. The psychic healer has an advantage over the medical practitioner in being able to touch the etheric or spiritual body. In the same way, the diseased body may warp the etheric body, and cause disorganisation. Therefore, man is a trinity in unity of body, soul and spirit.

How ever far medical science may go along materialistic lines, it will never arrive at the complete elimination of disease until it studies the whole of man, and the material body is only one part of him.

The trained psychic should, and generally does, make a better diagnosis than any medical man can hope to do, for he is able to sense the condition existing in the psychic as well as the physical self.

How to get "The Two Worlds"

- You can get "The Two Worlds" from your local Church—price 2d. weekly.
- Your Newsagent will deliver it to your home—price 2d. weekly.
- Or you can obtain it by post from the office—2s. 9d. per quarter; 5s. 5d. per half-year; 10s. 10d. per year.

Thank You!

CHILDREN'S HOLIDAY FUND

The London Spiritual Mission, in announcing special collections on May 19th for a "Children's Holiday Fund," give some interesting particulars of the work, which originated 20 years ago in a suggestion from the "other side."

Each year children, selected individually by the Mission from the poorest of the poor, are sent for a fortnight to the seaside where they receive new life from good food, happiness, and fresh air. The cost for each child is £1, which covers railway fare, board and laundry; and, in addition, each child is freely supplied with clothes made by the Dorcas Group of the Mission.

Those on the other side who initiated the good work are still keenly interested and it is hoped to send even more children this year. If others would wish to contribute to so practical an effort, Miss Crocker, 13, Pembroke Place, London, W. 2, would gratefully receive donations.

WORK IN THE WEST

On Easter Sunday, Mrs. Marion Priestley and Mrs. Margaret Leyland, Cornwall propaganda workers and presidents of the "Cornwall Universal Spiritualist Alliance, re-opened their Redruth Church, with a healing service.

Mrs. Leyland's controls have diagnosed some 200 cases in Cornwall, every one being accurate in minute details, with direct healing treatments.

Notice was given during the service that both the Penzance and Redruth Churches would shortly be affiliated to the S.N.U., and that the presidents were resigning the leadership in favour of Mr. Waldron, of Penzance, as their guides wished them to do more propaganda work further afield, proving survival by direct voice, and diagnosing and healing all over Cornwall.

Will any generous Spiritualist put a car at their disposal (both can drive) fares being expensive, to enable the great work to be carried on in Cornwall?

HONOURING A PIONEER

The following contributions to the Day Richmond Memorial Fund are grateful acknowledged. Spiritualists and Spiritual Churches everywhere, are cordially invited to extend their support.

DAVID RICHMOND FUND.

	£	s.
Previously acknowledged in <i>The Two Worlds</i>	7	2
A Widow's Mite	0	1
Friend	0	2
Miss Davis	0	2
Two Brothers	12	10
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HOLMDAKOPIN
The Holiday Adventure
for Spiritualists...

See Back Page.

TOPICS OF THE WEEK

The Resurrection Body With what body did Christ return after the crucifixion to his disciples? This was one of the questions dealt with by Dr. D. Barker, at the Edinburgh Psychic College, last Friday. The body with which Christ returned, he said, must have been different from his earth body, for Mary did not recognise it till he pronounced her name. It must have been a totally different body from that which was so reverently deposited in the rock-hewn tomb. The present-day Church, however, still clung to the views of Paul regarding the resurrection. In one of the creeds they found the statement, "I believe in the resurrection of the body." Obviously, the only body which could be resurrected was the spiritual body, the existence of which has been proved by the facts of Spiritualism.

An Inevitable Admission Yes, there is no doubt that the Churches must sooner or later restate their outlook, especially in the light of psychic facts. Speaking at Edinburgh, Dr. Barker put the position very clearly when he said that the Church, interpreting dogma and doctrine suitable for the first century and maintaining it to the twentieth century, had gradually emptied itself. Colossal iniquities were maintained and justified by ancient texts, which could have no real reference to present-day conditions. For example, the text: "Suffer not a witch to live," led to the slaughter of millions. Dr. Barker rightly called upon the Church to review its creeds, to formulate anew its code of morals, and to give mankind a new and better send-off in their spiritual pilgrimage. The Church must forthwith revise its orthodoxy, and above all else, the facts of Spiritualism must be recognised.

Dr. T. Glen. Hamilton On page 287 we report the transition of Dr. T. Glendenning Hamilton, and give a review of his life's work. His passing is a tremendous blow to the twin movements of Spiritualism and Psychic Research. Dr. Hamilton, following the precedent established by Sir William Crookes and others, conducted his investigations in a strictly scientific temperament, whilst at the same time maintaining an open and sympathetic mind. Spiritualists everywhere will learn with regret of his passing, and wish him God's speed, in his new sphere of activity.

Spiritualists' Social Work The third of a series of teas for the unemployed was given by the Nottingham (Colwick Road) Christian Spiritualist Church, and made Good Friday memorable for a gathering of 200 at the Conservative Hall. The alert President and Secretary were assisted by a party of 20 helpers, and the provisions were supplied by local firms. More than 1,000 unemployed have already been entertained this year by the Church, and another tea for the workless will be given this month. Well done, Nottingham.

Mrs. Meurig Morris

As previously announced, the work of Mrs. Meurig Morris and her group will take a new step forward on Saturday, May 4th, when the "School of Mezzantini" is opening at Ellerdale Road, Hampstead, London, N.W. 3. The new headquarters will form a stately and fitting edifice for the splendid work which Mrs. Meurig Morris is doing. Readers will be interested to learn that the interval after the opening of the school at Hampstead, and the commencement or regular activities in September next, will be filled by a series of meetings which the Power Group will conduct in Egypt, Palestine, and South Africa. Mrs. Meurig Morris, Laurence Cowen (President), and General Sir Pomeroy Holland-Pryor (Vice-President), will, as hitherto, contribute these propagandists of the philosophy of Spiritualism. A great reception is assured for this, the first link in the chain with which the "Power" Group envisage encircling the world.

Misbehaving in Church

The misbehaviour of people in Church, formed the subject of an address by Mr. G. P. Robson, of North Shields, when speaking at the annual demonstration at Sunderland, of the East Durham Churches. Reviewing the bad habits of Spiritualists, in this respect, Mr. Robson said that perhaps the main offence was lateness in beginning the services. "Spiritualists have got so used to speaking of eternal life, that one or two minutes late for a service doesn't appear to matter to them," he said. Another "bad habit" which Mr. Robson mentioned was that certain members of the congregations came to Church "armed with bags of sweets and monkey nuts." Such folk often spoiled the services for others by their misbehaviour in Church.

Proceeding, Mr. Robson expressed the view that it was becoming too easy to be admitted into the Spiritualist Movement. Membership of a Church should be regarded as something sacred. Still another bad habit, which certain mediums had to unlearn was founded on the assumption that learning and study are not necessary for one to occupy a place on the platform, but that one has only to open one's mouth, and the needed inspiration will come. There is much to be said for Mr. Robson's criticisms. Religion does not need to be associated with tears, but there is likewise no reason why people should go to the opposite extreme, and put their Churches on a level with places of entertainment. Our work is for the emancipation of mankind, and the Spiritualist Church should be, in our opinion, as sacred as the Cathedral is to the orthodox denominations. Sacredness and happiness are not incompatible.

Mute Eloquence

The Unfolding Universe, a review of which appeared in *The Two Worlds* on March 29th, is being very favourably received by the secular press. *Public Opinion* devoted considerable space last week not to a review of the book, but to a quotation from it. Have the critics been silenced?

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Thursday, May 9th,
At 3-30, Clairvoyance, Mr. Thomas Wyatt.
At 7-30, Clairvoyance, Mrs. Helen Spiers.

Friday, May 10th,
At 7-30, Clairvoyance, Mr. Edmund Spencer.

TRANCE LECTURES.

Tuesday, May 8th, at 8,
Mrs. Barkel.
Address by "White Hawk," followed by questions.
Subject: "The Men Beyond Mankind."

GROUP SEANCES.

(Limited to Eight Sitters.)

Tuesday, May 7th, at 3 Mr. Edmund Spencer
Tuesday, May 7th, at 7-45 Mrs. Stella Hughes
Thursday, May 9th, at 7-45 Miss Lily Thomas
Friday, May 10th, at 3 Mrs. Helen Spiers

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. Kingston, Mrs. Livingstone, Mrs. Morrel, Mrs. Helen Spiers, Miss Lily Thomas, and Mr. Thomas Wyatt.

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At 11, Mr. JAMES LEIGH
Subject: "The Church at the Cross-roads : The Challenge of Spiritualism."
Clairvoyance by Mr. Thomas Wyatt.

At 6-30, Mr. G. H. LETHEM.
Clairvoyance by Mrs. Helen Spiers.

Sunday, May 12th,
At 11, Mr. H. W. MUIRSON BLAKE.
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At 6-30, Mrs. St. Clair Stobart.
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A MUSLIM POINT OF VIEW

SPIRITUALISM AND ISLAM

Some Points of Contact

By AFTAB-UD-DIN AHMAD
Imam of The Mosque and Muslim Trust, Woking

NO other article in *The Two Worlds* gave me such immense joy as the one under the heading : "Reply to Critics," from the pen of Mr. James Leigh, published in the April 12th issue.

Towards the end of last year I discussed the same subject before the Leicester Spiritual Society from the Islamic point of view. Now I find, to my great surprise and joy, that my views on the subject entirely coincide with those of Mr. James Leigh. Unfortunately, the people of the west know very little of the mystical side of Islam. The political and social sides of Islam loom so large in the western eye that they feel very little inclined to inquire if the spiritual side of it is equally important and prominent.

The western mind will perhaps be surprised to learn that Mr. Leigh expresses only a commonplace Islamic view, when he says :

I verily believe that it is possible for mankind to-day, just as in the time of Zoroaster and Jesus, to receive revelation of spiritual quality through the medium of our psychic senses. The revelation can be as enthralling and moving to us as was the outpouring which was felt by Christians in Apostolic times.

Muslim Mediums

Mr. Leigh thinks that it is the Spiritualist community alone on whom devolves the responsibility of keeping the "doors of Revelation open wide." Whereas, the fact is that we Muslims have been fighting for this very principle for the last 14 hundred years. The universality of religious experience is nowhere so clearly and thoroughly emphasised as in the Quran, and in the sayings of the Prophet Muhammad. It is a remarkable fact that every century of Islam has seen persons who have laid claim to revelation, and re-established a real connection between the worlds visible and invisible. The history of this subject is as vast and important as that of any other subject known to civilized humanity.

Unfortunately, a sect in a religious community invariably relapses in the long run to the social outlook of the original body and I am pained to find that the Spiritualist Movement in the Christian west is no exception to this rule. Otherwise, there is no reason at all why this Movement should not take to the study of Islamic literature on this subject. I can assure them that, if they had done so, they would have found out to their great

surprise that the subject of which they have yet touched only the fringe, has been scientifically dealt with, and conclusively demonstrated, by the Muslim Spiritualists of the past 14 hundred years.

Cultivational Religion

Mr. Leigh's suggestion that the personal messages from the spirit world will be unproductive of any real good, "if there is not proceeding at the same time a constructive campaign : an elevation of the masses, so that they are raised up to meet the Prophets half way"—is a recognised fact in Islam. It goes to the eternal credit of Islam that it alone of all religions recognises that revelation, in certain of its aspects, has no kind of relation with sanctity—a fact which is just beginning to be realised by our Spiritualist friends, and which has been expressed very ably and clearly by Mr. Leigh in the following words :

The outstanding fact about spirit communication is that the process is merely an extension of normal activities. It is not always "holy." Seances, where you talk with your departed relatives and friends, are not always sacred. They can be made sacred ; but in the vast majority of cases talking with the dead no more constitutes religion than conversation with the living.

As a Muslim, I could not have expressed my views on the subject more clearly. And, if we Muslims have any mission for western countries, that mission is to raise the standard of their religious experience by means of such a well-thought-out practical programme as is suggested by Mr. Leigh in the columns of his esteemed journal.

We Muslims have never held that we can bring any new basis of religious experience to any people, nor that any particular nation has been blessed with a spiritual genius which has been denied to other peoples. All we claim is that we have a programme for "Spiritual Illumination," which we recommend to those who are in earnest search for higher religious experiences, for the individual as well as for the whole society.

In conclusion, I appeal to such leaders of your Movement as Mr. Leigh—whose boldness in the cause of truth I have always admired—to examine the programme of Islam in all its details, and to accept it partly or wholly, as they in their judgment may consider fit, for the purpose of their Movement, as outlined in the article under discussion.

A CHALLENGE TO THE MEDICAL MAN

(Continued from page 278)

In his spare time Mr. Figner writes articles for the press on Spiritualism, and whenever Spiritualism or spirit healing is attacked, he is the first to defend it. His articles in the *Corea de Manha*—one of the largest daily papers in Brazil—are well known. He is at his best when attacking Catholic priests who are bitter against the growing influence of Spiritualism, or in defending spirit healing against medical attack.

Challenge to the Medical Profession

When I went up to Mr. Figner's office the day before my departure, to bid him farewell, I found him engaged in writing an article in reply to an attack on spirit healing made by a medical man who is also a member of the Chamber of Deputies.

Mr. Figner read out to me a part of the article, and it was symbolic of the great faith he has in Spiritualism and spirit healing.

After telling his opponent that he and his professional colleagues care nothing for the welfare of the people, and that their only interest is to fill their pockets, he throws out a challenge to the medical profession :—"We will take," he says, "a number of sick people, and divide them into two rows ; you medical men to take and treat one row by your medical skill, and we Spiritualists will take the other row, and in a given time we will see who has more successful cures to their credit." It would be interesting to see the outcome of that challenge, but I don't think the attacker will dare to accept it, as spirit healing in Brazil is doing miraculous work, and many of the rich people, even the official and governing class have often turned towards spirit healing after their medical advisers have failed them.

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THURSDAY, May 9th, at 7-30, Miss Peterson.

FRIDAY, May 10th, at 7-45, Mrs. W. N. Platts, Control, "Susie," on "The Aura," with Demonstration.

WEDNESDAY, May 15th, at 7-30, Mr. Roy Morgan.

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JOHN JACKSON, Secretary.

SUDDEN PASSING OF DR. T. GLEN HAMILTON

THE TWO WORLDS deeply regrets to announce the transition of Dr.

T. Glen Hamilton, of international fame as a Psychic Researcher and a pioneer in Canada for Spiritualism.

The passing occurred at Winnipeg General Hospital, on Sunday, April 7th, following an attack of angina pectoris. Dr. Hamilton was 61 years of age. He became interested in Spiritualism many years ago, but it was not until after the war that he developed a profound conviction that unseen intelligences were responsible for the supernormal movement of material objects. His investigation of psychical phenomena rank as worthy of comparison with the researches of Sir William Crookes.

Dr. Hamilton's life was distinguished by many acts of public service, and he played a leading part in municipal as well as medical life. He was President of the Manitoba Medical Association, and held many civic positions.

On the honorary staff of the General Hospital, and lecturer in clinical surgery, at the University of Manitoba, Dr. Hamilton was a leader in the fight for higher medical standards.

Loss of Daughter

During the 'flu epidemic of 1918, Dr. Hamilton worked night and day to save the lives of hundreds of patients. So great were the demands upon his attention in Elmwood and adjoining districts that when he turned to treat his own twin daughter, stricken in the epidemic, it was too late. The death of his daughter, it is believed, was partly a cause of his interest in Psychic Research and some knowledge of the hereafter.

His serious psychical studies, which were to gain him an international reputation, began toward the end of 1918,

and continued until his last illness. Always he proceeded on a scientific basis.

By 1921, he had engaged in considerable research into the existence of a "psychic force," which moved objects in a room, despite the strength and resistance of grown men.

The "Psychic Force."

"Astonishing as it may seem," he wrote, "there were occasions when two experimenters—a Mr. M. and myself—together could not overcome this mysterious strength when a psychically-activated table not only strained and lifted as if trying to release itself from our hold upon it, but finally whirled the seated medium and two seated experimenters about the floor as if it were a toy in the hand of a giant."

"Elizabeth, the Scotch woman who was the medium, was a small, middle-aged woman who could not even had she consciously attempted to do so, have normally exerted so great a strength."

Conan Doyle's Experience

Sir Arthur Conan Doyle was present at one of these seances in Dr. Hamilton's home,

In *Our Second American Adventure* Sir Arthur wrote: "On our first night in Winnipeg we attended a circle for Psychical Research which has been conducted for two years by a group of scientific men who have obtained remarkable results. . . . The circle, which contained ten persons including my wife and myself, placed their hands, or one hand each upon a small table, part of which was illuminated by phosphorus, so as to give some light.

"It was violently agitated, and this process was described as "charging" it.

It was then pushed back into a small cabinet with an opening in front.

"Out of this the table came clattering again and again entirely on its own, with no sitter touching it. I stood by the slit in the curtain in subdued red light, and I watched the table within. One moment it was quiescent. A moment later it was like a restless dog in a kennel, springing, tossing, beating up against the supports, and finally bounding out with a velocity which caused me to get quickly out of the way."

Both Faces Identified

There were other manifestations which Dr. Hamilton investigated with great care, such as teleplasm, or ectoplasm, a seeming substance issuing from the body of the medium during a trance. As many as 12 cameras set off simultaneously with a flashlight were used to photograph such emanations. White lines of teleplasm were caught in photographs stretching to electric bells and ringing them. Finally came the appearance of the dead beshrouded in teleplasm.

One of the most remarkable of these pictures was that of Raymond, the son of Sir Oliver Lodge. It appeared along with the face of a beautiful girl at a seance on October 27, 1929.

No Evidence of Fraud

Sir Oliver wrote to Dr. Hamilton: "The Raymond likeness you now send is a reasonably good one and seems in accordance with the control's testimony. It is not, as you say, the same photograph, but represents a face very like it."

Conan Doyle and Sir Oliver Lodge were but two of the eminent men Dr. Hamilton numbered as his friends as a result of this Psychic Research. In 1932

he went on a lecture trip which took him to Toronto, New York and Washington. His talks in Toronto were before prominent clergymen and physicians. He spoke at Dartmouth University, at Hanover, New Hampshire, and to a group of Columbia University professors in New York. His address at Carnegie hall attracted such interest that many people were turned away.

His pictures were shown before the British Medical Association in 1930, when the noted leaders of their profession convened in Winnipeg. The attendance showed that each year, as Dr. Hamilton contended, a larger number of scientifically-minded people were becoming interested in Psychic Research. The experiments were personally investigated by Mr. J. Malcolm Bird, of the American Society of Psychic Research, who found no evidence of fraud or trickery.

World Wide Publicity

Dr. Hamilton was instrumental in founding the Winnipeg Society for Psychical Research in 1931, and in tribute to his own work he was made its first president. His articles on the subject were numerous, finding publication in the *Daily Sketch*, the *Journal of the American Society for Psychic Research*, and other periodicals.

All were written to record experiments which tended to show that unseen personality continued to be effective after death, but he was the first to admit that the entire subject of psychic phenomena was still in its infancy.

He leaves his widow, two sons, Dr. Glen F. Hamilton, and James D. Hamilton, of Winnipeg; and one daughter, Mrs. Margaret Bach, of London, Ontario.

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A REPORTER'S PSYCHIC EXPERIENCE

Convincing Trance Mediumship

By A. G. MARSLAND

I should like to express my appreciation of the tributes paid to Miss Taylor Wagstaffe, of Derby, in this paper. They were fully merited, and I should like to add to them the following. I am a reporter on a northern daily, and in connection with my work, visited Bradford some time ago.

I was at a loose end for a couple of hours, and passing the Mechanics' Institute, my attention was attracted by a large poster announcing a trance lecture to be followed by clairvoyance by Miss Wagstaffe. The lecture was to be given in the science room under the auspices of the Yorkshire Psychic Society.

Vivid Change

The lady was mounting the platform as I entered. She was a tall, slim girl with a very pleasing face. I have heard many controlled speakers, and on this particular occasion I was immensely interested because I was able to see the guide control. He took complete charge, and never have I seen a spirit guide so definitely show his own personality through his medium as this one did. From a tall, attractive girl she changed into a big well-built man, with a deep, resonant voice—a man who knew the value and quality of every phrase he uttered, presenting his subject with great skill, and holding his audience with every word.

It was the most intelligent and effective address I ever heard. He made a dramatic appeal, which stirred the heart of all listeners, urging each individual to personal effort and realisation of how much each can do in his or her own life towards making world peace. He made several very unusual and striking points, and I, for one, knew much regret when, after an hour's eloquence, he withdrew. I wrote a full account of the address, and let my Editor have it, but it was turned down as being liable to raise too much controversy. (Ye gods). I then sent it to a psychic paper, but as no publication was made, I came to the conclusion that the gems in life are frequently overlooked.

Proof of Survival

I have since taken my wife to hear this speaker in the Meersbrook Spiritualist Church, Sheffield. We were only able to stand at the doorway, my wife eventually sitting on the literature table, and many people were turned away. On that occasion, Miss Wagstaffe gave to my wife the finest proof of spirit return anyone could wish for, and to our everlasting sorrow, at the time we did not know the person had passed to spirit life. One description we could fully accept, but on the following day we received the full confirmation of the message, even to a proof of wording on a memorial card attached to one of the wreaths placed on the grave of the other spirit friend whom we did not know had passed on.

I heartily endorse the sentiments of the correspondent, N.T.G. We should value more our good workers, and try to understand them better. More appreciation and a greater understanding would bring closer co-operation between medium and guide.

THE ATTITUDE OF THE CHURCH

An Alliance Now More Probable

By CHARLES KING

In what mood are Spiritualists likely to take the lately expressed willingness of the Church to investigate through Spiritualism the evidence of an after-life?

This offer, made by the Dean of St. Paul's, opens the way to end the long, at daggers-drawn attitude of Spiritualists and anti-Spiritualists. The question now is, can Spiritualists and those who have branded them as dolts, cranks and sufferers from hysteria, come together amicably, and pursue such investigations with no other thought than the object in view?

If Spiritualism is to extend itself beyond its present borders, a tolerant frame of mind on the part of Spiritualists must be exhibited towards all who are willing to test their belief. Will the rejection of certain phenomena which the investigators cannot trust be received by Spiritualists with a sense of injury, and lead to discord?

The cause of truth calls for many sacrifices, and pleasant delusions are amongst them.

A Pertinent Question

Are Spiritualists in the cause of truth prepared to submit to the same searching process to which they have subjected conventional religion? If they are, then there is nothing in the way of a good understanding between Spiritualists and theologians. A way to substantiate what is of true spiritual value and secure fresh data has thus been opened up.

In the meantime, Spiritualists can congratulate themselves upon what has been gained in recognition of their belief. Spiritualism has been accepted by the Church as the way of discovery of something which takes precedence in the minds of the whole human race.

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SUNDAY, May 5th, at 7, Address and Clairvoyance. Miss LEWIS
TUESDAY, May 7th
THURSDAY, May 9th } No. meeting owing to Jubilee Celebrations.
SATURDAY, May 11th

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SUNDAY, May 5th, at 11 and 3, Open Circles. 6-30, Mr. BEN CARTER.
MONDAY, May 6th, at 8, Clairvoyance.
Tuesday, May 7th, Members' Open Circle. Leader, Mrs. Hulton.
THURSDAY, May 9th, Members' Developing Class. Leader, Mrs. Dumville.
SATURDAY, May 11, Open Circle, at 8.
SUNDAY, May 12th, Mrs. N. BATES.

Moston Spiritualist Church and
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Church Lane, Moston.
Sunday, May 5th,
At 10-30, Lyceum.
At 3 and 6-30, Mrs. WHALLEY.
Monday, Closed.
Wednesday, at 2-45, Psychometry.
At 8, Mrs. Gibson.
Sunday, May 12th,
Mrs. F. JACKSON.

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Every MONDAY, at 8, Psychic Healing will be given under the guidance and control of Hi Wung, through the mediumship of Mr. P. Annan-Moir-Annan, B.Sc.
WEDNESDAY, May 8th, at 8, Mr. Frank Hawken (Secretary of the Marylebone Spiritualist Association) will Address the Society on "Some Aspects of Mediumship."

Longsight National Spiritualist
Society,
Shepley Street, Longsight.
Sunday, May 5th, at 2-30, Lyceum.
6-30 and 8, Mrs. GERSHON.
Monday, Closed.
Tuesday, at 8, Mrs. Fletcher.
Thursday, at 8, Mrs. Hill.
Saturday, at 8, Open Circle.
Sunday, May 12th,
Mrs. B. ENTWISTLE.
(Trance Medium.)

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, May 5th, at 6-30, Mrs. CARNOCK, Address and Clairvoyance.
TUESDAY, May 7th at 3-15, Mrs. Podmore, Psychometry. At 8, Mrs. Dolores Smith, Clairvoyance.
THURSDAY, May 9th, at 8, Mrs. Nutland, Clairvoyance.
FRIDAY, May 10th, Healing Free. Apply Church Officers.
SUNDAY, May 12th, at 6-30, Rev. DRAYTON THOMAS, Address. Mr. GEORGE DAISLEY, Clairvoyance.

Blackpool National Spiritualist
Church and Lyceum,
Albert Road.
Sunday Services—
Lyceum at 9-30. Public Circle, at 11.
Services at 3, 6-30, and 8.
Sunday, May 5th,
Mrs. E. GUY, A.N.S.C.
Sunday, May 12th,
Lyceum Day.

LONDON SPIRITALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. (Over Noons' Restaurant.) Chancery 7678.

SUNDAY, May 5th, at 7, Address and Clairvoyance by Mrs. F. M. ROBERTSON.
MONDAY, May 6th. No Meeting.
WEDNESDAY at 8, Mr. Ernest Hunt.
THURSDAY, from 3 till 6-30. Free Healing.
Mr. Keith's Circles. Tuesdays at 7, and Friday at 3. Interviews Daily from 2 till 6.
SUNDAY, May 12th. Mrs. GRACE NEWTON.

LONDON

NORTHERN

Alford Central Spiritualist Church
St. Philip's Place, Chapel Street.
Sunday, May 5th, at 2, Lyceum.
At 3-15, Open Circle.
At 6-30 and 8, Mrs. BRIGGS.
Monday, at 8, Mrs. Worthington.
Tuesday, at 8, Circle.
Wednesday, at 8, Mrs. Eardley.
Thursday, at 8, Members.
Saturday, at 7-30, Social. 1s.
Sunday, May 12th,
Lyceum Sessions.

Stockport Progressive National
Spiritualist Church,
Over 37, Mottram Street.
Saturday, May 4th, at 8, Miss Wilson.
Sunday, May 5th, at 6-30 and 8,
Mrs. SHERRAN.
Monday, May 6th, at 3 and 8,
Mrs. Bull.
Tuesday, May 7th, at 8,
Open Healing and Developing Circle.
Wednesday, May 8th, at 8,
Mrs. Oliver.

Collyhurst National Spiritualist
Church,
Collyhurst Street, Manchester.
Sunday, May 5th, at 1-45, Lyceum.
At 3-15, 6-30 and 8,
Misses J. and G. Barnett.
Monday, at 3 and 8,
Mrs. Gledhill.

Tuesday, at 8-15, Whist Drive. 1s. each.
Wednesday, at 8, Mrs. Briggs.
Thursday, at 8, Private Circle.
Sunday, May 12th,
Mrs. L. E. BOOTH.

Bowes Park and Palmer's Green
Spiritualist Church.
Shaftesbury Hall, Bowes Park.
Sunday, May 5th,
At 11, Study Group.
At 7, Mrs. MARY E. LILLY.
Wednesday, at 8,
Mrs. Maud Codling.
Psychometry.
Sunday, May 12th,
At 11, Mrs. SKINNER.
At 7, Mr. HORACE LEAF, F.R.G.S.

Bounds Green Christian Spiritualist
Church,
Canning Hall, Canning Crescent,
High Road, Wood Green.
Sunday, May 5th, a 7,
Service.
Sunday, May 12th, at 7,
Mr. R. R. THORNTON.

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, May 5th, at 10-30, Lyceum.
At 3, Open Circle.
At 6-30 and 8, Mr. PARTINGTON,
G.N.S.C.
Monday, Jubilee Holiday.
Wednesday, at 8, Whist Drive. 6d. each.
Wednesday, at 8, Mrs. Sherran.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, May 12th,
Mr. DOREA.

Moss Side National Spiritualist
Church and Lyceum.
Above 644, Gt. Western Street.
Sunday, May 5th, at 2-45, Lyceum.
At 6-30 and 8,
Mrs. POLLIE GOODWIN.
Tuesday, at 8-15, Open Circle,
Mrs. Fellows.
Wednesday, at 3 and 8-15,
Mrs. Cooke,
Psychometry.
Thursday, at 8-15, Developing Class.
Saturday, at 8-15, Open Circle,
Mrs. Spencer.
Sunday, May 12th,
Miss ADA TAYLOR.

Liverpool Spiritualists' National
Church,
14, Daulby Street.
Sunday, May 5, at 3, Open Circle.
At 6-30, Mrs. GOW (Cert. S.N.U.)
Monday, at 8, Study Group.
Tuesday, at 7-30, Healing Brotherhood.
Wednesday, at 3 and 8, Clairvoyance.
Every Sunday, at 8-15, Clairvoyance.
Sunday, May 12th,
At 3 and 6-30, Mrs. E. JOHNSON.
Group and Private Seances arranged
on application.

Brixton Spiritual Brotherhood Church,
Stockwell Park Road, Brixton.
Sunday, May 5th, at 11-15, Service.
At 3, Lyceum.
At 7, Mrs. Clements.
Monday, at 7-30, Ladies' Public Circle
(Gentlemen invited).
Wednesday, at 2-30, Whist Drive,
Prizes. Admission 6d.
Wednesday, 7 to 9, Public Healing.
Thursday, at 8-15, Open Circle.
Sunday, May 12th,
Mr. F. VERNON.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY May 5th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance. Mrs. PODMORE.

MONDAY, May 6th, at 3, Psychometry. At 8, Healing Instructions. At 8-30, Healing Treatment.

WEDNESDAY, May 8th, Developing Class.

FRIDAY, May 8th, Usual Services with Clairvoyance.

SUNDAY, May 12th, at 7, Mr. G. S. MILLSTANNER.

TUESDAY, May 8th, at 8, Phenomena by Norman Ferguson.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

On SUNDAY, May 5th, Lyceum Anniversary. At 11-30, Service, Address by Mr. FRUIN, President, L.L.D.C. Clairvoyance. At 3, Lyceum Session. At 7, Service. Address by Officers of the L.L.D.C. Clairvoyance.

TUESDAY, at 8, Open Circle.

WEDNESDAY AT 8, Healing Circle.

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

SUNDAY, May 12th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance.

British Magnetic Healers' Association

21, Manor Street, Ardwick, Manchester.

You are invited to our

American Tea

On WEDNESDAY, May 8th, at 3 p.m.

Several well-known Mediums have promised to be present.

Come and spend a happy time with us.

Battersea Spiritualist Church

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

Sunday, May 5th,

At 11, Mrs. D. BEDBROOK.

At 6-30, Mr. HAROLD CARPENTER. Address and Clairvoyance.

Every Monday, at 2-30, Medicine Man's Healing Band attends to give Treatment and Advice.

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

Wednesday, at 3, Miss V. Thorndick. Psychometry.

Thursday, at 8, Mrs. F. Wright, Clairvoyance.

Sunday next at 11 and 6-30, Mrs. REDFERN.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W.18 Sunday, May 5th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance. Mr. ERNEST MORRIS.

Monday, at 2-30, Psychometry.

Signora Ethel Pusterla.

At 8, Healing.

Wednesday, at 8, Clairvoyance.

Mr. Horace Slack.

Saturday, at 7-30, Psychometry.

Mr. Stanley Forbes.

Chiswick Christian Spiritualist Church

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

Sunday, May 5th, at 11, Lyceum.

At 7, Service.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Service.

Croydon National Spiritualist Church

Bedford Park, near West Croydon Railway Station.

Sunday, May 5th, at 6-30,

Mrs. KINGSTON.

Wednesday, at 7-45, Mr. Thos. Wyatt.

Thursday, at 3, Ladies' Meeting,

Sunday, May 12th,

Mrs. K. JARMAN.

Lyceum every Sunday, at 3.

Croydon Spiritualist Church

(Accepting the Leadership of Jesus Christ.)

The Blind Institute, Bedford Hall, Bedford Park.

Sunday, May 5th, at 6-30,

Mr. EVANS, Address.

Miss V. R. POTTER, Clairvoyance.

Sunday, May 12th,

Mr. G. R. SWIFT.

Address and Clairvoyance.

Every Wednesday, at 7-45,

Spiritual Healing Service.

London District Council of the SPIRITUALISTS NATIONAL UNION LTD.

THE THIRTY-FOURTH ANNUAL MAY CONVENTION

will be held on

SATURDAY, MAY 11th (all day) at THE FRIENDS' HOUSE, EUSTON ROAD

Morning, at 11—

Mr. FRANK HARRIS, General Secretary, S.N.U.

Subject :

"Standards of Evidence in Psychic Phenomena."

Afternoon, at 3—CLAIRVOYANCE

By Mr. GEORGE DAISLEY.

Evening, at 7—MASS MEETING

Speakers :

Mr. GRAHAM MOFFAT. Mr. BARBANELL, Editor, *Psychic News*.

Mr. FRANK HARRIS. Mr. J. M. STEWART, Pres., L.D.C., S.N.U.

Incidental Music by the St. Cilian Trio.

COLLECTION.

Tickets 1s. each for Reserved Seats at the Evening Meeting may be obtained from the Hon. Secretary, L.D.C., 49, Oxford Road, EALING, W. 5.

Cricklewood Christian Spiritualist Society,

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, May 5th, at 6-30,

Mrs. A. E. THOMAS.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mrs. E. Hines.

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

ground Station.)

Saturday, May 4th, at 7-30,

Whist Drive and Social Evening.

Admission, 1s. Medium in attendanc

for short private reading.

Sunday, May 5th, at 7,

Miss HERBERT.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Edwards.

Psychometry.

Sunday, May 12th,

Mrs. COLQUOHOUN.

President and Medium :

Mrs. DONALDSON.

Central London Spiritualist Church

33, Hatton Garden, E.C. 1.

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

Friday, May 3rd, Miss J. Proud.

Sunday, May 5th, Mrs. Beth Barnes.

Friday, May 10th, Mr. Dearnley Serjeant

Sunday, May 12th, Mrs. WOODGATE.

Christ's Church of the Spirit,

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

(Buses 30 and 37.)

Sunday, May 5th, at 11,

Communion Service,

Mrs. G. RAY RICHMOND.

At 7, Miss CANNON.

Address and Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance,

Mr. Cockersell.

Friday, at 7-30, Spiritual Healing.

Sunday, May 12th,

Dr. VANSTON and

Miss CLAUDIA GUILLOT.

For Seats, Developing Circles, apply

Hon. Secretary. Monday, at 7-30,

Healers. Tuesday, at 3, Ladies only.

At 7-30, General. Wednesdays, at 7-30,

Direct Voice.

Ealing Spiritualist Church,

8, Baker's Lane, Broadway, W.

Sunday, May 5th,

At 11-15, Mr. GODFREY.

At 6-30, Mrs. S. D. KENT.

Wednesday, at 8,

Mrs. F. Levitt.

Sunday, May 12th,

Mrs. MAUNDER.

Forest Hill Christian Spiritualist Church,

Bednall Road, Off Stanstead Road.

Sunday May 5th,

At 11, Public Circle.

At 3, Lyceum.

At 7, Mrs. EDEY.

Monday, at 8, Study Group.

"The Gates of Life."

Tuesday, at 3, Mrs. Raynor.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing

Circle.

Sunday, May 12th,

Mrs. DOLORES SMITH.

Ilford Psychical Research Society

Clements Road, Ilford.

Sunday, May 5th, at 7,

Mr. V. DEACON.

Address and Clairvoyance.

Wednesday, May 8th, at 8,

Miss F. E. Newton.

Address and Clairvoyance.

Thursday, May 9th, at 7,

Ladies' Meeting, Mrs. Duncan.

Address and Clairvoyance.

Sunday, May 12th, at 7,

Mrs. NUTLAND.

Address and Clairvoyance.

Hackney Progressive Lyceum Church.
4, Sanford Terrace, Brooke Road,
Stoke Newington, N. 16.
Buses—67, 69, 73, 76, 106, 549.
Trams—43, 47, 49, 75, 83.
Sunday, May 5th, at 3,
Lyceum.
At 7, Mr. G. PORTER.
Monday, at 3 and 8, Clairvoyance.
Tuesday, at 8, Open Circle.
Sunday, May 12th,
Mr. J. WELCH.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, May 5th, at 6-30,
Mrs. WILLIAM EDWARDS.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Bank Holiday. No Meeting.
Thursday, at 3, Miss Claudia Guillot.
Tuesday, at 7-45,
Healing in Small Hall.

Hackney Spiritualist Church,
1, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)
(Entrance Back of House.)
Sunday, May 5th, at 7,
Mdme. DE BEAUREPAIRE.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cumings.
Thursday, at 8, Miss Hearns.
Friday, Healing, Mr. Rean.
Sunday, May 12th,
Mrs. F. TYLER.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, May 5th, at 7,
Mr. F. H. WALL.
At 8-30, Spiritual Healing.
Sunday, May 12th,
Mrs. WM. EDWARDS.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, May 5th, at 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mr. ERNEST HUNT,
Address and Questions.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Mr. Glover Botham.
Address and Clairvoyance.
Sunday, May 12th, at 7,
Mr. and Mrs. STANLEY WILLIAMS.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, May 5th, at 6-30,
Rev. E. S. B. WHITFIELD.
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Mrs. Balmer.
Sunday, May 12th,
Mr. H. E. HUNT.

Kingston Spiritualist Church.
Villiers Road,
Sunday, May 5th,
11, and 6-30, Mrs. A. NICKELS,
Address and Clairvoyance.
At 3, Lyceum.
Wednesday, at 7-30, Mrs. Woodward.
Address and Clairvoyance.
Sunday, May 12th,
Miss G. LEONARD.
Mrs. B. PETZ.

Little Ilford Christian Spiritualists' Church,
Third Avenue, Manor Park, E. 12.
Sunday, May 5th, at 7,
Mr. MARASINI.
Monday, May 6th, at 3,
Service.
Wednesday, at 8, Service.

Jubilee Week at the Quest Club

Open 10 a.m. to 10 p.m., Tuesday to Saturday, inclusive.

Many mediums will be available during these hours (i.e., morning, afternoon and evening) for private sittings and small groups

Various Ladies and Gentlemen will be in attendance to meet enquirers and to give information about Spiritualism and Psychic Research.

Visitors will be most cordially welcome.

16, Queensberry Place, South Kensington, London, S.W.7

(Two minutes from South Kensington Underground and Tube Stations.
Buses Nos. 49, 30, 14, 74 and 96.)

Palmerston Christian Spiritualist Temple,
Maryland Road, Stratford, E. 15.
Sunday, May 5th,
At 11, Mr. SCOTT.
At 6-30, Mr. SCOTT.
Wednesday May 8th, 2-45, Mrs. Bycroft.
Thursday, May 9th, at 8, Mrs. Prince.
Sunday, May 12th,
At 6-30, Mr. S. ISTD.

Occult Research Society.
Stembridge Road Halls, Anerley
Sunday, May 5th, at 11,
Sunday School.
At 3-30 and 6-30,
Mrs. GODDEN,
Sunday, May 12th,
Mrs. A. GREGG.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, May 5th, at 7,
Mr. E. KEITH.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, May 12th,
Mrs. CARRIE YOUNG.

Spiritual Help and Healing Centre.
95, Church Road, Richmond, S.W.
Phone: Richmond 0993.
Sunday, May 5th,
At 7, Mrs. W. RICHARDS.
Address and Clairvoyance.
Tuesday, at 3, Miss Hands.
Clairvoyant Readings.
Thursday, at 7-45, Spiritual Healing,
Mediums:
Mr. Hoadley and Mr. Hogbin.
Saturday, at 8,
Mr. Stanley Forsythe, Psychometry.

Manor Park Spiritualist Church,
Stone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, May 5th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30,
Mr. MURRAY NASH.
Thursday, May 9th,
At 3, Ladies' Meeting, Mrs. Mote.
At 8, Mrs. Edey.
Address and Clairvoyance.
Sunday, May 12th,
Mr. J. H. CARPENTER.

Streatham Christian Spiritualist Church,
285, High Road, Streatham, S.W. 16.
Sunday, May 5th, at 6-30,
Service.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

South-West London Psychic Centre
5, Spencer Park, Wandsworth,
Common, S. W.
Tell.: Victoria 9113.
Sittings for Psychic Photography
with John Myers
by Appointment.
Tuesday, May 7th, at 8,
Developing Class taken by
John Myers.
All wishing to join come, unfold your
Gifts.
Mr. John Myers is open to take
Propaganda Meetings. Services Free.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, May 5th, at 11-15, Service.
At 6-30, Mr. BARRACLOUGH.
Address and Clairvoyance.

At 3, Lyceum.
Sunday, May 12th,
Mrs. BROWNJOHN.

The Fellowship of the Golden Triangle.
Spiritual Healing Centre.
21, Sinclair Gardens, West Kensington,
W. 14.

Resident Healer, Diana.
Phone: Shepherd's Bush 5310.
President: Mrs. SHEDDEN.
Hon. Sec.: Mrs. R. FORTT.
Sunday, May 5th, at 6-30,
Mrs. GERTRUDE PIKE.
Address and Clairvoyance.
Tuesday Afternoons, at 3,
Lectures on various subjects of interest.
At 5, Intercession for the Sick.
Names be sent to the Secretary.

Wednesday Afternoon, at 3,
Paper Psychometry.
Thursdays, at 8, Healing Circle.
Friday, May 10, at 8,
Mrs. Hillier Smith.

Psychometry, Clairvoyance, Messages.
Classes for the practical development of
Healers are being held, full particulars
from the Hon. Secretary.
Daily Thoughts. Delightful book of
Automatic Writings, 1s. 6d. *Science
Papers*, 1s. Discount to Societies.
(Buses to Shepherd's Bush Green.
Down Richmond Road, turn left.)

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, May 5th, at 11-15,
Open Circle.
At 6-30, Mr. and Mrs. KIRBY.
Address and Clairvoyance.
Thursday, at 8,
Mrs. L. Lewis.
Every Wednesday, at 7-30, Free Healing.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library)
Sunday, May 5th,
At 11, Circle.
At 6-30, Mrs. BYCROFT.
Followed by Open Circle.
Wednesday, May 8th,
At 3, Psychometry.
At 8, Address and Clairvoyance.
Mr. Bernard.
Sunday, May 12th,
Mr. LELLIOTT.

The Path-Finders Spiritualist Society
44, Baker Street, London, W. 1.
Sunday, May 5th, at 6-45,
Mr. H. J. STEABBEN.
Address and Clairvoyance.
Thursday, May 9th, at 8,
An Evening of Clairvoyance.
Mr. A. S. Howarth.
Saturday, May 11th, at 8,
An Evening of Psychometry.
Miss McKay.

Watford Christian Spiritualist Mission.
77a, Queen's Road, Watford, Herts.
President and Medium, LESLIE FLINT.
Sundays, at 7,
THE DISCIPLE,
Through his Medium, Leslie Flint.
Come and hear this Great Teacher,
followed by Clairvoyance.
Mondays, at 8,
Direct Voice Seance.
No Fees. Silver Collection only.
All Welcome.
Fridays.

Transfiguration.
First and Third Week each Month,
Psychometry.
Second and Fourth Week each Month.
Mr. Flint is open to accept Bookings with
Churches.

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

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).
A Special Private Developing Class
is being formed under the personal
tuition of Horace Leaf, F.R.G.S.
Particulars from Hon. Secretary,
Miss Claudia Guillott.

SOUTHERN

Brighton National Spiritualist
Church and Sussex Psychic Bureau,
Mighill (Mile) Street.
Sunday, May 5th,
At 11-15 and 7, Mrs. V. CROXFORD.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, May 12th, at 11-15 and 7,
Mrs. E. HOUGHTON.
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.

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.
Sunday, May 5th at 3-30 and 6-30,
Mrs. ALETHA MANSELL.
Sunday, May 12th,
Mrs. ARDLEY and Mr. KELLY.

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

Sundays, at 11 and 6-30,
Address and Clairvoyance.
Tuesday, at 7-30, and Thursday, at 3,
Clairvoyance and Spirit Messages.
Thursday, at 7-30,
Address and Clairvoyance.
Local Clairvoyante, Mrs. W. G. Hayter.

Sutton Spiritualist Church, St. Barnabas Road, Sutton.

Sunday, May 5th, at 6-30,

Mr. T. WYATT.

Address and Clairvoyance.

Sunday, May 12th,

Mr. ERNEST MEADS.

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

Sunday Services, at 11 and 6-30.
Tuesday, at 8, Phenomena.
Thursday, at 3, Phenomena.

At 8, Educative Lecture and Discussion.

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

Ramsgate National Spiritualist Church,

Chatham Street, Ramsgate.

Saturday, May 4th, at 7,

Mr. H. Sharp.

Sunday, May 5th, at 3 and 6-30,

Mr. H. SHARP.

Address and Clairvoyance.

Sunday, May 12th, Mr. B. RODIN.

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey.

'Phone: Richmond 0212.

Monday, May 6th, at 3,

Mrs. H. V. Prior.

Psychometry.

Tuesday, at 8, Mrs. Hayward Henderson.
Descriptions and Messages

Admission Free. Silver Collection.
Wednesday, at 3, Mrs. Dolores Smith.

Psychometry, and from 6 to 8 Private Readings.

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

Friday, at 8, Mrs. H. V. Prior.

Psychometry.

Admission Free. Silver Collection.

Southend Spiritualist Church, Hildaville Drive, Westcliff.

Sunday, May 5th, at 11 and 6-30,

Mr. EDMUND SPENCER.

Thursday, at 8, Mrs. Tina Timms.

Sunday, May 12th,

Mrs. FLORENCE BROOKS.

Richmond Spiritualist Church (The Free Church), Ormond Road, Richmond, Surrey.

Sunday, May 5th, at 7,

Mr. C. COLLEN SMITH, Address.

Wednesday, at 7-30, Mrs. F. Mote.

Address and Clairvoyance.

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