

A JUBILEE STORY

(See page 304)

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“POWER’S” NEW CAMPAIGN

OPENING OF NEW SPIRITUALIST HEADQUARTERS IN LONDON

By OUR SPECIAL REPRESENTATIVE

ON Saturday last a distinguished gathering assembled in a stately building in Hampstead, London, to witness the initiation of a new development in the work of Mrs. Meurig Morris.

The illustration which appears on this page is of the western elevation of “The School of Mezzantni,” which, from September next, will house the activities of the “Power” campaign, and form, it is hoped, the headquarters of Spiritualistic fellowships situated in all parts of the world.

Thus a new stage was reached in what is, perhaps, the most romantic story in the history of Spiritualism. At first a lone worker, making a reputation for herself as an outstanding trance orator, Mrs. Meurig Morris soon became a staunch favourite in the Spiritualist Societies with which she made contact. The style and nature of her mediumship was almost unique.

Then, in association with Mr. Laurence Cowen—a man who knew practically everything there was to be known about organisation—she blazed a new trail of spiritual understanding that was to make her name almost a household word throughout England.

For weeks her work and her mediumship formed the topic of conversation in the tram,

the train and the home. “Power” was discussed everywhere. And a great newspaper, wielding immense influence, and with all the prejudice of Spiritualism’s opponents, fought

and emerged from the battle with an unblemished reputation, although, unfortunately, not with the achievement she so fervently desired—a moral victory for Spiritualism.

Prejudice dies hard, and while Mrs. Morris was upheld, mediumship could find no justice in the courts of law.

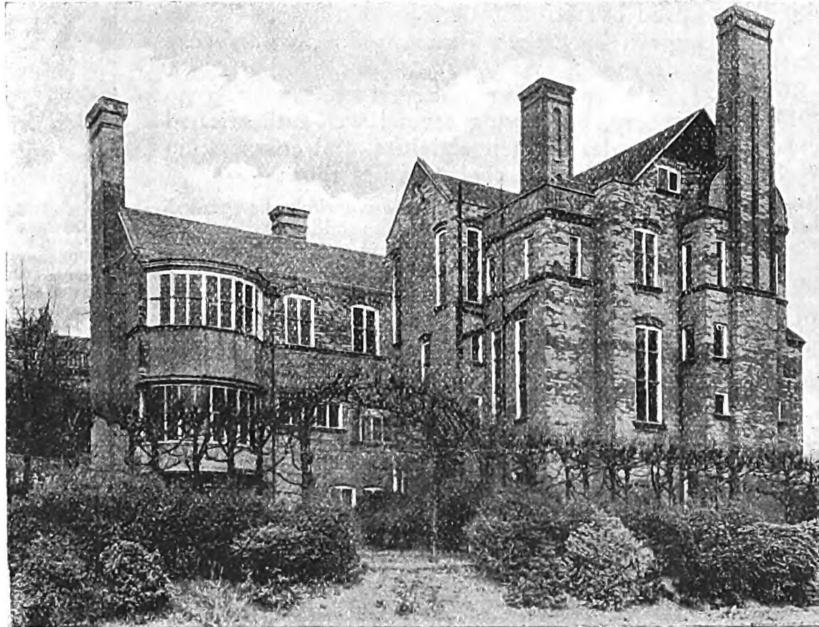
And then more work... and an interval of rest. The little company which met last Saturday at “Mezzantni,” Ellerdale Road, Hampstead, N.W. 3, knew and felt that the half has not been shown us of what Mrs. Morris can and will do, if she is spared, for the convictions that lie so close to her heart.

Although the “School of Mezzantni” was then officially opened, it will not be occupied by the “Power” Group for some considerable time, since Mrs. Morris, Mr. Cowen, and General Sir Pomeroy Holland-Prior are leaving in a few days for a tour of Egypt, Palestine, and South Africa, where they expect to plant the seeds of Spiritualism in what is virtually virgin soil.

The Ceremony

The ceremony of inauguration was conducted by the Rev. Arthur Buxton, M.A. (Vicar of All Souls, Langham Place, W.), and “Power” in his address outlined the objects of the newly-established School of Mezzantni.

(Continued overleaf.)



Mrs. Meurig Morris’ New Headquarters

again and again to justify its allegation that her mediumship was not what it purported to be.

Fighting for her rights, and for the recognition of Spiritualism, Mrs. Morris carried her case triumphantly even to the House of Lords,

“POWER’S” OPENING ADDRESS

The School of Mezzantni

(Continued from previous page)

It comprised, he said, an effort to assist students in their study of the many-sided nature of man, giving special attention to the psychical aspect, but not devoted exclusively thereto. Referring to his followers as “spiritual biologists,” “Power” said that they would be encouraged to view man as a microcosm endowed with powers, the nature and extent of which were, as yet, scarcely imagined.

Stressing the continuity of all life, he summed up in a few vivid sentences the Spiritualist outlook :

No Veils

“There are no veils between one sphere and another. The only veils encountered are those which are imposed by your own short-sightedness. The only barrier which divides you from this invisible world—from this great and glorious heaven, or this terrible and destructive hell—is the barrier that man has built up himself. When he makes an attempt to understand himself and his place in the scheme of things, he also extends the range of his consciousness, thus breaking down barriers. The greater world is then clear before him.”

When the Master Jesus told His followers that the Kingdom of Heaven was within, He knew the importance of the microcosm, “Power” added.

“Our province—the work of the School of Mezzantni—is to show to those who desire to co-operate two pathways whereby they may be led to light and knowledge. One is the intellectual pathway where, through the study of man himself, they may become a greater power unto themselves. Or by the mystical pathway where through meditation they may open the channels necessary for the great illumination to flow into their being.

“By working along the path of action, this study will be made constructive.”

Powers Inherent in Man

Urging his listeners to be tolerant, “Power” introduced the question of the outstanding position of Jesus in this philosophy, and bade them emulate the Christ spirit.

His remaining important point was that a study of the mind in the light of psychic phenomena would be exceedingly productive. It would show that Spiritualists were wrong in attributing all psychic phenomena to the work of discarnate spirits, as an enormous percentage was due only to the deeper powers of incarnate personality. Nevertheless, proof was given of the reality of a spiritual world and the continuity of existence, but we had possibly exaggerated the extent to which interaction with spirits discarnate did actually take place.

Following the ceremony some four hundred people viewed the School, which comprises many lecture halls and rooms admirably suited to study and meditation, the whole providing an ideal environment for the work envisaged by “Power.”

SPIRITUALISM AND SCIENCE

By FRANK LIND

SPiritualists, as a body, claim that their belief in survival does not rest upon a blind faith, but is based solely on scientifically-demonstrable and proven facts.

Unfortunately, there are many ardent devotees to the Cause who, in this respect, seem to mistake the will for the deed. Once they have become definitely convinced of a future life, and the possibility of communication with the departed, they discard the critical faculty as of no further use, are henceforth prepared to accept anything, however absurd, as genuine evidence of the supernormal. I have met persons who at the least creaking of a piece of furniture jump to the immediate conclusion that some spirit friend or relative is anxious to make contact with them. Such an attitude is likely to bring the movement into ridicule. To Spiritualists of this type, who are the first to lament that the majority of scientists refuse to recognise all proofs of a future existence, passing by with a cold indifference the wealth of phenomena mediumship presents, one may say, with a sigh of regret: “The fault is in yourself, dear Brutus!” If Spiritualism adheres to strictly scientific methods, inevitably it will in time attract science.

This being my firm conviction, I have read with much pleasure and sincere appreciation Mr. S. Sarna’s *Psychical Research and the Spirit Hypothesis* (The Two Worlds Publishing Co. 6d.) — for the author arrives at his deductions in a

manner rigidly scientific, not swayed by any foolish prejudices that tip the balance, consciously or unwittingly, to the result desired.

Mr. Sarna deals at the outset with thought-transmission. His reason for so doing is because so much evidence of higher intelligence apparently comes along these lines of communication. It appears to me to be of first-rate importance to be able to agree on a fact of outstanding preliminary value as to the practicability of thought-transference between individual mentalities in this life, and having demonstrated that, it naturally lends to belief in an extension of such powers to an intelligence beyond us if we can establish the existence of such intelligence, and it certainly enhances our theory of thought-transmission as a mode of communication between the different planes of life.

He goes on to consider the evidence afforded by automatic writing, that given by prediction; supplies striking instances of phantasmic appearances, of poltergeist activity, the marvels of materialisations, the direct voice, and finally touches briefly upon supernormal photography. Perhaps the most arresting tit-bit in this little book, which abounds with items of interest, is his narration of how a friend, Mr. Boroughs Johnson, the well-known artist, saw on the floor beside his bed a phosphorescent shape, which quickly took the form of an old man’s head. This head alone looking at him, its eyes blinking, Mr. Johnson lit a candle; to find, of course, nothing there. Next morning he made a drawing of the vision: a copy of his sketch is reproduced in this pamphlet. But you must read the rest of the story yourself.

FR. THURSTON’S TESTIMONY

The last of the course of lectures organised by the “Messengers of the Faith,” was given by Father Thurston, S.J., on Saturday afternoon, last week.

He spoke on poltergeists, venturing no theory, but giving several well-authenticated examples of their activities, and enumerating their principal characteristics thus:—

1. That the laws of motion are entirely disregarded.
2. That they are harmless to life and limb.
3. That they happen to the inexperienced and unexpectant, thus making research the more difficult.
4. That they are not contagious. Isolated cases only are heard of.
5. The spirits are invisible to adults, but occasionally small children see forms, and the mediums are usually young people.
6. That holy water has no effect upon them.

Father Thurston declared himself to be a firm believer in the existence of poltergeists, and considered the subject well worth investigation. A very instructive article on poltergeist phenomena appeared in *The Two Worlds* last week.

HULL STIRS UP INTEREST

The Easter celebrations of the Hull (Holborn Hall) National Spiritualists Church attracted large audiences, when brilliant addresses were given by Mr. H. Boddington, of London.

Mrs. Ida Glenn, for many years a member of the Church, gave the clairvoyance at all meetings, and proved beyond doubt the continuity of life. The meetings created a great deal of enthusiasm and attracted many inquirers.

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RECOLLECTIONS OF A PIONEER

By GEORGE T. BROWN

Founder and President of the Great Yarmouth Spiritualist Society

HAVE been interested in the article by Mr. Austin Jones, on Rescue Circles. It is said that he asks from nine years' experience. For dealing with the question at issue, forgive me, if for a few minutes, I, too, become reminiscent. It is now more than sixty years since I, a youth of about nine years of age, listened to a paper given at a young men's debating society connected with my Church. It was given by a Mr. Gray, harmonist of the Church at that time with an organ. The paper dealt with his experiences of Modern Spiritualism, and told of the materialisation of John King, other wonders witnessed by him.

of Knowledge

I talking some time ago to a retired congregational minister on the subject of Spiritualism, he said to me: "Well, Mr. Brown, you tell me about it may be true. I remember when I was eighteen years of age, thought I knew everything; now I am fifty-eight, I know how little I really know." This was somewhat like my friend, the minister, at the time I heard the paper. I did think I knew everything, I thought I knew quite a lot, and one thing I felt sure of was that Mr. Gray had been talking a lot of rubbish—and I did not hesitate to say so. I was very good over the criticism he had; he simply asked us to investigate ourselves.

It is not the time to give an account of I accepted his advice, and that for sixty years I have been carrying out his advice. I remember on a visit I paid to London, I called on James Burns, the editor of *The Times* and *Daybreak*, at Lambs Conduit Street, and secured an introduction to, and a materialising circle with, Messrs. Williams and Husk. I several times had addresses given through, amongst them Mr. J. J. Morse, Mr. and Mrs. Wallis, Mr. W. E. Long.

Phenomena

At that time I sat with Mr. Craddock, and on with Mr. L'Estrange in a long of materialising circles. I also had the privilege and pleasure of sitting with that noble medium, Mrs. Everitt. I shall forget the spirit lights and the direct contact at her circles.

The never-to-be-forgotten incident was sitting with her in Great Yarmouth, at Mr. Roberts, a chemist, to whom I introduced Mrs. Everitt, and who was at Yarmouth for a month. Charles Spurgeon, the great Baptist minister, in the direct voice to us, and deplored that in his work as a minister whilst he had taught in his ignorances which was untrue, and he welcomed the unity to have been witness to that

Sixty years of Spiritualistic experience entitle our contributor to consideration and respect. Mr. Brown recalls his association with some of the early pioneers of Spiritualism, and ventures an opinion on Rescue Circles.

I think I have said enough to show that from the point of view of experience I have some claim to offer an opinion on the question of rescue circles.

Since then I have had many experiences of rescue circles. Not everyone is capable of conducting such circles. It is no use when rescue cases come through to utter religious platitudes. They must be treated as reasonable people, sometimes ignorant, sometimes gone



By courtesy of

"Psychic Science"

An ectoplasmic portrait of C. H. Spurgeon photographed by Dr. T. Glen Hamilton.

wrong, but amenable to reasonable argument, and to be treated as you would treat one in the body.

An Example

Let me finish by giving you an example: Behold us sitting in circle, and acting in unison with the spirit guide, whose work it was to bring the spirits to be dealt with to us we obtained from him beforehand some account of the earth life of the person to be dealt with, and what was needed to help the case. The medium is controlled, and suddenly a voice shouts out to us: "Do you know you are all going to hell?"

We inquired why.

"Because you are going in for this Spiritualism."

Why is this wrong?

"Because you can only get into touch with evil spirits."

Are you an evil spirit?

"No."

Then, why are you here?

"Because I am come to warn you to have nothing further to do with it."

Where do you come from? Where are

you in the spirit world? I suppose you know you have passed out of the body?

"Yes."

Where are you, then; in Heaven?

"No. In an ante-chamber of Heaven, waiting for the second coming of our Lord, and the Resurrection."

May I take it you are on what is known to us as the Brown Plane?

"Well, yes. Our plane is brown, and our clothes are brown; but what has that to do with it?"

Listen, friend. The guide who brought you here tells us you were a clergyman of the Church of England, and lived in the City of Norwich, and had a living there. Is that true?

"Yes."

He also tells us that you were a good man, that you tried to do your best as a minister, but that you are held in the chains of the theology you believed and taught during your earth life, and that you have been brought here in order that we may discuss with you the reasonableness of your belief. . . .

The Retort

This brought down on my head the denunciation of our visitor. I was told I was leading the members of the circle into hell and damnation, and if there was a particular spot in hell that was hotter than usual, I was for it.

I can't stop to tell of the various arguments used by me to combat his dogmas at that and subsequent occasions when he visited our circle.

I remember on one occasion I said to him: "You were what was called an educated man, you were an M.A. Besides theology, you had attended lectures at your University in which biology, geology and kindred subjects were discussed. In the light of the information obtained, then, do you still believe that the account given in Genesis of the Creation is true?"

My "Blasphemy"

I was met by biblical texts and denunciations of my blasphemy in daring to question statements in Holy Writ. It seemed hopeless to get him to consider my arguments. This went on for several weeks, and then, on one evening just before Xmas, I said to him:

"When you were in the body, you used to believe and teach that this was a time when men should feel kindly to each other, and do kindness to one another. I am going to ask you in the spirit of kindness to do something for me."

"What do you want me to do?" said he.

I said, "We have had many talks together. You have sometimes abused me, as leading these friends to destruction, but on the whole we have not done so badly. I have told you certain things about the spirit world which you did not believe; and I ask you first, if, when you were in the body, any one of your

(Concluded on page 296, col. 1)

DEALING WITH A "RESCUE" CASE

(Continued from previous page)

parishioners had come to you, and told you they had had a chat with a former minister of your parish whom you knew had been dead a long while, what would you have said?

"I should have said they were deluded; that it was impossible."

Would you say that now?

"Well, no."

What I am asking you to do is to go with the friend who brought you here, and investigate the truth of what I have told you. Will you do it?

"No; emphatically, no!"

Why not?

"Do you think I would jeopardise my immortal soul by doing that?"

And you believe in a God who would send you to everlasting Hell, because you were striving to find the truth?

"My God is quite different to that; no wonder people no longer attend a Church which teaches such doctrine."

After an interval of a minute or so he said:

"You have made an appeal I find hard to resist. I will make the investigation?"

Thank you, friend, I said. I know because the guides have told me, that you will speak the truth when you tell us the result of your investigation, and, speaking for my friends as well as myself, your findings will be extremely interesting, and if you report we are wrong, will have great weight with us. . . .

The circle closed.

It was a fortnight afterwards, we were holding a circle, and a voice broken with sobs came from the medium:

"Friends," it said, "I am so sorry, I want to apologise to you all, and especially to you six addressing me; do forgive me for the things I have said to you."

I told him I realised that when he said them he erred through want of knowledge.

So you made the investigation? I said.

"Yes."

What did you find?

"I found that my idea of the great judgment day was wrong; that I need not wait for the Resurrection, but could commence at once on a life of progression. I don't say I yet believe all you have told me, but I realise how much I have been mistaken in the past."

You know one thing you have got to do?

"Yes. Go back to the plane from which I have come, and bear witness to my discovery. I know I must do it and I don't like it, for they will say listen to this old fool who taught us in the past about Hell and Heaven and salvation, now denying what he has taught us—the devil has got him. I want, however, to thank you for your patience with me, and your kindness to me."

I have in my long experience of Spiritualism had many happy ones, but I think in all my experiences, and they include nearly every phase of phenomena, amongst the happiest may be counted instances, such as I have related.

Yet, harking back to my Minister friend, I know how little I know; that I have only just touched the fringe of this great subject.

OUR READERS' VIEWS

THE PHILOSOPHY OF SPIRITUALISM

I am much interested in the article on "The Facts of Spiritualism," by Mr. James Leigh, in last week's *Two Worlds*, and it prompts me to put a question.

It refers to the phrase so frequently used by Spiritualists: "Our Philosophy," otherwise, the philosophy of Spiritualism. I was struck by the frequency with which this term was used during the S.N.U. discussion at the close of my paper at a recent London meeting. On thinking it over afterwards, I asked myself "What exactly is this philosophy, and where is it to be found?" I realise that if a newcomer were to ask me the above question, I should not be in a position to give him an entirely authoritative answer.

The question is the more interesting to me, because my fellow Methodists used to have a habit of alluding to "our doctrines," and, although the Ministers would have had no difficulty in saying exactly what the doctrines were and where they were to be found, I doubt whether the average attendant at our Church would have been able to give an entirely satisfactory reply. The fact was that our doctrines (those supposed to be uniquely emphasised by the Methodist Church) were embodied in a particular *53* of Wesley's sermons. These sermons were the standard of reference.

Now what do you suppose it is in Spiritualistic literature which represents "The Philosophy of Spiritualism"?

Rev. C. DRAYTON THOMAS.

(The opinions of readers are invited.—Editor.)

SPIRITUALISM'S POLICY.

The remarkably clear and convincing article in your issue of April 26, by our old friend, the Rev. C. Drayton Thomas, is so carefully and logically reasoned that it is practically unanswerable.

It crystallises and puts into words exactly what large numbers are thinking and feeling about this important question of the future policy to be pursued by those who constitute themselves leaders in the Movement. God grant that they may be more wisely and broadmindedly guided than has been apparent of late years.

The situation could not be put more sympathetically and considerately, as well as clearly and cogently, than it has been by Mr. Drayton Thomas, and, if the policy he advocates is pursued, I feel sure it will enable large numbers to attach themselves to the Movement, who would otherwise object to any narrow and bigoted policy of excommunicating exclusiveness.

I am glad he has not condemned the S.N.U. They are doing a good work and can serve an even more useful purpose, provided they do not destroy that usefulness and possibly even their own existence, by tacking on to it a popish attitude of "believe this—or be anathema."

An organisation for functional purposes is very necessary. In particular some method of controlling the numerous "one-man" shows now springing up in many directions is most desirable.

It is rather remarkable that the same issue of *The Two Worlds* contains a fine article by Mr. James Leigh, which admirably supplements the case as put by Mr. Drayton Thomas.

The Two Worlds, in its later form, both in matter and intelligent presentation is doing the Movement an invaluable service, and deserves to succeed. There is no narrow exclusiveness in its dealing with the whole of the problems involved, but a sincere desire to face up to all the issues that arise in what still remains a somewhat controversial subject.

We are in a critical stage of development, and the future—of success or failure—depends upon what is done now.

Sheffield. O. J. WENDLANDT.

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WHITHER SPIRITUALISM ?

Facing the Challenge of the Impostor

By RALEIGH W. MARKS

ALL manner of religious bodies have from time immemorial been the subject of much criticism—some harsh, some kind, but all expressing definite ideas concerning the religion in question.

Spiritualism from its very nature has been one of the storm-centres of this wordy battlefield; but, despite one or two temporary reverses, it has always been able to substantiate its claim.

Greatest Menace

So even the casual observer it is at once apparent that the particular curse of the spiritualist Movement is the horde of proprietary rooms which under the label "spiritualist Church," exist for nothing but private pocket of the owner. They attract members of the public by means of sheer fortune-telling.

Unfortunately, the diminishing attendance at certain organised Spiritualist Churches led to their adoption of somewhat similar methods, although obviously for many reasons not in such a blatant form.

A little reflection would soon convince the officials of these Churches that this method, whilst it might temporarily increase their attendances, must eventually cause them to winkle, for, if it comes to fortune-telling, an unscrupulously-run one-man room, with guaranteed readings for twopence, has lead all the way.

Spiritual Uplift

A glance round various proprietary rooms I am sure, soon convince anyone that the type of person that these rooms attract is not the type upon which to build a Church which have any hope of assisting the spiritual uplift of its members.

Once a well-organised Church allows itself to operate this class of service where "fortune-telling" and not proof of survival, is to be all end all of its phenomena meetings, just surely does the type of congregation change also the type of official in charge of cities.

fact, the position has now been reached in certain Churches housed in good buildings and of long standing, indulge in nothing nor less than sheer "phenomena hunting" actively encouraged by the officials.

Unkly, I believe this policy to be a great mistake. The only way to salvation for the spiritual Movement is for it to become spiritual.

Membership is Static

Ready, however, I can hear a discordant voice—"That's all very well, but it doesn't pay the rent." Well, if a Church cannot operate except by exhibitions of fortune-telling, then it ought to be closed.

is a notable fact that, despite the many thousands of people who become interested in Spiritualism each year, the actual numerical growth of the Movement remains nearly static.

It argues a rapidly-changing personnel, or this there must be some reason,

People are generally attracted to Spiritualist Churches because of (a) curiosity, (b) grief arising from bereavement, and (c) a desire to learn more of the possibilities of personal survival.

If they attend sufficiently often, they generally receive satisfaction—then often they leave the Movement.

Pre-occupation with Phenomena

True, they fully accept the return of spirit, and are satisfied as to the reality of the phenomena, but they have also realised that in many of our Churches the sign is praised instead of being used as a signification.

To people with religious training or ideas the lack of spirituality in many Spiritualist Churches is often revolting, and they become restless and uncomfortable, and eventually leave the organisation.

If Spiritualism is to survive as an independent religion, this must be altered. Phenomena meetings must be reduced in numbers, so that we can ensure a reasonable supply of good mediums. At the present, it is almost a nightmare for a conscientious secretary to maintain a platform from which a reliable standard of evidence is given.

If you doubt my statements, note that the best attended and most efficiently organised Spiritualist Churches in this country have all regulated strictly their public phenomena meetings, and have seen to it that the speakers they engage are able to deal interestingly and convincingly with the philosophy.

"What is Wrong"?

We are often proud of the fact that Spiritualism has been able to hold its own against great odds and much persecution, and for this, of course, we must give credit. When we contrast the present state of affairs, however, with our statement that Spiritualism is founded upon proven facts which can and have been substantiated, I feel that we have reason to feel not quite so proud, but to ask of ourselves the question: "What is wrong?"

It is true that competitive religions are losing ground, but we still have to admit that they attract to their services many thousands more people than does Modern Spiritualism—and this when they only offer faith where we offer facts.

Spiritual Values

The older Churches then have something which is largely lacking in Spiritualism—a something which can overcome and attract even without the beacon light of fact.

They realise that man is fundamentally a religious being, and requires not only a belief which satisfies his intellect, but also ministers to his emotional needs.

The problem for the Spiritualist Church of the future, then, is to create within the Movement a deeper realisation of Spiritual values. Our phenomena are indispensable, but let us endeavour to raise them from the slough of despond and make them something holy, to partake of which would be a soul-satisfying and intensely religious experience.

MAN'S MISCHIEVOUS MIND !

"Most Of Us Are Our Own Worst Enemies," says Psychologist

Complex as life may seem, some find it simple yet exhilarating! Thanks to their self-reliance and vitality rather than any outstanding ability they snap—with a grin—the shackles which hold abler men and women back.

"But the vast majority," says Mr. Shelley Castle, founder of the new common-sense psychology movement, "are literally their own arch-enemies. Out of sheer self-mistrust they refuse even to try one half the things they could easily and successfully accomplish. Unconscious victims of their own mischievous misgivings, they instinctively recoil from shouldering responsibility, shudder at the thought of exercising authority, and remain cramped and rut-bound in some hum-drum, soul-destroying job which is as unworthy of them as it is devoid of scope. Emerson hits the nail on the head in his decree that: 'Self-trust is the first secret of success.'"

Mr. Castle's latest work, "The Great Discovery," explains many of life's most vital issues with unusual clarity. How to cultivate self-confidence and an appealing personality, conquer nervousness, anxiety and indecision, maintain health, youth and driving power and utilise ALL our resources to the full, are but a few of the points dealt with, which, incidentally, are just as interesting to womenfolk as they are to men. A limited edition of "The Great Discovery" has been published for FREE CIRCULATION, and our readers are therefore urged to secure their copy immediately. Complete and return the Coupon NOW.



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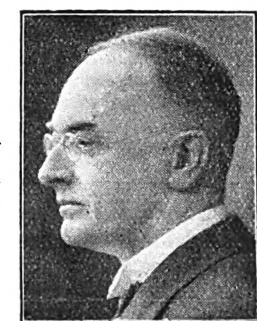
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EXPERIENCES WITH MEDIUMS

by

J. Arthur Hill



Notwithstanding the fact that the author began as a disbeliever, the evidence contained in this book finally drove him to belief in survival and the possibility of actual communication. All the sittings were reported verbatim and the whole investigation conducted in a thoroughly scientific manner.

Harold Nicholson, the eminent book critic, writing in the "Daily Telegraph," says: "Those who believe in the survival of personality after death will derive much comfort from this sane and unpretentious volume." John o'London's Weekly said: "Some remarkable Psychic experiences which seem to justify the belief in human survival and occasional communication."

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S.N.U. NEWS.

Edited By FRANK HARRIS

Chancery Judge and Spiritualist Bequest

AN important decision for Torquay Spiritualists has just been made by Mr. Justice Luxmoore, in a case brought by one of the Executors under the will of Mrs. Annie Maria Collins, a member of the Torquay Spiritualist Church, who died in September, 1932.

A summons had been taken out by one of the executors to decide whether the gift of a sum of money was a good and charitable bequest, or was void on the grounds of uncertainty.

The clause in the will as to which the question was raised read: "I wish the rest of the money I leave to form a fund to be called the 'Collins Fund,' to help Spiritualists in Torquay, preferably at Christmas, but not necessarily at that time. Cases to be investigated and money given but not to ask questions which will hurt people. Everyone who receives help must give back to the Church funds 1d. in every shilling to help keep the Spiritualist Church in Torquay."

Mrs. Collins also bequeathed £400 to the Church to reduce the debt on it, and £30 for a piano and electric light.

Counsel on behalf of the Attorney General said the fund in question after payment of other legacies and expenses would be a small one, and that the trustee could apply the fund for the benefit of poor Spiritualists in Torquay.

Mr. Justice Luxmoore declared that the gifts to the Church were good charitable bequests. The whole of the case seems to have turned upon the fact that a particular Church in Torquay was not specified in the will, and was decided in favour of the only regularly constituted Church in the town.

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

This case is another illustration of the folly of slack drafting of bequests for Spiritualist purposes, and once more reveals the wisdom of specifying exactly the purposes of such bequests. It is as well to remember also that in the present state of the law, the purposes of bequests must be considered carefully, if such are to be applied to purposes which the law of the land says are illegal. For example, the endowment of institutions for the sole purpose of developing mediumship or the training of mediums would come in this category, and whilst the money belongs to the testator, it seems paradoxical that he or she may not will it to whom or for what purpose he pleases.

However, there are always ways and means of carrying out most desires, and the way of leaving money for the benefit of Spiritualist institutions is to leave it to the Union with an expression of the desire of the testator as to its ultimate disposal. It will

usually be found convenient and preferable, and it is also recommended, that bequests should be made to Trustees (who should be not less than two or more than four in number), and chosen from the Union Panel of Trustees. The following model forms of bequest may be used and can be adapted to meet particular requirements, but I would stress the warning I always give in this connection. A will is a legal document, and if you desire to leave money or property for the benefit of Spiritualism, and make certain it reaches its object, instruct a solicitor to prepare the document. It will be well worth the trifling outlay.

MODEL FORM OF BEQUEST OF MONEY.

I BEQUEATH to the Spiritualists' National Union Limited (hereinafter referred to as "the Union") the sum of £_____ free of duty to be applied for such purposes and in such manner as the Council of the Union shall in their absolute discretion think fit, but *I DECLARE* that it is my wish and desire without fettering the said discretion or imposing or creating any trust or legal obligation that the said sum of £_____ shall be applied for the training of mediums (or) shall be treated or dealt with as part of the Fund of Benevolence of the Union (or) shall be applied for the purpose of (state any other particular object desired).

MODEL FORM OF DEVISE OR BEQUEST OF FREEHOLD OR LEASEHOLD PROPERTY

I DEVISE AND BEQUEATH unto (hereinafter called my Special Trustees) all my freehold (leaschold) property situate at

and known as

upon trust to sell the same and to hold the net proceeds of sale and the net income of the said property until sale upon trust for the Spiritualists' National Union Limited (hereinafter referred to as "the Union") to be applied for such purposes and in such manner as the Council of the Union shall in their absolute discretion think fit, but *I DECLARE* that it is my wish and desire without fettering the said discretion or imposing or creating any trust or legal obligation that the said proceeds of sale and income shall be applied for the training of Mediums (or) shall be treated and dealt with as part of the Fund of Benevolence of the Union (or) shall be applied for the purpose of (state any other particular object desired).

Lancashire Platform Workers

Those platform workers in the Lancashire area who desire their names to be put on the plan of the Lancashire District Council Fellowship for 1935, are requested to write to the Hon. Secretary, Mrs. D. Sutton, 96, Granville Terrace, Darwen, Lancashire, on or before the 30th May.

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See Back Page.

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A Week's Mission will be held by Mr. & Mrs. Whyman, of Hanley, commencing Saturday, May 18th.

Public Meetings and Seances. Lyceum every Saturday.

PSYCHIC SCIENCE CONFERENCE

Great Gathering in Wales

SOME seventy-five persons attended the third Psychic Science Conference, which ended at the Royal Victoria Hotel, Llanberis, on May 6th.

There was a varied programme of lectures and excursions, and the Conference was favoured by weather which showed the wonderland of Wales at its best.

Lectures were given by Mr. J. B. M'Indoe, Mrs. Hewat McKenzie, Mr. Frank T. Blake, and Mr. Ernest W. Oaten. All of the lectures were followed by thoughtful discussions.

Scientific Implications

Mr. M'Indoe's address on "Psychic Research and other Sciences" attracted unusual interest. It was, he said, the province of Psychic Research to deal with the residual phenomena ignored by official science, but those facts would influence physics, biology, and many of the other orthodox sciences.

No doubt, a great deal of the hostility with which orthodox scientists regarded Psychic Research was due to the fact that its laws seem to violate the known laws of other sciences. For example Slade was convicted not because the evidence against him was decisive, but because the magistrates believed his phenomena were refuted by the established laws of science.

Despite opposition, however, Spiritualists and Psychical Researchers had made great progress.

"The work of Psychic Research has been more progressive and productive in its first 50 years than in the first 50 years of electricity," said the speaker.

Mr. M'Indoe also developed the argument that all psychic phenomena were inter-related, and that they implied the existence of a universal and transcendent intelligence.

Social Reform

Mr. E. W. Oaten spoke on "The Relation of Spiritualism to Social Reform." He claimed that the difficulty of dealing with the subject was that its real consideration was hindered by the controversies of religion and politics, both of which were hidebound by conventions and slogans.

"Psychical Research reveals," he said, "that man is a resident in this life, but possesses the potentialities of a greater and non-physical life: whilst Spiritualism asserts that man is in this world primarily to fit himself for a larger, fuller and greater life beyond."

"Politics merely dealt with the physical life, and until its range was widened and extended, could never hope to solve life's problems."

"We all have to take with us into the next world character, memory, the love of our fellows, and the abilities we have developed here. Anything in the social system which hinders the full realisation of these is a barrier to our eternal wellbeing, and must be removed."

It was so easy to decry capitalism, but that much-maligned system had changed the world. It released man from having to struggle with nature for a bare subsistence, and filled the world with abundance, even with far more than we could use. The capitalistic system, however, had not solved the problem of distribution, and whilst the world was full of good things—millions of people were suffering hardship. It was very evident that serious modifications must take place, but the problems must be solved by action, not by shouting slogans.

Economic hardship prevented many people from attaining character and happy memories and hindered the development of innate abilities.

"Our educational system, too, is far too much directed to turning out human machines which conform to a set type. This is wrong. Every human being is different from every other and most have opportunity to develop those personal potentialities which each possesses."

"Every human being is an original at heart, and must be treated as such."

"As an instance: we talked of mass work, as though any man could do any job. We say the making of roads will provide work for 1,000 men; but what is the value of 1,000 clerks or doctors in making roads? Work must be adjusted to ability."

"We imagine that if we send 50 men to college and make them walk the hospitals and sit for exams, we shall get 50 doctors. We probably get 10 doctors, and 40 who ought not to be entrusted with serious cases. Some men have natural healing powers."

Propaganda at Pwllheli

This recent Psychic Conference in North Wales gave opportunity for a propaganda meeting at Pwllheli, at which addresses were given by Messrs. E. W. Oaten and J. B. M'Indoe, and clairvoyance by Mrs. Bertha Harris.

The meeting was organised by Mr. Swynedd Evans, and the Baptist Schoolroom was hired for the occasion.

Mr. Oaten drew a number of parallels between Biblical phenomena, especially from the New Testament and incidents in his own personal experience, and cited a large number of carefully-verified cases of spirit communion.

Mrs. Bertha Harris, who is rapidly finding a place amongst the most reliable platform mediums in the country, gave some 16 descriptions of spirit people often accompanied by full double names and evidential details. Most of the audience were quite unfamiliar with psychic phenomena, and were slow to grasp its full significance, but when they did at last realise the purpose of the messages, were deeply impressed, and recognition was complete. Mr. M'Indoe spoke on the moral and spiritual significance of the truths embodied in human survivals, and answered a number of questions.

Mr. Evans occupied the chair and expressed the thanks of the meeting to the Baptist community for their kindness in lending the schoolroom.

Only twice previously have Spiritualist meetings been held in the town. The first was addressed by Miss Florence Morse 25 years ago, and the second by Mr. Clayton some eight years ago.

On this occasion there was a good audience who followed the meeting with deep attention.

THE ESSENCE OF RELIGION

I have entire sympathy with the point of view expressed by the Rev. Drayton Thomas, in *The Two Worlds* of April 26.

Mr. Thomas is, I know, one of those religious men who act in accordance with their faith, and he deserves the most earnest consideration for anything that he says; he has the essence of all religion, which is love. On the wall of the Spiritualist Church at Cheltenham is inscribed: "God is love. Love is God. Worship God." There is no religion at all worthy of the name that does not put love first, and that does not inculcate that we live love.

Love implies that we are active as citizens of this world to get rid of everything that pains or hurts a brother man.

If we know, for instance, that our sick hospitals, such as the mental ones, are run on the wrong lines, we should each one press for reform. If we know that our prisoners might be better dealt with, it is our duty to press for it. If we are rich in this world's goods, if we love our fellowmen, they will benefit by our bounty. If we find people who are sad or lonely, we will try to cheer them.

I mention all these things to show how true religion will lead people to act. A selfish life is a wasted life. The most essential thing to any religion is certainly eternal life, where all the pains of this one, all its tortured love, shall find a recompense and fruition. I value the phenomena of Spiritualism not one jot, unless they prove eternal life of a satisfying kind to the love we bear to our dear ones, and where here below gives us as much pain as pleasure, very often.

So long as any religion inculcates love, it is well to avoid saying or doing things that may turn away that religion from another without the certainty of replacing it with a religion that may be generally superior. Let us be friendly to all religions that aim at human happiness. We need not cease to cherish our own views. No man can believe to order, and a religion that might appeal to one would be useless to another. Hence there is room for many religions, so long as all emphasize love—the essence of all that is alone worthy in the universe, the only thing worth living for.

W. J. FARMER,

THE DEFINITION OF SIN

The Teachings of the Essenes

SIN is rampant in the world at the present time, and many religious people not only condemn the sinner, but refuse to allow him any salvation, telling him or her that after death there is only hellfire awaiting them. Many people regard something as sin which is not sin in the true sense of the word. Many things are done which are certainly wrong and which should not have been done, but even though they are wrong, they are not actually that which we should term sin.

The correct definition of sin is the doing of something wrong which is not only wrong, but is actually an insult to the Creator of life. The only sin which mortal man can commit is by offering definite and deliberate insult to God. Those who deliberately deny the reality of God commit a sin, as they deny the very author of their own life, and there is no faith in their heart concerning His reality, which there should be.

The Power of God

God is at the back of this universe. He made all things that are beautiful, not only in the human creation, but in the animal and plant creation as well, and it is not only sin, but a great sin, to deny that anything or any other power except God could have brought these things into being.

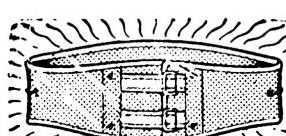
All real sin is the denial of the Godself, and if this is ever allowed to happen, it always causes you to commit sin. When you try to crush out the sacred part of yourself, you are destroying the best within you, and you certainly bring down upon yourself the severity of the powers that be. Many people sin by wilfully destroying their own health. The body itself was intended to be a servant of the All-High, or a servant of the Christ within, and when man allows his body to become master and not servant, then, again, he sins, and in his sinning he brings down upon himself the wrath of God.

[This teaching was taught to the old adepts and Essenes, and was given by A.N.U., R.A., to John Onnik Zakian.]

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FRIDAY - - May 10, 1935

SUBSTANCE BEHIND THE SHADOW

HERE is an old conception that this world in which we dwell with all its multitudinous phenomena and wonderful array of forces, with all its innumerable life forms and inherent possibilities, is but the shadow thrown by a greater reality. The conception goes back through the ages, and was existent with man when first his intuitional and rational faculties began to blend. Even the budding intelligence of the race was driven to the logical conclusion that law and order, system and organisation, demanded some explanation, and since definition of the Infinite must ever elude the grasp of finite man, he avoided the acknowledgment of his own ignorance by pushing the solution one stage farther back. He asserted that behind all that which we can reason about, there is some cause which is beyond reason: a cause which is at the same time the reason of its being.

Despite our boasted civilisation and wealth of knowledge, our explanation of the existence of the universe is very little in advance of that of the primitive man. Yet we are beginning to perceive that behind the norm of life there is a supernormal which infills and informs that with which we are brought into conscious contact. The recognition of the fact that this is but an orderly and intrinsic part of the universal whole, gives us a rational understanding of the nature of the problem.

Professor F. W. H. Myers expressed a great truth when he claimed that were it not for a super-physical which fills all space and feeds all life, our physical life could not be maintained. In a word, it is true that "man does not live by bread alone." The conception that there is a greater world behind this physical one is as old as man himself. We are to-day grasping the fact of the "immanence of Deity," that the spiritual life dwells in every atom of the universe, and is the moving, pulsing cause behind and within all manifestation.

Gradually our accumulating knowledge enables us to perceive that the super-physical world blends with and interpenetrates this physical world; that our individual life is not confined to a physical form of manifestation. There is an increasing tendency for men and women to become aware in actual experience

of the existence of another plane of manifestation. There comes to many men the sense of a presence which is non-material. There come to others visions of the dwellers in another world. To others, again, there come portents of forthcoming events which seem to imply that time and space are not the rigid things which too often we have considered them to be. In a word, there is dawning a recognition of the fact that we are something more than physical beings, and contain within us forms of sense perception which relate us to a super-physical realm as surely as our physical sense relates us to the physical world.

Our postbag is a continual reminder of the fact that men and women in all walks of life, many of whom have scarcely heard of Spiritualism, and would scorn to be called Spiritualists, are none the less seeing visions, hearing voices, and receiving warnings, which they are convinced come to them from another realm of being. This is in itself a strong indication of the fact that we are more than flesh and blood; that we are more than mechanical portions of a physical universe.

In a word, the psychic senses of the race as a whole are awaking, and despite the thousand and one activities of earthly life which impel us to concentrate our attention upon the practical things related to this earth, there come to us none the less many evidences of the continual inter-action with us of forces from another world. These facts are not merely the evidence of the existence of another world, but constitute a very strong reason for believing that we have within us elements which are related as truly to that world as our physical bodies relate us to this.

It is not strange, either, that most of the visions thus seen bring indications of the presence of those whom we have loved and lost, and awaken memories of old friendships. In visions of the day and dreams of the night we meet again old associates of the days gone by. It is, of course, easy to ascribe these matters to latent memory, but latent memories are called into activity by recollection. That is but the collection again of past incidents and relationships as the result of some stimulus. The mention of one's native town recalls to our minds mental pictures of the leading features of that town—i.e., we recollect our memories by the stimulus of a connecting idea, and it is probably true that the psychic presence of those whom we have loved and lost recalls to our minds our past associations with them. This is in itself an inference that love bridges the gulf of death, and that the minds of those who have gone on before are calling to us from a larger shore. And the indication of the presence of our loved ones thus cognised by our interior senses is not only a reaction to their stimulus, but constitutes evidence of the fact that we and they have a psychic life in common.

It is an important part of the work of Spiritualism to awaken that psychic nature which constitutes our point of contact with the spiritual world. Through that nature all spiritual revelation has come to the world in past times, and through its full awakening will come the recognition not only of the fact of a larger life, but of the details of its type and nature. We were told by one of old that "Spiritual things must be spiritually discerned," and it is true that however much

TRAINING THE MIND

THE difference between the successful and the unsuccessful man is that, whereas one has a systematic mind and knows how to make the best of his nerve energy, the other has a lackadaisical mind, and is constantly frittering his strength away.

In the last few years there have been published a great many works which have attempted to train the mind so that it can make the best use of the body and enable the individual to get the best out of life.

One of the most remarkable of these is that which has been published by Mr. Shelley Castle, the advocate of commonsense psychology. It is an ideal work for Spiritualists.

Mr. Shelley Castle shows himself not only conversant with every branch of the young science of psychology, but he is well versed in the facts of Psychical Research. Throughout his writings he makes it clear that man is a spirit employing a mind to act upon a physical body, and he seems quite certain that when the body is laid aside, personality will still continue to express itself through an immaterial organism.

His work, *The Great Discovery*, is one which can be thoroughly recommended, because it presents from a Spiritualist point of view an ideal survey of man and his mechanism. It shows how you can make the best of the powers embodied in you by introducing system into your mental and spiritual life.

Particulars of Mr. Castle's offer to interested readers will be found on page 297.

A MESSAGE CONFIRMED

Mrs. D. Crompton writes: At the afternoon meeting at Downing Street, Manchester, on Good Friday, I was given a description of a lady who gave her name and address. I did not know the name or the lady at the time, but have since made inquiries, and find it to be accurate in every detail. Both Christian and surname were given with full address—Agnes Walsh, 135, Halliwell Lane.

I feel it to be my duty to let this be known in justice to the clairvoyant, Mr. W. W. Ely.

WEDDING AT SOUTHAMPTON

The Southampton National Church was beautifully decorated on April 25th when a marriage took place between Mr. Ralph Geo. James and Miss Kathleen Long.

The bride was attired in a long, clinging gown of yellow marocaine and carried a bouquet of cream roses. There was a large attendance, and the ceremony was impressively conducted by Mr. E. W. Oaten, and organ solos added to the interest. A reception was held in the Cavendish Hall, some 70 guests being present.

(Continued from previous column.)

we may be told concerning the spiritual worlds, those whose minds react to its nearness, and whose visions are prompted thereby, are the individuals who can best interpret its activities in the terms of actual life.

This world and this life are ephemeral and transitory. It exists in terms of time. But behind it is a realm where life and activity are, and where time is not.

TOPICS OF THE WEEK

A Correction
The Rev. Eric Southam writes to correct a statement made by us in a recent Topic. He was made out to say that "the most obvious results of the religious broadcasts has been the increased intolerance between the Churches." Mr. Southam assures us that this is the direct opposite of what he said. The word should have been "tolerance," not intolerance. We are always glad to correct any error made in *The Two Worlds*, and can only say that this information was obtained from a report of the meeting in a Manchester paper. Even though the original mistake is not ours, we regret having reprinted what is obviously an error.

Belfast Spiritualists' Alliance
It is not often that news from this part of the world appears in our columns, and we are glad to note that the above Church is going steadily ahead since the beginning of the year. Something like a revival campaign is in progress, and thanks to a very energetic Committee their efforts are meeting with great success. Recently the Alliance has been favoured with visits from such speakers and demonstrators as Mr. A. Bertram Scarff, of Wallsey and Miss Ada Taylor, of Bury, and at all meetings full houses were the rule. We understand that the membership of the Church is on the upgrade, and we trust the good work will continue, as Belfast is noted for its very orthodox opinions and strenuous opposition to all things of even a Spiritualist flavour. There are, however, two properly constituted and well conducted Spiritualist Churches, the second being the Belfast Association of Spiritualists, which meets in its own premises. Forward Ulster!

Arrested
at a
Spiritualist
Meeting
A man who called himself the Rev. Harry Carter, but whose correct name was Southall, was sentenced to six months' imprisonment at Halifax, for stealing from a fellow lodger. When arrested, the prisoner was addressing a Spiritualist meeting under the name of "Rev. Harry Carter." He stated that he was out of work, and in bad circumstances. Southall's record shows that he was making his tenth appearance in court, and had been deported from U.S.A. Now, what is such a man doing upon a Spiritualist platform? We do not suppose that the platform was that of a properly constituted Spiritualist Church, but was probably exploited by some individual in the name of Spiritualism. It is evident that no inquiries were made concerning him, and nothing was known of him by those who put him forward. How is it possible for a man of definitely bad character to impress those who promote so-called Spiritualism as to find a place upon their platform? Some Spiritualists are far too fond of taking men at their own valuation. The platform is a sacred and responsible position, and ought not to be available to strangers who come into our midst, blowing their own trumpets, and shouting about who and what they are. Novelty may have its advantages,

but it is time that sterling worth and solid work accomplished had greater recognition. Careful inquiries should be made before pushful strangers are allowed positions of which they are unworthy. No man should be valued at his own estimate. What is the value of the psychic senses of people who put such men forward?

Phrenology The question as to whether phrenology has a worthy contribution to make to general knowledge has puzzled many minds. Recently *The Two Worlds* published an article which suggested lines for an association between Spiritualism and phrenology, and we now have a letter from Prof. T. Timson, D.Sc., F.B.P.S., who has been a recognised phrenologist since 1880. Prof. Timson says that he has examined the heads of nearly all the old celebrities of the Spiritualist Movement since 1880, and assisted many of them in their work. He recalls such names as John Page Hopps, James Burns, J. J. Morse, and E. W. Wallis, and he says:

Phrenology was supported by all the old pioneers, and I may be permitted to tender my confirmed experiments, geometric and mathematic, in support of the article—that it is possible to discern from the contour of the brain, top areas, the capabilities for mediumship.

The Interest of the Churches. The need for "a round-table conference of clergy who accept the facts of Psychic Science, and of Spiritualists," was outlined in a message from the

Rev. G. Morris Elliott (Vicar of St. Peter's, Cricklewood) read by Mr. James Leigh in the course of his address at the Spiritualist Community service at the Grotian Hall on Sunday. Mr. Leigh was reviewing the present relationship between the Church and Spiritualism, and outlined the objects of the Order of the Preparation for the Communion of Souls—a society which proposes to instruct the clergy in the facts of Spiritualism. In the view of the Rev. Elliott (Hon. Secretary of the Order), a round-table conference of clergy and Spiritualists might lead to the erection of "a broad and substantial platform upon which we can all stand." Mr. Leigh ventured the opinion that the Churches were already embracing Spiritualism, and that the facts of Psychic Science would inevitably play a leading part in any restatement of Christianity.

Why Crazy? Writing on some of the "Crazy Creeds," in the *Morning Advertiser* recently, Mr. Philip Garner sees fit to include Spiritualism, but his remarks are nothing if not complimentary. He says:

"I have attended many of the services in London when there has been the especial attraction of a good speaker or a clairvoyant, and have found among them an invariable admiration of the teaching of Christ, whom they always speak of as "the Nazarene." The Spiritualists now form a numerous sect, for their numbers have expanded enormously since the Great War, and men of the highest intellectual attainments are found among them. The sincerity of these is beyond question, but there are doubtless others mere charlatans out for boodle. But these are found in most movements."

Why Crazy?

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Wednesday, May 15th,
At 7-30, Clairvoyance, Mrs. Livingstone.
Thursday, May 16th,
At 3-30, Clairvoyance, Mrs. Kingstone.
At 7-30, Clairvoyance, Mr. Thomas Wyatt.
Friday, May 17th,
At 7-30, Clairvoyance, Mrs. Hirst.

LECTURES.

Tuesday, May 14th, at 8, Mr. H. Ernest Hunt.
Subject: "Supernormal Faculties and the Soul."

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Monday, May 13th, at 7-45 Mrs. Helen Spiers
Tuesday, May 14th, at 3 Mrs. Stella Hughes
Tuesday, May 14th, at 7-45 Mrs. Kingsley
Thursday, May 16th, at 7-45 Mrs. Graden Thomas
Friday, May 17th, at 3 Mrs. Kingstone

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

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At 6-30, Mr. C. GLOVER BOTHAM.
Address and Clairvoyance.
Wednesday, May 15th, at 7-30,
Miss Lily Thomas, Clairvoyance.
Friday, May 17th,
At 8, Mr. Robert King.
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At 6-30, Mrs. St. Clair Stobart.
Clairvoyance by Mr. R. E. Cockersell.

Monday, May 13th, at 8-30 p.m.,

Mr. Thomas Wyatt.

Demonstration of Clairvoyance.

Sunday, May 19th,
At 11, Mr. ERNEST MEADS.
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At 6-30, Mr. Shaw Desmond.

Clairvoyance by Mrs. Stella Hughes

Subject of Mr. Shaw Desmond's Address: "Prophecy and Dreams."

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THE COMPANIONSHIP OF ANGELS

By CUTHBERT NICHOLSON

M R. W. H. EVANS in a recent article expresses a simple yet uncommon thought, relative to the nature and permanency of the spirit men and women who elect to instruct, inspire and guide our hesitant feet in the incipient stages of life's earthly journeying.

It is an inspiring truth to know that understanding spirits take an untiring interest in the lives of those who have been apportioned to their guiding care by a yet unknown spiritual law. During a long stretch of years one guide of mine, distinctively separate from others, holds aloft the white flag of an unsoiled optimism which has guided my erratic life from the shadows to a sunburst of renewed energy and hope. How the spirit in man, at certain times, descends into the shadows, thinking depressing thoughts, sad at heart at the seeming wreck of once expanding inspirations. The curtains drawn, the larger world shut out from clouded eyes, the spirit descends into a partial death, when living becomes a pain, the body flaccid for the lack of the old energising hopes. I have been like that, walking through a wilderness, losing my way in threading pathways which have no goal or outlet. An experience of no reality, yet real enough in itself to make life bitter and unpalatable.

The cure is in the true philosophies of life, going home to learn from those who love and understand us best. Their hopeful, penetrating words are life of increasing potency, charming away the doldrums, bringing back the excellence of strong and joyous living. In the midst of such a spiritual darkness I have stood up in the quietness of my room, with closed eyes, my mind and heart tuned to receptivity. In the bounds of a single minute, the healing words of encouragement have changed winter into spring.

Our guardians know their business, they have passed our way, knowing by experience the changing moods of our earth-bound lives. The spirit world is alive with hopefulness, it knows no seasons of despair. They never reprove, but speak words of encouragement forgetting the darkness in the strength and beauty of the coming light. They take our obsessions of mental and spiritual distress as symptomatic expressions of imperfection in the infant stages of our emerging life. This is the secret strength of genuine religious prayer, the spirit of need opens wide the inner doorways of life. The angels enter to share the burden which hurts and troubles, at certain seasons lifting the song of praise and thanks-giving to loftier heights.

Men do not understand the sure mechanism of this ever-present unseen help. Good men who have lived upon our earth, by right of mental and spiritual growth, become saviours of their kind, loyal to their mission, they spread a larger gospel of encouragement amongst men. Their measure of knowledge, human and divine, ascends to nobler heights, they become partakers of the larger mind and will of God. Because of this, they look

with tireless patience upon the slow progress of the individual man. They know a power of elimination is operating, which, bit by bit, will correct and time the machinery of Life. Removing grit and imperfection, the perfected machine will climb easily the endless roadway of ascending good.

A wonderful piece of workmanship is the building of an immortal soul; God times Himself, watching with untiring interest the emerging beauty of a life made and perfected in the majesty and strength of His own immortal nature. Loyalty, no more expressive word, can convey the spirit and intent of the guardian angel. They know nothing of the imperfections and reflections of our habits and experiences of our life, their eyes are clear-visioned, they see a nobler end and aim in every human life. Charity and unswerving loyalty lives patiently in the helping ministry of their hands, in the sympathetic kinship of their loving hearts with ours.

MORE READERS' VIEWS

FLOWERS AND PSYCHIC POWER

In your issue of the April 12th, I notice an article entitled "Materialisations being Made," by Arthur J. Wills, which ends up as follows. "Flowers are valuable—a bouquet of fresh-cut flowers, or better still, a living plant being almost equal to another sitter supplying certain essences necessary."

It would be extremely interesting to know from what source Mr. Wills has obtained his information, as he quotes it in an authoritative way. Is he quoting from a direct contact with guides, or merely expressing an opinion? If the latter, surely it is rather a risky, and possibly, misleading thing to do, as it does seem to me that one should be very, very certain over such matters before putting pen to paper. I write in this strain in view of the fact that I have learned the very opposite, and this through the direct voice, a circle conducted by one of the finest direct voice mediums in this country, and who has since passed on.

The leader of the circle on the other side made it quite clear on more than one occasion that cut-flowers were a decided asset, but that living plants in pots were not. The latter absorbed the necessary power, instead of giving it off, as in the case of cut-flowers. This to my mind seems far more feasible, in view of the fact, that knowing the spirit world as we do, we could not imagine for one moment their wanting to draw any essence or essences to the detriment of any living thing, plant or otherwise. Furthermore, it seems more feasible from the point of view that Nature's law provides that a plant is continually absorbing from the elements, breathing, and such laws being immutable, would not alter to suit circumstances, whether for carnate or discarnate individuals or groups.

I merely quote this as a more feasible possibility, in view of what I have been told by those who are in a better position to know than I am, and therefore, can only say that this information is as far as I know, although their information upon the subject was not prefaced with such.

Mortlake, S.W. 14.

DAVID BEDBROOK.

"THE LINK" EXPERIMENT

Dr. Nandor Fodor writes to say that the experiment conducted by The Link, and described in *The Two Worlds* last week, has yielded important material for study at the International Institute of Psychical Research.

Although no suitable records were made of the first part of the procedure, in the second part the voices were heard clear and strong, and excellent records were taken, and will shortly be offered for study.

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NOTED SCIENTIST ON SPIRITUALISM

PROFESSOR D. F. FRASER-HARRIS B.Sc.(Lond.), M.D., D.Sc., F.R.S.E., gave an admirably suitable lecture for Psychical Researchers to the Sheffield Society for Psychical Research, on April 26, when he dealt with psychic science on the purely physical and practical side.

As a medical doctor and a doctor of science, and a psychologist who has studied and experimented over a long period of years, with notable mediums, he has developed a considerable knowledge of the subject.

His own bias or preference is for mechanical tests of a scientific or semi-scientific type. The Spiritualist's view he is not yet, like Carville Flammarion and others, prepared to accept as the full and complete explanation of all psychic phenomena. He prefers to look for more natural and—may we add—more materialistic explanations by the discovery of new forces, and (at present) unknown powers of the human machine.

Some of us may consider he has suspended himself too permanently midway between Heaven and earth, but cannot doubt his real sincerity and enthusiasm and scientific ability to probe into the problems underlying Psychical Research.

Would that we had such skilled help from the main body of orthodox and more conservative scientists.

The value and intense interest of the Professor's lecture was greatly increased by his lantern slides, including flashlight photos, taken at seances, and his diagrammatic explanations of methods of testing mediums.

The writer felt that the Professor, whilst concentrating on mechanical tests of the forces at work, did not give sufficient attention or value to the fact that in a large majority of cases such forces were obviously under the directive control of some intelligence other than the medium.

O. J. W.

NORTH WALES DEVELOPMENT

AN attempt to extend the scope of the Spiritualist Movement in North Wales is being made by the Colwyn Bay National Spiritualist Church.

Mr. Joseph Bell, of Manchester, has been appointed Resident Minister, commencing in August, and will make Colwyn Bay his centre, attempting to extend the influence of the Church by a campaign throughout North Wales, touching

Llandudno, Rhyl, etc.

As a diplomist of the S.N.U., and a widely-travelled speaker and clairvoyant, Mr. Bell brings to his task an experience which should be to the advantage of the new undertaking.

Spiritualists residing in North Wales are invited to co-operate in this new effort to put the Movement there definitely "on the map."

DEATH OF MR. W. H. BARWELL

BY the transition of Mr. W. Harrison Barwell, of Sheffield, the Spiritualist Movement in Sheffield has lost a valued adherent.

Mr. Barwell was the scribe in the case outlined in *The Two Worlds* pamphlet, *The Spirit Return of Mr. Hacking*.

At the funeral in Sheffield last week there were representatives of the Movement, and of the local Society for Psychical Research.

Mr. Gerald de Beaurepaire

WE are happy to announce that on Easter Sunday, April 21st, Mr. Gerald de Beaurepaire was married at the Wimbledon Spiritualist Church, Hartfield Road, S. W. 19, to Mrs. Leslie Brown. The Ceremony was conducted after the morning service by the President before a good congregation.

BIG SUNDERLAND CELEBRATION

SUCCESSFUL meetings were held on Good Friday, at Sunderland, under the auspices of the East Durham Spiritualist Churches.

Mr. Jos. Ridley, South Shields, past president of N.W.C., introduced the Chairman, Mr. T. Blackey, Whitley Bay, who presided over the services in his usual breezy manner.

The afternoon speaker was Mr. Hunter, Skirkirk, materializing medium of Craghead, whose soul-stirring address on Spiritualism was warmly acclaimed by a very enthusiastic congregation, followed by very evidential clairvoyance, proving by absolute facts the survival of the spirit.

Evening service was conducted by Mr. H. Dawson, Newcastle, who claimed Spiritualism to be the religion to bring the real comfort to the broken hearted. Mr. G. P. Robson, North Shields, brought to the notice of the people many little faults which could easily be rectified, and help toward the Spiritual success of our services. Mrs. Godfrey, Birtley, gave 16 delineations.

DIAGNOSIS WITHOUT CONTACT

OUR attention has been drawn to a case arising out of an advertisement which appeared in *The Two Worlds* recently.

The advertiser—Mr. J. Milton, of the Health Remedy Co., Blackpool—was asked by a reader whether he could diagnose her ailment, and Mr. Milton gave a remarkably accurate diagnosis, in which he recalled accidents which occurred 40 years ago, and which the patient subsequently verified.

This was achieved without any personal contact between healer and patient—an achievement beyond the range of orthodox medicine.

CHANCELLOR R. J. CAMPBELL said: "With regard to the phenomena of Spiritualism I am absolutely convinced that future generations would no more be able to deny the actuality of such communications than deny that the earth goes round the sun. We add immensely to the sorrows of bereavement by the way we cleave a gulf between the bither and the yonder. I am sure it is wrong."

Dr. T. GLEN HAMILTON, the distinguished Canadian pioneer of Psychical Research, whose death was reported in last week's issue.

Dr. Glen Hamilton was a wholehearted believer in the survival of personality, which fact he thought indisputably proved by more than 1,000 seances conducted by himself under the most rigorous conditions. His interest was mainly focussed on physical phenomena.



SOUTH LONDON CELEBRATION

THE Annual Good Friday Rally of the South London Churches, inaugurated six years ago by Mr. James Payne, of Brixton, was held this year at the Croydon National Church. There was a gathering of about 100, representing 10 Churches. After tea Mr. H. L. Vigurs gave a thought-provoking address on "The Mechanics of Mediumship," which aroused a good discussion. A large circle followed, in which Mr. Roy Morgan, of Manchester, took a prominent part.

A special Easter service was held on the Sunday evening, presided over by Mrs. J. Wesley-Adams. The Rev. C. Drayton Thomas was the speaker, and Mr. Roy Morgan gave excellent clairvoyance. There has been a marked improvement since Mr. Morgan's visit last year. With his ability to give full names, addresses and other evidential particulars, Mr. Morgan is rapidly moving to the front rank as a platform clairvoyant, and will be much sought after in London.

J. M. S.

GOSFORTH CHURCH ACTIVITY

THE Springtime Silver Tree celebrations at Gosforth, were as usual, successful in every way. During the afternoon Mr. A. Reynolds and Mrs. Jean McFadden held the attention of the numerous audience, and at the evening service Mesdames Duncan and Jewers demonstrated wonderfully convincing clairvoyance.

The gifts of silver hung on the tree proved a considerable augmentation to the funds, and the increased interest in Spiritualism manifested seems to augur well for the future of the society.

INTEREST IN BATH

THE Bath Psychic Centre reports the development of its work, and the growing interest of the local people is evident at its meetings.

Excellent proof was given at a meeting on Wednesday of last week, when Mr. J. W. Kirk, gave an address followed by clairvoyance and psychometry of a highly evidential character.

The healing circles are largely attended, and splendid results are reported.

WORK IN THE SOUTH

THIS year not only marks Their Majesties' Jubilee, but it witnesses our Jubilee as well—it being 25 years ago at this Church when the Council was launched.

So opens the Secretary's report which is incorporated in the annual statement published by the Southern District Council of the Spiritualists' National Union.

Mr. J. G. McFarlane, of Portsmouth, who is Secretary, reviews the work that has been done in the interim, and remarks that during this year five new Churches have become officially attached to the Council, while five others are in the course of formation.

The publication testifies to the splendid work that is being done by the Spiritualists in the South, and notice is given of an excursion to Virginia Water, a beauty-spot in Surrey, on Saturday, June 15th. Particulars can be had from Mr. MacFarlane, 6, St. Piran's Avenue, Portsmouth.

Chester-le-Street's New Move

THE old premises in the Mechanics' Institute, which has housed the members of the Chester-le-Street Church so many years, have been vacated in favour of a new home in the High Street.

Formally opened by Mr. J. Archbold, the northern pioneer, speaker and clairvoyant, the new premises were filled to capacity on a recent Sunday, and much enthusiasm was evident throughout the ceremony.

Mr. and Mrs. Huntley, whose indefatigable efforts have kept the flag of national Spiritualism flying so long in Chester-le-Street, are to be congratulated on this new venture which has placed the seal of progression upon the society.

When the Meeting is
Forgotten the Written
Word Remains.

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QUEEN VICTORIA AND SPIRITUALISM

The Jubilee Recalls Her Interest

THE Jubilee celebrations recall the interesting association between Mr. R. J. Lees, the well known author and medium, and Queen Victoria, who was greatly interested in Spiritualism.

It was in the late sixties of last century that Mr. Lees, in his home circle, received messages from the Prince Consort.

Medium has an Audience

These were brought to the notice of Queen Victoria, who was so impressed that she sent for Mr. Lees—then a young man under 20. So satisfied with the communications was Her Majesty that a long series of sittings ensued. Mr. Lees was sent for many times during the year 1868.

As a result of these communications, Queen Victoria desired Mr. Lees to be in close attendance upon her, but his chief control would not permit it. He, however, suggested the name of another sensitive.

About "John Brown"

This was John Brown, the son of one of his Scotch gillies. Mr. R. J. Lees' control promised that should John Brown at any time fail to get what was wanted, he would allow his medium to come if sent for. Between that time and 1868 Robert James Lees was sent for by Queen Victoria no fewer than eight times.

In 1900 he again sat with her Majesty, but it was due to his retiring disposition and his dislike of anything in the nature of publicity that these visits were "in camera."

In the public mind there has always been a mystery as to John Brown's close attendance, but this is simply explained by the fact that he was the medium between the Queen and her husband.

Her Majesty found a very sympathetic confidant in the person of Lord Tennyson, who was likewise interested in the bridging of the gulf of death, and it is probable that he was one of those with whom she discussed the messages.

Robert James Lees will be remembered by many as the author of *Through the Mists*, *The Astral Bridegroom*, *The Heretic*, and *The Life Elysian*.

(Continued from next col.)

The Two Worlds suggests that some effort should be made to secure this statue a place in one of our public galleries. It embodies the very idea of immortality which Spiritualists have learned.

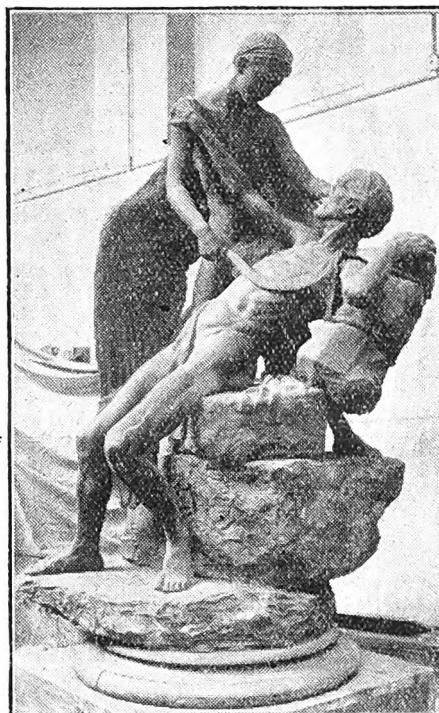
A SPIRITUALISTIC MASTERPIECE

What Death Means to Man

THE accompanying illustration is a reproduction of a very beautiful statue by George Wade, who died two years ago. It represents love with the sickle of time, cutting the burden from a dying man, and is entitled "Death."

It was exhibited at the Royal Academy, and also at the Paris Solon, and won high praise.

It represents Mr. Wade's conception that death is but love's method of relieving man of a heavy burden, and ensuring for him freedom and immortality. It is one of the world's unknown masterpieces.



Death severs the Burden.

Mr. George Wade was a great British artist. His statue of Lord Haig in Edinburgh is considered to be the finest equestrian statue in Europe, whilst specimens of his art exist in India, Ceylon, America, Canada, South Africa, Hong-Kong, etc.

At the present, the above work is resting in the silent chambers of the Tate Gallery, but it deserves a place in an important public gallery. Certainly it is just a plaster statue at the moment. The artist intended to produce it in more permanent form, but passed away before he could execute his desire.

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THURSDAY, May 16th, at 7-30, Mr. F. B. Ritchie.

MONDAY, May 20th, at 3, Mrs. Francis Wright.

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

JOHN JACKSON, Secretary.

TUESDAY, May 21st, at 7-30, Mrs. Francis Wright.

Return visit of Mrs. Francis Wright (London), from May 20th to 25th. Group Seances and Private Sittings. Please book early.

LECTURES.

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

FRIDAY, May 17th, at 7-45, Mr. Ernest W. Oaten (Editor, *The Two Worlds*).

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Church and Society Announcements

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WEDNESDAY, at 3, Miss G. Butcher.
THURSDAY, at 3 } Mr. R. R. Thornton.
FRIDAY, at 3 }

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

SATURDAY, May 11, at 8, Open Circle.
SUNDAY, May 12th, at 11 and 3, Open Circles. At 6-30, Mrs. N. BATES.
MONDAY, May 13th, at 8, Clairvoyance. Medium, Mrs. N. Bates.
TUESDAY, May 14th, at 8, Members' Open Circle. Leader Mrs. Hulton.
THURSDAY, May 16th, at 8, Members' Developing Class. Leader, Mrs. Dumville.
SATURDAY, May 18th, at 8, Open Circle.
SUNDAY, May 19th, Miss WHITFIELD.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)
65, BAKER STREET, W. 1. (Four Doors from Portman Rooms)

SUNDAY, May 12th, at 7-30. A Lecture by Mr. P. ANNAN-MOIR-ANNAN, B.Sc., entitled: "Our Latent Psychic Senses. (Part II.)"
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 15th, at 8, Mr. J. S. Thomas, Psychometry.

GOLDERS GREEN SPIRITUALIST SOCIETY

THE BROADWALK HALL, 146, Golders Green Road, N.W. 11 (opposite St. Michael's Church).
SUNDAY May 12th, at 6-30, Rev. DRAYTON THOMAS, Address. Mr. GEORGE DAISLEY, Clairvoyance.
TUESDAY, May 14th, at 3-15, Mrs. EVELYN THOMAS, Psychometry. At 8, Mr. Glover Botham, clairvoyance.
THURSDAY, May 16th, at 8, Mr. Edmund Spencer, clairvoyance.
FRIDAY, May 17th, Healing Free. Apply Church Officers.
SUNDAY, May 19th at 6-30, Mr. BALDWIN, Address. Mrs. FRANCIS WRIGHT, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. (Over Noons' Restaurant) Chancery 7678.
SUNDAY, May 12th, at 7, Address and Clairvoyance, Mrs. GRACE NEWTON.
MONDAY, at 7-30, Group Sitting, Mrs. F. Betts.
WEDNESDAY, at 7-30, An Evening of Clairvoyance, Mr. A. Bernard.
THURSDAY, from 3 till 6-30. Free Healing.
Mr. Keith interviews daily 2 till 6. Circles, Tuesdays, at 7, and Fridays, at 3.
SUNDAY, May 19th, Mr. BERNARD RODIN.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

MONDAY, May 13th, at 3 and 7, Mrs. Prince.
MONDAY, May 20th, at 3 and 7, Mr. Bernard.
Every TUESDAY, at 7, Mrs. Woodgate.
THURSDAY, at 3 and 7 (in May), Mrs. Bowe.
SATURDAYS, at 7, Mrs. Woodgate. New Syllabus now ready. Hours: 1 to 7; Closed Sundays.

NORTHERN

Salford Central Spiritualist Church
St. Philip's Place, Chapel Street.
Sunday, May 12th, at 2, Lyceum.
At 3-15, Open Circle.
At 6-30 and 8, Lyceum Session.
Monday, at 8, Mrs. Benson.
Tuesday, at 8, Circle.
Wednesday, at 8, Mrs. J. Crompton.
Thursday, at 8, Members.
Saturday, at 7-30, Social. 1s.
Sunday, May 19th,
Mrs. GRAYSON.

Manchester Society of Spiritualists,
38, Maskell Street.
Sunday, May 12th, at 10-30, Lyceum.
At 3, Open Circle.
At 6-30, and 8, Mr. DOREA.
Tuesday, at 8, Whist Drive. 6d. each.
Wednesday, at 8, Mrs. Whitehead.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, May 19th, Members.

Stockport Progressive National
Spiritualist Church,
Over 37, Mottram Street.
Saturday, May 11th, at 8,
Miss Polly Goodwin.
Sunday, May 12th, at 3, 6-30 and 8
Mr. MAYHEW.
Monday, May 13th, at 3 and 8,
Mrs. Downs.
Tuesday, May 14th, at 8,
Open Healing and Developing Circle.
Wednesday, May 15th, at 8,
Miss Goodwin.

Moss Side National Spiritualist
Church and Lyceum.
Above 64a, Gt. Western Street.
Sunday, May 12th, at 2-45, Lyceum.
At 6-30 and 8,
Miss ADA TAYLOR.
Tuesday, at 8-15, Open Circle,
Miss Meredith.
Thursday, at 8-15, Mr. Wainwright.
Saturday, at 8-15, Open Circle,
Mrs. Bowden.
Sunday, May 19th,
Mr. PILKINGTON.

Collyhurst National Spiritualist
Church,
Collyhurst Street, Manchester.
Sunday, May 12th, at 1-45, Lyceum.
At 3-15, 6-30 and 8,
Mrs. L. E. Booth.
Monday, at 3 and 8,
Mrs. Wild.
Tuesday, at 8-15, Whist Drive. 1s. each.
Wednesday, at 8, Mr. J. B. Dorea.
Thursday, at 8, Private Circle.
Sunday, May 19th,
Mr. L. GEE.

Moston Spiritualist Church and
Lyceum,
Church Lane, Moston.
Sunday, May 12th,
At 10-30, Lyceum.
At 3 and 6-30, Mrs. F. JACKSON.
Monday, at 8, Open Circle.
Wednesday, at 2-45, Psychometry.
At 8, Mrs. Wilby.
Sunday, May 19th, Lyceum Services.
Mrs. GERSHON.

Liverpool Spiritualists' National
Church,
14, Daulby Street.

Sunday, May 12th, at 3 and 6-30,
Mrs. E. JOHNSON.

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 19th,

At 3 and 6-30, Mrs. B. WHITEHALL.
Group and Private Seances arranged
on application.

Longsight National Spiritualist
Society,
Shepley Street, Longsight.

Sunday, May 12th, at 2-30,
Lyceum.

At 6-30 and 8,
Mrs. B. ENTWISTLE.

(Trance Medium.)

Monday, at 8, Open Circle and Healing.

Tuesday, at 8, Mr. E. Pilkington.

Thursday, at 8, Miss Richardson.

Saturday at 8, Open Circle.

Sunday, May 19th,

Mrs. A. SPENCER, Diploma, S.A.

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 12th,

Lyceum Day.

Sunday, May 19th,

Mrs. L. LEADBETTER.

LONDON

Bowes Park and Palmer's Green
Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, May 12th,

At 11, Mrs. SKINNER.

At 7, Mr. HORACE LEAF, F.R.G.S.

Wednesday, at 8, Mrs. Tina Tims.

Sunday, May 19th,

At 11, Mrs. COLQUHOUN.

At 7, Mr. WILLIAM GODFREY.

Bounds Green Christian Spiritualist

Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, May 12th, at 7,

Mr. R. R. THORNTON.

Sunday, May 19th,

Mr. JOHN BUCHAN FORD.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, May 12th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. F. Vernon.

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 19th,

Miss DAUNTON.

CLAPHAM SPIRITUALIST CHURCH.

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

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

TUESDAY, May 7th, Address and Clairvoyance, Mrs. MILLS-TANNIER.

SUNDAY, May 12th, at 11, Open Circle, at 3, Lyceum.

MONDAY, May 13th, at 3, Psychometry.

At 8, Healing Instructions. At 8-30, Healing Treatment. Free.

TUESDAY, May 14th, at 8, Pnomena, Mr. Norman Ferguson.

WEDNESDAY, May 15th, at 8, Developing Class.

FRIDAY, May 17th, at 8, Usual Service.

SATURDAY, May 18th, at 7-45, Whist Drive. Tickets, 6d.

SUNDAY May 19th, at 7, Mr. R. COCKERSELL.

SATURDAY, May 25th. Grand Jubilee Entertainment. Tickets 6d.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, May 12th, at 11-30, Open Circle. At 3, Lyceum Session.

At 7, Service. Address and Clairvoyance.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. E. Brown.

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

SUNDAY, May 19th, at 11-30 Open Circle. At 3, Lyceum Session.

At 7, Service. Address and Clairvoyance by Mrs. T. Tims.

Battersea Spiritualist Church

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

Sunday, May 12th,

At 11 and 6-30, Mrs. REDFERN.

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, Mr. E. Spencer.

Clairvoyance.

Thursday, at 8, Mrs. Mauder.

Clairvoyance.

Sunday next at 11 and 6-30,

Miss E. CANNON.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W. 18

Sunday, May 12th,

At 11, Service and Circle.

At 6-30, Address and Clairvoyance.

Mrs. E. BROWN.

Monday, at 2-30, Psychometry.

Rev. Josiah Welch.

At 8, Healing.

Wednesday, at 8, Clairvoyance.

Miss Vera Potter.

Saturday, at 7-30, Psychometry,

Mrs. G. Keran.

Chiswick Christian Spiritualist Church

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

Sunday, May 12th, at 11, Lyceum.

At 7, Mr. MURRAY NASH.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Service.

Cricklewood Christian Spiritualist Society,

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

Sunday, May 12th, at 6-30,

Mrs. L. CAMPBELL.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mr. Ernest Meads.

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

Sunday, May 12th, at 6-30,

Mr. F. ROBERTSON, Speaker.

Mr. D. BEDBROOK, Clairvoyant.

Wednesday, at 7-45, Service.

Thursday, at 3, Ladies' Meeting.

Sunday, May 19th,

Mrs. H. BALL, Speaker.

Mrs. HARDWICK, Clairvoyant.

Lyceum every Sunday, at 3.

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

The Blind Institute, Bedford Hall, Bedford Park.

Sunday, May 12th, at 6-30,

Mr. G. J. SWIFT,

Address and Clairvoyance.

Miss KING FISHER, Soloist.

Sunday, May 19th,

Miss LILY THOMAS.

Address and Clairvoyance.

Every Wednesday, at 7-45,

Spiritual Healing Service.

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

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

Friday, May 10th, Mr. Dearnley Serjeant

Sunday, May 12th, Mrs. WOODGATE.

Friday, May 17th,

Mrs. M. Woodward.

Sunday, May 19th,

Mr. J. GILCHRIST.

Forest Hill Christian Spiritualist Church, Beadnell Road, Off Stanstead Road.

Sunday, May 12th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mrs. Dolores Smith.

Monday, at 8,

Lecture and Study Group.

Tuesday, at 3, Mrs. Alice Gregg.

At 7, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing Circle.

Sunday, May 19th, Mrs. GREGG.

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. Celian 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.

The King's Lynn Spiritualist Society, Blackfriars Street, have arranged a

SPECIAL PROPAGANDA MEETING

at the Oddfellows' Hall, King's Lynn, on MONDAY, MAY 13th, at 7-30.

Speaker : Ernest W. Oaten, Esq. (Editor "Two Worlds")

Subject : "Dead Men do tell Tales."

Christ's Church of the Spirit, 309, Upper Richmond Road, Putney.

S.W. 15. Putney 3129.

(Buses 30 and 37.)

Sunday, May 12th, at 7,

Dr. VANSTONE, Address.

Miss CLAUDIA GUILLOT,

Clairvoyance.

Thursday, at 3, Psychometry.

At 8, Address and Clairvoyance.

Mrs. F. Stephens.

Friday, at 7-30, Spiritual Healing.

Sunday, May 19th,

Mrs. A. GREGG.

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.

Clapham Christian Spiritualist Centre.

New Morris Hall, 79, Bedford Road, Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, May 12th, at 7,

Mrs. COLQUHOUN.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8,

Mr. White and Mrs. Treadgold.

Address and Psychometry.

Sunday, May 19th,

Mrs. EVA DONALDSON.

President and Medium :

Mrs. DONALDSON.

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

Sunday, May 12th, at 6-45,

Mr. GODFREY, and

Mrs. TREADGOLD.

Monday, at 7-30, Mrs. Donaldson.

Tuesday, at 8, Healing Circle.

Wednesday, at 3, Miss Herbert.

At 8, Capt. Frost.

Lyceum at 3 every Sunday.

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

Sunday, May 12th,

At 11-15, Mr. RYAN.

At 6-30, Mrs. Maunder.

Wednesday, at 8,

Mr. P. Scholey.

Sunday, May 19th,

Miss ALICE WHITE.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, May 12th,

At 3, Lyceum.

At 7, Mrs. S. D. KENT.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. Edwards.

Saturday, at 8, Mr. Norman Ferguson.

Sunday, May 19th,

Mrs. GRETTA BYCROFT.

Ilford Psychical Research Society, Clements Road, Ilford.

Sunday, May 12th,

At 7, Mrs. NUTLAND.

Address and Clairvoyance.

Wednesday, May 15th,

At 8, Mr. Cockersell,

Clairvoyance.

Thursday, May 16th,

At 3, Ladies' Meeting.

Mrs. Hards and Mrs. Blunden.

Sunday, May 19th,

At 7, Mr. Thos. Wyatt.

Address and Clairvoyance.

Hackney Progressive Lyceum Church.

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

Buses—67, 69, 73, 76, 106, 176.

Trams—43, 47, 49, 73, 83.

Sunday, May 12th,

At 3, Lyceum.

At 7, Mr. J. J. WELCH.

Monday, at 3, Mrs. Rainbow.

At 8, Clairvoyance.

Tuesday at 3, Open Circle.

Sunday, May 19th,

Mrs. RAINBOW.

Forest Gate Christian Spiritualists' Church,
Earlham Hall, Earlham Grove,
Forest Gate, E.7.
Sunday, May 12th, at 6-30.
Mr. H. STANLEY JUSTICE and
Mrs. J. BROWNSSELL.
At 8, A Public Circle.
Sunday, May 19th,
Miss MARGARET BARBER.
Sunday, May 26th, Mr. A. E. NEWHEY.
Wednesdays, at 3, Ladies' Meetings.

Kensington Spiritualist Church,
Lindsay Hall,
The Mall, Notting Hill Gate.
Sunday, May 12th, at 6-30.
Mrs. CHESTERMAN.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall),
Miss Walker, Psychometry.
Thursday, at 3,
Mrs. E. M. LONG, Psychometry.
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 12th, at 7,
Mrs. F. TYLER.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cumings.
Thursday, at 8, Service.
Friday, Healing, Mr. Rean.
Sunday, May 19th,
Mr. NUTHALL.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, May 12th, at 7,
Mrs. WM. EDWARDS.
At 8-30, Spiritual Healing.
Sunday, May 19th,
Mrs. CANNOCK.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, May 12th, at 11-30, Open Circle.
At 3, Lyceum Session.
At 7,

Mr. and Mrs. STANLEY WILLIAMS.
Address and Clairvoyance.
Tuesday, at 7-30, Healing Circle.
Thursday, at 8-15, Miss George.
Address and Clairvoyance.
Sunday, May 19th,
At 7, Mr. T. W. ELLA.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, May 12th, at 6-30,
Mr. H. ERNEST HUNT.
Address.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Mr. Camper, Clairvoyance.
Sunday, May 19th,
Mrs. D. C. WILLIAMS.

Kingston Spiritualist Church.
Villiers Road,
Sunday, May 12th,
At 11, Miss G. LEONARD.
At 3, Lyceum.
At 6-30, Mrs. B. PETZ.
Tuesday, at 7-45, Spiritual Healing
Centre.
Wednesday, at 7-30, Mr. Kirby.
Discussion: "Reincarnation."
Sunday, May 19th,
Mr. E. SPENCER.

Little Ilford Christian Spiritualists' Church,
Third Avenue, Manor Park, E. 12.
Sunday, May 12th,
At 7, Mrs. F. LANE.
Monday, May 13th at 3,
Miss Rose Ward.
Wednesday, May 15th at 8,
Mr. C. POTTER.
Friday, May 17, at 8,
Mrs. E. CLEMENTS, Auric Demonstration.
Sunday, May 19th, at 7,
Miss JOAN PROUD.

Palmerston Christian Spiritualist Temple,
Maryland Road, Stratford, E. 15.
Sunday, May 12th,
At 11, Forward Movement.
At 6-30, Mr. S. ISTD.
Wednesday, May 15th at 2-45, Miss Barber.
Thursday, May 16th, at 8, Mr. W. Nunn.
Sunday, May 19th,
At 6-30, Miss L. WHITE.

Occult Research Society.
Stembridge Road Halls, Anerley
Sunday, May 12th, at 11,
Sunday School.
At 3-30 and 6-30,
Mrs. A. GREGG.
Sunday, May 19th,
Mr. A. E. PEARSON.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, May 12th, at 7,
Mrs. CARRIE YOUNG.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service. Clairvoyance.
Sunday, May 19th,
Mrs. GRACE NEWTON.

Spiritual Help and Healing Centre.
95, Church Road, Richmond, S.W.
'Phone: Richmond 0993.
Sunday, May 12th, at 7,
Miss EVELYN CANNON,
Address and Clairvoyance.
Tuesday, at 3,
Mrs. Henderson, Psychometry.
Every Wednesday, at 8,
Open Circle for Psychometry and
Clairvoyance, taken by Miss Hands,
President.
Saturday, at 8,
Mr. C. WALL, Clairvoyance.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, May 12th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30,
Mr. J. H. CARPENTER.
Thursday, May 16th,
At 3, Ladies' Meeting,
Mrs. V. Redfern.
Address and Clairvoyance.
At 8, Mrs. V. Redfern.
Address and Clairvoyance.
Sunday, May 19th,
Mrs. M. CROWDER.

Streatham Christian Spiritualist Church,
285, High Road, Streatham, S.W. 16.
Sunday, May 12th at 6-30,
Service.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, May 12th, at 11-15, Service.
At 6-30, Mrs. BROWNJOHN.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, May 19th,
Mr. STEPHEN FOSTER.

South-West London Psychic Centre
5, Spencer Park, Wandsworth,
Common, S. W.
Tel.: Victoria 9113.
Sittings for Psychic Photography
with John Myers
by Appointment.
Tuesday, May 14th, at 8,
Service.

Mr. John Myers is open to take
Propaganda Meetings. Services Free.

The Path-Finders Spiritualist Society
44, Baker Street, London, W. 1.
Sunday, May 12th, at 6-45.
Address, Mr. ABDUL MAJID, Imam
of the Woking Mosque, Clairvoyance.
Thursday, May 16th,
At 8, An Evening of Psychometry.
Mr. H. J. Stebbens.
Saturday, May 18th,
At 8, Psychometry, Miss Skinner.

Watford Christian Spiritualist Mission.
77a, Queens Road, Watford, Herts.
President and Medium: Leslie Flint.
Sunday, May 12th, at 7,
Mr. LESLIE FLINT,
Trance Address and Clairvoyance.

PUBLIC DIRECT VOICE SEANCE.
All Welcome. Silver Collection.
Friday, May 17th, at 8,
An Evening of Psychometry.
Mr. Flint gives Private Sittings on
Tuesdays and Saturdays, 10 a.m. to
7 p.m.

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

Wigmore Psychic Centre,
Grotorian 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 Guillot.

SOUTHERN

Brighton National Spiritualist
Church and Sussex Psychic Bureau,
Mighell (Mile) Street.
Sunday, May 12th,
At 11-15 and 7, Mrs. E. HOUGHTON.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, May 19th, at 11-15 and 7,
Mr. R. McCORQUODALE.
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 12th, at 3-30 and 6-30,
Mrs. ARDLEY and Mr. KELLY.
Sunday, May 19th,
Mr. PAWSEY.

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 12th, at 6-30,
Mr. ERNEST MEADS.
Address and Clairvoyance.
Sunday, May 19th,
Miss MORETON.

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 11th, at 7,
Mr. B. Rodin.
Sunday, May 12th, at 3, and 6-30,
Mr. B. RODIN.
Address and Clairvoyance.
Sunday, May 19th, Mr. H. BOLTON.

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Monday, May 13th, at 3,
Mrs. Beth Barnes.
Descriptions and Massages.
Tuesday, at 8, Mrs. Hiller Smith.
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Wednesday, at 3,
Mrs. Lily Goldsworthy.
Clairvoyance and Psychometry.
Thursday, at 3, Mrs. Ada F. Atkinson,
Developing Class.
Friday, at 8, Mrs. H. V. Prior.
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Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, May 12th, at 11 and 6-30,
Mrs. FLORENCE BROOKS.
Thursday, at 8,
Mr. DAVID BEDBROOK
Sunday, May 19th,
Mr. R. BODDINGTON.

Richmond Spiritualist Church
(The Free Church),
Ormond Road, Richmond, Surrey,
Sunday, May 12th, at 7,
Miss PHOEBE PAYNE.
Wednesday, at 7-30, Mrs. H. Prior.
Address and Clairvoyance.
Sunday, May 19th,
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Sunday, May 12th, at 3, Circle.
At 6-45, Mr. SMYTH.
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Mrs. S. G. Heath.

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Sunday, May 12th, at 11 and 6-30,
Mr. CAMPBELL.
Thursday, at 6-30, Service.
Sunday, May 19th,
Miss LILIAN GEORGE.

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