



A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
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RELIGION and REFORM.

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FRIDAY, MARCH 21, 1930.

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## HANNEN SWAFFER IN COPENHAGEN

### AN ACCIDENT—AND ITS SEQUEL.

By MAURICE BARBANELL.

[NOTE.—Most of our readers will be already familiar with the excellent propaganda work which is being achieved by Mr. Hannen Swaffer and Mr. Maurice Barbanell. When recently they visited Denmark they succeeded in obtaining excellent publicity for the local Spiritualists, and we have pleasure in publishing herewith Mr. Barbanell's account of the trip and the remarkable incident which preceded their visit.—Ed.]

I HAVE written an account of our visit to Copenhagen, as I feel sure that all Spiritualists will be interested in the results that were achieved.

It commences with an extraordinary example of psychic power which occurred on the night before we left for Denmark. Mr. Swaffer and I were scheduled to speak at Guildford, where a propaganda meeting had been arranged. Mr. and Mrs. Swaffer and myself left London in my car at 5-20 p.m., and arrived in good time for our meeting. As he had another meeting in London, Mr. Swaffer left by train immediately he had given his address. The meeting was quite a successful one, the hall being filled, and aroused a great deal of local interest.

Mrs. Swaffer and I stayed behind, and had a chat with local friends, and left Guildford, driving leisurely for London. Ten miles outside the town we were the victims of a collision that was almost disastrous. Without warning, a car proceeding from the opposite direction, travelling very rapidly, swerved suddenly towards us, and although I avoided a head-on collision, there was a terrific impact, the result of which was the other car overturned forty-two feet away.

I asked Mrs. Swaffer whether she was hurt, but fortunately she was uninjured, so I ran hurriedly to rescue the occupants of the overturned car, expecting that they would not be alive. To my astonishment they were not hurt, with the exception of one or two very minor cuts. Both cars were badly damaged, and I congratulated myself on what appeared to be almost a miracle. This accident occurred at 9-10 p.m. The most remarkable part of this story is the following:—

The next morning Mrs. Swaffer was called on the telephone by a friend who is very mediumistic, and through whom extraordinary phenomena have been witnessed in the past. He asked her how she had fared in the accident, and then proceeded to tell her this very curious story.

He said that on the previous evening he was visiting a friend, and at 5-20 (which is the exact time we left London) articles began flying around the room. Although he is a powerful medium, he never appears to welcome any phenomena, and in order to discourage it he left for home. Seated in the bus, however, he was startled to hear rappings on the window by his side, which spelt out the following message: "Warn H. S. beware of flying glass." He asked, "Do you mean Swaffer?" and the answer was "Yes."

Leaving the bus, he ran to Mr. Swaffer's flat to give him this warning, but, of course, he was not there. Feeling very agitated, as he was certain that there was going to be an accident, he ran round to the Aeolian Hall, on the off-chance of finding Mr. Swaffer there. Meeting with no luck, he went off to the Grottrian Hall, but no Mr. Swaffer there. Thinking that perhaps by now he might have returned home, he

dashed back to the flat, and ran up all the innumerable steps, but again he was unfortunate. He began to feel desperate, and decided to visit all the theatrical haunts he knew Mr. Swaffer frequented, but again drew a blank. By this time he was getting exhausted, and did not know what to do. Back again he went to the flat, and finding once more that there was no one there, he sat down on the steps decided that there was only one thing to be done. He concentrated on all the spirits that had ever manifested at his sittings, imploring them to try to avert the accident, which he knew was going to occur. When he had done this, he looked at the clock of St. Martins-in-the-Fields, which faces Mr. Swaffer's flat, and noticed that it was 9-10, and said, "It is no use, the accident has happened." He went home completely fatigued, and did not recover until well into the next day.

We left the following night, and after a very tedious crossing, arrived at Esbjerg, which is the first Danish port from London. Although it was very late at night, we could see huddled on the platform a group of four weary men. Mr. Swaffer pointed them out to me, and said "They are the Press." And so they were.

As soon as they saw him they rushed on board and clamoured for an interview. Although I was not present at the whole of the interview, it seemed to me not so much a question of the press interviewing Mr. Swaffer, but Mr. Swaffer interviewing the press!

He related the motor car accident with its evidence of Spiritualistic power, which was reprinted in all the Danish newspapers. We managed to leave them, and caught the sleeper for Copenhagen, which was scheduled to arrive at 7-40 the next morning.

I was generally the first to wake up in Denmark, but on this occasion Mr. Swaffer caught me napping! Thinking I was up, he was interviewing the press, when suddenly he remembered me, and discovered that I was fast asleep. I have never dressed so quickly nor packed so hurriedly in the whole of my life.

We were met by Mr. Jensen, who is well known to most English Spiritualists, as he attended the International Congress held last year. The first Spiritualist meeting was not to be held until the following night, but nevertheless, in all the interviews which Mr. Swaffer gave to the press, Spiritualism occupied a very prominent position. Not only in the press, but at luncheons, dinners, meetings with editors, journalists, dramatists, actors and dramatic critics, the subject of Spiritualism was well to the fore.

The difficulty of interpretation was solved for the meeting by the translating of Mr. Swaffer's address into Danish, which was printed and placed on each chair in the hall. The meeting was presided over by Mr. Jensen, who not only introduced Mr. Swaffer to the audience, but later on acted as interpreter for me.

When we arrived at the meeting, we were confronted with five camera men and two cartoonists. Although Mr. Swaffer spoke in English, he appeared to be understood almost perfectly, and he spoke for nearly an hour.

It had been announced that questions would be answered, and at the end of the meeting written questions were collected, and the task of answering them fell to me. After three quarters of an hour, I had to call a halt—the meeting was getting too lengthy. The questions varied from materialisations to reincarnation, from teleplasm to the Bible story of Moses and Elias, and apparently aroused a good deal of interest.

The following morning all the Danish newspapers had excellent accounts of the meeting, and in fact one Danish



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He said that on the previous evening he was visiting a friend, and at 5-20 (which is the exact time we left London) articles began flying around the room. Although he is a powerful medium, he never appears to welcome any phenomena, and in order to discourage it he left for home. Seated in the bus, however, he was startled to hear rappings on the window by his side, which spelt out the following message: "Warn H. S. beware of flying glass." He asked, "Do you mean Swaffer?" and the answer was "Yes."

Leaving the bus, he ran to Mr. Swaffer's flat to give him this warning, but, of course, he was not there. Feeling very agitated, as he was certain that there was going to be an accident, he ran round to the Aeolian Hall, on the off-chance of finding Mr. Swaffer there. Meeting with no luck, he went off to the Grottrian Hall, but no Mr. Swaffer there. Thinking that perhaps by now he might have returned home, he

dashed back to the flat, and ran up all the innumerable steps, but again he was unfortunate. He began to feel desperate, and decided to visit all the theatrical haunts he knew Mr. Swaffer frequented, but again drew a blank. By this time he was getting exhausted, and did not know what to do. Back again he went to the flat, and finding once more that there was no one there, he sat down on the steps decided that there was only one thing to be done. He concentrated on all the spirits that had ever manifested at his sittings, imploring them to try to avert the accident, which he knew was going to occur. When he had done this, he looked at the clock of St. Martins-in-the-Fields, which faces Mr. Swaffer's flat, and noticed that it was 9-10, and said, "It is no use, the accident has happened." He went home completely fatigued, and did not recover until well into the next day.

We left the following night, and after a very tedious crossing, arrived at Esbjerg, which is the first Danish port from London. Although it was very late at night, we could see huddled on the platform a group of four weary men. Mr. Swaffer pointed them out to me, and said "They are the Press." And so they were.

As soon as they saw him they rushed on board and clamoured for an interview. Although I was not present at the whole of the interview, it seemed to me not so much a question of the press interviewing Mr. Swaffer, but Mr. Swaffer interviewing the press!

He related the motor car accident with its evidence of Spiritualistic power, which was reprinted in all the Danish newspapers. We managed to leave them, and caught the sleeper for Copenhagen, which was scheduled to arrive at 7-40 the next morning.

I was generally the first to wake up in Denmark, but on this occasion Mr. Swaffer caught me napping! Thinking I was up, he was interviewing the press, when suddenly he remembered me, and discovered that I was fast asleep. I have never dressed so quickly nor packed so hurriedly in the whole of my life.

We were met by Mr. Jensen, who is well known to most English Spiritualists, as he attended the International Congress held last year. The first Spiritualist meeting was not to be held until the following night, but nevertheless, in all the interviews which Mr. Swaffer gave to the press, Spiritualism occupied a very prominent position. Not only in the press, but at luncheons, dinners, meetings with editors, journalists, dramatists, actors and dramatic critics, the subject of Spiritualism was well to the fore.

The difficulty of interpretation was solved for the meeting by the translating of Mr. Swaffer's address into Danish, which was printed and placed on each chair in the hall. The meeting was presided over by Mr. Jensen, who not only introduced Mr. Swaffer to the audience, but later on acted as interpreter for me.

When we arrived at the meeting, we were confronted with five camera men and two cartoonists. Although Mr. Swaffer spoke in English, he appeared to be understood almost perfectly, and he spoke for nearly an hour.

It had been announced that questions would be answered, and at the end of the meeting written questions were collected, and the task of answering them fell to me. After three quarters of an hour, I had to call a halt—the meeting was getting too lengthy. The questions varied from materialisations to reincarnation, from teleplasm to the Bible story of Moses and Elias, and apparently aroused a good deal of interest.

The following morning all the Danish newspapers had excellent accounts of the meeting, and in fact one Danish



newspaper, "Ekstra Bladet," had a whole back page of cartoons sketched at the meeting.

#### A HAPPY COUNTRY.

Even apart from the meeting there was much of interest to report. We were able, as a result of our visit, to interest one of the leading editors in Copenhagen, who had written a book containing his theories of collective survival. He promised to make further enquiries into it, and possibly in him we shall have an excellent convert. He also showed us a letter written to him by the late William Archer many years ago, in which Archer stated his interest in Spiritualism and the fact that he thought that even then it was a case which required investigation by scientists.

One of the difficulties in Denmark is the lack of mediums, which prevents the movement there from going ahead. English Spiritualism is regarded with great respect, and they are trying to model themselves as far as possible on our methods. So far the religious aspect has not had its proper consideration, but as a result of our visit I promised to send them specimens of our constitution, model rules and "The Seven Principles."

#### THE REALITY OF "OLGA."

Amongst the interesting people we met was Dr. Walter, who was secretary to the late Schrenck-Notzing, and who assisted him in his investigations with Rudi Schneider. She related very amusingly how gradually she became convinced of the reality of Rudi's control, "Olga," whom she soon learnt to recognise as a very human being. Schrenck, on the other hand, did his best to discourage this point of view. He said, "You must not talk to Olga. Olga is not a real being, she is only a secondary personality. You must think of Rudi just as a hypnotised subject." When, however, Dr. Walter pointed out that Olga was accepted by Rudi, he dismissed it by calling it hallucination. "Don't talk to her," he said, "we only want phenomena," and so no attempt was made to establish the personality of Olga in Schrenck's presence. Curiously, however, even Schrenck had to concede to her on several occasions.

At one sitting she asked that a record of martial music should be played on the gramophone. Schrenck refused. He said he was going to play Chaliapine. Olga said she did not mind so long as he played a martial record afterwards. He again refused, and said that his will dominated the sitting. "Very well," said Olga, "I will not come again, and you will not get any phenomena." She was true to her word.

In an effort to support his theory, Schrenck hypnotised the medium, but obtained no phenomena. Soon another control arrived named "Antono." He, however, could only write, and could produce no phenomena, and Schrenck was forced reluctantly to bid Olga to return. This throws a curious light on the methods of psychical researchers, who only concern themselves with one isolated part of phenomena, and refuse to look into the beginning or the end, fearing perhaps that their preconceived notions may have to be altered.

We received many letters from various kinds of Spiritualists. There was one written apparently by a very earnest gentleman, who implored us, if we wished to learn more about mediumship as practised in the East, to read a certain book, and he quoted its name and author. It was very astonishing when I looked at the author to find he was a medium whom we had exposed in England some while ago; discovering not only were there doubts about his mediumship, but also he was accused of theft. I had the pleasure of calling up our correspondent on the telephone and giving him this information, which gave him rather a shock, and he promised certainly not to recommend this book again.

Amongst the interesting editors who called to see us was one brought by Mr. Jensen. He said that a friend of his was a well-known editor and publisher, and wanted to meet us to discuss some of his experiences. He claimed to be a mystic, who had what he termed very "deep occult experiences," which he could not reconcile with the "crude, clumsy phenomena of the seance room." Could we help him to understand the difference between these kinds of happenings? We had a discussion, which lasted quite some time, and finally succeeded in making him realise that

the humblest rap and the highest form of inspiration were all rungs in the one ascending ladder. He was apparently satisfied, because he informed us before he went that it was his intention to publish an essay dealing with these higher experiences, but in view of our suggestion he had decided to experiment more for himself, and to postpone the publication of his essay for a further year. Possibly we had helped in a kindly act.

Only one incident marred our very happy experiences. It had been announced that at one of the non-Spiritualist lectures a vote of thanks should be offered by the Danish Spiritualists for the services rendered to them, and the lady who was going to make this speech of thanks was Mrs. Th. Jensen, a well-known Danish authoress and very prominent Spiritualist. She not only voiced the thanks of the Spiritualists of Denmark, but took the opportunity of making a vehement denunciation of Danes for the way in which they had ridiculed Spiritualism in the past by giving it the "Danish grin." This must have been very embarrassing for Mr. Swaffer.

To the English Spiritualist interested in reform, Denmark is indeed a happy country to visit, for there one sees in actual practice many of the things for which one strives in England.

All Spiritualists will be glad to know that capital punishment has been abolished in Denmark, and that the last execution took place thirty-five years ago. The result has been a decrease in crime and brutality. The use of the humane killer for the slaughter of animals is compulsory. This is in striking contrast to the barbaric methods still employed in our own country.

Education is free, and no payment is to be made for entrance to colleges, and universities are reached by examination. Every Dane when he falls sick goes to a municipal hospital, which is a model of cleanliness, and for which no payment is asked. Visitors are allowed for one hour each day, and the hospitals compare very favourably with our nursing homes.

One other experience is well worth relating. We left Copenhagen for Berlin, and had not been seated in our Berlin hotel for more than five minutes before we met Mr. J. Wyckoff, who is a prominent American psychical researcher, familiar perhaps to many Spiritualists on account of his introducing Dennis Bradley to Valiantine, the well-known direct voice medium.

Mr. Wyckoff told us of his recent sittings with an extraordinary medium in New Jersey, who was obtaining materialisations of all kinds, and even materialised a full figure which claimed to be Napoleon. When Mr. Wyckoff cast some doubts upon his identity, he replied, "Very well. I'll prove that I am Napoleon." The next minute he reappeared seated on a huge horse, which almost filled the room, and shook the house.

It is impossible to fully estimate the value which Mr. Swaffer's visit to Copenhagen must have meant to the Danish Spiritualists.



SPEAKING to the National Council of Free Churches at Nottingham recently, Dr. J. Alfred Sharp predicted that within 50 years a clash once again between the forces represented by Rome and the Evangelical Free Churches was apparent. "The difference in spirit between the Roman Church and churches of the Evangelical order is far too great to admit of any compromise."

HASTINGS.—Mr. Frederick H. Haines was at Hastings on the 8th and 9th of March, where his unique but sincere service won much appreciation. On the Saturday the local society had engaged the Phoenix Hall, and in addition to the members of the society there was a good attendance of "outsiders." Mr. Haines took the platform on the subject of "Spiritualism: Is it true?" and the story of his investigations, which ended in the development of his own mediumship, held the audience enthralled. Many questions were asked, and were handled by the speaker, evidently under inspiration. At the spiritual meeting held at Claremont on the Sunday night there was another "full house."



## THE ROSEMARY SCRIPT (Second Series).

Selected and Edited by F. H. WOOD, Mus. Doc.

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### THE SPIRIT-WORLD'S VIEW OF SPIRIT-COMMUNICATION.

WE who inhabit the earth-plane may have our own view of the next world, and the folk who dwell therein. The modern Sadducee, who denies both, has an opinion, though a negative one. The various churches, have their own ideas, though limited, perhaps, to earlier testimony. Lastly, psychic students, claiming pre-contact, have their views also, whatever they may be.

Most of us, however, never pause to consider what the spirit-world thinks of us. Even psychic research approaches the question mainly from our side. In this final article, I try to show, by means of quotations from the Script, what the spirit-people think about us; and, more particularly, how they view our efforts to bring enlightenment to people of to-day on this misunderstood and misrepresented question of spirit-communication. It is always good, in any discussion, to try to see the other point of view. The Rosemary Script is one of many means open to investigators, to ascertain what exactly is the spirit view. There are a few surprises, of course. For instance, I was until recently convinced that spirit-people were only glad to come through, whenever we gave them the chance. The truth is otherwise. When there is a real bond of affection or common interest, on both sides, they come through gladly. This was shown in the first series of these articles, describing my reunion, after a silence of years, with my brother Percy. The love-bond, however, is not always there, and other reasons, too, may hold them back. Here is a brief dialogue from the Script:—

Referring to a certain spirit, a guide wrote:

*He hesitated a long time, but now he seems quite eager to*

F. H. W.: But why should he hesitate? Do spirits on your side fear intercourse with us as much as some good people on this side fear it?

*More than that. They refuse with far greater vehemence than people on yours. Why, some spirits never contact with the earth-plane again!*

F. H. W.: But why? Is it because they never get a chance?

*No. They just hate the thoughts of being dragged back to their former state. They have left the world, and they do not want to forget it.*

F. H. W.: Surely you do not feel like that?

*Well, we have strong interests here. That is why we do not want to help, if we can. But we should never come near, if we cannot.*

The foregoing was written by my own mother. A few years later, I asked the Lady Nona for her view, feeling that her statement was exaggerated. Nona replied:

*Oh, no, Doctor. Your mother was quite right. The great number of spirits who have passed on for some time are still consciousness of the earth-sphere, and would be unhappy to be reminded of it. Some take the attitude that the earth-people do not want to speak to them. Others have tried, but the other side would take no notice of them. Others, again, were hurt by the world that they dread earth's contamination.*

F. H. W.: So many people on earth, Nona, honestly ask it wrong to try to communicate with your side. Are you known any spirit-people who think it equally wrong to communicate with us?

*I have never met that attitude. Many are not interested, and bring no ties to bind them. But an increasing number of spirits are now engaged in helping on this great truth, in all possible ways. Not all of us become guides.*

Here, then, we have direct testimony from the spirit-world on a matter that has often been debated. It should give assurance to those timid people who are always protesting that "we should leave the dead in peace!" It is now established, now, that excessive grief for them retards

their progress beyond. But the human race will outgrow that, when it learns the true facts. Rosemary's guides have often stated their real object. It is

*to break down the falsely-erected barriers between one plane and the next, for the ultimate good of the earth-people. Your work, amongst that of others, is mainly concerned with the breaking down of these barriers. These are exciting times for us on our side, for your world is just beginning to awaken to the reality of ours. Once your people realise our guidance, the greatest evils in the world will cease to be.*

The last sentence gives the answer, I think, to those who ask, "What is the practical use of spirit-communication?"

Another view-point concerns the debated question on the relative value of physical and mental phenomena in mediumship, particularly materialisation. Nona tells us:

*The lower a spirit is, and the nearer to earth, the easier this is found to be. The higher the form of mediumship the higher the spirit-intelligence, the further away you get from material conditions. Yet, recognising your very natural desire for points of identification, we do occasionally use some of the more undeveloped spirits, who find such work easier; as, for instance, in all materialising seances. I tell you frankly, we do not care to do this, and we shall be glad when the time comes for all these lower forms of contact to be dispensed with. That, however, will not be until people have a more spiritual outlook on things.*

Like all good scripts, Rosemary's contains much high moral teaching. Occasionally this is signed by a famous name, which, however, is not accepted unless tests of identity are given, and ultimately proved. My final quotation was signed by one who in earth-life was one of the most brilliant figures in English history. He wrote his message, and followed it up immediately with thirteen written tests of identity, all of them unknown to our circle. Most of these concerned his home in a rural part of England, which none of us had ever seen. Six months later, I was able to visit that home, and found eleven tests, chiefly concerning its interior, absolutely correct. The remaining two tests were now impossible either to verify or deny.

As my friend, the Rev. C. Drayton Thomas, expressed it, when I showed him the proofs, this case was "a bull's eye!" I refrain from giving the name of our communicator, but those of my readers who are old enough to remember his public work may recognise the literary style, of which Rosemary knew nothing whatever.

*I have come here to-night in the hopes of establishing a contact by which I can at a further date get through messages which will influence this noble cause for which you are working so usefully now. If only it had been possible to get through earlier, I might have done even a little to help in the last great war. However, I have never attempted before, seriously, to come again to the earth, for, like so many others, I felt glad when my call came. I feel now that much of what I did so earnestly was quite futile. I feel also that unless I can write of something which will prove my identity beyond question, it were also futile to come now to you.*

*I have often heard it said that to be wise a man must have the complete mastery of the rudiments, not only of most subjects, but complete knowledge of one.*

Well, I have a very rudimentary knowledge of Spiritualism, but I do realise that it will be the greatest factor in the world's redemption, when we can safely let it pass into the hands of all. At present, this knowledge would be a hindrance and even a snare to entrap the feeble intellects of the ordinary men and women. They have never changed in essentials since my day, and still prefer to be led blindly by the nose. Once your eminent men can give their time and thought to this subject, you will make great strides along the ways you now creep so fearfully.

*Spiritualism is yet a thing of back streets and darkness! The poor Cinderella of religious thought! How very like the way in which the Christ teaching was received! It seems to my mind that unless we can prove by some method or other that what we can give to the world is what it has been searching for down the ages, that the world will have nothing to do with us at all. I feel that this attitude is the correct one. It is worse than useless to indulge in these practices, if our aims do not reach out beyond mere personal satisfaction.*



*Therefore, we intend to do our utmost to give such a mass of evidence as will compel all thinking men and women to accept the great truth which will arrest the progress of insidious decay which is slowly sapping the very vitality of your modern life, and put in its place a healthy knowledge of the fundamental laws of living unto God.*

In conclusion, let me say that I have not quoted this extract from the Rosemary Script merely because it claims to have been written by a former Prime Minister. He himself would be the last to desire credit on that score. I give it solely because it sums up the spirit-world's view of the great movement with which an increasing number of cultured men and women are proud to be associated: a movement which our guides have justly described as *the greatest in religious history.*

## THROUGH AMERICA.

By HORACE LEAF, F.R.G.S.

I NEVER realised how cold the weather could be until I reached Milwaukee. A few hours before my arrival the thermometer had registered 21 degrees below zero, and continued to hover around zero for several days. When in Australia I heard a man say that the advantage of a cold country over a hot one is that in a cold country one can get warm, but in a warm country one cannot get cold. I recommend that gentleman to visit Milwaukee in the middle of January.

My engagement with the First Psychic Science Church was for one week, but extended into two, owing to the great interest taken by the public in the meetings. Much credit is due to Mr. William Lehman, the enterprising and indefatigable Secretary of the church. It has always been a cause of wonder to me why so many people labour in official capacities for our churches without thought of remuneration, and often without seeking the slightest publicity. The same amount of ability and effort would make them eminently successful in almost any kind of business. They pay the greatest of attention to the financial interests of the organisation, and would consider they had committed an unpardonable sin if their accounts did not square to perfection.

Only those who have been Secretaries can realise the vast amount of work engaging platform workers and arranging public meetings entails, and it is all done in complete silence, almost in secret. If anything is said about this work by others it is almost sure to be in criticism, and I have seen more than one devoted official look as if he bore the whole of the sins of the world, because some thoughtless person had noticed what he had not done, and overlooked all that he had accomplished. I take off my hat to all Spiritualist Secretaries, especially those who have communicated with me. They have without exception done their job so well that here in America I have nothing but congratulations for them.

All that I have said of Secretaries in general I apply to Mr. William Lehman in particular, for no one has treated me better. His enterprising spirit carried everything successfully before it, and he will, I am convinced, go far and do much good for our cause. His attitude gives me an opportunity of expressing my gratitude to those unselfish healers and mediums who have put the good of the movement before their personal interests. On several occasions they have put aside their own activities where they have been in danger of clashing with the effort of the church during the period of my stay. This unselfishness is becoming of those who claim to love Spiritualism and aim at conferring benefit on their fellows.

The Rev. Clara C. Claussen, one of the old workers in Milwaukee, and President of the First Psychic Science Church, also did all in her power to make my visit a hundred per cent. good, and I shall always remember her sisterly attitude and inspiring conversations. This gentle lady has a big following who love her in a way that any minister of religion might well be proud of. This is

also a testimony to her remarkable mediumship and known charity.

I had hoped to pay a visit to the Morris Pratt Institute, but circumstances made it impossible for me to be in the city for even a few hours, although I heard a great deal in favour of the students of the Institute, who are in the habit of travelling to Milwaukee whenever the weather permit, to listen to worth-while lecturers and mediums.

The church was packed to listen to my illustrated lecture on materialisations, many notable citizens of the audience. So great was the interest aroused that a gentleman, not a Spiritualist, informed me that there had been such a run upon books on psychic science and Spiritualism in the Public Library that he was unable to procure even one volume! A better sign could not be wished.

Among the regular attendants at my educational classes was a young man who had devoted years of his life to a close and intimate study of Evangelical Christianity, and who had been so sincere that he had given his fortune and energy to the propagation of what he believed to be the way of living God and Jesus. He had travelled as a missionary in various parts of the world, propagating his beliefs, which most people certainly regard as "peculiar," largely because they required for a complete surrender of all he possessed to his particular church.

There was about him that simple purity which always characterised the saintly person, and it was interesting to find him feeling no longer content with his old life and seeking for something more satisfying to his mind and spirit.

The spirit friends know a good person when they see one, and appeared to make a set on convincing this man that his future spiritual development lies in a serious investigation of Spiritualism. They were piling up evidence of survival and all that it connotes, obviously with a view to recruiting him to their service. I sincerely trust this effort will be successful, for since the departure of many of America's best public workers, there is dire need for others of the right calibre to step into the breach.

I have often noticed that there appears to be a certain period in a person's life when they seem to be ready for Spiritualism, and then the spirit people make their organised efforts to bring the truth home to them. An instance of this occurred to me in Aberdeen, Scotland, many years ago. I was demonstrating after one of my lectures and was attracted to the spirit of an old man standing behind two young men who had entered the meeting rather late. He informed me that the young men had been strolling down the main thoroughfare, and having nothing particular to do, had turned into the rather unimpressive street in which the meeting was being held. Seeing a church sign, one of the gentlemen had suggested that they might as well go in to see what happened.

"This is no accident," continued the spirit. "The young men have come to an important impasse in their lives, and higher powers impressed them to attend this meeting." I was even told something of the conversation of these University students, for such they were, had they while on their walk, and certain information regarding their intended future movements.

Two days later, while boarding a train back to London, who should pass my carriage but these two young men. Seeing me, they stopped to assure me that all that I had said about them was true, and that they had made up their minds seriously to study Spiritualism.

On the other hand, I have known instances where spirit friends have requested enthusiastic Spiritualists to persist in their efforts to arouse the interests of the people, on the grounds that they were not yet prepared to grasp this aspect of the truth.

THE REFLECTOGRAPH.—On Wednesday, March 20, Miss Estelle Stead dedicated, at Penywern Road, London, Court, the home and work of the Reflectograph, an instrument for spirit communication. During the evening Mrs. Singleton gave evidence of the presence of distant friends.



## DR. ABRAHAM WALLACE.

AN APPRECIATION BY HORACE LEAF, F.R.G.S.

News has just reached me in far-away Texas of the passing of Dr. Abraham Wallace, and I cannot refrain from adding a note of appreciation to any others that may have been made to the memory of one of the staunchest and most capable supporters of Spiritualism.

It is many years since first I had the pleasure of meeting this fearless Scotsman, who supported a religious cause which must in the early days have endangered his good name among his medical friends. There was nothing weak about the doctor. His sound judgment and cautious conduct enabled him to distinguish the true from the false charmingly, and once he saw the truth nothing could stop him advocating it. He made no attempt to placate those who disliked subscribing openly to anything not strictly in accord with the demands of convention and "good taste," hence he was a Spiritualist, and not merely a "student of psychic phenomena."

He loved Spiritualism, and from the very first admired and appreciated mediumship and mediums, regarding them as a privileged class capable of rendering an invaluable service to the human race.

The last time I had the opportunity of discussing Spiritualism with him was after an attempt had been made to introduce an eighth Principle to the seven already existing in organised Spiritualism in Great Britain. I shall always value his wise comments on the subject, showing that he had given serious thought to the philosophical development of the movement, and that he had gauged with almost uncanny accuracy the general trend of the movement towards complete emancipation from all other religious institutions, although touching them at various points.

His departure is a real loss to Spiritualism, and will be felt in more countries than one. His trip through the United States of America a few years ago is still remembered by those who had the good fortune to meet him and hear him speak on international Spiritualism.

He has now joined the company of the great men who devoted their talents to promulgating the science which demonstrates survival, and with the souls of stalwarts such as Myers, Hyslop, Hodgson, and Alfred Russel Wallace, he will doubtless still help forward this great cause.

### MEMORIAL SERVICE AT WALSTALL.

On Sunday, the 9th inst., a memorial service in memory of our arisen brother, Mr. Aaron Wilkinson, was held at the Walsall National Spiritualist Church. The service, which was largely attended, was conducted by Mrs. Ruth Darby, of Southampton, the President, Mr. John Venables, J.P., being also present.

Mr. Wilkinson for many years has been a regular visitor to this church, and Walsall Spiritualists have been especially privileged in having the benefit of the services of one of the finest mediums in our movement for so long a period.

There were many beautiful floral tributes from members who held our friend in high esteem.

Mrs. Ruth Darby, in a fine, inspiring address, spoke of "The glories of Spiritualism," and made special reference to Mr. Wilkinson's life's labours on its behalf. His simplicity, honesty and integrity were outstanding qualities and these, combined with the possession of an organism especially suited for the manifestation of the spirit friends, made him an outstanding exponent of our cause. He had brought real comfort, consolation and joy to many in their hours of trial, and had endeared himself to all who knew him. His mediumship had stood the tests of keen scientific investigators, and he had been the means of bringing conviction to many inquirers.

His passing will be keenly felt by Spiritualists all over the country, but now he has been called to join those who

have been so faithful to him, we must rejoice with him on the entry to the larger and fuller life in which we know he will continue the great work he carried out here.

We thank God for his life here, and shall ever cherish and love the memories of his companionship, and look forward to their renewal through the manifestation of his presence from the world of spirit.—S. B. BROWN.

### PRESS PUBLICITY.

WE are glad to see that readers are taking advantage of our suggestion to utilise as much as possible the columns of the local press in replying to public attacks on Spiritualism. Writing from Mytholmroyd, Mr. P. Linney sends us cuttings of an extensive correspondence on Spiritualism which has been proceeding in the local "Times and Gazette," and which arose out of an attack on Spiritualism by the Rev. A. Windsor, a local Baptist cleric. Mr. Windsor made use of the usual "stock criticisms," and, in the correspondence which ensued, completely betrayed his knowledge of Spiritualism to be negligible. The only psychic happening he could find in the Bible was that which occurred in the 28th chapter of Samuel, where Saul is reported to have consulted the woman of Endor.

Mr. Linney handled the case expertly, and was ably assisted by Mr. H. Greenwood, another local sympathiser. The correspondence extended to many columns in length, and was very valuable local publicity.

### CARLISLE'S RAPID PROGRESS.

THE history of the Carlisle Spiritual Fellowship is an interesting and encouraging one, and on Sunday, March 8th, another forward step was taken by the opening for public worship of a new and more convenient church in the city. The church was founded in October, 1929, by Mrs. Sheridan (the President), and formed into a society on January 1st, 1930. The work has progressed in an amazing way, and the society has now become a very helpful companion to the other two Spiritualistic Churches in the city. Under advice from the other side, a healing circle was instituted a few weeks ago, and several patients have already testified to the great help they have gained.

The work is carried out largely upon the advice received from the spirit world, and the Fellowship's members are anticipating further and even more rapid progress in their new headquarters.

### MATERIALISATIONS IN SCOTLAND.

It will be remembered that some months ago we published a report by Mr. James Soutar concerning the phenomena of materialisation occurring through Mrs. Duncan. Mr. Soutar states that as a result of the publicity he had many communications from all parts of England and the Continent.

For the past two months, however, special attention has been devoted to the development of Mrs. Duncan, and the meetings have been more or less confined to regular sitters. The circle has been able to gradually increase the amount of light under which phenomena take place. The phenomena, of course, vary according to the suitability of the sitters, but under the best conditions the figures materialise and dematerialise close to the sitters, and often stay for long periods. Mr. Soutar writes: "It is only a matter of time before an abler pen than mine will record these phenomena, but I should like to add, in order to save unnecessary correspondence, that all seances must be held in Dundee, and nothing whatever will induce Mrs. Duncan to travel."

We hope the time is not very far distant when the mediumship of Mrs. Duncan will be capable of being observed under scientific test conditions, for this type of mediumship is badly needed.



### PROPAGANDA AT BARROW.

AN interesting and enthusiastic audience assembled in the old Town Hall, on Sunday, the 9th inst., at a meeting convened by the Barrow Spiritualist Society. The speaker was Mr. Ernest W. Oaten, Editor of THE TWO WORLDS. The chair was taken by Mr. Coles, of the Barrow Theosophical Society.

Mr. Oaten claimed there were only two things sure for each of us. The first, that we came into this world, and the second, that we had to leave it. The question of the fate awaiting us when we die, had animated human minds throughout the ages, but it was still true that there was more gloom and sorrow associated with the graveside than with any other spot on earth. Although religions had been based upon the supposition that humanity had survived the grave, there was a great deal of contradiction and uncertainty concerning the fate of the dead. We were sometimes told that they were in a distant heaven far away 'mid the stars, while the burial service insisted that the dead remained in the grave until the general resurrection.

He claimed that there were many speculations concerning the nature of the after-life, but the only opinion which was worth while was that of the man who lived there.

Spiritualists had been successful in establishing communication with those whom the world calls dead, and in the light of the revelations made, the next plane of life had become a real, reasonable, and an active world. Spiritualism had done more than this. It had demonstrated that man was a spiritual being here and now, capable of infinite development and untold possibilities. That he possesses in embryo all the qualities he would possess when the highest heavens had been reached. It was the purpose of life to develop the powers and potencies which lay dormant within him. Every Spiritualist was therefore an evolutionist, a reformer, and an active worker for the progressive development of human life.

At the close of the lecture a number of questions were put concerning the position of children in the after-life, and concerning the problem of evolution.

### ILFORD PSYCHICAL RESEARCH SOCIETY.

RESIDENTS of Ilford are fortunate in having a very go-ahead Spiritualist Society, with a real live Secretary, always on the look-out to secure as many as possible of the best speakers on what we maintain is the vital message which the world needs to-day more than at any time in history.

One of these speakers, Mr. Richard Boddington, who needs no introduction to our readers as one of the stalwarts of Spiritualism, gave us a very able address on Sunday, March 9th, on "Spirit Control." It was at the same time helpful to the initiated and instructive to the large and increasing body of earnest seekers of the truth who are in our midst to-day. Questions were invited at the close of the address, and, judging by their shrewd nature and their number, it was apparent that Mr. Boddington had aroused more than an ordinary interest by his remarks, and one left the meeting with the feeling that in Ilford at any rate Spiritualism is very much alive and progressive.

### WONDERFUL FULFILMENT OF A DREAM.

THAT well-known medium, Mr. J. J. Vango, arrived at my house in Kensal Rise, London, N.W., on Thursday, 20th February, during the evening, to stay for a short visit. Upon his arrival he said to me, "I have had a remarkable dream," and he told me the same, which I herewith relate in his own words:—

"Yesterday, the 19th, I dreamed I went to my sister-in-law's shop in Bethnal Green Road, where she conducts an old-established herbalist's business. I went to the side door, which was opened to me by two undertaker's men, to whom I expressed my surprise at their presence. Their answer to me was, 'You will need us; we have all got to

come to it.' I then went in, and saw my sister-in-law on the shop parlour floor, prostrate, and when she spoke to me she fell back and expired."

Just a week after this date, on Feb. 27th, Mrs. Wick passed away, quite unexpectedly, in the Hospital, Whitechapel. There had been no reason ever to expect her death, as she had not been in ill health. Another point of interest is that Mr. Vango, when he woke up at 5 minutes to 6 a.m. on the 27th February, and wondered why he had awoke so early. His sister-in-law died on at exactly 5 minutes to 6 p.m.

Surely this is a case of spirit guidance and preparation for bereavement? The late Mrs. Borwick was the daughter of Mrs. Mary Main (the founder of the business at Bethnal Green Road, and one of the early pioneers of the movement).

Mr. James Burns and Mr. Frank Hearne, also a member of the earlier workers in the cause, had their beginning at this house, which has been a centre of interest for Spiritualists for over 70 years.—A. G. M.

### NUNEATON STEPS FORWARD.

FIVE newspaper reporters were kept busily employed at Nuneaton on Sunday, March 8th, when, under the auspices of the committee of the local National Spiritualist Church, a very successful propaganda meeting was held at the Palace Theatre. Messrs. Hannen Swaffer and Mr. Barbanell were the speakers, and long queues for the evening were being formed some time before the doors of the theatre were opened.

The two speakers gave excellent addresses, and rendered great help to the local Spiritualist movement. Questions were invited by the Chairman, and, towards the close of the service a considerable number were submitted and ably dealt with by the speakers.

The chair was occupied by Mr. B. P. Membery, Birmingham, who was supported by Alderman Grant, Coventry. The latter, in seconding the Chairman's vote of thanks to the speakers, referred to the fact that just 25 years ago Mr. Membery had been instrumental in inaugurating a Spiritualist Church in Coventry. Since then there had been many changes in the public attitude towards the movement, but they still had Mr. Membery with them, and he was one of the last of the pioneers.

The meeting was widely reported in the local press, and, from a propagandist standpoint, was an extraordinary achievement.

### WEDDING BELLS AT READING.

THE passing of a reign of bachelor Presidents had been unbroken since the formation of a society, signalled at Reading recently, when Mr. Arthur Lawrence, President of the Reading Spiritualist Church, was united in holy matrimony with Miss Norah Squire.

The service took place at Reading Spiritualist Church on Wednesday, March 5th, and was conducted by Mr. G. Newton, of Southampton, in the presence of a large congregation. A small token of the members' appreciation was a wedding present of a full breakfast set. In the evening a large circle of friends were entertained by the happy couple with songs, music, dancing, and varied festive refreshments.

Mr. Deadman made a short speech on behalf of the members, and the bride and bridegroom responded in a manner which stirred the hearts of all. March 5th is regarded as a "red letter" day by the Reading Church members, who will thus work under bachelor Presidents no longer.

WE are sorry to hear that Mrs. Annie Boddington is very seriously ill, suffering from ptomaine poisoning, followed by a chill. We extend our sympathies to the relatives during their period of anxiety, and are hopeful of an early recovery.



## NEWSY NOTES.

## HEALING BY FAITH.

Reports of some "miraculous cures" obtained by faith healing were published in a recent issue of the *Birmingham Mail*. They are said to have been achieved by Pastor Edward Jeffreys, the Welsh revivalist, at meetings held in the Walsall Town Hall. The cures are effected in a remarkably brief space of time. The healer places his patients on a chair, presses his hand upon their heads, and appears to offer a silent prayer. It is stated that lame people coming to the meeting have gone away walking, and that a young dumb woman recovered her power of speech. A man is said to have been cured of deafness after suffering from it for 20 years. The Borough Medical Officer has been approached on the matter, but reserves his opinion. We understand, however, that some of the successful cases are being kept under observation, with a view to noting whether the cures are temporary or permanent.

## BACK TO NATURE?

The advocates of the "Back to Nature" slogan may find some support for their philosophy in the annals of psychic healing, of which "faith healing" is one aspect. We have known of marvellous "cures" effected by a simple change of diet, and in others the "laying on of hands" has been exclusively responsible. Some of the most startling cures have been effected without the aid of medicines of any type, and without the help of machinery. Disease is, after all, merely the effect caused when natural resources of the body are endeavouring to put something right—so many people regard it as a separate entity which has made itself temporarily at home in their systems!

## THE RIGHT TO KILL.

Speaking at a recent meeting in Birmingham, Sir William Arbuthnot Lane, the popular President of the New Health Society, referred to the prevalence of cancer, which, he said, was one of the most terrible diseases with which doctors had to combat. They had recently read of the case where a French boy killed his mother, in order to end the agonies she endured from this dreadful disease. In France his action was considered almost justifiable, but in this country he would be prosecuted for murder. Sir William believes that the question as to whether incurables in agony should be permitted to live is worthy of deeper consideration than it has hitherto received, and in this we heartily agree. Anyone possessing a dog or a horse suffering from cancer would be prosecuted were the animal not immediately destroyed, yet every effort is made to prolong the life and misery of a human being suffering from the same disease—a step which often implies both misery and heartless torture.

## THE VALUE OF LIFE.

We are continually having thrust upon us, through the medium of the sensational press, the inference that, in this age of development and speed, human life has lost much of its value and is continuously depreciating. We wonder what Sir William Arbuthnot Lane has to say on the matter. To his opponents life has become so infinitely valuable that even the incurable sufferer crying vainly for relief cannot be freed. He must continue to live, and to propagate disease. An attitude such as this is not only cruel to the individual—it is dangerous to the mass. Very careful safeguards would have to be established, but the matter requires careful thought.

## "THE HOVERING SPIRIT."

*John Bull* provides us with an occasional smile, and he did not fail to do so in a recent issue when dealing with the "Shadow of a Hovering Spirit." The case concerns a woman reader, who wrote to say that two years ago her mother was knocked down by a motorist, and is now an incurable invalid. Her family is a happy and united one, but only recently the loss of a younger brother, who had been a rent-collector, considerably saddened the home. Prior to his death, her brother had become very interested

in Spiritualism, and in the course of his work met a woman who frequently "acts as a medium at seances." After his death they received a communication from the woman, stating that she had seen the man in spirit and had spoken to him. He gave a message to the effect that certain business difficulties causing them anxiety would be shortly settled satisfactorily.

## THE IMPRESSIVE PART.

The correspondent states that no member of her home ever "breathes a word of our family affairs outside, and there actually are two business affairs causing mother anxiety. The impressive part is that the woman claiming to be a medium did not know our family, and had not seen a notice of my brother's death." Having got the message, however, she does not know what to do with it. Says *John Bull*: "Your only sensible plan is to consult your mother's doctor." We shall be glad to hear of the diagnosis.

## BRIGHTER SUNDAYS?

The discussion which has been proceeding in Birmingham for some time upon the closing of entertainment places on Sundays is at last showing signs of culminating, and we note that the city has founded a "Brighter Sunday Social League" in an effort to provide for the youth of the city. Sunday night socials, with concert items and dancing, are now being held, and on Sunday last the membership reached 180, an increase of about 35 over the previous week. For thousands of working class young men and girls Sunday, in most cities, is a very miserable experience, and the step taken by Birmingham is surely worthy of consideration. The street is in no sense an ideal playground or meeting-place, and if we are to rightly consider the welfare of our young people we must provide them with more suitable accommodation. The old idea of Puritanism on Sunday and during the rest of the week must eventually give way to the more Christian concept which believes in making life happy, clean, comfortable and progressive. This, after all, is what Spiritualism has come to teach, and it is good to see its influence in Birmingham is transcending even the limitations of its own ranks.

## HYMNS WHICH NEED SCRAPPING.

We have often referred to the sentimental fare which is served in modern churches under the name of "hymns," and writing in *John Bull* on March 8th, Mr. E. Roffe Thompson lends considerable support to our views. He states: "I often wonder how much of the extraordinary shrinkage in church attendance is due to the doleful stuff the congregations are asked to sing." So do we, for had the Church sufficient courage to lift itself out of a mire of dogmatism and doctrine, we might now hear more sweet singing and fewer dying wails, such as that which Dr. Douglas Brown sent up a few weeks ago. "Who can really sing 'Have Mercy On Us, Worms of Earth!' and take it seriously?" asks E. Roffe Thompson. "Or who can feel cheerful and uplifted, ready to face anew the worries of daily life, after singing

'The solemn midnight cry,  
Ye dead, the Judge is come!  
Arise, and meet him in the sky,  
And meet your instant doom.'

Surely the age of this kind of "religion" is over! Mr. Thompson does not call it "religion." He calls it "moribidity run riot."

OBSERVER.

MR. L. B. LILLEY, of the Southsea Psychical Research Society, has forwarded us a copy of the "Southsea Psychic Gazette," which represents a great deal of time and self-sacrifice. It consists of sixteen pages of typewritten matter, and recites, amongst other things, the history of the Society, which appears to be some six years old. While we would prefer a printed journal, yet we admire the industry which cuts its coat according to its cloth. The journal is sold at 3d., and may be obtained from Mr. Lilley, at 91, Folkestone Road, Copnor, Portsmouth.



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FRIDAY, MARCH 21, 1930.

## WHERE IS THE SPIRIT WORLD?

DESPITE the fact that the question has been dealt with on scores of occasions, several correspondents have recently written us asking "Where is the super-physical world which you continually refer to?" Another correspondent says, "We are often told that heaven is not a place, but a condition," while a third asks, "Where are our departed friends functioning or resting?"

When the great teacher of Nazareth made the statement that "the Kingdom of Heaven is within you," he surely wiped out all thought of space in relation to the spiritual world. It is the greatest difficulty in the world to convey to the man who has no scientific training the fact that a thing can be real if he cannot see it and handle it; and yet we have very simple examples in everyday life. An atom of hydrogen (the lightest of the gases) is invisible and intangible. An atom of oxygen in the same way is not appreciable by the senses, and yet if we combine these atoms in the proportion of two to one, we have a visible substance known as water, which, by the application of heat, we may resolve again into vapour, or by the application of cold may turn into ice. The fact is, that the actual matter dealt with is no more real when it is ice than it was when it was gas. Its existence was just as actual before the change as after.

To use another illustration from modern wireless practice. We have broadcasting stations in France, Germany, and Denmark which are making music. Where is that music? Of course, it is in the respective countries from which it is broadcasted, but equally it is in this country too. One turns a knob on a wireless set, and one after the other bring in Paris or Berlin or Copenhagen. Our receiver does not make anything. It simply reveals what has been present in the air around us all the time. There are still a few people who imagine that wireless reception must be better if the door is left open, so that the sound can get in. They do not realise that the world in which these electric-ether energies exist is capable of interpenetrating physical matter.

The spirit world happens to be just where its inhabitants happen to be, and has no relation to space at all. It is not a geographical question in any sense of the term. It is essentially a matter of consciousness. Let us take a telepathic message passing from mind to mind across a distance of ten miles. Where is the thought which is being expressed at any particular time? It is probably in the mind of the sender and the recipient at the same moment. In a word, the thought is in two places at one time, and equally it may occupy the intervening area at the same time. The thought expressed has no relation to space, except that it is interpreted into material terms when it becomes attuned to material things. The question is made to appear absurd if one asks, "How many thoughts can you place in the drawing-room?"

Even in the case of ordinary sight, there is a good deal of misconception as to the process. The average individual imagines that he sees the house across the street at thirty or forty yards distance, but he does nothing of the kind. The light striking upon the house at a distance is reflected into the lens of his eye, and conveys certain sensations to the brain. It is the light vibrations striking upon the retina which cause him to see. The object seen is quite a secondary thing, and if the retina is not responsive, as in the case of the blind man, he sees nothing. Not because the house is not there, but because the light vibrations do not strike upon his eye.

Let us take a third simile. A fertile egg is placed under a hen. The egg contains one life germ, which gradually absorbs and moulds the remainder of the contents of the egg, and, by the life force within it, builds the other materials into the claws, the beak, the eyes, the flesh, the blood, and the down of a chicken. The day before that chicken is hatched it is a perfect chicken, but it is living in a dark world, with no air and with no surrounding but a shell. It exists in a world of heat and silence and darkness. But the chicken, by reason of the life urge within it, commences pecking at the shell, and presently the shell drops away from it. It is now living in a world of light and sound and air, of sunshine and of movement, but it has NOT MOVED HALF AN INCH from where it was the day before. It is living in a new world, not because the world has changed, but because its limitations have been thrown further back.

In a word, the spirit world is that world to which the senses respond, and an individual may be quite conscious of living in the spirit world while he still lives in the physical body. The death however, of the physical body simply compels him to make use of a new set of senses by means of which other activities are borne in on his consciousness, instead of those which he perceived through his physical senses, but he need not have moved half an inch. Many a man who meets with sudden and unexpected death by accident, such as falling from a building or becoming instantly killed by a motor car, simply gets up and walks home. He is in the spirit world, but he does not know it. He finds circumstances strange when he speaks to his friends and relatives at home, and they do not respond; when he attempts to lift something, and finds that it remains stationary; when he finds his relatives mourning because he is gone, when he knows that he is there. The personality of the spirit remains the same until, by slow evolutionary processes, changes take place, but the incident of death itself makes no change in personality, but it does make a change in the vehicle (body) through which an individual expresses himself.

It is on lines of thought such as this that we shall find a solution to the question of the whereabouts of the spirit world. The world you and I live in is the world we are conscious of. The world a spirit lives in is the world he is conscious of. The whole development of civilisation on this earth is the attempt to throw back the boundaries of limitations by which we are governed, and enable us to annihilate time and space. In fact, it is very questionable whether these have any existence save in relation to our consciousness. In a word, time and space are merely conditions attaching to our consciousness, and it is doubtful if they have any reality in fact. Electricity finds air the most solid substance possible. It cannot pass through it. But it passes through a block of steel as though the steel had no existence. An iron wire is to an electrician simply a hole bored through a solid rock of air, so that electricity may pass freely. Thus solidity is a relative matter, and space is in the same category. In order to understand the nature of the spirit world, it is not necessary to think in geographical terms at all, but in terms of consciousness, and an individual who develops the wide range of cosmic consciousness may presumably be conscious of the whole universe at once, not only in its geographical sense, but in the sense of worlds within worlds. As Longfellow truly says, "The spirit world around this world of sense breathes like an atmosphere." As far as space is concerned then, the spirit world is where its inhabitants exist, and, thank God, I have a piece of it at my fireside in a house at Manchester.



## CURRENT TOPICS.

FIRST-HAND  
TESTIMONY.

WRITING in the *Manchester Evening News* on the question of the after-life, Miss Nellie Tom-Gallon says: "When the steady voices of those who had been nearest and dearest to me on earth come out of the air in front of me, when those voices talk to me of the things closely woven into the pattern of our lives together on this earth, then I can believe that they are living their lives somewhere beyond this small earth. When my father, who died when I was little more than a child, talks to me in his own unforgettable phraseology about family secrets, a family tragedy that he could not speak about to the small girl he knew in his time on earth, but that he can talk about freely to the mature woman that girl has become—then I believe that he is living again, and so shall I."

THE SOLUTION  
OF LIFE'S  
RIDDLES.

MISS GALLON continues: "When my brother, who was a far greater and better writer than I can ever hope to be, sends his voice through the quiet air, discussing the work I am doing, *criticising* certain things I have written, telling me how to set them right; when he discusses the book I am reading or the plays I have seen, just as in the old days we discussed them, then I believe he is living—and I believe I shall be living there, too, some day. But this thing is too completely the very heart of the riddle of life for any human being to accept another's word on it. It so clears away all miserable doubts and turmoil from the struggle our life here must be, if it is to accomplish anything; it so solves every problem that no one must accept it without their own achieved *proof*."

KNOWLEDGE  
SUPERIOR TO  
TO BELIEF.

SHE concludes with the following statement: "When you have found out for yourself that every scrap of work you do here, every effort you make to improve your own and other's conditions of existence, has its value, its importance in that other life to which you travel on, you shed soul-killing worry. But you must find it all out for yourself. Then you will say, as I do, that I believe I shall live again. Only you will change one word—as I do—and say that you *know* you will live again. For knowledge, to such a lot of us, is a sounder thing than belief."

SARAH  
BERNHARDT  
STILL LIVES.

MISS RUBY MILLER (the actress) claims that she is in direct communication with Mr. Max Dabewski, who died a few months ago. Miss Miller says that since the death of her husband she has been actively engaged in Spiritualistic research, and has had some remarkable experiences as the result of her talks with her husband. She says she has no desire to act again upon the stage, but as a result of communications with her husband and the late Sarah Bernhardt (who herself had Spiritualistic inclinations), she thinks it is probable that she will again take up her profession, and will be helped by the "Divine Sarah."

THE MEDIUM'S  
MIND OR  
SOME OTHER.

DR. GILBERT SCOTT, M.R.C.S., writing in the "Sunday Chronicle" in continuation of the article to which we alluded last week, claims that "spirit forms are caused solely by the human mind." He has evidently studied Dr. Crawford's works, and has probably made an intensive study of "The Law of Psychic Phenomena," by T. J. Hudson, since he seems to have largely adopted Hudson's theories. Concerning Crawford's theory of psychic rods, Dr. Scott says: "Latent in every human being is the power to put forth from his body an invisible structure which is called the psycho-physical bar. I say invisible, but under certain conditions the bar is visible." Dr. Scott then goes on to use the theory of the psychic bar as a sort of omnibus apparatus which covers all psychic phenomena. What Dr. Scott fails to produce is a single ray of evidence that the subconsciousness of the medium has the power to exude this bar: while he is certainly wrong in

suggesting that every human being has the power to exude such rods. When Dr. Scott uses the bar to cover telepathy over a thousand miles, he is simply credulous. We hope he will continue his studies until he gets a little nearer the truth, and finds that not merely a bar but a second body or double can be extended by some few people which makes visions at a distance possible.

ARGUING FROM  
INSUFFICIENT  
DATA.

OUR readers may be interested to know that we assisted Dr. Crawford on many occasions in his experiments with the psychic rods. We have seen them. We have handled them with the naked hand, and at our request they have been modified in size, shape, and form almost instantaneously. We have not the slightest doubt that the levitations which occurred in the presence of Miss Goligher were produced by psychic extrusions in the shape of rods, but we have tried other experiments with other mediums for the levitation of objects, in which we are positive that there has been NO TRACE WHATSOEVER of psychic rods. In fact, the gyrations of the articles levitated have been of such a nature that, judged by the experiments at the Crawford seances, the rods would have been broken a dozen times in following the levitated article. Dr. Scott's articles are a very fine example of generalisation on an insufficient number of experiments. We hope, however, that he will continue his investigation, for the time is bound to come when he will see the folly of such hasty generalisations.

ORIGINAL  
EXPERIMENT  
NECESSARY.

HIS experiments in hypnotism are interesting, though commonplace. Up to now he has apparently merely repeated experiments which have been conducted by others. Original experimentation is necessary in order to make plain many matters which are obscure. Reading the experiments of others may be useful, but first-hand experiment is essential for the man who claims to lay down hypotheses.

## TESTIMONIAL TO MR. W. H. EVANS.

SEVERAL friends have expressed the desire that a fund shall be started as a testimonial to Mr. W. H. Evans, of M-rthyr Tydfil, whose name is so well and favourably known in the movement. Mr. Evans is a working shoe-maker, and has for many years devoted himself to the work of Spirit ualism as a medium, a speaker, and a writer. Our contemporary, "Light," has made the initial appeal, and Mr R. A. Bush, of 8, Mostyn Road, Merton Park, S.W.19, has consented to act as Treasurer, and to him all donations should be addressed. The Editor of "Light" has kindly consented to acknowledge all sums received, and THE TWO WORLDS is desirous of co-operating in a well-deserved tribute to one who has faithfully worked for the movement for many years. The depression which characterises South Wales has, we know, affected Mr. Evans very seriously, and we cordially commend his case to all those who appreciate the great service Mr. Evans has rendered to the movement in the face of many difficulties. We appeal to the many admirers of Mr. Evans to support the testimonial to the utmost of their ability. Donations may be sent to Mr. Bush as above, or to the Editor of THE TWO WORLDS.

WE are pleased to report that Sir Arthur Conan Doyle is steadily improving.

MR. HORACE LEAF, who is now completing a very successful American mission, anticipates that he will return to England early in April.

ARISEN.—We regret to have to record the transition of Mr. Tom Riby, who passed to the Higher Life on March 10th. Mr. Riby was one of the oldest members of the Scarborough National Spiritualist Fellowship, North Street. The mortal remains were interred on Thursday, March 13th, Mr. Austin officiating. Thus passes another of the veterans to join the waiting company behind the veil.



## AN ANIMALS' CHAMPION.

By HARVEY METCALFE.

*Animals' Welfare Week will be celebrated from March 23rd to 29th.*

BEHIND the statutory law which protects animals in this country can be traced the influence of Richard Martin, whose bill for the protection of cattle became law in 1822, creating a useful peg upon which the first S.P.C.A. hung its authority.

Martin had a great struggle to usher his bill into law. In the House of Commons he used numerous facts against the formidable opposition and prejudice of his time. His speeches ran a gauntlet of uproarious laughter and petty-fogging criticism, and when he pleaded a bill to protect dogs, a member cynically remarked that Martin would want to protect *cats* next, whereupon Martin offered to withdraw the bill and introduce it later with a provision to prevent cruelty to cats.

Previous to his work for the canine race, he toured the country prosecuting under his protection of cattle bill, but, realising many offenders sinned in ignorance he often pleaded for them, and sometimes paid their fines. That was a stroke of brilliant wisdom. He related to the courts cases of "inhuman" cruelty: one was that of a dog rubbed with sulphuric acid, and left to die, and on another occasion, he told the magistrates how he had seen a dog literally flayed alive, dragged a mile, and finally thrown into a river.

In that age, when kindness to animals was not understood, Martin opposed with no uncertain voice the crudeness and criminal indifference of socially oppressed people. Nicknamed "Humanity Martin" by George IV., and "Humanity Dick" by the people, he gave the best years of his life to the removing of what he thought to be a curse of the times—the torture of the weaker, for no better reason than the absence of the power to retaliate. Twice he refused a peerage before he retired to Boulogne, where, in his eightieth year, he died a ruined man.

If someone asked me to write down the name of six great reformers, I would include the name of Richard Martin as the animals' friend.

## A PROGRESSIVE LYCEUM.

ON Saturday, March 1st, the Lyceum Frolics Concert Party, from the Lyceum of the Little Ilford Christian Spiritualist Church, gave their first performance, which was in aid of the Lyceum funds. The church was crowded. The programme was divided into two parts, the first being variety, and consisted of songs, recitations and speciality dancing. After an interval for refreshments, the second part followed, and this was a presentation of the fairy play, "The Sleeping Beauty," which was much above the usual standard of children's productions. Everyone present voted the concert a great success, both artistically and financially, and the children are to be congratulated on the splendid work they put in. It may interest other churches in the London district, who are endeavouring to raise funds, to know that this concert party is professionally trained, and is open for engagements, and particulars may be obtained from the church or Lyceum secretary.

IN a recent issue we alluded to the correspondence in the columns of "John Bull" on the subject, "After Death—What?" and suggested that many letters had been received from Spiritualists which had been suppressed. The Editor writes that "it is not the policy of 'John Bull' to suppress Spiritualists' views in a paper whose readers are of so many beliefs. There were many communications expressing that faith which were actually in type. By a pure inadvertence none of them were included in the finally selected page." We are glad to know that Spiritualists are not discriminated against in the paper, and hope that in future issues opportunity will be afforded for our point of view to be expressed.

## ANOTHER NEW CHURCH.

MORECAMBE'S £2,500 BUILDING.

YET another new Spiritualist Church has just been erected, and on Saturday, March 8th, Mr. R. P. Boston, Runcorn, officially opened the Christian Spiritualist Church in West End Road, Morecambe. The new building is artistically designed, and boasts a seating capacity of 350 people. The building has been erected at a cost of about £2,500.

There was a large assembly at the opening ceremony at which Mr. J. Tweedale (President) presided. Mr. Boston referred to the new building as being another milestone in the progress of Spiritualism in Morecambe. He recalled the intolerance shown to the pioneers in the movement, and contrasted it with the changed attitude to-day.

Much of the change in public opinion could be attributed to the fact that they had led people out of the arena of doubt and confronted them with actual facts bearing upon man's destiny.

Mr. Tweedale was supported by Messrs. H. Vickers and S. Edington (Vice-Presidents), Mrs. Pyrah (Treasurer), Mrs. Watson (Padiham), Mrs. Hammerton (London), Mr. Wadeson, and Messrs. Squire Spencer (Blackpool), F. Palmer (Birkenhead) and A. Beatty (Nelson).

During the service Mrs. Hammerton unveiled the beautiful altar pictures, the handiwork of the President. Afterwards 250 members and friends sat down to tea, and in the evening a capital and comprehensive entertainment was provided.

By a curious coincidence the report of the opening of the new building which appeared in the *Morecambe Advertiser* is followed by an article headed "Canon Scott and Empty Church Pews."

## MEDIUMSHIP AND SEX.

UNDER the auspices of the London District Council Discussion Group, there were recently arranged meetings for the discussion of the subject of sex in its relation to psychic experience, whereat only ladies or gentlemen were allowed to be present according to the respective evening. The venture proved very successful, especially with the ladies, and has shown that many people are anxious to discuss with this subject, given the opportunity.

Miss Mary Mills, speaking to the ladies, dealt with the subject, and made some useful general observations additionally, such as that ignorance existed concerning the effect upon the health of girls sitting for development during the first seven years of adolescence, and the surest and best remedy for this ignorance was the Lyceum, where Miss Mills thought every Spiritualist should be a graduate; that women, as mothers, were the moulders of generations to come, with a great responsibility as to the way they influenced the children with whose lives they were so closely connected at the most impressionable age. The speaker thought natural mediumship was most usual at the age of ten or eleven years, the period leading to adolescence or maybe sometimes in children of three or four years old.

The gentlemen took their meeting very seriously. Mr. Barbanell stressed the point that in the spirit world there must also be a relationship of sexes, as in this world. We were given to understand that a spirit counterpart exists for every form of matter, and logically there must be counterparts to every physical organ. If one started the process of elimination, and removed the sexual attraction from their conception of the spirit life, the process of elimination would have to be continued, each organ eliminated, until finally the spirit would have no means of manifesting, which was not reasonable.

An empty head is better than one stuffed with rubbish. The one is ready for filling. The other has to be cleared first.



## SOCIETY ADVERTISEMENTS.

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE, MANCHESTER.

SUNDAY, MAR. 23RD, at 2-30, LYCEUM.  
At 6-30 and 8-15, MRS. GRAYSON.  
MONDAY, at 3, MRS. MOFFITT.  
At 8, MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, USUAL MEETGS.  
FRIDAY, at 8, WHIST DRIVE, 1s. each.  
SUNDAY, MAR. 30TH, MRS. ANDERTON.

**Manchester Central Spiritualist Church,**  
5, PARSONAGE, BLACKBURN STREET.

SUNDAY, MAR. 23RD, at 11 and 6-30,  
MISS F. MORSE.  
MONDAY, at 8, MISS F. MORSE.  
WEDNESDAY, at 8, LITERARY AND DIS-  
CUSSION CLASS.  
Lantern Lecture by Miss N. McLARDY.  
Subject: "The New Public Libraries."  
Everyone welcome.  
SUNDAY, MAR. 30TH, at 11, MR. E. W.  
OATEN, Dipl. S.N.U. At 6-30, MRS. A.  
C. OATEN, Dipl. S.N.U.  
SATURDAY, APR. 5TH, at 7, WHIST  
DRIVE. Tickets 1/- each.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SUNDAY, MAR. 23RD, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MRS. CROMPTON.  
MONDAY, at 8, MISS P. GOODWIN.  
TUESDAY, at 7-30, WHIST DRIVE. 6d.  
WEDNESDAY, at 3 and 8, MRS. FELLOWS.  
SATURDAY, MAR. 22ND, at 4, RE-UNION  
TEA & SOCIAL. Tea and Social, 1/3.  
Social, 9d.  
SATURDAY, MAR. 29TH, at 7-30, DANCE.  
Nemo Five Band. 1/3 inclusive.  
SUNDAY, MAR. 30TH, MR. WAINWRIGHT

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, MAR. 23RD, at 10-30, LYCEUM  
At 3, 6-30 and 8, MISS ASHWORTH.  
MONDAY, at 3, MRS. HARTLEY.  
TUESDAY, at 8, WHIST DRIVE, 1s.  
WEDNESDAY, at 3 and 8, USUAL  
SERVICES.  
SUNDAY, MAR. 30TH, MRS. MEAKIN.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit  
Entrance, King's Theatre).

SUNDAY, MAR. 23RD, at 2-30, LYCEUM.  
At 6-45 and 8, MRS. MARCROFT.  
MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, MRS. B. ENTWISTLE.  
THURSDAY, at 8, MRS. BENSON.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, MAR. 30TH, MR. R. MOSS.

**Miles Platting Progressive S. Church**  
COGLAN STREET, LODGE STREET.

SUNDAY, MAR. 23RD, at 6-30 and 8,  
MR. MUDD.  
MONDAY, at 3 and 8, MRS. GRAYSON.  
WED. & SAT., at 8, PUBLIC CIRCLES.  
THURSDAY, at 3 and 8, MRS. BIRTWELL.  
SUNDAY, MAR. 30TH, MISS BROWNHILL

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, MAR. 23RD, at 10-30 and 3,  
MRS. LONG. At 6-30, MISS MILES.  
MONDAY, at 8, MRS. F. DAVIES.  
WEDNESDAY, at 8, CIRCLE, MRS. RYDER

**Moss Side Progressive Lyceum Church**  
Above 64A, GT. WESTERN STREET.

SUNDAY, MAR. 23RD, at 2-30, LYCEUM.  
At 6-30 and 8-15, MR. G. A. MAYHEW  
TUESDAY, at 8-15, OPEN CIRCLE.  
THURSDAY, at 3 and 8, MISS A. A.  
BARTON, D.N.U.

## SOCIETY ADVERTISEMENTS.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C.-ON-M.

SUNDAY, MAR. 23RD, at 10-30 and 2-30,  
LYCEUM.  
At 6-30 and 8, MISS P. GOODWIN.  
MONDAY, at 3, MRS. WHALLEY. At 8,  
WHIST DRIVE. Tickets 9d. each.  
TUESDAY, at 8, MR. DOREA.  
WEDNESDAY, at 8, Special Meeting,  
MR. W. L. OGDEN.  
THURSDAY, at 3, MRS. TONGE. At 8,  
MR. DRONFIELD.  
SATURDAY, at 8, WHIST DRIVE. 9d.

**Pendleton Spiritualist Church,**  
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAR. 23RD, at 6-30,  
MR. T. MORRIS.  
MONDAY, at 3, OPEN CIRCLE.  
WEDNESDAY, at 3, MRS. MAYHEW.  
At 7-30, HEALING, MR. JENKINSON.  
THURSDAY, at 8, MRS. WOLFENDALE.  
FRIDAY, at 8, MRS. WOOLFENDEN.

**Salfor Central Spiritualist Church,**  
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, MAR. 23RD, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, MR. C. E. TIMMS.

MONDAY, at 8, MRS. WORTHINGTON.  
TUESDAY, at 8, CIRCLE, MR. MINNERY.  
WEDNESDAY, at 8, MRS. A. L. E. BOOTH  
THURSDAY, at 8, MEMBERS' CIRCLE.  
SUNDAY, MAR. 30TH, MRS. A. SPENCER

Every SATURDAY, at 7-30, SOCIAL, 1s.  
Refreshments included.

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,  
ADDRESS and CLAIRVOYANCE.  
TUESDAYS at 7-30 & THURSDAYS at 3,  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.  
Local Clairvoyant: MRS. W. G. HAYTER

**Bournemouth Spiritualist Church,**  
(Affiliated to the S.N.U.)  
16, BATH ROAD.

Resident Minister, MR. FRANK 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-in at-  
tendance to give treatment to sufferers

**Brighton Central Spiritualist Church,**  
CENTRAL HALL, 147, NORTH STREET  
(Facing Ship Street).

SUNDAY, MAR. 23RD, at 11-15 and 7,  
MRS. FRANCIS TYLER,  
Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
THURSDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**National Spiritualist Church, Brighton,**  
MIGHELL STREET HALL.

SUNDAY, MAR. 23RD, at 11-15 and 7,  
MRS. E. CLEMENTS.  
Address and Clairvoyance.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, MAR. 23RD, at 3-30, OPEN  
CIRCLE, MADAME MORRELL.  
At 6-30, PROFESSOR BRANZIE.  
After-Circle at 8.

## SOCIETY ADVERTISEMENTS.

**Isle of Wight.**  
**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.  
RYDE, I.O.W.

SUNDAY, MAR. 23RD, at 6-30,  
MRS. B. PETZ (of London).  
Address and Clairvoyance.  
At 3, LYCEUM.  
THURSDAY, at 7, MRS. O. PERKIS.

**Kenton Spiritualist Church,**  
NORTHWICK PARK HALL.  
Stations: Northwick Park (Met.) and  
Kenton (Bakerloo).

SUNDAY, MAR. 23RD, at 6-30,  
MRS. WORTHINGTON. Address.  
TUESDAY, at 3, LADIES' MEETING.  
THURSDAY, at 8, SOCIAL EVENING.  
SUNDAY, MAR. 30TH, at 6-30,  
ADMIRAL ARMSTRONG, Address.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 22ND, at 7, and  
SUNDAY, MAR. 23RD, at 3 and 6-30,  
MISS J. PROUD.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, MAR. 23RD, at 7,  
MR. ERNEST HUNT, Address.  
WEDNESDAY at 7-30, MRS. KINGSTONE  
Address and Clairvoyance.

**Southend Spiritualist Church,**  
Corner of HILDAYVILLE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFFE  
(near Chalkwell Park).

SUNDAY, MAR. 23RD, at 11 and 6-30,  
MRS. DE BEAUREPAIRE,  
Address and Clairvoyance.  
THURSDAY, at 8, SERVICE.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAR. 23RD, at 6-30,  
MRS. F. KINGSTONE,  
Address and Clairvoyance.  
SUNDAY, MAR. 30TH, MR. H. BODDING-  
TON, Address and Clairvoyance.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, MAR. 23RD, at 11 and 6-30,  
MRS. FILLMORE.

THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, for Public, MRS. FILLMORE.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST ST.,  
BARKING.

SUNDAY, MAR. 23RD, at 6-30,  
MR. G. T. WYATT.  
CIRCLE follows Service.  
MONDAY, at 3, LADIES OWN,  
MISS THORNDICK.  
WEDNESDAY, at 8, MISS M. MORETON.

**Battersea Spiritualist Church,**  
BENNERLEY HALL, BENNERLEY ROAD,  
NORTHCOTE ROAD, BATTERSEA  
(Affiliated to S.N.U.).

SUNDAY, MAR. 23RD, at 11,  
MR. BURTONSHAW,  
Address and Clairvoyance.  
At 3, LYCEUM.  
At 6-30, MRS. MEURIG MORRIS,  
Address and Clairvoyance.  
MONDAY, at 3, MISS L. THOMAS.  
At 8, REV. G. COLE will give an address  
and Demonstration on "Spiritual and  
Magnetic Healing." Silver Collection  
at door.  
THURSDAY, at 8, MRS. B. STOCK,  
Clairvoyance.



**SOCIETY ADVERTISEMENTS.**

**Barnsbury Spiritual Church,**  
78, ROMAN RD. (opposite CALEDONIAN  
RD. TUBE STATION), N.7.

SUNDAY, MAR. 23RD, at 7,  
MRS. KENNEDY,  
Address and Clairvoyance.  
At 3, OPEN HEALING CIRCLE.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.  
SUNDAY, MAR. 30TH, MR. J. WAITE.

**Battersea Christian Spiritualist Church,**  
UNITY HALL, FALCON GROVE,  
Near CLAPHAM JUNCTION, S.W.

SUNDAY, MARCH 23RD, at 11, CIRCLE.  
At 6-30, MR. D. SERJEANT,  
Address and Clairvoyance.  
MONDAY, at 2-30, LADIES' MEETING.  
SATURDAY, at 7-30, HEALING CIRCLE  
and PSYCHOMETRY.  
SUNDAY, MAR. 30TH, MISS GOLDSMITH.

**Bounds Green Christian Spiritualist  
Church**

CANNING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN.

SUNDAY, MAR. 23RD, at 7,  
MISS EVA CLARK.  
SUNDAY, MAR. 30TH, MR. S. F. BARKER  
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green  
Spiritualist Church,**

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, MAR. 23RD, at 11,  
DISCUSSION GROUP.  
At 7, MR. STEPHEN FOSTER.  
WEDNESDAY, at 8, MRS. MELLOY,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.  
LYCEUM every SUNDAY at 3.

**Brixton Spiritual Brotherhood Church,**  
STOCKWELL PARK RD., BRIXTON, SW9.

SUNDAY, MAR. 23RD, at 11-15, SERVICE  
At 3, LYCEUM.  
At 7, MR. F. BROWN, Address.  
Clairvoyance by a Lady.  
MONDAY, at 7-30, Ladies' Public Circle.  
TUESDAY, at 8, Members' Circle.  
THURSDAY, at 8-15, Public Circle.  
SUNDAY, MAR. 30TH, MRS. KINGSTONE.

**Central London Spiritualist Society,**  
102, GREAT RUSSELL ST., W.C.1.  
(Note New Address.)

FRIDAY, MAR. 21ST, at 7-30,  
MRS. ELLIOTT.  
SUNDAY, MAR. 23RD, at 7,  
MISS M. LINES.  
FRIDAY, MAR. 28TH, MRS. COOKE.  
SUNDAY, MAR. 30TH, MRS. A. NUTLAND  
After-Circle follows Sunday's Service

**Chiswick Christian Spiritualist Church**  
HARVARD TOWERS, 56, HARVARD RD.  
(off Wellesley Road, in rear of  
Gunnersbury Station).

SUNDAY, MAR. 23RD, at 11,  
MR. WELLS.  
At 6-30, "THE TEACHER."  
WEDNESDAY, at 8, WHIST DRIVE.

**Clapham Spiritualist Church,**  
Opposite CLAPHAM NORTH STATION,  
BEDFORD ROAD, CLAPHAM, S.W.4.

LYCEUM SUNDAY, MAR. 23RD.  
At 11, OPEN CIRCLE. At 3, LYCEUM.  
At 6-45 for 7, LYCEUM SERVICE.  
MR. J. M. STEWART, Address,  
MRS. CLEMPSON, Clairvoyance,  
MRS. SPENCER, Soloist,  
and LYCEUMISTS.  
MONDAY, at 3, LADIES' MEETING.  
At 8, HEALING CIRCLE.  
FRIDAY, at 8, SERVICE.

VOLUNTARY Workers are earnestly  
invited by the Streatham Brotherhood  
at 10, Mitcham Lane. See advt.

**SOCIETY ADVERTISEMENTS.**

**Cricklewood Christian Spiritualist Soc.,**  
ASHFORD HALL, 41, ASHFORD ROAD,  
CRICKLEWOOD, N.W.2.

SUNDAY, MAR. 23RD, at 6-30,  
MISS MARION MORETON,  
Trance Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE. At 8,  
MRS. WILLIAM EEDWARDS.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AVENUE, CROUCH  
END.

SUNDAY, MAR. 23RD, at 7,  
MR. F. WHITMARSH (Pres., L.D.C.).  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, MRS. HINES.

**Croydon National Spiritualist Church,**  
THE NEW GALLERY, KATHARINE ST.  
(opposite the Town Hall).

SUNDAY, MAR. 23RD, at 3-15, LYCEUM.  
At 6-30, REV. GEORGE COLE.  
WEDNESDAY, at 7-45, SERVICE.  
MONDAY, MAR. 31ST, at 7-45, in the  
LECTURE ROOM, PUBLIC HALL, GEORGE  
STREET, CROYDON.

**Lantern Lecture by Mr. Wm. Hope**  
(of Crewe.)  
Admission by ticket, 1s. each.

**Ealing Spiritualist Church,**  
8, BAKERS LANE, BROADWAY, EALING

SUNDAY MAR. 23RD, at 11-15,  
MR. BOLTON. At 3, LYCEUM.  
At 7, MR. R. BODDINGTON.  
WEDNESDAY, at 8, MRS. KING.  
SUNDAY, MAR. 30TH, MRS. LEVITT.

**The Spiritualist Fellowship**  
(KENTISH TOWN), "THIRTEEN, MOR-  
TIMER TERRACE, HIGHGATE ROAD.  
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, MAR. 23RD, MRS. S. D. KENT.  
THURSDAY, MAR. 27TH, MRS. L. COOKE.  
SUNDAY, MAR. 30TH, MRS. KING and  
MR. OSBORN.

**Finchley Spiritual Mission.**

SUNDAY, MAR. 23RD, at 7,  
A GREAT DEMONSTRATION  
will be held at  
"ARCADIA, FINCHLEY ROAD, N.3.  
(opposite Hendon Lane, near Bohemia,  
Trams and Buses pass the door.  
CHAIRMAN: MR. TOM GROOM  
(Marylebone Spiritualist Association).  
SPEAKER: REV. ERNEST S. B.  
WHITFIELD.  
CLAIRVOYANT: MADAME ESTELLE  
ROBERTS.  
SOLOIST: MISS JESSIE PARKER.  
Hymn Sheets Provided.  
Silver Collection on entering.

THURSDAY, at FERN BANK HALL,  
MRS. L. CAMPBELL.

**Forest Gate Christian Spiritualist Church**  
228, ROMFORD ROAD, E.7.

SUNDAY, MAR. 23RD, at 6-30,  
MR. JOHN F. KAHL.  
At 8, PUBLIC CIRCLE.  
SUNDAY, MAR. 30TH, MISS A. FARROW.  
SUNDAY, APRIL 6TH, REV. G. WARD.  
Every WEDNESDAY, at 3, LADIES'  
MEETING.

**Forest Hill Christian Spiritualist Church**  
BEADNELL ROAD, FOREST HILL, S.E.23

SUNDAY, MAR. 23RD, at 11-15, PUBLIC  
CIRCLE.  
At 3, LYCEUM SIXTH ANNIVERSARY.  
At 7, MR. FRUIN, President L.L.D.C.  
TUESDAY, at 3, MRS. CLEGHORN. At  
7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

Advertising is to business what steam  
is to machinery—the grand propelling  
power. Advertise in THE TWO WORLDS.

**SOCIETY ADVERTISEMENTS.**

**Fulham Spiritualist Society,**  
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, MAR. 23RD, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, MAX GITTLESON.  
THURSDAY, at 8, MISS MARY MILLS.  
SUNDAY, MAR. 30TH, MRS. EDWARDS.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD, N.16.

SUNDAY, MAR. 23RD, at 3, LYCEUM.  
At 7, TO BE ARRANGED.  
MONDAY, at 3, MISS J. PROUD.  
At 8, MRS. CHAPLIN.  
TUESDAY, at 8, MEMBERS ONLY.  
WEDNESDAY, at 8, FREE HEALING.  
THURSDAY, at 8, OPEN CIRCLE.  
Silver Collection.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, MAR. 30TH, MRS. A. DE  
BEAUREPAIRE.

**Hackney Independent Lyceum Church**  
PEMBURY HALL, 41, PEMBURY ROAD  
(First Gateway on left in Downs Park  
Road).

SUNDAY, MAR. 23RD, at 3, LYCEUM.  
At 6-30, MISS RUTH GOLDSMITH,  
Address and Clairvoyance.  
THURSDAY, at 8, DISCUSSION.  
SUNDAY, MAR. 30TH, MRS. LINES.

**Hanwell Spiritualist Church,**  
120, UXBRIDGE ROAD.

SUNDAY, MAR. 23RD, at 3, LYCEUM.  
At 7, MR. C. WALL.  
WEDNESDAY, at 3, MRS. LADLEY.  
THURSDAY, at 8, MR. G. BARKER.  
SUNDAY, MAR. 30TH, MRS. G. COOK.

**Harringay Christian Spiritualist Mission**  
1, SALISBURY PARADE, ST. ANN'S RD.  
(Side Door, Boot Shop).

SUNDAY, MAR. 23RD, at 11, SERVICE.  
At 7, MISS WARD.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MISS J. PROUD.

**Hendon and Golders Green National  
Spiritualist Fellowship.**

THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON  
(Opposite "The Bell" bus stop).

SUNDAY, MAR. 23RD, at 6-45,  
MR. THORNTON,  
Address and Clairvoyance.  
WEDNESDAY, 7-45, Service as Usual.

**Hounslow Spiritual Mission,**  
Corner of DOUGLAS ROAD, HANWORTH  
RD. (opposite Congregational Church).

SUNDAY, MAR. 23RD, at 6-45,  
MISS FALLOWS,  
Speaker and Clairvoyant.  
WEDNESDAY, at 3, LADIES' GUILD,  
MRS. MAUNDER,  
Speaker and Clairvoyant.  
At 8, MISS MOORE, Speaker and  
Clairvoyant.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 23RD, at 7,  
To be Arranged.  
THURSDAY, at 3, LADIES' MEETING,  
MRS. MOTE.  
FRIDAY, at 8, MRS. CROXFORD.  
SUNDAY, MAR. 30TH, MR. STEABEN.  
MONDAY, MAR. 31ST, at 7, MEMBERS'  
SOCIAL. Display by the Lyceum.  
Games and Dancing.

HOUSEKEEPER COMPANION, disen-  
gaged. Good cook. Fond of children.  
nursing experience. Capable of entire  
charge. Happy disposition. Excellent  
references. Letters to Miss HOLTH,  
Signal Hayes House, Walmley, near  
Birmingham.



**SOCIETY ADVERTISEMENTS.**

**Independent Spiritualist Church,**  
NEW MORRIS HALL, BEDFORD ROAD,  
CLAPHAM, N.

SUNDAY, MAR. 23RD, at 6-45,  
MRS. KING.

Address and Clairvoyance.

THURSDAY, at 7-45, MRS. HARRINGTON  
SUNDAY, MAR. 30TH, MRS. HARRINGTON

**Kensington Spiritualist Church,**  
LINDSAY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, MAR. 23RD, at 6-30,  
REV. J. J. WELCH.

MONDAY, at 8, in Small Hall,  
MRS. G. ELLOTT, Psychometry.  
THURSDAY, at 8, in Small Hall,  
OPEN CIRCLE.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 23RD, at 11 and 6-30,  
MR. NICKELS, of Luton,  
Address and Clairvoyance.

At 3, LYCEUM.

WEDNESDAY, at 7-30, MRS. STOCK,  
Address and Clairvoyance.

FRIDAY at 8, MEMBERS' CIRCLE and  
HEALING.

SUNDAY, MAR. 30TH, MRS. W. C.  
WILLIAMS.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM  
(opposite Prince of Wales Playhouse).

SUNDAY, MAR. 23RD, at 11-15, CIRCLE.  
At 2-45, LYCEUM.

At 6-30, MISS MARY MILLS,  
Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,  
MRS. MELOY, Address & Psychometry

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY CLASS.

WEDNESDAY, at 8, MRS. F. LANE,  
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MONDAY, at 3, LADIES' MEETING.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, MRS. L. LEWIS.

SUNDAY, MAR. 30TH, MRS. EDEY.

**Manor Park Spiritualist Church,**

CORNER OF SHREWSBURY ROAD AND  
STRONE ROAD.

SUNDAY, MAR. 23RD, at 11, HEALING  
CIRCLE. At 3, LYCEUM.

At 6-30, MR. PRIOR.

THURSDAY, at 3, MRS. MAUNDER.

At 8, MRS. EDEY.

SUNDAY, MAR. 30TH, MISS MOORE.

**Southall Spiritualist Society,**  
16, OSTERLEY PARK ROAD, SOUTHALL.

SUNDAY, MAR. 23RD, at 7,

MISS DORIS MOORE,

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING,  
MRS. TREADGOLD.

On and after SUNDAY, MAR. 30TH,  
Sunday Services will be held at the  
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**SOCIETY ADVERTISEMENTS.**

**New Southgate National Spiritualist**  
**Church,**  
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SUNDAY, MAR. 23RD, at 7.

MR. MILLS TANNER.

SUNDAY, MAR. 30TH, MR. & MRS.  
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**South London Spiritualist Mission,**  
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SATURDAY, MAR. 22ND, at 7-30,  
LYCEUM SOCIAL EVENING.

SUNDAY, MAR. 23RD, at 11-30, CIRCLE.

At 7, MRS. MARY CROWDER,  
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. E. CLEMENTS,  
Address and Clairvoyance.

SUNDAY, MAR. 30TH, MR. GLOVER  
BOTHAM.

HEALING CIRCLE, TUESDAYS at 8-15.  
LYCEUM every SUNDAY at 3.

**Shepherds Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAR. 23RD, at 11, OPEN  
CIRCLE.

At 6-30, MRS. F. STEPHENS,  
Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane going from Maryland  
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SUNDAY, MAR. 23RD, at 11,  
MR. E. PHILIPPS.

At 3, LYCEUM.

At 6-30, MR. ALAN WELLS.

MONDAY, at 8, MR. MASON.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,  
MRS. BARTHOLOP.

THURSDAY, at 8, "THE TEACHER,"  
Astrology.

SUNDAY, MAR. 30TH, MR. T. W. ELLA.

**Streatham Spiritual Brotherhood,**  
10, MITCHAM LANE, adjoining Fire Stn.

SUNDAY, MAR. 23RD, at 6-30,  
MRS. MELOY.

Address and Clairvoyance.

THURSDAY, at 3, MRS. RICHMOND,  
Address and Clairvoyance.

At 8, Address by MRS. WEARMOUTH.

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WEDNESDAY, at 3, MRS. CROXFORD.  
At 8, MR. STEABEN.

SUNDAY, MAR. 30TH, MRS. REDFERN.

**Surbiton Christian Spiritualist Church,**  
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 23RD, at 11-15, LYCEUM  
At 3 and 6-30, MRS. PRIOR,

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WEDNESDAY, at 3 and 7-30, MRS.  
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**Tottenham Spiritualist Church,**  
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SUNDAY, MAR. 23RD, at 6-30,

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**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, MAR. 23RD, at 6-45,

MRS. HOLLOWAY.

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WEDNESDAY, at 7-45, MISS H. WRIGHT  
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MISS FRANCIS DAUNTON, Psychometrist and Clairvoyant. At home, 2 to 6 (except week-ends). Write 114, Denbigh Street, S.W.1.

Mrs. E. A. CANNOCK attends Tuesdays and Thursdays for consultation for Healing at 111, Campden Hill Rd., (corner) High Street, Nottinghill Gate. Public meetings, Tuesdays at 7-30 and Thursdays at 3 and 7-30. Also by arrangement. Write 56, Barrowgate Rd., or Phone Chiswick 1184.

Mrs. FINCH, Trance Medium, Clairvoyant, Psychometrist, at home every Wednesday. Circles: Psychometry at 3, Developing at 8-15.—3, Devonshire Terrace, East Dulwich Road, S.E.

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SECRETARIES PLEASE NOTE.—Mrs. FRANCES TYLER, 30, Macauley Road, Clapham Common, S.W.4., regrets that owing to continued indifferent health she is cancelling all her engagements indefinitely.



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WEDNESDAYS, at 3-15, **Mrs. BETTS.** At 7, **Mr. E. KEITH.**  
THURSDAYS, 3 to 6, **Mrs. GABRIEL.** 6 to 8, **Mrs. KENNEDY.**  
FRIDAYS, at 3, **Mr. E. KEITH.** At 7, **STUDY GROUP, Mr. ANTEN.**  
FRIDAY, MARCH 28TH, at 3 and 7, **Mrs. HARRINGTON,** Transfiguration.  
MONDAY, MARCH 31ST, **Mrs. ROBERTS JOHNSON,** Direct Voice.  
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SATURDAY, MARCH 22ND, at 8, **Mrs. F. MOTE,** Psychometry.  
SUNDAY MARCH 23RD, at 7, **Mrs. P. REDFERN,** Address and Clairvoyance. After Circle.  
THURSDAY, MARCH 27TH, at 8, **Mrs. CORNWALL,** Psychometry.  
SATURDAY, MARCH 29TH, at 8, **Mrs. J. R. YORKE.** SUNDAY, MARCH 30TH, **Mr. C. BURTENSHAW.**  
HEALING at conclusion of Sunday and Thursday Meetings.  
Non-Members invited to all Meetings. Doors closed five minutes after advertised starting times.

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A PROPAGANDA MEETING will be held at the GUILD HALL on SUNDAY, March 23rd, at 8 p.m., under the auspices of the LONDON DISTRICT COUNCIL OF THE SPIRITUALISTS' NATIONAL UNION and the NATIONAL SPIRITUALIST CHURCH, CAMBRIDGE.

SPEAKERS: **Mr. HANNEN SWAFFER** and **Mr. BARBANELL.**

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