

# Psychic News

THE SPIRITUALIST NEWSPAPER WITH THE WORLD'S LARGEST CIRCULATION  
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## Spiritualism versus Astrology In Police Court

### Case Against R. H. Naylor Is Dismissed

### But Leave To Appeal Is Granted

R. H. NAYLOR, the well-known astrologer, and John Robert Gordon, editor of the "Sunday Express," were both summoned at the Mansion House Police Court last week, at the instance of Maurice Barbanell, Editor of *Psychic News*, under Section 4 of the Vagrancy Act, 1824. The summonses alleged that Naylor, on February 9 of this year, "unlawfully did pretend to tell fortunes" and that Gordon aided and abetted him.

Counsel in the case were, for Barbanell, Gilbert Beyfus, K.C., and J. Buchan Ford; for Naylor, St. John Hutchinson, K.C., and Christmas Humphreys; and for Gordon, J. D. Cassels, K.C., and G. O. Slade. The case was heard before Alderman Sir Louis Newton. Both defendants pleaded "Not Guilty."

The tiny court was crowded with well-known Spiritualists.

Gilbert Beyfus, opening, said: "In this case, the prosecution is at the instance of Maurice Barbanell, who is the Editor of *Psychic News*. The motives of the prosecution are perhaps immaterial, but the prosecutor feels that a section of an Act of Parliament which has been used against Spiritualists should be impartially enforced against all who infringe its provisions.

"It is charged against Naylor that he pretended to tell fortunes and against the other defendant, who is the editor of the 'Sunday Express,' that he aided and abetted Naylor in the offence. The prosecution is brought in respect of a particular article, which is in fact one of a series, published in the issue of the 'Sunday Express' dated February 9, headed 'What The Stars Foretell.'

"Although I shall have formally to prove my case, I understand there will be no contention that in fact Naylor is not the author of that article nor any contention that the other defendant is not the editor of the 'Sunday Express.' The defence will be conducted in a bona-fide way, with no technical points.

"Section 4 of the Vagrancy Act of 1824 provides for the imprisonment for three months with hard labour of every person 'pretending or professing to tell fortunes or using any subtle craft, means or device, by palmistry

#### THE VAGRANCY ACT

THE summonses were brought under Section 4 of the Vagrancy Act of 1824, which reads:

"Every person pretending or professing to tell Fortunes, or using any subtle Craft, Means, or Device, by Palmistry or otherwise, to deceive and impose on any of His Majesty's Subjects."

This Act was placed on the Statute Book in the reign of King George the Fourth. St. John Hutchinson, counsel for R. H. Naylor, wrongly said that the Act dated back to Elizabethan times.

or otherwise, to deceive and impose on any of His Majesty's subjects."

"Until the year 1921, there was some conflict of judicial opinion as to whether the last words which I read, 'to deceive and impose on any of His Majesty's subjects' qualified the earlier words, 'pretending or professing to tell fortunes,' and as to whether the honesty and sincerity of the person professing to tell fortunes was material or not.

"That controversy was settled by the case of Stonehouse and Masson, before a special court of five judges, which laid down once and for all that the offence of professing to tell fortunes is complete without any allegation or proof that the defendant did not believe in the possession of the powers claimed. Merely to tell fortunes is an offence in itself, whatever the state of mind of the defendant.

"I am not here to say that Mr. Naylor's articles are written dishonestly, or that he wrote them with intent to deceive the public. His intention is immaterial, and equally, his honesty is immaterial.

"The view I should put forward would be that in the case of anybody professing to tell fortunes, the more honest and sincere he is, the more dangerous it is to the public, because sincerity and honesty on the part of the person professing to tell fortunes

(turn to page 2)

### 4,000 PEOPLE AT A SEANCE

### ANNIVERSARY MEETING AT ALBERT HALL

"I HAD the extraordinary experience, while lying ill, of seeing for the first time, spirit forces at work upon my stricken body," declared Hannen Swaffer, telling of help he had received from the Other Side during his recent illness, at the Albert Hall, London, on Sunday.

Four thousand people were present at this meeting which celebrated the 64th anniversary of the Marylebone Spiritualist Association.

"I publicly bear testimony to-night, said Swaffer, "to the fact that I am standing on this platform in bodily form because, a few months ago, when I was seriously ill, I was saved by the ministrations of the spirit world. I sent for an earth doctor and I asked for the help of W. T. Parish, that magnificent healer who is doing wonderful work, week in and week out, all his life.

"I was suffering from pleurisy, and I could feel spirit hands massaging the part of my body that it affected. I could see my body go in where the spirit hands were at work. Frequently, when I have been very tired at night, I have felt spirit hands stroking my head, giving me strength, but this is the first time I had seen such a thing."

Swaffer declared that, when he first became a Spiritualist, his future career was prophesied. Every word that had been told him had been borne out.

"If we could only apply the principles of Spiritualism to the problems of the world," he went on, "there would be established on this globe perpetual peace, and there would be built a new world in which there would be no social or economic inequality.

"I went to St. James's Palace yesterday and I saw there assembling the Council of the League of Nations, with one chair empty—waiting for the German delegate. I knew that, a week ago, people who were behind the scenes of politics expected that at any moment the French armies would march towards the Rhine.

"I knew that if those armies had marched, as the French general staff wanted them to, we should now be engaged in that great world war which is the nightmare of every statesman.

"There is enough psychic power in this hall to-night to save the world if

#### STILL GROWING

THE fact that a Spiritualist meeting was held at the Albert Hall is now apparently so commonplace that no newspaper commented on it.

Not long ago, when this hall was used for meetings, it was considered necessary for Spiritualist services to abandon their regular meetings on the same night.

Now Spiritualism has grown so much that this step is unnecessary.

only we use it. There is enough potential goodwill assembled in this hall to-night to send forth that clarion call to peace which is the only hope of the world.

"The only remedy for the world is for all of us to cast away from us all belief in war as an instrument of national policy. We have to call together at Geneva the nations of the world and meet them calmly and on terms of equality. We must ask the land-hungry nations what it is they want, so that we, the rich nations, can prepare to give up something. The alternative is war and catastrophe."

Swaffer recalled that he was warned a fortnight before by a spirit that only the forces of religion could save us from a world war which would be the end of civilisation.

"Are Spiritualists prepared to-night to take the lead?" he asked. "The other churches have failed. They are too bound up with worldly things, with property, orthodoxy, creed and respectability. Is our Movement going to lead? If it does not lead in the cause of peace, it will merely become another 'respectable' organisation—and there are too many in the world already.

"This Association is 64 years old. It began in the days when it was difficult for people to stand up and proclaim the truth of Spiritualism. To-night we are a mighty force. There are probably a million Spiritualists. We have friends in the high places in the land. There are in Spiritualism

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# IS FORTUNE-TELLING CONFINED TO PRIVATE INTERVIEWS?

## COUNSEL DEALS WITH THE PLEA OF "VAGUE PREDICTIONS."

(continued from page 1)

will probably make a much greater impression on the listeners or readers than the mere vapourings of an obvious charlatan.

"It was suggested, I understand, when the summonses were taken out, that this section might only deal with fortune-telling face to face, where the fortune-teller met the person whose fortune was to be told and thereupon, by palmistry or psychometry, or by some such alleged art or science, told the person's fortune.

"That contention is clearly disposed of by the case of Penny and Hanson, where the only act which rendered the defendant liable to a conviction was that, having advertised in various newspapers, he sent, in answer to an application by a detective, a circular which included the statement that, by the positions of the planets at the time of a person's birth it was possible to give general descriptions of that person's health and other particulars. On that a conviction was made.

### THE MONEY ELEMENT

"Although it is quite obvious that, in this case, both the newspaper is sold for money and the article is written for money, it is not an ingredient of the offence that it should be done for reward. It is probably not a relevant matter, because it is not likely to be contended that Naylor writes these articles as a mere philanthropist."

Beyfus, continuing, said: "It is quite clear that laws of this kind, and equally laws such as those against gambling, are passed for the protection of the weak and foolish, rather than for the protection of the wise and the strong, and it may well be, and no doubt is, a fact, that any wise man would either not read an article such as this or, if he read it, it would be merely for amusement and he would probably scoff at it so far as it pretended to tell the future."

"The law is not to protect such persons, but rather those who may be influenced by it and may rule their

lives, in some departments of their conduct, by fears or hopes conjured up by this article rather than by the ordinary rules of prudence and reason.

"Another thing that might be suggested is, here is an article that has appeared week by week and possibly year by year, without any objection by the police or the authorities.

"There is a well-known theory, with a good deal of truth in it, that the best way to hide something is to leave it about quite openly, and the open publication of these articles in a prominent well-known and well-conducted newspaper, will of course, tend almost at once to disarm suspicion and suggest that that which is done so openly cannot possibly be illegal.

"But all we have to do is to look at the section and the article and see whether it is not an infringement of the Act.

"The other suggestion, I understand, which was put forward, as a possible objection to this prosecution, was that the article itself and the prophecies and predictions were too vague to be properly described as telling fortunes.

"I suppose most of us in our lives have, for amusement perhaps, on Epsom Downs or elsewhere, had our fortunes told to us by gipsies and nothing, generally speaking in the ordinary experience of life, exceeds the vagueness of the fortune told to us by the ordinary professional fortune teller—the journey across water, the dark man crossing our path, or the fair lady—these recollections of most of us are part of the stock in trade of the ordinary fortune teller.

### BIRTHDAY PREDICTIONS

"When we come to this article, two things are clear—that it does profess to tell (1) the fortunes of everybody to some extent, and (2) in much greater particular the fortunes of the individuals who are born on the seven days of the week dealt with in the article.

"To the hundreds and thousands, possibly tens of thousands, of the readers of this paper who happen to be born on one of these days, Naylor sends a message pretending to tell their fortunes, every bit as definite as paragraph dealing with a particular day in an envelope and sent it to that particular reader.

"The article on February 9 was headed 'What The Stars Foretell.' The word 'foretell' itself indicates that what Naylor is going to do is to give us foreknowledge derived from a study of the stars. The article speaks of 'This week's good days.'

"It goes on, 'Saturn, the planet of scarcity, and Mars, the star of strife, will bring the storytellers to book.' The magistrate: 'Which storyteller does he mean—himself?'

Beyfus: 'Naylor goes on, 'If I read the stars aright, we shall soon be con-cerned with something much more serious than the Italian raid into Abyssinia.' That seems to be right, but the fact that a fortune-teller is accurate in his predictions is, I am afraid, no defence under the section.'

Beyfus went on to quote the various birthday predictions. When he read one which declared, 'Womenfolk will bring to you more blessings than usual,' the magistrate interposed, 'I have heard that one before.'

"It is quite impossible for a man

### A PRESS MYSTERY

R. H. NAYLOR'S feature, "What The Stars Foretell" was restarted in the "Sunday Express" this week after having been omitted for two weeks. The "Daily Horoscope," however, has not yet been restarted in the "Daily Express."

Neither of these two newspapers has printed one word about the Court case at the Mansion House last week. The "Evening Standard," owned by the same firm, printed a report of the case but omitted these final remarks made by the magistrate as to his reason for not awarding costs: "I think these (Naylor's) articles might induce weak-minded people to do and think things it is not intended they should. It is not for their benefit they should do these things."

to say, 'I give predictions for every person born on February 9, but I do not tell fortunes.' Beyfus commended. "The definition of the word 'tell' in the New Oxford Dictionary is to make known, declare. 'Declare' is to state publicly or formally. 'Fortune' is 'that which is to befall a person in the future.'

"One extract from this article is not merely an offence against the section, but a very obvious public mischief. It states, 'The young who love have (1) a heavy disappointment; (2) another friendship which more than compensates; (3) much social enjoyment. If engaged, speed up marriage arrangements; delay might be disastrous.'

"Well, it depends. If people have been engaged for three or four years and there is no reason why they should not marry, it might be excellent advice. If people have only been engaged for a couple of days and are not in a position financially to marry, it might be disastrous advice."

When Beyfus was dealing with Naylor's advice to people born on February 10 to "watch the stock markets for near-dead shares and buy," the magistrate said, "That seems either good or bad advice. I do not know whether you can call it prediction." It is a consequence of the prediction which immediately preceded it.

Beyfus: "It is a consequence of the prediction which immediately preceded it." The magistrate: "I have read the whole of this article and, unless you wish it, I would like you just to point out the main features of that article on which you rely, unless you wish to go through it."

Beyfus: "I wanted to refer to the birthday predictions. The very meaning of the word means he is foretelling what will be the fortunes of the persons born on a particular day as foretold by the stars, not based on anything else."

Under February 14 Naylor wrote, "Fair readers who are still heart-

whole will meet the right opposite number. In most cases the attachment will quietly, but steadily, develop, and marriage follow in eight or sixteen months."

"What right has this man to prophesy the future of girls who are born on February 14," asked Beyfus, "in view of a prohibition in an Act of Parliament against fortune-telling? That paragraph may convey to a young girl born on February 14 and reading this that she will meet the right opposite number.

"If she meets some superficially attractive young man within a short while after that, she will say, 'That is the man foretold by the stars, and he is the right man,' although he might be a worthless fellow.

"Whether it will be an advantage or disadvantage, it is clearly a prediction, and it is that which the statute is forbidding. I cannot see that it is anything else but telling the fortune of the girls born on that particular day.

"Telling everybody born on that day that they will have a calm and untroubled life for the next twelve months is prediction, as he calls it. That paragraph is doing exactly that. What possible difference there can be between a prediction of that which is to happen to a man born on a particular day and fortune-telling I fail to see."

### ANNOYING THE FAMILY

Under February 15, Naylor wrote, "You may annoy your family a little, but your praiseworthy efforts will benefit both them and you."

"Imagine a girl who wants to go on the stage, to the annoyance of her family," said Beyfus, "born on February 15, reading this and finding it has been foretold that she may annoy her family a little but that her praiseworthy efforts would benefit both them and her. Can you imagine anything more likely to affect her conduct than that prophecy?"

Later, Beyfus remarked, "If this article is read, typed or printed and Naylor were to insert an advertisement in any paper, saying 'If anyone sends me his date of birth, I will tell him what the stars foretell,' on payment, or even without, and someone wrote and said he was born on one of those dates between February 9 and 15, and Naylor sent him a paragraph applying to this particular date, either typed or in handwriting or printed, would anyone say he had not told the fortune of that particular person?"

"The mere fact that he does it a hundred or a thousand times, because he does it for every person whose birthday is on one of those days, merely means that the offence is a hundred or a thousand times repeated.

"It is fortune-telling which, as has been pointed out time after time, is of itself an offence because it is contrary to the good of the community that the weak and the foolish should possibly be influenced by the predictions of those who say that, by one or other pretended art or science, they can tell people whether their fortune in the future is to be good or bad in some respect or another.

"I ask you to say that in writing this article Mr. Naylor has pretended to tell fortunes.

"I have said nothing about Mr. Gordon. He is the editor of the "Sunday Express" and I think the editor, by the custom of Fleet Street, is always responsible for the newspaper which he edits. He can scarcely deny that he aided and abetted."

J. D. Cassels: "We do not dispute that, if an offence has been committed, then Mr. Gordon aided and abetted."

Beyfus: "The only other things I should have to prove, unless they are admitted, are that Naylor takes full responsibility for the article and (turn to page 7)

## HEROD'S COURTESAN

by J. H. SYMONS,

Author of "The Supreme Mystery," "Love and the Cardinal," "A Splendid Angel," etc.

IN this amazing narrative, with its Eastern setting of glamour and mystery, there stand out the personalities of ruthless Herod, of the lovely woman, his courtesan, of John the Baptist, of the savage Roman soldiery. . . . Lastly, we get a vivid picture of that amazing figure, which has since dominated the world, and still does so.

7/6

RIDER

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# LANSBURY ON OUR PLATFORM

"THE CHURCH LACKS MORAL COURAGE"

"I AM here as one who believes that I am composed of body, soul and spirit, and that the spiritual side of our lives belongs to all time," declared George Lansbury at the Confraternity meeting at the Caxton Hall, London, last week.

"In regard to the Church, I am convinced that it lacks that which we all individually lack, and that is the moral courage to express the spiritual side of our lives either publicly or privately.

"We acquiesce in the sort of idea that what is said to be practicable is therefore most important, when in reality ideas that often seem impracticable and impossible, are really true and worth striving for."

Lansbury then touched on the gathering clouds of war.

"The whole world is wondering what is going to happen," he said. "The problem is really simplicity in itself. I wish men and women would realize that our bodies are the temples of the Holy Ghost, and as such they should be revered and not injured by wars.

**PRACTICAL RELIGION**

"What has damned the churches is that they preach a beautiful religion, but always with the reservation that it could not be practical. Religion is of no use unless it can be practised."

Referring to the present crisis, Lansbury said that every nation had sinned and no one country had any justification for sitting in judgment on the others.

"Love is the only possible thing that can overcome evil," the speaker continued, "and we must do to others, think of others as we would have them think and act towards us."

If only the Locarno diplomats in Downing Street would think on these



George Lansbury

lines, instead of relying on force to gain their ends, they would soon discover the only policy that could save mankind.

As professing Christians we should take the stand, that we asked nothing from others that we were not prepared to do ourselves.

Lansbury added that he was wholeheartedly in support of the Confraternity. If Spiritualism and the Church combined might be able to avert another terrible catastrophe before it was our turn to reach the "Promised Land."

Mrs. St. Clair Stobart stated that 2,000 years ago the early Christian Church had proclaimed Survival as a proven fact.

**VALUE OF CO-OPERATION**

If only the churches would co-operate with Spiritualism, about 28,000 clergymen could help to spread a glorious truth throughout the length and breadth of the world. They would probably differ on many points, but the one keynote would be Survival.

The Rev. G. Maurice Elliott said that the Church needed the help of Spiritualists and that the world in general needed the help that such a unity could bring. He exploded the age-old fallacy that Spiritualism was the work of the Devil by pointing out it destroyed the Devil's very stronghold—Materialism.

The speaker quoted this passage from a speech recently made by the Archbishop of Canterbury:

"We who are identified with the Church have become so accustomed to its unreality, its dullness and its utter lack of likeness to the ideals that we tend to acquiesce."

"We of the Confraternity intend to acquiesce no longer," stated Elliott. Estelle Roberts gave her customary excellent demonstration of clairvoyance.

**COMING ROUND SLOWLY**

The Press is gradually getting more fair to our case. A reader sends us a cutting from the Johannesburg "Sunday Times," in which George E. Winter has written a very good review of J. Arthur Hill's book, "From Agnosticism To Belief."

Winter tells how Hill, a fervid Rationalist, a contributor to the "Rationalist Review," was so interested in the story of a seance told him by a fellow-Rationalist that he began his own inquiry. After testing the facts that emerged from his investigation by trying to apply to them every other known hypothesis, Hill had to admit that the Spiritualist explanation was the most reasonable.

# WHY THE SUMMONSES WERE ISSUED

VAGRANCY ACT'S EFFECT ON SPIRITUALISM

By MAURICE BARBANELL

I CANNOT make any comments on the case heard last week, because I have appealed and the questions of law that are involved will be decided by Judges of the King's Bench Division. But I can tell you the reasons that prompted me to have the summonses issued against R. H. Naylor, the astrologer, and John Robert Gordon, editor of the "Sunday Express."

Because of the Vagrancy Act of 1824, the sincere religious convictions of thousands of law-abiding citizens in this country have been held to be illegal. Since Spiritualism in this country dates from about 1850, it is obvious that an Act of 1824 could not possibly have contemplated the mediumistic activities against which it has so frequently been used.

Those found guilty under the Act are declared to be "rogues and vagabonds," as it was intended to apply to vagrant gipsies who often terrorized ignorant servant girls. To call a man who is a householder a vagrant or a vagabond is an obvious anomaly.

**ILLEGAL MEDIUMSHIP**

When Ernest Owen led a Spiritualist deputation to the Home Secretary, six years ago, he pointed out how, under the Act, practically every form of mediumship had been declared illegal by the Courts. He cited the Canton case, in which not only was the medium prosecuted, but the seance sitters who often formed the Alliance was found guilty of being an accessory.

Oaten reminded the Home Secretary that in many spirit communications the conversation was bound to deal with either the past, the present or the future.

Often spirit messages gave guidance in regard to future difficulties. The Courts had held that these conversations were fortune-telling, no matter how great was the evidence of the identity of the spirit communicator.

**IN BIBLE DAYS**

Oaten referred to the mediumship cited in both the Old and New Testaments, upon which the religion of this country is based, and remarked that, whilst we were trained to believe that ancient psychic phenomena were sacred, they became illegal when indulged in in our own times!

He further cited a case, tried thirteen years ago, in which it was held that a gift by will for the purpose of training mediums was not a valid charitable gift because mediumship was illegal.

As a result of that case, Spiritualists were unable to receive legacies bequeathed to them when one of the objects of the gift was to train mediums.

Further, the Charity Commissioners had refused to recognise as a charity a Spiritualist body which had been established for many years because,

in its Trust Deed, the training of mediums was one of its objects.

There was even uncertainty, he declared, as to whether Spiritualists, as a body, had power to hold, upon religious and charitable trusts, churches which had been bought, built and paid for by Spiritualists.

Cases had even arisen in which the right of interment of Spiritualists in a churchyard had been disputed.

J. R. Clynes, the Home Secretary at that time, said he had listened to the speeches made by members of the deputation with "the deepest sympathy as regards your consciousness of grievance. As to the evidence of grievance under which you are labouring, you have left me in no doubt."

**TOLERANCE**

Later, he said that he welcomed the deputation because he wanted to "see the most complete tolerance of freedom towards every tendency and every disposition of either individual or organised religion."

"I want to see most complete freedom, and there is nothing more hateful to me than any kind of interference with people's tendencies of conscience in these matters, but the law is what it is, and the duty of the poor Home Secretary is to administer the law."

In a statement which he read, the Home Secretary declared that "the sole function of the Government in this matter is to protect the public against fraud, imposture and mental oppression. In every large community there are numbers of ignorant and credulous people who would be willing to part with their money in order to have their fortunes read, and would place implicit reliance on what was revealed."

**"TALKED OUT"**

He suggested that Spiritualists should get together to prepare a Bill to "define the qualifications of mediums; provide rules for the governance of their conduct; and indicate specific immunities which Spiritualists would wish to see conferred upon them."

The Bill was subsequently drafted but it was "talked out" of the House. The courts have held that professing to foretell the future is illegal, whether done for money or not, and whether the predictions are accurate or false.

Not only have mediums been concerned under this Act, but also astrologers, palmists, clairvoyants and crystal-gazers.

As a Spiritualist, I naturally want complete religious and legal freedom for my views. It is estimated that there are nearly a million of us in this country, handicapped because of the operations of the Vagrancy Act. If the result of this case draws attention to our religious, legal and civil disabilities, then one day we may have these handicaps removed.

**WORTLEY HALL**

242, Seven Sisters Road, FINSBURY PARK, N.4.

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**"THE TWO WORLDS"**  
EDITOR: ERNEST W. OATEN  
OBTAINABLE AT ALL NEWSAGENTS

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# SWAFFER'S PLEA FOR PEACE

FROM CARPENTER'S SHOP TO ALBERT HALL

(Continued from page 1)

people of every rank, every class, every creed and every colour.

"Let us use this great power which we possess and proclaim that we believe that peace can yet be achieved. Otherwise, all the hymns, all the prayers and all the clairvoyance are mere sounding brass and tinkling cymbals."

George Craze, the president of the Marylebone Spiritualist Association, who was in the chair, told something of the early days of the Association, when the truth of Spiritualism was proclaimed in a humble carpenter's shop. He paid a tribute to Mrs. Wallis, who started her public work on the Spiritualist platform when the Association was first founded and who is at present seriously ill.

Ernest Hunt recalled that, fifty years ago, the membership of the Association was thirty, and at the Sunday evening services forty constituted a full house. The Association was now able to engage the largest hall in the metropolis and the membership was in the neighbourhood of 4,000.

Hunt spoke of the scientific progress that had been made during the years since modern Spiritualism started. There was a section of science to-day, he said, which saw man merely as the sum of all the functions of his human organism. As opposed to that view, Spiritualism had stood for the absolute reality of the soul of man and for the reality of the invisible world.

The speaker referred to the decay of faith in the world and the lessening hold of the Church on the people. By the end of the second century, he said, religion had lopped the psychic gifts from its organisation and had substituted in its place officialdom. It had the outward semblance, but it had deprived itself of its life-blood.

### THE NAZARENE'S PROMISE

To-day, the signs which Jesus promised should follow those who believed were not to be found in the Church. But they were found within the ranks of Spiritualism. In place of the outward appearance, Spiritualism had stood for the inner reality, the heart, the core, the substance of the real, vital and pulsating religion.

"Spiritualism, having its scientific and religious aspects," said Hunt, "has united them both in a science that is religious in its implications and a religion that has science as its backing."

White Hawk, the guide of Kathleen Barkel, declared that at that meeting he was not speaking for himself but as the mouthpiece of the early pioneers of the Association. White Hawk suggested a system of titling on one Sunday each year to provide funds to carry on the work of the Association.

Remarkable clairvoyance was given by three mediums, Helen Sniers, Stella Hughes and Thomas Wyatt.

Helen Sniers described the spirit of a young woman, aged about 29, whose name was Kathleen. She asked for her husband, Tom, who immediately acknowledged the description.

"I did not know there was life after 'death,' or I would be by your side," said the spirit. This strange message was accepted by the husband, who said he could understand what was meant.

The "dead" wife spoke of her daughter, little Mary, and of other relatives, all of whom were acknowledged.

"I am not very far away," the spirit said to her husband. "I am only on the other side of the curtain." Then the medium said she could see the woman lying face downwards on the pavement. "Was it in Evelyn Street?" she asked.

The man acknowledged that it was in a street bearing a similar name.

There was also an evidential message from a spirit son, who told his father about an accident in a tunnel in which he was "killed."

Stella Hughes gave amazing messages from several submarine officers. One was from a wireless operator and another was from a man who gave the numbers of several submarines in which he had served.

Another message was from a young man "killed" in a motor accident two years ago, in which another person was also "killed." He gave the names of David and Benjamin and asked for his father, who at once acknowledged the spirit.

"You have his photograph in your pocket wallet," said the medium. "Yes, that is true," said the man.

### THE "DEAD" LAMPLIGHTER

Then the medium described to the man another spirit, in civilian clothes, carrying a long pole with a light on the end.

"Yes, he was a lamplighter," the man replied.

Stella Hughes then told this man of a little dog of his which was run over some time ago and of psychic knocks the man had received on his wireless set. It was all acknowledged as true.

There was a long message for a woman in the audience who had written a number of plays. She told her about one of them, in the title of which there was a reference to a camel and the eye of a needle. The play was written on social injustice and the spirit said it would make a great hit when produced.

Thomas Wyatt, giving a woman a message from a spirit named George Randall, said other spirits had been brought along and they were talking to him in Spanish.

The woman said she understood the foreign link.

"The name of one of them is Petro Giovanni," said Wyatt.

"I think he means Petro Guido," the woman commented.

"Perhaps it is," said the medium. "I cannot speak this language. Your husband, though, spoke three languages."

"Yes, that is right," the woman replied.

To another woman, Wyatt gave a message referring to her "funny little way" of helping people—she helped and yet pretended she was doing nothing. He spoke of the woman's catarrh in a way that was evidential and referred to spirit knocks she had heard two nights before.

Wyatt described to her a man whom she recognised as her grandfather, who had a habit of losing his glasses as the medium described, and gave her the names of other relatives and friends as Mary, James, Henry, Ted and Jack, which were acknowledged.

## PROPAGANDA BY RED CLOUD

### HIS CENTRE STARTS ITS NEW CAMPAIGN

THE North End Hall, Croydon, was packed to its utmost capacity last week, for a propaganda meeting, the first of a series to be held in various parts of the country, organised by the House of Red Cloud.

More than one hundred people had to be refused admission. A feature of this meeting was the astoundingly evidential demonstration of clairvoyance given by Estelle Roberts.

"Professing to speak with the spirits whom she said were around her," the "Croydon Advertiser" said in its report, "she gave messages at random to different people in her vast audience. Not once did she fail to obtain a response.

"Suddenly pointing to someone in the hall, she would name relatives or near ones who had 'passed over' years before, often giving their earthly appearance, and in every instance the person concerned acknowledged the truth of the description and admitted that they had known the dead person named.

#### THE "DEAD" SOLDIER

"Mrs. Roberts described the spirit of a young soldier, blown to pieces in the war, who was anxious to get in touch with a member of the audience, and there was breathless silence when a woman in the body of the hall accepted the 'message' as being for her. Mrs. Roberts gave a picture of a facial peculiarity of the dead soldier, which the woman acknowledged as that of her relative."

A dramatic incident came when Estelle, breaking off in the middle of one of her descriptions, said, "Wait a moment." Pointing to the back of the gallery, she said, "There is a man who is wishing that I would describe his brother. I do not get that telepathically, but I see a spirit on the platform who tells me that he is a brother of a man in the gallery who wants him to be described."

#### DRAMA AND HUMOUR

A man in the audience in the vicinity indicated stood up and testified that this fact was correct.

Estelle's clairvoyance was full of its usual high lights of drama and humour, in fact, all those little pieces of evidence that prove our case.

When the medium was met with a response that her recipient could not remember some of the names of the "dead" that were given as links in the chain of evidence, Estelle answered, "I will help you." They would come further details to clinch her description.

#### RADIO INTOLERANCE

Referring to the attempt to broadcast a ghost on the previous night, Maurice Barbanell reminded his audience that the B.B.C. allowed this broadcast, but nearly a million Spiritualists were denied the right to have their religion presented over the air because of the religious rulers of the B.B.C.

"We claim that listeners should decide what they want to listen to," said Barbanell amid applause.

John M. Stewart, who presided, in introducing the speaker, referred to the "candour and frankness with which he expresses Spiritualism in *Psychic News* and who makes him the most criticised man in the Movement."

# DUCHESS TELLS OF SPIRIT PROOF

## AEROPLANE CRASH FORETOLD AT A SEANCE

HOW she was warned, at a sitting with Helen Hughes, that one of her sons had had an aeroplane crash, and how she learned later that her son, Lord David Douglas-Hamilton, had crashed in his aeroplane, was told by the Duchess of Hamilton at a meeting arranged by the London Spiritualist Alliance, at Caxton Hall, London, last week, as a reply to a previous meeting at which objections to Spiritualism were raised by speakers, who included C. E. M. Joad, A. M. Low and Arnold Lunn.

The duchess said that at the seance she was told her son had been involved in a crash, but that everything would be all right. She did not understand the message, but when she got home she found a telegram waiting for her saying that her son had concussion following a crash on the coast. He was ill for some time but recovered. "We hold that the evidence for Survival is of immense importance to human life," declared Miss Lind-Agagely, "and has clear and direct bearing on social, political, national and international life. Hope has given place to knowledge. We cannot accept that the matter of Survival should be relegated to Sunday addresses on the one hand, or to psychic research on the other."

#### SPIRITUAL LAWS

Miss Lind pointed out that, besides Survival, Spiritualists had demonstrated other things, such as the spiritual law of cause and effect, the moral implications of our knowledge and the results of living and thinking while on earth. It was the desire of Spiritualists to present the evidence for Survival and to spread the truth.

A Spiritualist propagandist dealt with practically every subject of vital concern to the human mind and to human life. Without Survival, all the striving during our lives on earth become pointless. The doctrine of Materialism was the negation of all our efforts.

The opponents of Spiritualism were of two kinds—those who said it was impossible and those who said it was possible but wrong.

"If Spiritualism occupies itself with dark rooms, it is regarded as fraud," said the speaker. "If it comes forth into the large halls, then it is bewitched. If it concerns itself with religion, it is blasphemous and is touching things that are forbidden. If scientists investigate it and become convinced, then the scientists have become mad or senile and cannot be trustworthy."

"There are those who, in this life, will never be convinced. They lack intuition, interest and the wish to lead us from truth to truth and makes us take a joy and delight in learning."

"The life which goes on on the Other Side will teach our little scientific friends to be a little more scientific and the truth of Survival will be established."

H. F. Prevost Battersby declared that the previous debate had confirmed his conviction that the man who boasted that he was too scientific to be taken in by Spiritualism was one of the most credulous persons on earth, for he would believe anything he was told that tended to dispose of the phenomena.



Dora Heald

Duchess of Hamilton

Battersby quoted the case of William Gerhardt, the novelist, who is able to leave his body during sleep. He declared that, if one could prove that in this life body and spirit could be separated, there was no reason why the setting completely free of the spirit should alter the position.

The fact that some scientists did not accept the Spiritualist case made no difference. Fifty years ago, scientists accepted very little of what is being done in science laboratories to-day.

Major Mowbray, who spoke of the truth of psychic photography, declared that, in 1922, Harry Price signed a document that, at a sitting he had with a psychic photographer, when he bought the plates and retained them throughout the experiment, a hand appeared on the photograph for which he could not account. If Price did not accept psychic photography, Mowbray said he would like to know how he explained the presence of the hand.

#### ECTOPLASM PHOTOGRAPHED

The speaker told of experiments he had had with Lynn, the apport medium, at which he had secured photographs of ectoplasm similar to those obtained by Dr. Crawford at sittings of the Goligher circle. The ectoplasm, though invisible to the normal eye, had been photographed by a camera with a quartz lens.

Cyril Scott claimed that Spiritualists proved their case by scientific methods. The method of science was simply to collect facts and to draw conclusions. The scientist was dealing with the more gross manifestations of Nature, while the Spiritualist dealt with the more subtle manifestations.

"The evidence for Survival is now so voluminous and convincing," said Scott, "that only those who do not want to accept it, or who are too indolent to study the matter, can possibly entertain any doubts concerning it." A message from a spirit was quoted by E. W. Janson, a mining engineer, who was making his first public speech. The spirit said it was not sufficient to rule their own lives—they had to consider those who did not yet accept the truth.

Shaw Desmond, who presided, denied the allegation that only trivial messages came through mediums. "I recently listened to a lecture upon vibrations," he declared, "that was as far ahead of anything Jeans or Edington have given to the world as those scientists are ahead of the average man."

## HYPNOTISM'S AID TO HEALING

### DR. CANNON DESCRIBES HIS EXPERIMENTS

"I HAVE found the bottle of medicine do as much good to a patient when a chemist has accidentally omitted to place in it the 'all-important ingredient' as it did when it contained it," declares Dr. Alexander Cannon in his new book, "The Science of Hypnotism" (Rider, 3/6).

In this book Cannon emphasises the use to which hypnotism can be put in curative work, but stresses the dangers of its use in removing the pain caused by physical disease while not removing the actual cause of the pain.

The main use of hypnotism seems to be in connection with mental troubles, though Cannon claims that it has been used successfully in cases of paralysis of many years' standing. The author tells of experiments he has made with patients suffering from insanity and obsession by intruding spirits.

In his description of the treatment of obsession, however, Cannon does not make it clear whether any help is given to the spirits that are removed. If the spirit is not helped, then it seems that, even if the individual patient is cured, the wandering spirit is let loose to find another victim.

#### EXAGGERATED CLAIMS

When Cannon leaves his own field of healing and advances into the realms of Spiritualism, his claims for hypnotism are rather exaggerated. He even suggests that mediums cannot be trained properly without hypnotism, whereas the point of view of the spirit world is that hypnotism is sometimes harmful to the true development of mediumship.

"They (spirits) distinctly tell us who know these things that they cannot properly train mediums," he writes, "because they have not the control of the coarser vibrations which can alone be fully controlled from the earth-plane by scientists who have been trained by the Higher Masters in the perfect technique of hypnosis."

This cannot be true. If it were, spirit guides would take much more kindly to the suggestion that hypnotists should assist them in their development of mediums.

#### COLOUR VIBRATIONS

Dealing with colour vibrations, Cannon gives this explanation of clairvoyance: "There are some persons who have trained their detection of visual and etheric vibrations to such an extent that they can detect colours beyond the forty-ninth octave of physical colour vibrations which comprise our visible spectrum, and can see in the ultra-violet direction of the spectrum where the etheric and astral vibrations are visible and so are called 'clairvoyant.'"

Cannon pays a tribute to the learning he has acquired through the use of hypnotised subjects. "I have cured many insane patients and brought them to normality," he writes, "by carrying out the instructions given to me by the Universal Mind through the unconscious deeply hypnotised subjects I use, by the use of sound, colour and perfumes, producing miraculous results."

The book is of value to aspiring hypnotists, for it gives in detail several methods used by some of the best-known exponents of hypnotism.

# Psychic News

Saturday, March 21, 1936.

## Will War Come?

WE make no apology for returning to the most important subject in the world to-day—war or peace?

One day the nations will have to face the problem of solving world difficulties, not by temporary expedients or by patching up differences by face-saving measures, but along lines that will ensure lasting peace.

Unfortunately, many sincere people are being misled by the doctrine that peace can be secured by preparing for war.

There will never be peace in the world until all the nations are possessed of a will to peace and are prepared to approach universal problems in a spirit of mutual service.

The pathway to peace is not by spending millions preparing for war. If the same energies and monies now being spent by all the countries on war "defence" had been devoted to efforts for peace, we would not be confronted with the present crisis.

We must learn to get rid of the war mentality. Nobody wants war.

The recent ballot, in which eleven millions in this country voted for peace, is sufficient proof of this statement.

No nation has ever been the better because of war. All countries have been guilty of breaking treaties and pacts and seem to have forgotten that they decided to "outlaw war" as an instrument of international affairs.

It is cynical to remember the last war was supposed to be "the war to end war." Human memory is so short that, seventeen years after hostilities ceased, the world is more of an armed camp to-day than ever it has been.

Let us remember that if the world is allowed to indulge in war, it will produce no permanent settlement of any of its problems.

War deprives all countries of the flower of their manhood. It separates mother from son, husband from wife and the father from his family. It kills the breadwinner in the home.

Besides its trail of death, maiming and casualties of every kind, it spreads pestilence and disease in its trail.

After the last war ten million people lost their lives in a scourge of influenza directly attributable to the war.

Whilst there is some remnant of sanity left in the world, let us strive to ensure that peace will reign, for in all wars truth is the first casualty.

Spiritualists are strong enough in number to make their voices heard, if they will unitedly protest that war is contrary to the laws of God and man.

If we are loyal to the spirit principles which have been taught us, and remember the millions who laid down their lives in the hope that peace would ensue, we can become the instruments of a mighty force for good in the world.

## The Ullswater Report

There are some recommendations in the Ullswater report on broadcasting which are of great interest to Spiritualists.

Dealing with the work of the B.B.C.'s Advisory Committees, which include, of course, the Religious Advisory Committee, the report, uses these words:

"We are anxious to secure representation for the views of the general public as well as of experts in each category of broadcast subject—the views, that is to say, not only of recognised leaders in their respective spheres and professions (this will apply particularly to the specialised committees) but also of listeners."

## "Balance of Opinion"

In the same paragraph the report adds, "We are confident that among public-spirited people ways and means will be found for securing a fully representative balance of opinion . . ."

Seeing that the Religious Advisory Committee has consistently refused a Spiritualist service to be broadcast, I am wondering how far the veto will be lifted in view of the recommendation.

## Controversy Welcomed!

Under the heading of "Controversy" the report also says, "We think it important that controversial topics should continue to be discussed. If broadcasting is to present a reflection of its time, it must include matters which are in dispute.

"If it is to hold public interest, it must press living thought. If it is to educate public opinion, it must look upon the questions of the hour from many angles."

Now, seeing that the Ullswater report is in favour of controversial broadcasts, what excuse can the B.B.C. make for refusing listeners the opportunity of hearing our case broadcast?

## The Scared Ghost?

The much-publicised wireless ghost hunt—how the newspapers live stories about haunted houses!—has come and gone.

Harry Price must have been delighted at the publicity he received, for he thrives in the limelight. Personally, I found it very boring.

The Press tried to be bright over this stunt as these headlines show: "The Ghost Lays The B.B.C.," "B.B.C.'s Ghost Also Goes West"; "Will The Kent Ghost Hop?"

I do not know whether "The Times" meant to be funny. Its description of the broadcast was printed under the heading of "Entertainments."

## Sedate "Humour"

"The Times" also tried to be humorous in a short leader on the haunted house broadcast.

It said that the fiasco was providential. If the ghost had made even the most conventional remark, a number of listeners would have "died" from heart failure, and the majority of the survivors, believing themselves hoaxed, would have impugned the integrity of the B.B.C.

The Postmaster-General would have had to resign and the whole Government might well have fallen.

This is almost as "funny" as the statement once made by "The Times" that it would be interested in Spiritualism when mediums could give the winners of horse-races!

## A "Rogue" Hits Out

Mrs. Bees Lewis, of Bournemouth, who has been fined under the Vagrancy and Witchcraft Acts, wrote to the "Daily Express" to say "The law is an ass, and the jury system another ass."

"The law says it has to be 'twelve good men and true'; and yet I have been called for jury service to sit in the very same court where I have twice been convicted as 'a rogue and a vagabond, a vagrant and a witch, under the 1824 and 1735 Witchcraft and Vagrancy Acts!'"

## Doctor And The Healer

It would doubtless surprise the B.M.A. to know that even doctors send patients to spiritual healers.

A healer I know told me of a case passed on to him by a medical man with an active practice in the West-end of London. I deliberately suppress the name.

The medium found the woman was suffering from obsession, and he was able to cure her. When he sent his first report to the doctor he was met with the reply:

"I think spiritual treatment will be more effective in her case than any other. She has reached the stage now when medicine and general encouragement have done as much good as they are likely to do and she needs something stronger and more definite."

If the proposed Bill, sponsored by the B. M. A., became law, this healer would be subjected to fines and imprisonment.

## Is This Christian?

Christian Spiritualism as practised in this country is strangely un-Christian.

The Spiritualist Joint Council on Healing sent an advertisement of the protest meeting, in connection with the British Medical Association Bill, arranged for Thursday of this week at the Friends' House, to the "Greater World," one of the organs of Christian Spiritualism in this country.

That journal printed the announcement, but deleted the names of both Ernest Oaten and myself, because it dislikes our views!

## A Reproof For Wells

H. G. Wells has been mildly reproved in the "Spectator" because of his attitude to Spiritualism. In his series for that journal, he has been outlining a philosophy of life.

The reproof came from Capt. C. H. B. Gowan, who reminded Wells of the enormous amount of literature now available on Survival.

"Can any conspectus of knowledge possibly be sound which ignores them?" asked Gowan, referring to modern psychic phenomena "Are they not rather, in the nature of things, basic and fundamental to the whole superstructure of human thought?"

## Mrs. Perriman Recovers

Mrs. A. E. Perriman, the direct voice medium, left the hospital on Monday. After a few days rest, she will go away for convalescence.

In connection with her recovery, there is a wonderful story of spirit healing.

Meanwhile, may I express my gratitude for the generous response to my appeal on behalf of this medium? All individual donors had personal letters from me. Will anonymous subscribers accept my sincere thanks? The final result of the appeal will be announced in our columns.

## Two Spirit Tests

My friend, Carl Carlsson, writes me from Sweden to tell me of two successful sances he had when he recently visited London.

At the first, W. T. Stead spoke to him and referred to his visit to Estelle Stead on the same day. The spirits also gave him some key words to forward to his daughter to confirm his identity, a test she was able to prove.

At his second sitting with Hester Dowden, the automatic writing medium, he had a very successful message from Johannes, her guide. Carlsson asked to be put in touch with someone connected with certain papers in his bag.

Immediately, Stead communicated and wrote that the papers were the manuscript of Carlsson's translation of his last book, which he had written through Mrs. Dowden's mediumship. It was quite true.

## Linking World Religion

Another body, with the object of bringing together the representatives of the different religions, held its first meeting at the Essex Hall, London, a few days ago.

The new group is called the Inter-Religious Fellowship, and its chairman is the Rev. Leslie J. Belton, editor of "The Inquirer," the organ of Unitarianism in this country.

I believe I am correct in saying that the new group is a breakaway from the World Fellowship of Faiths, which is attempting to achieve similar objects among world religions.

## Psychic Fiction

Have you noticed how many of the short stories being published in the Press are based on Spiritualism? One of them, called "Sounce," published in the "Star" the other day, resulted in a letter from a Spiritualist who said that the short story put the case for Spiritualism more effectively than many accounts of readers' psychic experiences.

"Is the serious attention that Spiritualism is receiving of late from pulpit and Press," he asked, "evidence of the growing interest that this subject is arousing?"

## The Spirit Prophecy

When Mrs. E. P. Briem, the Icelandic medium, whose story was told last week, came to England, a spirit prophecy made in her own country was fulfilled.

She was told that she would have a sance with the trance medium of Jannan Swaffer's home circle, and that a new guide would then be given her who would take charge of her home circle. This happened exactly as prophesied.

At this sance, Mrs. Briem was able to see the process, which she described, of the medium being entered. She said that she could clairvoyantly see Silver Birch, the Indian guide, overshadow the medium until, finally, the medium was obliterated.

## A Side Issue?

The Sunday school teacher had told the class how Eve was made out of one of Adam's ribs. Little Freddy had listened with great attention.

The next day he felt a little pain in his side and went to his mother, crying bitterly.

"Oh, dear," he moaned "I'm going to get a wife."

# "GRIEVOUS EVIL" OF MESSAGES FROM THE "DEAD"

(Continued from page 2).

that the "Sunday Express" was sold in the City of London."

Counsel for Naylor and Gordon admitted these facts.

St. John Hutchinson for Naylor, said: "I feel I really ought to apologise for taking up your time at all, because I suggest with great respect that a more fantastic prosecution has never dragged three K.C.'s to court. Anything more absolutely absurd one has seldom heard put forward."

"Could a more extraordinary suggestion be put before the court than is contained in this prosecution? The 'Sunday Express' has been publishing these articles for some five years. The authorities, I imagine, have seen the paper for five years."

"Beyfus said that, if you put a thing in big enough the authorities do not notice it. That is not the experience of newspapers, who are continually brought to court for having failed to get round the very difficult acts relating to lotteries and so forth. The more obvious place they are put in, the quicker they are noticed."

### "EXTRAORDINARY REASON"

"The authorities did not notice this matter at all, but it is left to Mr. Barbanell, who has brought the action for the extraordinary reason that he is annoyed that Spiritualists have been convicted of fortune-telling."

"One can see that a person who says that he is in touch with a person's father or mother from the spirit world and gives them advice as coming from the person in the spirit world might lead to the most grievous evils."

"To try and get round and whittle down the law as far as Spiritualists are concerned, by launching a prosecution like this, thinking he will cause publicity because he chooses a written paper to bring to court, is, I suggest, not the way to try and forward his idea."

"The authorities have never taken steps in such a case. We have tried to find a case in which anybody has ever been convicted for general statements."

"We submit that fortune-telling must be telling to an individual, whether it is done by an advertisement or whether it is getting into direct touch with the individual, but in this case there was published in a paper, not the future, not what Mr. Naylor says the future is going to be, but, what the very heading tells you it is, 'What the stars foretell.' Right at the beginning he says, 'If I read the stars aright.'"

"To say that when you put that in your paper, beginning it, 'If I read the stars aright,' everything that comes after is fortune-telling, must be extending the idea of fortune-telling to a realm to which even the most jealous judge has never thought the Act could be extended."

"The law is based upon common sense and the law is, or should be, the accumulated commonsense of the country that passes and enforces its laws. Of course, from all points of view, it would be ludicrous to suggest that anyone in the world could be a halfpenny the worse for anything said in the article or that anyone could take it as applying individually to himself."

"There are 2,000 people born every day and there are probably 100,000 people living who have their birth-

### PRELUDE TO THE CASE

**BEFORE** the case was tried, a representative of the Collector of Taxes made application for committal orders for non-payment of Income Tax.

Half way through a score of applications, he announced, with a twinkle in his eye, that all the men involved were employees of London Express Newspapers, Limited, the firm that owns the "Sunday Express."

days on the same day. Can you forecast something that is applicable to 100,000 people, or must it be something direct, like when a gipsy tells you your fortune, or like a Spiritualist when he says your father or your wife is telling the medium something that he tells to you, something about the future which you must do? Isn't that what the law aims at?

"The dictionary I consulted said that fortune-telling was 'foretelling the future of another individual,' and it has to be done purely out of imagination. If I go to a friend and he says, 'You will do very well in silk,' is that fortune-telling?"

"The financial editor of a paper, the one who foretells what is going to happen in racing, or in the political firmament by studying the great stars of politics—are they all fortune-tellers?"

### STELLAR FORETELLING

"What does Naylor say? He says, 'If I read the stars aright.' Sometimes you can foretell very easily by the stars."

"Last year it was announced by the B.B.C. that the moon was in a certain position and that meant that shoals of herrings would be coming into Yarmouth. They learned that by studying the stars and the moon."

"The man who forecasts the weather studies the moon, the stars and the sun, and makes deductions. He is not a fortune-teller."

"Naylor says, by studying the stars, he can foretell, not in the sense of the word as a prophet, but he can foretell certain things that will happen. Some of the greatest mathematicians the world has ever produced have been those who studied the stars."

"How can there be fortune-telling to the world at large? Surely every detail of the Act tells one that what it means is if I see a gipsy or a Spiritualist or a palmist, who says to me that on such and such a day a certain thing must happen."

"Naylor does not do that. He says, 'If I am right in my deductions, certain very vague and general things may eventuate.' There is not a single prediction here that is a direct prediction."

"When my friend says it is disastrous to tell the young in love that they will have a heavy disappointment, another friendship which more than compensates and much social enjoyment,' how is that disastrous? It is very cheerful, I should think—if you have one gentleman who falls you, you have another one who is better."

"I disagree with the suggestion that a harmless and rather interesting article like this, a harmless and

rather interesting study such as astrology can possibly compare with the evils that might eventuate with people who seriously tell fortunes or people who use messages from the dead to tell people what they should do and what they should not do."

"If Naylor and Gordon were in fact convicted, it would be extending the law in a way that could never have been intended. This Act dates back to Elizabeth, when witches were believed in and people were tied to poles and thrown into rivers. From that time onwards, the law, advancing, has used it in a different way."

### "FOOLISH PEOPLE"

"Now it is used against people who might get hold of foolish people and tell them foolish things or who say the dead tell them to do different things."

"Isn't that a vastly different thing from an article on what the stars foretell? How can it be suggested there is fortune-telling in that?"

"Beyfus, who does not appear on behalf of any public body at all but a man who edits *Psychic News* and says, 'I have come here because certain of our people have been convicted, might have gone on to show the absurdity of the law. I thought that was what he was going to do.'"

"It might be that someone who wrote an indecent book and got convicted would come before you and take out a summons and pick out certain parts of Shakespeare to justify the dirty book he had written."

"That Naylor's pocket should be diminished, that he and Gordon should be brought here to be classed as rogues and vagabonds, and that a very serious member of the bar should get up and, with a catch in his voice, tell you of the disaster to the very unmodern girls who read these articles, is reducing the whole thing to a farce."

"It may be that he wanted to, because then perhaps he could say, 'If this is a farce, so is the convicting of Spiritualists.' I suggest there is an enormous gulf fixed between the two."

"There is no public need at all for any interference with these articles. They are not fortune-telling. It must be direct to some individual. It is exactly what he says, 'What the stars foretell—if I read the stars aright.'"

"I ask you to say that this case, brought by this private individual for his own purposes, ought never to have come before this court."

### OUTSIDE THE COURT

WHILST the summonses were being heard, a news-vendor stood not far away from the Court and displayed "Prediction's" poster, which read: "A Brief Horoscopic Delimitation compiled by R. H. Naylor Free to Every Reader."

The magistrate: "I see that the summons alleges that the defendant 'did pretend to tell fortunes.' I have just read this section and I do not think I need trouble Mr. Cassels at all."

"I have come to the conclusion that the statements made in Mr. Naylor's article are of such a vague and general character that there is nothing that can clearly be said to amount to the telling or pretending or professing to tell any person's future so as to come within the terms of Section 4 of the Vagrancy Act, 1824. I shall, therefore, dismiss the summons."

### PRIVATE PROSECUTION

St. John Hutchinson: "As this is a private prosecution and Naylor is not a rich man, I ask that costs should be given against the person who has failed to substantiate his case. He could have gone to the public authorities and drawn their attention to it."

"Instead of doing that, he has himself launched proceedings, come here and caused Mr. Naylor a considerable amount on a case he has failed to substantiate."

J. D. Cassels: "As the other defendant is summoned for aiding and abetting, his dismissal follows."

The magistrate agreed with this last contention.

Cassels: "I would also apply for costs in his case. It is quite clear that the private prosecutor in this matter sought not only to hit the author of the article. He also sought to hit the editor of the newspaper in which it appeared. He himself is the editor of a newspaper."

The magistrate: "I am rather reluctant to give costs in this case because I think it is of public interest, but, after hearing statements by counsel, I think these articles might induce weak-minded people to do and think things that it is not intended they should."

"It is not for their benefit that they should do these things. The case is brought in the public interest and no costs should be allowed."

The magistrate agreed to state a case in view of an appeal.

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<i>Spiritual Songs for Congregational Singing</i> .....	Mrs. St. Clair Stobart .. 1 0
<i>Ditto (with music)</i> .....	Mrs. St. Clair Stobart .. 2 6
<i>The A.B.C. of Spiritualism</i> .....	Lloyd Tester .. 1 6
<i>Spiritualism in the Bible</i> .....	E. W. and M. H. Wallis .. 1 6
<i>Survival of Man</i> .....	Sir Oliver Lodge .. 2 0
<i>The Heart of a Father</i> .....	Rev. F. C. Spurr .. 2 0
<i>Adventures with Inspiration</i> .....	Hannan Swaffer .. 2 6
<i>The Trumpet Shall Sound</i> .....	Maurice Barbanell .. 3 6
<i>More Things in Heaven and Earth</i> .....	Robert Blatchford .. 3 6
<i>The Unbroken Melody of Life</i> .....	John G. Findlay .. 3 6
<i>Researches in the Phenomena of Spiritualism</i> .....	Sir William Crookes .. 3 6
<i>Life Beyond Death, with Evidence</i> .....	Rev. C. Drayton Thomas .. 3 6
<i>Human Personality and its Survival of Bodily Death (abridged)</i> .....	F. W. H. Myers .. 3 6
<i>Healing Through Spirit Agency</i> .....	R. H. Saunders .. 3 6
<i>Life Eternal</i> .....	W. T. Stead .. 3 6
<i>Proof</i> .....	(through Mrs. H. Dowden)
<i>Why I Believe in Personal Immortality</i> .....	Rev. V. G. Duncan .. 5 0
<i>Paul in Athens</i> .....	Sir Oliver Lodge .. 5 0
<i>Psychic Bible Stories</i> .....	Geraldine Cummins .. 5 0
<i>Hafed, Prince of Persia</i> .....	Mrs. St. Clair Stobart .. 5 0
<i>Raymond (revised)</i> .....	David Duguid .. 6 0
<i>Spirit Teachings</i> .....	Sir Oliver Lodge .. 6 0
<i>The Road to Immortality</i> .....	Rev. Stainton Moses .. 6 0
<i>Beyond Human Personality</i> .....	Geraldine Cummins .. 6 0
<i>A Guide to Mediumship</i> .....	Geraldine Cummins .. 6 0
<i>My Life in Two Worlds</i> .....	E. W. and M. H. Wallis .. 6 6
<i>The Dead Have Never Died</i> .....	Mrs. Osborne Leonard .. 7 6
<i>Torchbearers of Spiritualism</i> .....	Edward C. Randall .. 7 6
<i>Photographing the Invisible</i> .....	Mrs. St. Clair Stobart .. 7 6
<i>Ancient Lights</i> .....	James Coates .. 7 6
<i>The Great Days of Ephesus</i> .....	Mrs. St. Clair Stobart .. 7 6
<i>Nothing but the Truth</i> .....	Geraldine Cummins .. 7 6
<i>Man's Survival After Death</i> .....	F. H. Haines .. 7 6
<i>Opening the Psychic Door</i> .....	Rev. C. L. Tweedale .. 10 6
<i>A Search in Secret Egypt</i> .....	F. W. FitzSimons .. 12 6
Arthur Findlay's Trilogy :	Paul Brunton .. 18 0
<i>On the Edge of the Etheric</i> .....	..... .. 3 6
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# DEAR SIR

Correspondents must send their names and addresses, which need not be published. We do not necessarily identify ourselves with the views expressed by readers.

### A War To Bring Peace!

As a pacifist, the thought occurs to me that there can be no lasting peace until the world has had a final war. A war in which not less than thirty to forty million people in each country were destroyed would be sufficient to cause universal and lasting peace.

We who are born before our time, or see the light earlier than the majority, must suffer our opinions and convictions to be lacerated, and must help, if need be, to perpetrate that which should not be, that the greater evil of our homesteads being destroyed shall be avoided.

VIC FILMER

Stapleton Road, London, W.17

### Our Vital Decision

Hannan Swaffer is right when he says we Spiritualists will soon have to make our decision to support peace or allow the world to drift into war.

God forbid that we Spiritualists, who preach the Fatherhood of God and the brotherhood of man, should prove too cowardly to make an effort to avert war.

(Mrs.) M. DICKINSON

Cromwell Road, Hayes End.

### Would Mass Prayer Help?

The one way to prevent war is by mass prayer at a fixed time in which all those interested could join, regardless of any other differences.

S. F. JAMES

Windermere Road, Coulsdon.

### Life's Inequalities

Without the doctrine of reincarnation one is faced with all the injustices and inequalities of life.

The favoured have happiness, plenty, health, affluence, power, good environment, heredity and an earthly heaven.

The unfortunate have misery, want, disease, broken fortunes, oppression, evil environment, heredity and hell on earth.

Reincarnation implies this earth as a school with innumerable classes, with a multitude of lessons to be learnt. "Death" is suggestive of a term end—then back to a new class and new lessons.

Eventually we arrive at the last term and begin our education in the universities of the spheres.

Without the theory of reincarnation one is faced with the inevitable

problem—"Is God omnipotent and good?"

In view of the contrasts and injustices of life, without reincarnation it must be contended that God, if He be omnipotent, cannot be good. Or, if He is good, He cannot be omnipotent.

W. E. MULVEY

### Fortune-Telling Limited!

So, a corporation or company cannot be a rogue or a vagabond and therefore can tell fortunes with impunity. We may see advertisements something like this shortly: "Gypsy Jennie (Ltd.)—Cross their hand with silver and learn from the managing directress what fate has in store!"

Or hear group psychometry like this:

"I am instructed by the Board of Directors to say that from the vibrations in this article the company gets a condition of great joy dating as from Wednesday next."

Truly, all things are "governed" by "law!"

COLIN EVANS

Manor Place, London, W.2.

### James Leigh's Explanation

In fairness, I must point out that the "Who's Who" section of the "Manual and Who's Who of Spiritualism and Psychic Research" was compiled entirely by the publisher, being added by him as an appendix to the work. I edited and compiled the literary and statistical side, which comprises the major portion of the book—in fact, all of it as originally planned.

Having regard to the amazing lack of co-operation on the part of those who were invited to submit details for the "Who's Who" chapter, I cannot but think that Francis Mott deserves congratulation rather than the reverse.

JAMES LEIGH

Camball Road, London, S.W.15.

### The "Tower Of Babel"

I have been a Spiritualist for a number of years and like to go to different churches.

I went to a Spiritualist church a few days ago. The first thing I saw was a large notice reading: "Silver collection only." This alone keeps people away, because they cannot always afford to put silver into the plate. I dropped my offering into the basket. There was not a word of thanks or greeting.

Then I felt I had entered the Tower of Babel. Most people gathered there were talking and laughing. The music, if it could be called such, stopped for a woman to read the notices, which

(continued on page 11)

## W. G. BARNES

the psychic healer, whose activities were recently described in *Psychic News*, is prepared to treat patients at

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# PRICE SHOWS HIS IGNORANCE

## COMIC ADVICE ON SPIRIT PHOTOGRAPHY

IF you want to test a medium, the worst thing you can possibly do is to read the "advice" given by Harry Price, in his book, "Confessions of a Ghost-Hunter" (Putnam, 10/6).

This so-called "psychic research expert" reveals that he woefully ignorant of mediums and seance conditions.

The funniest "advice" is that telling how a psychic photographer should be tested. You are supposed to invite the medium to your own house, to use your own camera, your own developing and printing apparatus, your own plates—marked by X-ray by the makers—and your own slides.

When the medium arrives, he must be undressed and his clothes locked in a room to which he has no access. he must submit to a revolting medical examination, then he must "cheerfully consent" to a hot bath and "allow his hair to be well washed and his hands scrubbed."

### ONE-PIECE TIGHTS

After he has donned one-piece tight—your own property—he must be conducted, with his hands held, to the studio. All subsequent actions must be recorded by cinematograph camera. The medium must not be allowed to approach within six feet of the camera but, "if he insists that physical contact with the camera is necessary," he may be permitted to place his hands on the camera for a few seconds only, keeping him under the closest observation.

After you have taken the picture yourself, with the medium looking on, the medium must be sent home, and in his absence the plates must be developed.

"If a 'spirit' face appears," says Price, "it will form the basis for further tests." Anxiously, even success under those conditions is not enough. There must be more medical examinations—and more baths. The sooner Price goes back to his coat "researches," the better will be for those who wish to study Spiritualism seriously and not as a mere publicity stunt.

# THE PSYCHIC WHO VANISHED

## HE WAS CHAINED AND LOCKED TO A CHAIR

WHAT is in the news? The story of a Hindu medium who vanished as described in the "Leader," on Monday, by Edwin Felstead.

The medium was chained and padlocked to his chair and the door of the room and the windows were locked. The keys were held by a sceptical man who, stayed outside the circle. The room was never in utter darkness.

After a while they noticed that the medium had vanished, but to their surprise the padlocks and chains were still on his chair—intact.

The Hindu medium was found standing, unharmed, half a mile from the house, but he was in a state of semi-trance.

"England, Be Prepared," was the title of a spirit address given by Lieut. Charles Moleworth, son of Lord and Lady Moleworth, at the Belfry, on Sunday. The spirit talk, amplified from the seance room, counselled Britain to build up her defences because preparation for war was the surest protection against it. The speaker "died" from war wounds at the age of 19. The answer to Charles Moleworth is our leading article on page 6.

"The control of mediumship at the present time is, to say the least, chaotic and unsatisfactory," declared a reader of a Yorkshire paper last week. He suggested that the trouble lay in the administration of Spiritualism rather than in the illegal status of mediums.

Until the Government enables us to legalise mediumship and to license mediums, Spiritualists are powerless to interfere. In law, mediumship is illegal, whether genuine or fraudulent.

If you are a Spiritualist, you are suffering from a "craving for wish-fulfilment." This bright gem of thought emanated from Dr. E. J. Dingwall, one-time secretary of the Society for Psychical Research.

He believes that Spiritualism is an effort "to escape from the terrors of stark realism and ulcerating unrest into a realm of fantasy, in which, at the bidding of the thinker, all dreams come true and every wish is gratified."

So that next time you see a spirit materialise, or hear spirit voices at a seance, you must remember that you neither saw nor heard, but that your wish-fulfilment exteriorised itself!

Proof that clairvoyance does not depend on physical sight was given by Arthur Clayton at Berwick last week. Clayton is blind, but he described spirits he could see.

A quaint request comes from a reader on the Gold Coast. He is interested in *Psychic News* because "my mother is a medium and I want to know how to deal with such men and women."

Don't forget to-night's (Thursday) meeting at the Friends' House, Euston Road, London, at 8 p.m., to protest against the Medicines and Surgical Appliances (Advertisement) Bill.

# HE BELIEVES IN DEMONS

## BUT HE WILL NOT STAND FOR SPIRITS

CORLISS LAMONT, the American author of "The Illusion of Immortality" (Watts, 8/6), seems to believe in demons but not in spirits. He has written a volume of nearly 300 pages to "prove" that there is no life after "death," and then destroys his own arguments by writing, "The traditional belief of the Church in diabolical possession, still held in many quarters, is possibly more plausible than the theories of the Spiritualists."

Lamont seems fond of this game of building up a case and then destroying it.

He says, for instance, "To the ordinary layman it will always seem suspicious that most of the Spiritualist experiments must be carried on in darkness or with very dim lights, and that the greater part of them can be repeated in broad daylight by professional magicians like the late Harry Houdini."

Then he answers all his objections by adding, "This is not to imply that all the performances of mediums can be reduced to the art of expert magicians or that some mediums do not possess the most extraordinary psychic powers. Undoubtedly, some of the things that mediums do are at present not wholly intelligible according to any known scientific laws."

### STRETCHING TELEPATHY

In another place, he stretches the idea of telepathy to impossible limits. He even goes so far as to say that, "the theory of telepathy is adequate even if the medium comes forth with some verifiable intimate detail that could have been known only to the dead man himself."

He attempts to justify this by suggesting that perhaps, before he "dies" the man might have transmitted the fact "by unconscious telepathy" either to the medium or to the mind of someone else from whom she could later take it.

But then, after "explaining" everything that comes through from the Other Side by the use of the magic word "telepathy," this author says that telepathy "has by no means been proven scientifically to exist."

### INTELLECTUAL SKITTLES

If Corliss Lamont enjoys a private game of intellectual skittles, there is no reason why he should not indulge a harmless if futile fancy, but why must he publish a book and ask others to join in his ridiculous game?

"Even if Spiritualist findings be taken as reliable," he writes, "the kind of future life indicated and the methods used to establish it are far from agreeable to the great majority of immaterialists."

It does not seem to occur to him that truth is far more important than the desires of "the great majority of immaterialists." Spiritualists do not

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manufacture a spirit world to please people. They discover the facts about the life to come and tell what they have discovered.

If Lamont does not like the spirit world it is a pity, because that will not affect the fact that, whether he likes it or not, that is where he is going.

# TRAPPING A FAKE MEDIUM

THIS photograph shows how Mrs. Thomas Bank, a fake "trumpet medium" in Canada, was exposed at a recent Montreal seance, held in the home of Dr. A. Douglas Angus. It is a flashlight picture, taken in total darkness, and at the time the flash was made, a voice purporting to



be that of the Indian guide in charge of the circle was speaking.

The picture was sent us by Dr. Angus, whose report was also signed by three other sitters.

The circle's suspicious were aroused when after previous sittings they found teeth marks, lipstick and fingerprints on the trumpet. One member of the circle lifted his hand, when a cross was being manipulated in front of him, and felt a flexible lead.


Before deciding on the drastic step of taking a photograph, the circle made a test by placing a band of indelible pencil markings on the mouth-piece of the trumpet. After the next sitting, the medium's mouth was seen to be covered in indelible marks.

# "THE A.B.C. OF SPIRITUALISM"

By Lloyd Tester.

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- Sympathetic Vibrations
- Seeking the "Why and Wherefore"
- The Lower Forms of Mediumship
- Trance Mediumism, Various Forms of Our Spiritual Wireless Station
- The Psychometrist and her Work
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# DEAR SIR

(Continued from page 8)

could scarcely be heard above the din.

There was a pause, then four people came on to the platform, and the service began twelve minutes late. I could not hear the name of the book from which the chairman chose his reading. It was very high down, and the dominant word was "cosmic." The address was short, simple, and good. It was the only part of the service which, to me, was sacred.

I came away having been neither spoken to on entry or leaving, with a feeling that, except for the address, the whole proceedings were a travesty of religion.

W. E. LONG

Lothair Road, London, N.4.

## The Laws of Phenomena

Laws (scientific laws) are merely formulae describing what happens in certain circumstances, and have only been promulgated after observation of phenomena. This description of what happens is not the cause of happenings.

Apples are not caused to fall to the ground by the law of gravitation, the law is mere descriptive of this and other similar phenomena classified under "gravitation."

The use of the word "law" is misleading, and some beautiful twaddle has been bandied about by parsons, for instance, of higher laws suspending lower laws, etc.

A. H. PARR

Caithness Drive, Wallasey.

## Price's Mouse-Traps

Harry Price is the last man to undertake examination of psychic phenomena. In his profound ignorance of the delicate vibrations that make for psychic phenomena, the mouse-traps and so-called scientific gadgets planned to entrap mediums are the very things that violate the necessary conditions and block phenomena.

Sustenance was provided for the 'intrepid investigators, and it is to be hoped a suitable libation to the

## CHURCH CALENDAR

For two lines in line averages 4 words, ed. for each additional line, with a minimum of thirteen consecutive insertions. The times mentioned are for Sunday services unless otherwise stated.

### LONDON

Staphan Independent 9 Church, 115, High Street, 7. Tues. 5. Thurs. 5. Sat. 8.  
Greydon National Church, Bedford Park, 6.30 p.m. Wed. 1st. Thurs. 10.15. Weds. 2 p.m. Stitham Co-operative Hall, Waltham Rd., 3 and 7. Mon. 3 p.m., Thurs. 8 p.m.  
New Southgate Adult School, Hall, Palmers Rd., N.11. 7 p.m., Wednesday, 8 p.m.  
Cuddington Sanctuary, 252, Harrow Road, near E. Oak (Met.) 7 p.m., Wednesdays.  
Purvis, 14, High Street, 4.30. Mon. Ladies, 3 p.m., Tues. and Fri. Healing, 2 to 6.  
S.W. London Psychic Centre, 5, Spencer Park, Wandsworth, Common, S.W.15. Weds. at 1.30 p.m. Free Healing. Blackfoot and Healers.  
Sutton 8. Mission Adult School (Room 7), Ben-bull Avenue, 7 p.m., Wed. 8 p.m.  
Wanted, The Church House, 15, St. Albans Rd., 15, Halsey Mansions 14, Rickmansworth Road, 4.30 Thursdays, Church House, 7.30.  
Wimbolden, Healing, private and public, with 2.50-5.00. diagnosis, manipulative, and other cases. Private appointments: apply Mr. or Mrs. Stuart, 28a, Worples Rd., S.W.13. Public healing at "Purple Cross" Circle, Mondays, Thursdays, 10 to 12 or from 1.30 to 2. Worples Rd., 1st Floor, Room 7.

### EAST

Grayswood, The Beacon Light, Thames House, East Street, nr. Ferry, Mondays, 3 and 7.30 p.m.

### SOUTH

Brighton National Spiritualist Church, Michell St., 115 and 7, Wed. 8, Thurs. 3. Draughting conducted by Elizabeth, Mrs. A. J. Georgia.

Portsmouth Temp., 72, Victoria Road South, 6.45. Tues., 7.15. Healing, Wed., 8.

### WEST

Swan Psychic Centre, Milson St. Sundays 7 o'clock services. Please make inquiries during week.

Cardiff Bay National Spiritualist Church, 3, 430, S. Monday, 3.7.30. Thursday, 3.30. Saturday 8.

Plymouth, West Hoe Temple, Sundays, 6.30. Thursday, 1.30.

assembled spirits (who witnessed the exhibition with great amusement) formed part of the ritual.

R. H. SAUNDERS

## Was The Test Convincing?

The admission by J. E. Daly that he has never cast his own horoscope and that he has not the slightest intention of doing so rules him out as a competent person to express an opinion on the subject.

The test he refers to is not convincing, as he does not give the names of the two men who made it. The accuracy of Astrology rests upon the fulfilment of a predicted event.

In answer to Daly's last question, I draw a distinction between an Astronomical society and Astronomical one. The former society would not, and does not, interest itself in Astrology, even though Astrology is the father of Astronomy.

If a doctor or a chemist should make a mistake in diagnosing a complaint, or make up a wrong prescription, this does not mean we should condemn the art of medicine or chemistry, because of the human factor failing for once. The same applies to Astrology.

CHARLES E. MITCHELL  
Delph St., King Cross St. Halifax.

## Jesus And Christ

If we would realise that Jesus is the name of a great master and Christ the name of the power that every great master uses, we would be on the right road to understanding the difference between Christianity and Churchianity.

BERYL THATCHER

Bulstrode Way, Gerrards Cross.

## Trance Speaking Is Rare!

My personal belief (as chairman at about 1,500 meetings) is that the "dead" trance speaker is rare, and the great majority of our platform workers and speakers are controlled or inspired to some degree, or are normal, which personally, I believe is the best state.

H. AYSOUGH

Heneage Road, Grimby.

## Improving Our Meetings

As the president of one of the small societies which cannot afford a speaker and a medium as well, I am naturally interested in the current correspondence on this subject.

In the endeavour "to keep the best until the last" we, in common with most other churches, have the address first and the clairvoyance or psychometry later.

In order to allow the medium as much time as possible to adjust from the "intellectual strain of a learned address" to the "psychic vibrations required for a demonstration of mediumship," we select a longish hymn of not less than four verses to be sung in between with the congregation seated.

Have any churches experimented with having the demonstration first and the address second, or by arranging a longer interval between the two by introducing the collection and weekly notices after the address and before the hymn preceding the demonstration?

Would most mediums who have to give both prefer to give the demonstration first and the address after, or vice versa? Would half the congregation leave at the close of the clairvoyance if it were given first?

As regards the assertion that "none of the well-known platform mediums give an address beforehand," I would suggest that Horace Leaf is as well known as most, and he is not only always willing to do so, but actually prefers to.

E. T. C.

Middlesex.

## What Is The Ideal Service?

Can anyone suggest an ideal form of service for our Sunday meetings that would raise the standard from an educational and spiritual point of view?

So far, the following helpful suggestions have been put forward. When no speaker is present, that instead of a poor address from an overworked medium, the president should read a chapter from a good book on the subject.

Two to three minutes of silence should follow, the congregation being asked to unite in prayers for peace or to send out thoughts of peace and goodwill to the whole world.

The clairvoyance that follows should be of an elevating nature only, to prove Survival or pass on a helpful message.

At the close, the meeting should be declared open for public testimonies of healing, vision or of spirit return, a few minutes only to be devoted to each testimony.

Further suggestions would be welcomed.

(Mrs.) C. M. BEACH

Camberley, Surrey.

## Classifying Physical Phenomena

May I ask all home circles that are receiving any form of physical phenomena to be kind enough to let me have their names and addresses? These will, naturally, be regarded as strictly confidential.

Letters will be additionally valuable if the nature of every-day employment of the medium be also given.

My request is not prompted by idle curiosity, but is an attempt to make an inventory of physical phenomena circles, the nature of the phenomena received and the area of their widest distribution.

JOHN W. CHARTERS

Chimal, Ozumba, Mexico.

# THE LEAGUE

OF

## THE WHITE KNIGHT

A WORLD-WIDE PEACE MOVEMENT.

FIRST RALLY OF THE LONDON CENTRE

TUESDAY, MARCH 24th, 1936, at 8 p.m.

CAXTON HALL,

VICTORIA STREET, WESTMINSTER, S.W.1.

Chairman:

LADY VERNON.

Speakers:

MISS UNA MARSON

(League of Nations representative of the coloured people).

REV. CLARENCE MAY

(Vicar of St. Peter's, Piccadilly).

MR. SHAW DESMOND

(Author and Dramatist).

MRS. K. BARKEL

(Founder of the League).

MR. T. M. KITTICK. MR. GEORGE CRAZE.

Admission by Ticket. No Collection.

For free reserved tickets for this Rally apply to Mrs. K. Barkel, 42, Russell Square, W.C.1.

The League of the White Knight is a peace movement with members throughout the world. Mrs. Barkel will be pleased to send application forms for membership of the League. No subscription is charged, but membership is considered a pledge of loyal co-operation.

MARYLEBONE SPIRITUALIST ASSOCIATION

Limited by Guarantee.

SUNDAYS, AT 7 p.m., AT

QUEEN'S HALL LANGHAM PLACE, W.1

MARCH 22nd.—Speaker: Rev. C. Drayton Thomas. Clairvoyant: Miss Lily Thomas.

AT HEADQUARTERS. \*Phone: Museum 0676.

Marylebone House, 42 Russell Square, W.C.1

WEEKDAY MEETINGS.

Table with 2 columns: Day/Time and Name. Includes Psychometry Monday 23rd at 3.0 p.m. Mrs. Stella Hughes, Clairvoyance Monday 23rd at 7.30 p.m. Mr. Thomas Wyatt, Lim. Psy. Tuesday 24th at 7.30 p.m. Miss Lily Thomas, Clairvoyance Thursday 26th at 3.30 p.m. Mrs. F. Kingstone, Clairvoyance Thursday 26th at 7.30 p.m. Mrs. Helen Spiers, Clairvoyance Friday 27th at 7.30 p.m. Mrs. Tyler

TRANCE LECTURE

Wednesday, 25th March, at 8.0 p.m. Mrs. Grace Cooke. Address by "White Eagle" followed by questions. Subject: The Mystic Aspect of the Sermon on the Mount.

GROUP SEANCES LIMITED TO EIGHT SISTERS.

Daily Monday to Friday.

PRIVATE SITTINGS can be arranged through the Secretary with the following Mediums: Mrs. Barkel, Mrs. Hirst, Mrs. Stella Hughes, Mrs. F. Kingstone, Mrs. Livingstone, Mrs. Morrel, Mrs. Helen Spiers, Mrs. Graddon Thomas, Miss Lily Thomas and Mr. Thomas Wyatt.

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The House of Red Cloud MRS. ESTELLE ROBERTS' SUNDAY EVENING SERVICES AT THE VICTORIA HALL

BLOOMSBURY SQUARE, LONDON, W.C.1 (3 mins. Holborn Tube Station. Free Car Park opposite Main Entrance of Hall.)

SUNDAY, MARCH 22nd, at 7 p.m. SPEAKER: REV. G. MAURICE ELLIOTT. CLAIRVOYANCE BY MRS. ESTELLE ROBERTS. Silver Collection. Open To All.

The Wimbledon Centre Activities.

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15, Queen's Gate, S.W.7 (Telephone: Western 5081.)

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LECTURES

Monday, March 23rd, at 5 p.m. Mr. S. O. COX. "Difficulties Encountered in Psychic Investigation."

Wednesday, March 25th, at 8.15 p.m. Miss PETRONELLA NELLI. "Psychic Experiences in London, Australia, and New Zealand." (Visitors: 1/-)

Friday, March 27th, at 3 p.m. Mr. W. S. HENDRY. "Spiritual Healing." (Visitors: 2/-)

GROUP CLAIRVOYANCE.

(Limited to 8 sitters. Non-members, 4/-) Friday, March 26th, at 5 p.m. Mr. T. AUSTIN. Monday, March 29th, at 3 p.m. Mrs. GHADON THOMAS. Friday, March 31st, at 5 p.m. Miss JAQUELINE.

MRS. MASON.

The College is glad to announce that Mrs. MASON has recovered from her recent serious illness, and can now take a few sittings per week.

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Res. Principal: Miss E. W. STEAD.

"At Home." Friday, March 20th, at 3.30 p.m.

Wednesday, March 25th, at 3 p.m., Miss Canon. Circle for Clairvoyance. (Limited to 8.)

Tuesdays, 3 p.m., Public Clairvoyance. Silver Collection.

Thursdays, 3 p.m., Developing Class. Members, 1/-; Associates and Visitors, 1/6.

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Brixton Psychic Centre

24, Lorn Road, Brixton, S.W.9. Telephone: Brixton 5685.

SUNDAY, MARCH 22nd, at 6.30.—Address & Clairvoyance, Mrs. BENE EDJOUIN. Free Healing every Monday 10 a.m. to 12 p.m. Every Tuesday, at 3.—Psychometry. Tues., Thurs., and Sat. 8.—Trampet Circle. (By appointment only.)

Medium: Mrs. BENE EDJOUIN. Wednesday, at 7.—Healing Circle. Private Circle for Voice, Trance, Clairvoyance, or Psychology, book appointment.

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Private diagnosis and healing (present and absent) by Mrs. ANNE RICHMOND (Medium, Mrs. G. RAY RICHMOND), also Infra Red and X-ray.

For particulars and appointments write Secretary.

CENTRAL LONDON SPIRITUALIST SOCIETY

31, Mutton Garden, Holborn Circus.

SUNDAY, MARCH 22nd, at 7.—Address & Clairvoyance. Mr. A. EVANS. Friday, March 27th, at 7.30.—Psychometry. Address and Clairvoyance.

Circle after every Sunday Service. Mrs. M. A. WINDSOR, President.

CHRIST'S CHURCH OF THE SPIRIT

(Putney 3129), 309, Upper Richmond Road,

31, Mutton Garden, Holborn Circus. (Buses Nos. 30 and 37 pass the door.) SUNDAY, MARCH 22nd, 7 p.m.—Address and Clairvoyance. Thursday, 3.—Psychometry, and at 4.—Address and Clairvoyance. Friday, 7.30.—Spiritual Healing. Sunday, March 29th, Mrs. REDFERN. For particulars of Developing Circles, apply to the Secretary.

THE FELLOWSHIP OF LIGHT PSYCHIC CENTRE

St. Morston St. Lupus St., Plimlico, S.W.1. Sun., Mar. 22nd, at 8.—Address & Clairvoyance. Mr. S. WRIGHT.

Thurs., Mar. 26th, 7.30.—Psychometry. Miss J. MEKAY. Friday, Mar. 27th, 8.—Address & Clairvoyance. Miss O. RUTHERFORD.

GOLDERS GREEN SPIRITUALIST SOCIETY

146, Golders Green Rd., N.W.11

SUNDAY, MARCH 22nd, at 6.30 p.m.—Capt. ROBERT HIRANI. Address. Mrs. STELLA HUGHES. Clairvoyance. Mrs. STANLEY E. PIERCE. Psychometry. Thursday 24th, at 3.15 p.m.—Mrs. M. C. PHILLIPS. Clairvoyance. Thursday, March 26th, 8 p.m.—Miss LILY THOMAS. Clairvoyance. Friday, Healing, Evoc. Apply Church Offices.

SOCIETY OF PROGRESSIVE SOULS

The Belfry, West Halkin Street (off Belgrave Square), S.W.1.

Sunday, March 22nd, at 6.30 p.m. Trance Address & Clairvoyance. Mrs. J. E. SINGLE. Thursday, 3 p.m. "At Home." Mrs. LANE. Psychometry. Further particulars from the Sec. Home: Halkin 529.

HAMPSTEAD SPIRITUALIST CENTRE

2a, Mortimer Place, Kilburn Priory, Maida Vale.

SUNDAY, MARCH 22nd, at 6.30.—Mr. COLEMAN. Address and Clairvoyance. Mon., 22nd, 3 p.m. to 5 p.m. Tues., 24th, Psychometry, 3 p.m. to 5 p.m. Wed., 26th, Psychometry, Mrs. D. BEARNE. 7.45 p.m. to 10.

HAMPSTEAD ST. PETER'S SANCTUARY

1, Gayton Crescent, 3 mins. Haverstock Tube. Sat., Mar. 22nd, at 8.—Mrs. COBLING. Psychometry Sun., Mar. 22nd, 6.30 p.m. Address & Clairvoyance Mr. PORTER.

Mon., 23rd, 3 p.m. Miss CANON. Psychometry. Mon., 23rd, 3 p.m. to 5 p.m. Healing and Diagnosis: Mr. KOTHI. Wed., 24th, at 8.—Mrs. SMITH. Address and Clairvoyance.

HENDON SPIRITUALIST FELLOWSHIP

New. ASSEMBLY HALL, Central Chambers, Hendon Central, N.W.4 (Adjoining Ambassador Cinema).

Sunday, March 22nd, 7 p.m.—Mrs. E. E. BALMER. Thursday, 26th, at 8 p.m. Address and Clairvoyance.

All services start promptly at the advertised time.

ILFORD PSYCHICAL RESEARCH SOCIETY

(AMMATED to the R.N.U.) New Hall, Greenway Road, Ilford.

SUNDAY, MARCH 22nd, at 11 p.m.—Mr. J. M. STEWART. Meeting. Wed., at 8 p.m.—HORACE SLACK. Thurs., 3 p.m.—Ladies' Meeting. Sun., Mar. 29th, at 7.—Mr. G. de BEAUREPAIRE.

JEWISH SOCIETY FOR PSYCHICAL RESEARCH

73, High Street, Marylebone, W.1.

SUNDAY, MARCH 22nd, at 7 p.m.—Address: Mr. ZERDIN. "At Home" at 8 p.m.—Miss ROSE JACKSON. Clairvoyance. Wednesday, Mar. 26th, 8 p.m.—Mr. CONRAD LUTTER. Address and Clairvoyance.

KENSINGTON SPIRITUALIST CHURCH, Lindsey Hall, The Mall, Notting Hill Gate, W.8.

SUNDAY, MARCH 22nd, at 6.30.—Address and Clairvoyance. Mr. WAICHER. Tuesday, 23rd, 7.45 p.m.—Psychometry. Wed., Mar. 26th, 3 p.m.—Psychometry. Thurs., Mar. 27th, 8 p.m.—Psychometry. Healing in the Small Hall, Tuesdays, 7.45.

THE LONDON SPIRITUALIST BROTHERHOOD

89, High Holborn, W.C.1. (Over "Grove" Restaurant)

Thursday, March 26th, at 7.30.—Anteprandial Service. Mr. SHAW DESMOND

Address: A NEW POLICY FOR SPIRITUALISM (Followed by 15 minutes questions.) CHAIRMAN: Mr. BAYMAN. Wednesday, March 25th, at 7.45 p.m. Mrs. W. AGGER. Clairvoyance. FREE HEALING. Healer: Mr. JOHN BRYAN.

(In conjunction with Miss Jacqueline Kinsey) Monday, 6 p.m. to 8 p.m. CIRCLES Mr. (Gray), Tuesday, at 3; Mrs. (Gray), Wednesday, at 3.

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115, Wigmore Street, London, W.1. Friday, March 20th, 10 p.m. Mrs. HELEN SPIERS. Demonstration of Psychometry. Members, silver collection; non-members, 1/-.

Speaker: Mrs. CLERA STOBART. Clairvoyant: Mr. STELLA HUGHES.

Friday, March 27th, at 7.30 p.m. Mrs. STELLA HUGHES. Demonstration of Psychometry. Members, silver collection; non-members, 1/-.

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Limes Hall, Limes Grove, S.E.12.

SUNDAY, MARCH 22nd, 3.—LYCEUM. 5.30.—Mrs. K. E. JARMAN. Address and Clairvoyance.

Monday, 3 p.m.—Miss JOAN PROUD. Address and Clairvoyance. 8 p.m.—Healing Circle.

Tuesday, 8 p.m.—Monthly Developing Circle. Wednesday, 8 p.m.—Mr. EDWARDS. Address: Mr. G. DRALEY. (Silver Collection.)

Friday, 8 p.m.—Mrs. J. H. SHARPE. Sun., March 29th—Mr. J. H. SHARPE (of Birmingham).

LONDON JEWISH SPIRITUALIST SOCIETY

23, Osborne Street, Whitechapel, E.1.

at the Grand Order of Jacobite Hall, Floor. TUESDAY, MARCH 24th, at 9 p.m. Mr. M. A. THOMAS. Short address and questions. THURSDAY, MARCH 26th, at 8 p.m. Open Circle. Conducted by Mrs. NOVAK. All are Welcome.

THE LONDON SPIRITUAL MISSION

12, Pembroke Place, W.2.

Friday, March 20th, 8 p.m.—Lecturer: "An Artist Portrays a Mystic." SUNDAY, MARCH 22nd, 11.—Mrs. J. E. CLARKE. Address. 6.30.—Mr. MAURICE BARBANE. Address. Mr. GEORGE DANIEL. Clairvoyance. Tues., Mar. 24th—Miss LILY FORDS.—Knox Thruall's Meeting at 4.—Silver Collection. Wed., Mar. 26th, Mr. HORACE LEAF, at 7.30 p.m. Clairvoyance.

Wed., Mar. 26th, 8 p.m.—Clairvoyance. Mr. Glover. Both in attendance at the Healing Centre on Wednesday from 6 to 7.30 p.m. Friday from 1.30 to 5 p.m. Arrangements must be made with the Secretary.

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(SEE ALSO PAGE 10)