

# Psychic News

THE SPIRITUALIST NEWSPAPER WITH THE WORLD'S LARGEST CIRCULATION  
(ON SALE EVERY THURSDAY)

No. 231

LONDON: OCTOBER 24, 1936

Price TWOPENCE

## Amazing Tests From "Dead" Friend Cryptic Clues That Were Problems Raised By New Striking Proofs Legal Ruling

### Spirit Recalls College Escapades

An old friend "died." So Edmund Bentley began his quest, searching for proofs of his survival. Soon, remarkable messages came from the "dead" man—and another inquirer was able to testify to the fact that life continues after "death."

By EDMUND BENTLEY

**A**N old friend of mine "died" suddenly in June, 1935, after a short illness, in the prime of his life. It seemed essential to me to inquire into the possibilities of communicating with him beyond the grave.

As a result of an introduction, I went, one Sunday afternoon, to the house of a complete stranger in Folkestone. During a conversation after tea, he suggested that, together with his wife, the three of us should try a simple table sitting.

During that seance, he went into trance and was overshadowed by the personality of my friend, and, in trance, exhibited many symptoms of my friend's passing which were similar to those described to me by his mother, who had been at his bedside at the time.

I continued my quest for evidence in London, and was fortunate to be led by my friends, Colonel and Mrs. Saunders-Knox-Gore, to C. S. Collen-Smith, the leader of the World Service Group. One of Collen-Smith's controls, Colonel FitzMaurice of Orkney, had met my friend on the Other Side, and he began to help him to prove his identity to me.

At a private sitting, Colonel FitzMaurice began: "I want to help a young man to come through. He wants a motor car!" This was an indirect reference to my name, Bentley.

"He has already drawn attention, by repeated movements, of objects . . . breeze and breeze." Some of these I had noted without understanding their significance.

The last three words were an oblique reference, in the shape of a pun, to a small disagreement I had

had on earth with my friend shortly before his "death."

"He holds up a mutual shield," Colonel FitzMaurice continued, "religious, but only in name, Shield . . . then crest." We had both known a friend named Ian Shield. The coat of arms of my college was the shape of a shield. The college was Jesus College, Cambridge.

However, I had not quickly pieced this evidence together, but he continued: "Link up with the surname of a religious leader . . . light blue. Then later, had coffee . . . rooms. Plain woman looked after him. A peace symbol . . . flies, is timid."

Far from this being a rigmorale to me, I was able, some little time later, to follow each reference quite clearly. The events alluded to occurred some eight years previously. Collen-Smith knew neither of us, nor the fact that we had both been at Cambridge together.

Jesus College, Cambridge, and Jesus of Nazareth. Light blue was the Cambridge University colour. In the rooms in which my friend had "dugged" the coffee had been notoriously bad. I remembered that some words had passed between him and his landlady once when we had breakfasted together. The peace symbol that flew and was timid obviously meant a dove. The name of my friend is J. Dove Wilson.

At another sitting, Colonel FitzMaurice of Orkney gave me more evidence.

"I have kept my promise," he said. "You followed very well, considering you did not know my methods. Your young friend is here. He is 'dancing' to control, (turn to page 4)

### Strange Penalty On Mediumship

By MAURICE BARBANELL

**I**F your beloved "dead" gives you a prediction about the future which is fulfilled — that is illegal. If an astrologer prints "a collection of imbecile and repulsive twaddle" with "merely vague suggestions as to the possibility of certain events"—that is legal.

This is the outcome of the decision of Lord Hewart, the Lord Chief Justice, and the two other judges who heard my appeal. They have decided that R. H. Naylor's



Lord Hewart

predictions in his "What The Stars Foretell" feature in the "Sunday Express" are not illegal.

Section 4 of the Vagrancy Act lays it down that "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 . . . shall be deemed a rogue and vagabond."

This new decision has an important bearing on the long fight for legal and religious freedom that has been made by Spiritualists. Because of the Vagrancy and Witchcraft Acts, the sincere, religious practices of thousands of law-abiding citizens of this country have been held to be illegal.

Spiritualism in this country dates from about 1850. It is obvious,

### Lord Hewart's Ruling

**T**HE question is not whether the article is a collection of imbecile and repulsive twaddle. If that had been the question, there could be only one answer. The question, however, is whether the article came within the 'mischief' of the Enactment. The magistrate came to the conclusion that the statements were too vague and general to bring the article within the Act, and we think he was right."

therefore, that an Act of 1824 could not possibly have contemplated the mediumistic activities against which it has frequently been used.

Again and again, Spiritualist mediums, because of this Act, have been fined and sometimes imprisoned.

I started these proceedings to draw attention to the law as it affects the foretelling of the future. Because Spiritualism is illegal, we are unable to receive legacies bequeathed to us, when one of the objects of the gifts is to train mediums.

Even the Charity Commissioners have refused to recognise as a charity a Spiritualist body that has been established for years, because, in its Trust Deed, the training of mediums was one of the objects.

It is still uncertain whether Spiritualists, as a body, have the power to hold, under religious and charitable trusts, churches which have been bought, built and paid for by Spiritualists. There have even been cases in which the right of interment of the bodies of Spiritualists in churchyards has been disputed.

At hundreds of seances, the "dead" return to give advice on the (continued on page 5)

### IN REPLY TO REPEATED DEMANDS FROM MANY QUARTERS



An offer is now being made, whereby readers of the "Psychic News," may at last have an opportunity to obtain

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**TO EGYPT** Here is something really new in books about Egypt. To the ordinary tourist, the Great Pyramid and the Sphinx have become hackneyed, but who would forget a silent night spent, under the starry sky, alone with the Sphinx; who would have courage to pass a second night—of solitude, silence, and darkness—locked in the depths of the Pyramids, as did this author? He claims to have come in contact with strange forces, and to have seen the ancient, secret mystery-rites of old Egypt. He came across one of those mysterious adepts, at the existence of whom, Oriental tradition hints. He investigated various Egyptian wonder-workers; he discovered a real medical magician; he came in contact with Tahra Bey, Egypt's most-famed fakir, who was persuaded to unveil the arcane but scientific secrets of his powers; he was initiated into the Rilsee Order of Snake-charming Dervishes, and describes his many experiences with a remarkable realism which makes this book one of the most interesting that could ever be written on this mysterious Land of the Nile.

**"THE SECRET PATH"** In response to numerous requests from readers of "A Search in Secret India," and at the bidding of one of his spiritual Guides, the author here presents a fully detailed description of the method of meditation which he pursued in the East, a method which rewarded him with amazing spiritual experiences. He also reveals, for the first time, a hitherto unpublished Yoga breathing exercise, the only exercise safe enough to be practised without the supervision of a teacher, and one which yields remarkable results. This book is particularly for men of business, men of practical affairs, men of world responsibilities, who need frequently to replenish their physical, mental and spiritual powers in order that they may continue their work. It is described by "The Inquirer" as "the noblest attestation to spiritual truth this century has produced."

### "A MESSAGE FROM ARUNACHALA"

**Arunachala Hill**, in South India, has a high status in Hindu tradition, a sacred tradition, and many legends hold that it is far more ancient than the Himalayas, which are known to be of fairly recent origin. At the base of Arunachala (which is the Sanskrit for "Red Mount" or "Hill of Light") abides, the last of the Maharishis of India, of whom we heard much in "A Search in Secret India." This book endeavours to give the Western world some inkling of the soul-consciousness that may be achieved by those who are prepared to follow "The Secret Path" outlined in the author's work of that name.

*His work is excellent. It has life, colour, movement and residents of Europe naturally interested in the Eastern science of Yoga and in the practitioners of it find their interest unflagging from the first page to the last."—The Times.*

*His latest work is a result of close study by those who see the big picture as a spiritual road to heaven."—Morning Post.*

*"Paul Brunton, who knows more about Yoga than any living Englishman, and whose life is one continuous research in occult and Eastern magic... Extraordinary experiences among the fakirs, occultists and masters of Yoga."—The Observer.*

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### Spiritualism's Greatest Seer—8

# A Medium's View Of Jesus

IN this series, W. H. Evans, who has devoted more than a quarter of a century to a study of Andrew Jackson Davis, is describing the life and work of the forerunner of modern Spiritualism.

By W. H. EVANS

AS many readers will like to know what Davis has to say about Jesus, I give the following excerpt about his personality:

"His general organisation was, indeed, remarkable, inasmuch as he combined the perfection of physical beauty, mental powers, and refined accomplishments. He was generally beloved during his youth, for his great powers of discernment, his thirst after knowledge, and his disposition to inquire into the causes of mental phenomena, of the conditions of Society, and of the visible manifestations of Nature.

### "Natural Sympathy"

"He was also much beloved for his pure natural sympathy for all who were suffering afflictions either of a physical or mental character.

"His benevolence and love toward all without distinction, his constant yearning for the companionship of those who were considered good and righteous; his marked respect and affection for those who were much older than himself; his constant visits to those who required relief from their afflictions; and his kind words of consolation to those who were depressed either by disease or unhappy social circumstances—all contributed to render him an object of general love and attachment.

"These were the peculiarities which distinguished him from all other persons then living."

This description is so natural, and so in accord with the life of Jesus as recorded in the Gospels, that one feels it has the ring of truth.

The theological doctrines of the Virgin Birth and the Vicarious Atonement, Davis rejects; the former as unnecessary, and the other as unjust. He declares:

"Jesus was a good man, a noble and unparalleled Moral Reformer, considering him as disconnected from all those unjust things that are in the New Testament recorded of him. He did not profess to be the Son of God in any other sense than that of a branch, as all are, of the great Tree of universal and eternal Causation.

"He did not profess to be directed and impelled by any other spirit than that of Divine love, the germ which dwells in every other being undeveloped.

"And to this principle as existing in others, he appealed so feelingly, in order that its qualities might be unfolded, and that they might ad-

vance to the degree of refinement in love and wisdom then occupied by himself. He was, then, A TYPE OF A PERFECT MAN, both in physical and spiritual qualifications."

"That sums up the attitude of the Spiritualist movement in general. His life is a prophecy, the herald of what can be.

It will be seen from this brief review that Davis was not orthodox, that he gave a revelation independent of theological preconceptions. Looking at the matter from the point of view of those in spirit life, we can see how necessary it was that he should have been kept in ignorance.

Not being a scholar, having practically no schooling, being unacquainted with books of a serious nature, he was the ideal medium for the revelation to be given. When it had been, he was freed from the influence of other earthly minds so that he could enter into the superior condition at will.

Then he studied, gained his degree as a Doctor of Medicine, and went on with his work of giving his thoughts to the world. As a psychological phenomenon he is unique.

## "WHY IS IT?"

By LLOYD TESTER

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### CONTENTS:

How Do You Know? Who, or What is Your Authority? Is it a Religion? Why does the Church Condemn it? Why does the Bible Ignore it? Can a Spiritualist be a Christian? Does it Agree with Evolution? What about Reincarnation? Why do not our Great Men return? Why are the Saints and Apostles Silent? Why should "Red-Skins" Teach us? Why are Messages so Trivial? Why do Spiritualists Disagree on Vital Points? Why do Spirit-Controls Differ in their Teaching? How does Spiritualism Explain Heaven and Hell? Does it Help or Comfort the Dying? What of the "Resurrection" and the "Judgment Day"? Why do they tell us Everybody is Happy? How can all Enjoy the same kind of Life? What of Criminals and Suicides?

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## A SOUND RECORD BY A SPIRIT

### Ancient Egypt Comes To Life

THE strangest gramophone record in the world was played to an audience in Bradford last week. It was a copy of the sound-record made at the International Institute for Psychic Research, a few months ago, of Egyptian words spoken by the guide known as Lady Nona through the Blackpool medium, Rosemary.

On the record were thirty-five short sentences in the language spoken by Moses in Egypt.

Dr. F. H. Wood was speaking to the Bradford branch of the Yorkshire Society for Psychic Research, taking for his subject the Nona-Rosemary Xenoglossy. The lecture was illustrated with lantern slides of the hieroglyphs supplied by Howard Hulme, the Egyptologist.

Hulme's translations into English have not been disclosed, and will not be published until other Egyptologists, who are also experts in the language, have been allowed to see what they can make of Lady Nona's speech.

#### Amazing Feat

The translations of the Institute record show that Lady Nona did several remarkable things on that day, and did them all in Egyptian.

She spoke a clear and consistent message to the world.

She drew attention to the noises of the motor-traffic outside, which hampered the clairaudient transmission. Nona's protest, in Egyptian, of a handicap which could not have been foreseen and for which nobody was to blame, was good evidence of a separate intelligence colloquially familiar with the ancient Egyptian tongue.

Another sentence showed that she was aware when one side of the gramophone disc was finished, before either Dr. Wood or Rosemary. Together they were facing the microphone, with the recording apparatus in another room.

#### Obstacle Overcome

After the clairaudient contact with her medium had been temporarily disconnected by the increased noise outside, Nona regained control and pieced together a broken and unfinished sentence.

Two of the phrases formed an exceptionally rare idiom of speech which Howard Hulme had pointed out to Wood in a book on Egyptian grammar. Translated, they read: "Our spirit is behind, and enveloping (as with wings) the lady who is deputising; she who is here."

"Never," said Dr. Wood, "has the process of trance-control been expressed more simply, more accurately, or more beautifully than in these two Egyptian phrases spoken through Rosemary by a spirit who lived 3,000 years ago."

The very fact that Nona used them suggested that psychic phenomena of all kinds were familiar to the ancient Egyptians.

## MIRACLES v. PSYCHIC PHENOMENA

### THE CHOICE THAT FACES THE CHURCHES

A STRONG criticism of the Modern Churchmen's Movement was made by Mrs. St. Clair Stobart in an address to the Spiritualist Community on Sunday.

"The story of Christianity can only be accepted as a religion by those who believe in miracles or in Spiritualism," she declared.

The Churches, hitherto, had accepted miracle as the explanation of the incidents, and it was assumed that, for a small period and in a restricted area, God had exercised supernatural power to produce phenomena that had not occurred before and which would not occur again. To doubt miracles was to doubt the Christian religion.

But now there had appeared among the clergy an advance guard, including bishops, canons, deans, and other highly-placed dignitaries, who, under the title of Modern Churchmen, were rejecting the miraculous aspect of the Bible story. That movement advocated the rejection of all the miraculous happenings in the Gospel story.

It was said that the deletion of the miraculous did not affect the Christian faith, but it meant the rejection of that other-worldliness which was the essence of religion, and which distinguished the life of Jesus from that of any missionary in foreign parts.

#### The Alternative

The Spiritualist had an alternative explanation of the phenomena, and had no need to invalidate the larger portion of the Gospel story. Not miracles, but laws of psychic science were responsible. But the Modern Churchman refused to look at the Spiritualist interpretation and yet rejected the miraculous explanation of the phenomena.

That attitude was extremely harmful to the cause of Christianity and of religion. The Modern Churchman must be coming to the conclusion that all the "miracles"—including not only the healings and the signs and wonders, but also the transfiguration, the so-called resurrection and the post-crucifixion appearances of Jesus—were legends and fairy tales.

"We can accept the New Testament as it stands," said Mrs. Stobart. "We find that Spiritualism corroborates the Bible and the Bible corroborates Spiritualism."

"Spiritualism is saving Christianity; for the Modern Churchman, whose honesty compels him to reject miracles and whose prejudice prevents him from accepting Spiritualism, is in a sorry plight in regard to his Christianity."

Until the Modern Churchman accepted Spiritualism, she declared, Christianity was in the melting pot, and the world was becoming heathen.

"The Modern Churchman has done a great work of reform, and he is greatly to be praised for his courage," she said, "but it will be a retrograde work if he stops where he is now."

## OUR "UNSEEN MINISTRY"

### Editor Told Of Aid From Beyond

"I HAVE answered hundreds of letters of inquiry from those who have been bereaved, and I have received counsel and guidance and help to carry a 'heavy cross' by an unseen, yet not the less real, ministry."

This declaration was made by P. Hammil Baldwinson, secretary of the Northern District Council of the Spiritualists' National Union, in the Newcastle-on-Tyne "Sunday Sun."

Baldwinson's testimony was the result of an invitation made by the editor of the "Sunday Sun" the previous week. When printing an article on Spiritualism by Shaw Desmond, he asked readers to describe "any proofs they have experienced of the After Life, and of occasions when they believe they have communicated with the departed."

The editor declared: "It is with a sincere desire to provide some data on the problem that the invitation is made."

The only other letter, apart from Baldwinson's, that was printed on Sunday was from a man who had a curious outlook on Spiritualism.

"Personally, I believe that we are encompassed by the spirits of our departed dead every minute of our lives—that our lives are influenced by those spirits," he wrote. Yet, just before that, he had written: "I do not believe that so far there has been conversational contact with the dead."

In the same issue the editor told of a woman, calling herself La Velma, who had been giving "clairvoyance" at a local theatre.

After paying tribute to her accuracy, he sneered at mediums by saying it reminded him that "these Spiritualist folks seem to be turning more and more to the variety stage. It is a new form of act."



G. P. Sharplin

### HE "SAW" WITH HIS FINGER-TIPS

"MEDIUMSHIP is more highly developed in China than in any other part of the world."

This claim was made last week by Monsieur de Meck at the British College of Psychic Science, where he recounted some of his experiences in investigating mediumship throughout the world. He had sat with mediums of all nationalities and of all races, black, white, red and yellow.

After declaring that the Chinese had been familiar with psychic practices for centuries, the speaker told of some of their healing methods. In diagnosis, the "doctor" would run two fingers over the patient's body and "locate" the disease in that way.

His fingers, which seemed to possess "sight," would then stop at those parts of the body which had to be specially treated.

The speaker mentioned the method of diagnosis used by Chang, G. P. Sharplin's Chinese control. Chang "drew" the aura from the patient's hands on to the palms of his medium's hands. With two fingers he would stroke the palm on which he saw reflected, in miniature, pictures of the patient's bodily organs.

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# EDGAR WALLACE'S SPIRIT TESTS

NOVEL PROOFS FROM "DEAD" AUTHOR

THROUGH Miss Naomi Bacon, Edgar Wallace has given proofs of his survival, displaying an ingenuity that was characteristic of his novels.

The full story was told on Sunday by Dr. Nandor Fodor in the "Empire News." Fodor handed the medium, who sat blind-folded, an unsigned sheet of Wallace's manuscript previously folded by him.

For two hours he received a steady stream of information which could only have applied to the "dead" author, who gave his name in typical fashion.

First there came his initials. A few moments later the medium received the writer's Christian name.

"What does a place with bricks on mean?" she asked. The medium seized the pencil and began to draw little squares, which finally conveyed the idea of a wall. After a pause she said: "The deuce . . . It is the deuce which ever way you take it."

The deuce is, of course, the next card to the ace. "Wall" and "ace" spell Wallace.

Then followed a reference to bells and mention of a theatre in New York, a reference to Wallace's

play, "The Ringer," which was a failure in America.

Mrs. Wallace sobbed when the shorthand notes of this seance were shown to her by Fodor. The comment of Bryan, Wallace's son, was: "They are remarkably accurate."

## A CALL TO THE CHURCH

THE Church, if she desires to recapture our sympathies or our regular attendance at services, must openly acknowledge the new truth which science has to offer," declared Stuart A. Hirst, a prominent Leeds tradesman, when he preached the harvest festival sermon at the Rev. C. L. Tweedale's church at Weston, Yorkshire.

"We want our fundamental faith strengthening by evidence of a real hereafter, if that evidence can be supplied," he added.

Hirst urged that the Church must inquire into the authenticity or otherwise of psychic happenings.

He told a reporter, after the service, that he is open-minded on the subject of psychic research, but believes there is sufficient evidence to make it worth while for the Church to hold an impartial inquiry into some of the happenings.

## A BARRISTER PUTS OUR CASE

"WHY ARE OUR LEADERS SO SILENT?"

C. E. Loseby, a well-known barrister—he is chairman of the Leicester Society for Psychic Research—sent the following letter to the local Press following the recent meeting at which Shaw Desmond spoke and Estelle Roberts gave clairvoyance:

"IN the presence of 3,000 people, evidence, which appeared to be simple, direct and reliable, was given that the witness, a well-known public man, had on many occasions communicated with the dead, having tested the identity in every way known to his intelligence.

"A thousand or so witnesses gave corroborative evidence by rising in their places and asserting that they themselves had communicated direct with the dead.

### None So Blind . . .

"After the oral evidence a demonstration was given . . .

*"I might perhaps be allowed to say in passing that never have I seen, at any public demonstration, evidence better calculated to enlighten any but the totally or pervasively blind."*

"I found it hard to believe that after such evidence, and such a demonstration, the public of Leicester would tolerate the defensive silence which has been maintained with such success for so long.

"It seemed to me that our leaders of thought would be compelled to try, at any rate, to say something intelligible.

### Mankind's Happiness

"Up to date, however, they have been content to leave the matter of pronouncements in the hands of a few ill-informed correspondents.

"There is no doubt that this, incomparably the most important scientific fact revealed during the past 2,000 years, has been proved beyond dispute.

*"We believe, we know that there never was an event which was fraught with greater possibilities for the happiness of mankind."*

"Help and guidance are required. What help or guidance are given? From the orthodox scientists, so-called, an exhibition of invincible stupidity, but no guidance.

"From the leaders of the churches such utterances only as make one suspect that they have kept themselves deliberately ignorant out of fear lest investigation should reveal truths which were inconvenient. The leaders of both bodies are as misguided as they are wrong.

*"Science and religion have everything to gain and nothing to lose from a fearless and honest investigation."*

"Ought expediency, however, to influence the course of either? Did any great or honest man engaged in a search for truth ever falter because he feared lest truth when found might prove inconvenient?"

"Are those of us who are persistently proclaiming the fact irresponsible or incompetent? Let scientists and the churches say so."

## MEDIUMS TO BE PENALISED

(Continued from page 1)

future to the ones they love on earth. Is it not very natural that a "dead" father, when he has the opportunity, should want to advise his son?

Now, the courts have always held that, no matter how accurate or helpful the spirit advice was, if it foretold the future, it was illegal. It seemed to me that I could draw attention to our claims by fighting a test case.

If it was wrong for the "dead" to predict the future through mediums, then surely it was wrong for astrologers to predict the future in newspapers.

But now we have arrived at a curious pass. As Spiritualists, we are to be penalised, not because our seance predictions are "twaddle," but because they are definite! The fact that they are accurate will be of no avail.

Thousands of people, up and down the country, take this astrological "twaddle," very seriously. Many of them even regulate their lives by the stellar predictions printed in at least a score of newspapers.

Yet, though they may do great mischief, the articles are legal. But Spiritualists who practise the "gift of the spirit"—that is how St. Paul defined prophecy in his epistle to the Corinthians—are "rogues and vagabonds."

### Future Prosecutions

How will this new decision affect the prosecutions of mediums in the future? Will the onus of proof that the mediumistic prediction was not obscure fall upon the police? Will mediums be convicted, or released, according to the magistrate's decision as to whether the prediction was positive or merely vague?

I selected Naylor for this test case, not because of any personal animus, but merely because he happens to be the most publicised astrologer. This case has proved that there is still a long fight in front of us.

The issue has been clarified. But I am left with the problem of the costs. I have fought this case on behalf of Spiritualism. I do not think it fair that *Psychic News* should bear the brunt of it.

I sought no personal publicity or kudos. I was, as I still am, only concerned with the desire to free Spiritualism from its stigma of illegality.

The costs will amount to £300 or more. I appeal to Spiritualists for their support. All contributions will be acknowledged in these columns.

### A PARSON'S PROPHECIES

Describing several spirit forecasts, which had been fulfilled, received in his own home, the Rev. C. L. Tweedale, Vicar of Weston, explained their purpose in a Yorkshire newspaper:

"Their object is to show men in this materialistic age that the spirit world is reality, and has as definite an existence and interaction upon this world as in Bible times."

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Speaker: - - **HANNEN SWAFFER**

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# Psychic News

Saturday, October 24th, 1936

## Building For The Future

**SPIRITUALISTS** are not in the best position to judge the effect of their labours on the world.

Our propaganda goes on continuously. At hundreds of Spiritualist churches every Sunday, speakers expound our facts and mediums describe the "dead." At thousands of seances all over the world fresh testimony to spirit return is constantly accumulating, as new evidence streams from the Other Side.

Sometimes we get inkblinks of our progress. We can point to the increasing attention which is paid to our subject. We know how the Press has changed its attitude—no long ago, only the attacks on spiritualism were printed, but now the evidence in its favour is given space.

We note, too, the gradual decay of institutional religion as its creedal walls crumble before the onslaught of spiritual truths.

We have our setbacks. Sometimes a meannium lets us down. Occasionally our new revelation is used to support theological movements which the more enlightened Spiritualist realises it was intended to oppose.

The truth is that progress is never made in a straight line. There is a constant ebb and flow.

To those who sometimes grow weary of the constant fight against prejudice and superstition, we would remind them that Spiritualists are not building for to-day alone, but for the World of To-morrow. It has been well said that the heterodoxy of to-day is the orthodoxy of to-morrow. In years to come, future generations will be amazed at what they will consider was the foolish opposition to spiritualism, for they will accept psychic powers as normal.

Just as we take for granted the pioneer work of the past, so posterity will treat much of our labours in a similar fashion.

Official science may coldly ignore us. Orthodox religion may attack us. There may be opposition from quarters where there should be support. It is all part of the evolutionary process. Out of the constant warfare there will emerge a stronger Spiritualism.

When the early spirit messengers forecast through the Fox Sisters, the forerunners of modern Spiritualism, that the message they had to proclaim would encircle the globe, their claim sounded preposterous. Those early pioneers lived too near to the event to appreciate the wide-world significance of the Fox mediumship. But the spirit message has come true.

Bearing in mind the lesson of the past, let us hand on the torch of knowledge kindled with a brighter flame because of our efforts.

We are paving the way for a new civilisation, a new order where justice and equality will reign and where Man's spiritual nature will have greater opportunities for expression.

## War And The Church

The Church is at war over peace.

"Dick" Sheppard, who is strenuously advocating pacifism, suggested the other day that the Archbishops of Canterbury and York should be asked to state frankly in what way pacifist clergymen were lacking in loyalty to the Church and its founder.

Now, one Church leader has replied. Dr. Cosmo Lang, the Archbishop of Canterbury, said the use of force of the sword by the State was the ministry of God for the protection of the people.

## What Is Defence?

He qualified this statement by adding that if the force of an army were used for national aggression, acquisition, or self-assertion, it was wrong. If it were used in defence of the people it was right.

By defence, he meant not only the defence of territory, but the protection of England's trade routes!

## He Hasn't Heard!

"Who in the name of heaven believes in ghosts to-day?" asked T. J. Smith, in a Yorkshire paper. "If spirits or ghosts do exist, I can see no good reason why they should experience so much difficulty in making themselves known."

He also could not understand why the vast majority of the human race "never received the faintest intimation of the continued existence of those whom they have loved and lost."

The answer is very simple. They haven't tried. For nearly ninety years, however, several millions of people have been in touch with their "dead."

## Unscientific Science

As past president of the Blackpool Rotary Club, it fell to the lot of Dr. F. H. Wood, the well-known composer, to entertain a number of scientists at the club's weekly luncheon.

One of them, an official of the British Association, asked Dr. Wood if he had become a subscribing member of the Association. The composer answered that he was waiting until it began to take some interest in Survival, a subject, he pointed out, which was very close to Sir Oliver Lodge's heart.

He was sorry, said the scientist in reply, but he could hold out no hope that the British Association would, at an early date, investigate human Survival.

## Astral Or Double?

Does George H. Lethem, the editor of "Light," possess a double, or did I see his astral body?

I mentioned last week that I saw him in the audience at the Æolian Hall. In a note to me he tells me he was not there. I wonder who or what it was I saw.

## Ashamed of Nandor?

Was Dr. Nandor Fodor ashamed of mentioning Hammen Swaffer's name? In his story, in the "Empire News," of Edgar Wallace's return, he described Swaffer as "a well-known publicist"—which he is not.

Fodor, in relating how Swaffer's "dead" sister-in-law was psychically seen by Wallace, said that when the novelist heard a crack in the room this "brought the suggestion of wise-crack to his mind." That is not correct. What Wallace said was: "The crack suggested something which amused me."

## "Religious Riots"

Some of those who advocate the higher occult teachings—whatever they may be—often advise us to look to the glory of religion as portrayed in the East.

There were riots in Bombay, last week. Over fifty people were killed and 500 injured in a clash between Hindus and Moslems.

The trouble started because a Hindu place of worship was being constructed close to a mosque.

## Equality Of Sexes

I am asked by a reader to give my opinion on one of the beliefs of Mormonism which, he says, "cuts right across one of the most cherished tenets of Spiritualism that is expounded by *Psychic News*, that every human being is equal intrinsically to every other being."

In Mormonism, he has read in the Press, the woman is definitely man's inferior and man has "the right of plurality of mate" that is denied the woman.

My answer is very simple. Polygamy was abolished in America many years ago and has not been practised by Mormons since that time. I firmly believe that God created us all equal, and that it is man who makes the differences.

## Facing Both Ways

The "Church Times" cannot make up its mind about mediumship. It said, last week:

"Holy Scripture is warrant enough for believing that mortal creatures may be endowed with gifts that are out of the range of mortal reckoning, to say nothing of scientific investigation into certain spiritualistic claims."

Not long ago, the same journal declared: "There is something pathetic in the desire to penetrate the secrets of the life after death, apart from any belief in divine revelation."

## After One Issue

I have been trying to fathom a mystery of a new Spiritualist newspaper. Two weeks ago it started publication, its front page a copy of *Psychic News* and full of a challenge to us; but last week no copies were to be seen.

I spoke to W. H. Smith & Son, who were its wholesale distributors. As far as they knew no copies had been sent out. Has it ceased publication?

## Strange Reports

Seeing that the "Sunday Express," one of its own papers, was involved, the Beaverbrook Press behaved very strangely in its reports of my appeal in the *Naylor* case.

The "Sunday Express" did not print a word about the appeal. The "Daily Express" left out Lord Hewart's stinging comments about *Naylor's* article being "a collection of imbecile and repulsive twaddle."

"The Evening Standard," however was very fair. It even included the Lord Chief Justice's attack!

## Creeds That Divide

Because a reader lent his copy of *Psychic News* to a friend, Spiritualism was the subject of comment in the "Wymering and Widley Parish Magazine," which circulates in the Portsmouth neighbourhood.

The writer, Sister Matilda, alleged that no one could be a Christian and a Spiritualist. She quoted from *Psychic News* some recent statements where we pointed out that Spiritualists could not accept many of the Church's creeds. Sister Matilda seemed very cross because of our repudiation of the doctrine that the blood of Jesus can save us from sin.

Apart from the fact that no Spiritualist could ever believe such a doctrine, it is repudiated by thousands of Christians.

## Problem Of Ministers

The Churches are finding increased difficulty in getting candidates for the ministry. The Congregationalist Union faced up to this problem and the decline in Church attendances at its autumn assembly the other day.

The chairman, Sir Arthur A. Haworth, said he found it almost necessary to get behind students with a dog whip to get them to attend certain lectures.

## No Enthusiasm

He quoted a statement of Dr. Selbie, former principal of Mansfield College, Oxford, who said:

"The sad fact is that some men who come to college with a glow of enthusiasm entirely lose it during their college days."

The truth is gradually being forced home upon Orthodoxy that the modern inspiration of Spiritualism is supplanting ancient theology.

## Infectious Trance?

Eva C. Dean told in the "Two Worlds" last week how she found it difficult to keep her eyes open when listening to a lecture by Power through Meurig Morris. She noticed three other people who experienced a similar sleepy feeling.

I know that Meurig Morris is entranced by Power. Was Eva Dean trying to suggest that the spirit had also entranced members of the audience?

# The Amazing Dr. Damoglou

## Are His Cures Inspired By Spirit Agency?

By ROY BRANDON

**D**R. S. C. DAMOGLU, the Greek health specialist, is an amazing man.

Under the auspices of the National Health Campaign he delivered the first of a series of free health lectures at the Caxton Hall, London, last week.

Damoglou is a Spiritualist of many years' standing. He was first introduced to our subject by Miss Felicia Scatcherd, and at both public and private seances obtained remarkable evidence for Survival. He has spoken from Spiritualist platforms.

When quite a youth, he felt an urge to serve suffering humanity, and set out to get his degree as a Doctor of Medicine. He attended medical conferences in all the important capitals of Europe. Having listened to the best "brains" of the day, he decided that drugs and surgery were of little avail as curative weapons in the fight against mental and physical disease.

One man claimed his undivided attention. That man was Professor Constantine Karkalis, a famous Greek health expert and member of the Medical Faculty of Constantinople, whose views coincided with those held by Damoglou. Karkalis passed on.

In 1914, Damoglou, who occasionally hears clairaudiently, obeyed a "voice" which urged him to go to England—"the country destined to lead and inspire the world." He gave up a lucrative practice in Cairo, and arrived here, a stranger in a strange land.

One of the first things he did on his arrival was to attend a Spiritualist service. The medium, singling him out, described a number of spirit friends and relatives, and gave him some evidential messages.

Finally, she gave an accurate description of Professor Karkalis, who, she declared, was closely contacting Damoglou. She even described in minute detail the peculiarities of the Turkish military uniform which Karkalis had worn. Damoglou was told to carry on with his work.

On another occasion, a woman patient came to consult Damoglou. He was about to diagnose her case when she interrupted, informing him that a partial materialisation was taking place in the room.

In the soft light cast by the red lampshade, they watched, and saw a mist taking shape. Then, without warning, came a knock at the door, and the mist disappeared.

### His "Dead" Mother

Later, when the interrupter had gone, the patient saw the manifesting spirit clairvoyantly. She was able to give an accurate description of Damoglou's mother! This patient was a medium, and didn't know it!

Then, fourteen years ago, Damoglou heard clairaudiently a voice urging him to change his mind on a certain matter which was likely to have an important bearing on his future. He disregarded the warning, and, on his own confession, suffered considerably for his disobedience.

On another occasion, he had described to him a hermit friend whose home was in the island of Halki. He received cross evidence of this man from a totally different source, and then made inquiries to discover that his friend had "died."

Damoglou has led a remarkable life. He claims to be able to cure all forms of "incurable" disease without the aid of drugs, injections, vaccines, or operations. Because of his "unorthodox work," he has been ostracised and persecuted by the medical profession.

He has been hounded, "exposed," and made a bankrupt. Through all the vicissitudes, trials and troubles which have beset him in the last twenty years, his courage, and almost fanatical faith in the unseen world, have remained unshaken.

His great faith in spirit power has stood him in good stead. From each fresh difficulty he has emerged with stronger character and greater determination to carry on with his campaign of healing.

There are people who bless him;



Dr. S. C. Damoglou, the Greek health specialist

others who curse him. He does not claim to be a spiritual healer. His cures are brought about chiefly by diet, on which subject he is a genius, and by his wisdom and philosophy of life and how it should be lived.

There is a wealth of evidence in support of his work from other sources. A few years ago, I had occasion to examine a number of patients under his care. Among them were cases of blindness, consumption, cancer, and other forms of disease.

I saw official documents from hospitals labelling some of these cases as "hopeless." Yet Damoglou's treatment was succeeding where doctors, hospitals and specialists had failed.

A journalist friend of mine had a small daughter suffering with infantile paralysis. The doctors said she would never recover. She was taken to Damoglou, a pathetic little wreck, and in a few weeks was back at school, healthy and well.

My own son, "Bumpy," was placed under his care. Previously I had gone the vicious round of doctors and specialists, all of whom were most emphatic that nothing whatever could be done for my boy, who, from birth, was helpless, dumb, and paralytic.

Six months' treatment by Damoglou wrought a miracle. At the end of this period my boy's health had improved out of all knowledge, his hitherto dormant faculties were springing into life, and most amazing of all, he was able to articulate words.

Then, four years ago, when there was an outcry against cancer in the

Press, I got in touch with the Duke of York, and obtained an interview with the cancer experts connected with the British Empire Cancer Campaign.

Damoglou was the subject of my visit. I informed them that he was prepared to place his services at their disposal free of charge. As a test of his methods of diagnosis, they could produce twelve of their incurable cancer cases and mix them with twelve other people in normal health. With his method of iris diagnosis, Damoglou would then pick out the twelve cancer patients, and tell the doctors where the growths were situated. He would undertake to cure fifty per cent. of these "incurable" cases. He wanted neither fee nor publicity. His sole motive was to serve.

The committee turned down the offer, and I appealed to the "Daily Express," which bravely printed the story.

The result was hundreds of letters from cancer cases from all parts of the country. One woman, at that time a patient in the Fulham Cancer Hospital, discharged herself to go under Damoglou's care. Three months later, her husband warmly thanked me for what I had done. His wife was a cured and different woman.

### Faith In The Unseen

This smiling, genial little man, who has lost his worldly possessions, but who retains his abundant faith in his unseen helpers, who has been sponged on by patients who could well afford to pay, and who continues to treat the poor for nothing, lives on a diet prescribed by himself and which costs but a few coppers per day.

He does not seek riches. He is content to make only sufficient to enable him to carry on with his service to mankind.

I have known him intimately for the past five years. I have an inside knowledge of his difficulties, of his "exposures," and of his persecutions. I know also that throughout his life he has received comfort and aid from spirit helpers.

Once I took a well-known medium to see him. Afterwards, the medium informed me that she was astounded by the amount of psychic power possessed by Damoglou.

Damoglou may not fully realise it, but his philosophy of life, his teaching and his healing are inspired from the Beyond, whence, indeed, comes all inspiration.

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# J. B. McINDOE IS STILL ARGUING!

## WHY NOT GET ON WITH THE CONGRESS?

J. B. McINDOE, president of the Spiritualists' National Union, has sent me (by express delivery!) a lengthy article—it would fill over three columns of *Psychic News*—about the forthcoming International Congress at Glasgow.

It is a long criticism of myself, written in a strain that does not become one who holds the highest office in organised Spiritualism. I am accused of all sorts of terrible things—I did not realise I was so wicked.

I am told that my statements were "grossly misleading." In regard to the Glasgow invitation, I "said nothing, wrote nothing, did nothing" till I returned from Barcelona, and then I wrote "disparaging comments on the Congress in general and the Glasgow invitation in particular."

#### Was It Casual?

McIndoe declares that at one council meeting I "casually remarked" that I thought the 1937 Congress should be held in London. He asserts that I never protested against the venue or proposed to alter it. Indeed, with great perspicacity and thoroughness, he appears to have searched through the minutes of S.N.U. council meetings and found that I was once guilty of proposing a motion that draft suggestions in regard to the 1937 Congress should be approved.

What a waste of time!

#### "Jaundiced"

My description of the muddle and mess at the Barcelona Congress has produced from McIndoe the comment that I either neglected my duty or that I am reiterating "jaundiced remarks." My dictionary tells me that a jaundiced person is one who has a mental attitude, caused by jealousy, which warps the vision.

I had no "duties" at Barcelona. The S.N.U. did not pay for me to attend the Congress. I went as Editor of *Psychic News*. As the S.N.U. was entitled to send a number of delegates I agreed, as I was already going, to act as one.

McIndoe distorts my statement that "the Congress should not selfishly be kept either to the Glasgow

Association or to the S.N.U." into a reflection on the Glasgow Association, which has generously offered its premises for a week, free of charge, and thus sacrificed a week's income. In addition, its executive has authorised the spending of a "substantial amount" on preliminary expenses.

I have nothing but praise for the Glasgow Association and its splendid work for Spiritualism. All I had hoped was that every branch of British Spiritualism would be given an opportunity of participating in the Congress, which should not selfishly be kept to any one organisation.

#### "Publicity Stunt"

McIndoe declares I lost my seat on the S.N.U. Council. I did not. Although pressed, I refused to allow myself to be re-elected as its London area representative.

He says that our effort to get a London week to follow the Congress was "a publicity stunt." He may call it what he likes, but, anyway, there is to be a London week—and the S.N.U. has agreed to sponsor it.

#### Wasting Time

Honestly, I think it pitiful that a man of McIndoe's position and intelligence should waste his time in trying to pick a quarrel with me on these purely personal issues. They do not matter. Spiritualism is more important than what individuals think of each other.

I have no axe to grind with McIndoe, the Glasgow Association or the S.N.U. I have addressed meetings for the Glasgow Association, and have worked for the S.N.U. for fourteen years. I only want the International Congress to be a success.

I have offered my co-operation, and I still do. Cannot the president of the S.N.U. do something better than try to pick childish quarrels? He could, using his position, give a lead to British Spiritualism and make the International Congress an opportunity for demonstrating the harmony between all sections of British Spiritualism.

M.B.

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## A BLIND MEDIUM WHO "SEES"

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**E**RNEST CROFTS, the semi-blind medium, of South Harrow, knew nothing of my existence when I called on him—a tradesman had told me that some of "those Spiritualists" lived at a certain address—and yet he gave me excellent evidence of Survival.

He said that my husband had passed over, detailed the symptoms of the last illness and brought to my memory a missed appointment at a railway station twenty-six years ago. He spoke of some downs that we used to walk over.

He also recalled an incident of the previous Saturday, which I had forgotten, but afterwards proved correct.

#### The Spirit Prophecy

Croft told me that my husband was very cheerful over something good that was going to happen in October. It was on the first day of October that financial troubles were unexpectedly lightened for me.

The medium mentioned the name of Tom and said there was trouble with his daughter. She had entered hospital that day. He also named a "dead" relative, correctly telling me that I had a gold chain belonging to her.

#### Accurate Visions

He described my father accurately, gave me his name (James) and said that before he passed over he was nearly blind, as he had cataracts at the back of his eyes. This was all true.

The medium told me many other family names, all recognised, including three Georges—one was a soldier who had been killed; another was connected with some sickness the previous week, and the other was my husband's brother in Africa.

(Mrs.) C. W. Harrow



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### ARGUMENTS CAUSED BY CLAIRVOYANCE

**W**HAT is in the news?

Two of Leicester's best-known papers are full of arguments on Spiritualism because of the recent propaganda meeting at which Shaw Desmond spoke and Estelle Roberts gave clairvoyance. In one of them, two articles by James Norbury have appeared describing his seance experiences. Both papers are publishing letters for and against our subject from Spiritualists. Bible text-quoter and materialists.

\* \* \*

"The Rev. C. L. Tweedale, the Spiritualist Vicar of Weston, near Otley, has now completed revision of his latest book," said the "Yorkshire Observer"—it spelled his name wrongly—"which he anticipates will provide an ecclesiastical sensation of the first order. He has written about his favourite subject, survivalism."

\* \* \*

When Dr. F. H. Wood gave on the wireless his organ recital which included the funeral melody received by spirit influence, he told a "Daily Mail" reporter: "I felt a curious inspiration as though those who had known the melody in ancient Egypt were at hand to give guidance."

He explained how he received the melody. Rosemary, the medium, in trance, hummed the tunes which she heard. He made a note of them and transcribed them for harp, drum and wind instruments, the nearest approach to the musical instruments used in ancient Egypt.

\* \* \*

Addressing the Leeds Psychical Research Society, Dr. W. H. Maxwell Telling told how the investigation of mediumship formed a bridge which took the inquirer "from the sterile territory of Agnosticism to new and wider country."

\* \* \*

After the Rev. C. Drayton Thomas had spoken last week at a propaganda meeting at Colchester, Mrs. Lillian Phillips gave clairvoyance. In thirty-five minutes, she gave eleven spirit messages, which included the mention of nearly seventy Christian and surnames, with the addition of Other-Side advice. Every fact she mentioned was recognised.

\* \* \*

The Walthamstow Spiritualist Church held a thanksgiving service on Sunday to celebrate the repayment of the church's mortgage. The land and building now become their own property.

\* \* \*

The "Southend Times" featured last week the mission of W. T. Parish, the spiritual healer. In describing his work, the writer said: "The age of miracles is not past."

## THIS WAS PAINTED BY THE "DEAD"



This striking oil painting of Napoleon was obtained through the mediumship of the Campbell Brothers. It is an example of spirit precipitation, for there is no sign of brushwork to be seen. The canvas was placed under a table and in a few minutes there was the portrait. It is on view in Leolyn Hotel, Lily Dale, America's largest Spiritualist camp.

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By

## ARTHUR FINDLAY

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CHURCH AND SOCIETY ANNOUNCEMENTS

(Continued from page 12)

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Tuesday, 8, Clairvoyance.
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Thurs. 8—Mr. E. PARSONS.
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Rear of 144-150 Camden Road, N.W.1.
Sunday, October 25th,
11—Mrs. EDITH RUTHERFORD.
6.30, Mrs. HELEN SPIERS
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Thursday, 8—Mrs. M. J. MORRIS.
8 p.m. Mrs. TINA TIMS.
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Mon., Oct. 26th, 8.30 p.m. (9.45).
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Thursday, Oct. 31st, 7.30 p.m. Psychometry.
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Further particulars from Secretary.
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6.30—Miss P. VIVIAN.
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Wed. Oct. 28th, 7.30—
Mrs. HAROLD HARRP.
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Fri., 7.45, Open Circle.
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PLYMOUTH, West end Temple, Sunday,
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6.30, Thursday, 7.30.

# 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.

## Cured Of Sleepy Sickness

Through the mediumship of Mrs. Bruce, of Leigh-on-Sea, I have been cured of sleepy sickness.

I came to Westcliff four years ago. My doctor said I should not have lived had I stopped in London.

For two years I did not seem to make much progress. I could not walk far and at the best exertion I was in a state of collapse.

I was then brought in touch with Mrs. Bruce and received treatment from her spirit healer. I can now walk miles without any ill-effects.

R. M. Munson

Wellington Avenue, Westcliff-on-Sea.

## Animal Slaughter

The remarks of Harold Sharo would be offensive if they were not amusing.

In his astral travels, does he ever enter the corridors where rats, mice, and other pests arrive after they have been slaughtered in their thousands? Are they also quivering with terror?

If so, let us at once refrain from destroying any more vermin. Of course, we must not eat fish or birds, and all butchers and fisher-

men must be barred from Spiritualism or give up their "dirty business"!

T. B. Hicks  
Birmingham R, Wyld Green,  
Sutton Coldfield.

## The Divinity Of Jesus

Answering your question on the special divinity of Jesus, the Confraternity representatives recommend perfect freedom of thought. Well, what about the Redemption? If this were true, it would obviously knock out Personal Responsibility.

Sunday after Sunday, sections of Christianity insist that the blood of Christ cleanses us from all sin. Therefore the sacrifice of the God-man (so common a feature in many ancient religions) is the very corner-stone of Christianity.

If they abandoned this doctrine, the Churches might absorb Spiritualism as the sponge absorbs water—or rather, Spiritualism, being much younger and healthier, might absorb them.

But will Christianity abandon its cardinal doctrines?

Rhoda G. Hellyar  
Oliver Grove, London, S.E.25.

## "The Greatest Teacher"

For many years orthodox religions have left me cold. At the same time my recent interest in Spiritualism has forced upon me a conclusion which, if correct, and it appears to be so, has made me doubt the wisdom of the attitude of Spiritualists generally towards Jesus Christ.

He is accepted by them as not only a great example but as one of the world's greatest, if not the greatest, teacher and master.

Yet, He is only occasionally mentioned at their services and then only with considerable diffidence and some show of apology.

Is this a wise attitude for Spiritualism to adopt—this excommunication of Spiritualism's greatest authority and leader? Is it playing the game by Jesus Christ?

Rave about the evils of Orthodoxy as much as you like, but in the name of common logic differentiate between these and Jesus Christ Himself.

Yet you let the churches have Him to themselves to interpret Him just as they see fit.

Why don't you take Him as the great leader of Spiritualists, the mighty teacher of Spiritualism's truths?

Why not replace your present attitude with an invincible and indomitable championship of Him

and His teachings, which are yours?

Don't separate the two. Then Spiritualism will have an overwhelming appeal to the man of to-day. They will realise a new Christ, not the old orthodox one. W.E.M.

## The Human Element

We have tried to found a church here in Swindon, on S.N.U. principles. Up to a point we have succeeded, but we always have to reckon with the fallible human element, and we are not infrequently baffled.

I am beginning to feel that we must either help the Christian Spiritualist over the stile or close our church. I sympathise with those who, entering, for the first time, a Spiritualist place of worship, find all their "props" knocked from under them.

I can well remember, as a young man, eagerly searching the hymn book in vain for the name of Jesus or Christ. I read, hungrily, everything I could get hold of on Spiritualism and I was not long in the "half-way house." Unfortunately, and I say it with regret, Spiritualists do not read their literature sufficiently.

The orthodox who are continually trickling into our meetings have been satisfied too long with their Christianity and their Bible, which I question if they read, or try to understand. Confronted with our grand literature they are bewildered.

There are some people ready for Spiritualism. There are many more who need to be made ready. It may seem like a betrayal of trust to compromise, but I am convinced that wiser souls than us are watching, and that kindly, our human fallible efforts to get the truth over. Let us be patient.

L. Coleman  
Groundwell Road, Swindon.

## Law Of Frustration

The existence of a "Law of Frustration" is a fact; and this seems to me a very wise provision.

Human beings are upon different planes of evolution (for that matter, all life is). Each person has his own special need. To some people, proof of Survival is the best means of their doing the maximum amount of good in the world (i.e., contributing to their own and others' mental and spiritual development).

To others that proof would bring complications, and would divert them from single-minded application to some job which they are particularly fitted to do.

Further, everyone must have met many persons so powerfully "of the earth earthy" that the one possible avenue through which their hard materialism can be broken down is via their affections. When they lose a child, mother,

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EDITOR: MAURICE BARBANELL.  
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or brother, by "death," it must be made to appear to them a real and bitter trouble.

Convince them that the "lost" one is still existent, as close to them as in "life," and truly, as I have often seen it, you would be doing not God's work but the Devil's. That is why the truth of Spiritualism does not "get over" with the speed that the impartial ones would like.

Chas. J. Seymour  
Tyrwhitt Road, London, S.E.4.

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Service of Re-union and Remembrance, Armistice Sunday, November 8th (See special advertisement).

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Weekday Meetings

Table with 2 columns: Day/Time and Name. Includes Psychometry, Clairvoyance, and Group Seances.

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All communications to the Secretary: FRANK HAWKEN.

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LECTURE

Wednesday, October 28th, at 7.30 p.m. Miss NELL ST. JOHN MONTAGUE. Personal Experience.

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Monday, October 26th, at 3 p.m. Mr. T. AUSTIN.

Friday, October 26th, at 5 p.m. Miss A. GEDDES.

"ANCIENT INITIATION"

Monday, October 26th, at 8.15 p.m. Mon. M. de MEER.

PSYCHIC SCIENCE

Many interesting Articles and Illustrations. (12. post free, from the Editor).

CENTRAL LONDON SPIRITUALIST SOCIETY,

33, Hatton Garden, Holborn, C.W.C. Sunday, October 25th, at 7 p.m. Mrs. H. HINES.

Address and Clairvoyance

Friday, October 30th, at 7.30 p.m. Psychometry. Miss BROUD. Circle after every Sunday Service. Mrs. M. A. WINDSOR, President.

CHRIST'S CHURCH OF THE SPIRIT

(Putney 3129). 309, Upper Richmond Rd., Putney, S.W.15. (Buses Nos. 35 and 36). Sunday, October 25th, at 7 p.m. Address—Major LEITH-HALLOCK. Clairvoyance—Mrs. BATEMAN.

Thursday, 3—Psychometry. At 8—Address, Mr. ERNEST MEADS. Clairvoyance, Mr. C. W. BUTENSHAW. Friday, 4—Spiritual Healing.

Sunday, October 31st. At 11 a.m. Communion Service. For particulars of Devotion Circles, apply Hon. Secretary.

CHURCH OF ARISEN SOULS

452 Harrow Road, (36 or 18 buses to the door). Sunday, 7 p.m.—Mr. GRAY. 8.30 p.m.—Psychometry. Monday, 8 p.m.—Members Circle. Tuesday, 6.30 p.m.—Healing. 8 p.m.—Open Circle.

Thurs., 5 p.m.—Bright Hour. 8—Mrs. PIKE. Clairvoyance. All are welcome.

THE FELLOWSHIP OF LIGHT

57, Moreton St., Lupus St., Picnic, S.W.1. (Phone: Victoria 2/59). Sun., October 25th, at 11 p.m.—Mr. A. BRADSHAW.

Address and Clairvoyance. Mon., October 26th, at 8—HEALING. Lady healer in attendance.

Thurs., Oct. 25th, at 8.15. McKAY. Psychometry, 6d. (Tea provided) and at 8—Address, Mrs. LILLY THOMAS. Miss L. McKAY.

Sat., Oct. 31st, at 8 p.m. Mr. W. E. DUDLEY (of Maidstone), Psychometry, 6d.

The Gateway

24, Lorn Road, Brixton, S.W.9. Sunday, October 25th, at 7.30 p.m. Mr. THOMAS WYATT. Mrs. GRACE NEWTON.

Healing, Monday, 27, Wednesday, 3 Tuesdays, at 3—Psychometry Tea. Wednesday, Mrs. GARLAND.

Thursday, 4—Developing Circle. Private Circles for Voice, Trance, Clairvoyance or Psychometry, booked by appointment.

Trumpet & Direct Voice Medium: Mr. FRED EDOUIN

Societies and Home Circles visited by arrangement. Regular Group Circles are held every Tuesday and Thursday, at 7.45 p.m. Phone or write, the Secretary, Mrs. S. Hart, 24, Lorn Road, S.W.9, Brixton 5085.

GOLDERS GREEN SPIRITUALIST SOCIETY,

146, Golders Green Road, London, N.W.11. Sunday, October 25th, at 6.30 p.m. Address—Mr. DAVID REDBROOK. Clairvoyance—Mrs. KINGSTONE.

Tuesday, October 27th, at 5.15 p.m. Miss B. HEARNS. Psychometry, 8 p.m.—Mrs. REDFERN. Clairvoyance, 8 p.m.—Mrs. DOLORES SMITH. Clairvoyance, Friday, 7.30 p.m.—Healing (Free). Apply Church Officers.

GREAT METROPOLITAN SPIRITUALIST ASSOCIATION

Wortley Hall, 242, Seven Sisters Rd., N.4. Sun., Oct. 25th, 11 a.m.—Mrs. GETTRUDE KENNEDY. Address and Clairvoyance, 6.30 p.m.—Mr. COLLEN-SMITH. Address, Mrs. MARY LILLY. Clairvoyance. After Circle follows evening service. Monday, 8 p.m., Clairvoyance.

Monday, 8 p.m., Open Working Circle 1st. Tuesday, 3 p.m., Psychometry Tea 1st. Wednesday, at 3 p.m. Women's Society. Friday, 8 p.m., Psychometry. Mrs. C. DUNN.

HAMPSTEAD ST. PETER'S SANCTUARY AND DIRECT VOICE CENTRE.

(3 mins. Hampstead Tube) 'Phone: Hampstead 0980. SAT, OCTOBER 24th, at 8 p.m., Mrs. M. LEWIS. SUNDAY, OCTOBER 25th, at 7 p.m., Mrs. M. LEWIS. Address & Clairvoyance. MON, OCTOBER 26th, 3 Psychometry. Miss E. CANON.

WED., OCT. 27th, at 8 p.m. Miss WHITE. Address & Clairvoyance.

INDEPENDENT DIRECT VOICE MEDIUM: Mr. LESLIE FLINT

PUBLIC GROUP SEANCES are held every Saturday and Monday at 8 p.m. at 400, address, 20 seats must be booked in advance by phone or letter. Private and group sittings arranged by appointment. Write for full particulars and Free Syllabus to the Secretary, Mrs. E. Mundin, 46, Doggett's Way, St. Albans, Herts.

The House of Red Cloud

MRS. ESTELLE ROBERTS SUNDAY EVENING SERVICES

AT THE AEOLIAN HALL

NEW BOND STREET, W.1.

SUNDAY, OCTOBER 25th, at 6.30 p.m.

ADDRESS BY MR. SHAW DESMOND

Subject: "The War of the Worlds."

CLAIRVOYANCE BY MRS. ESTELLE ROBERTS Silver Collection Open To All

The Wimbledon Centre Activities.

WEDNESDAY, OCTOBER 28th, at 7.30 p.m. PSYCHOMETRY BY MRS. ESTELLE ROBERTS

For Members, Associate Members and Members' Guests

MEMBERSHIP £1 1s. 6d. per annum ASSOCIATE MEMBERSHIP 2s. 6d. for 6 months Private Sittings arranged with Mrs. ESTELLE ROBERTS and Mrs. EDITH CLEMENTS Free Syllabus upon application to the Secretary

The House of Red Cloud

17, HILLSIDE, THE RIDGWAY,

WIMBLEDON

(WIMBLEDON 3031/2).

Special Armistice Meeting—See page 5

HENDON SPIRITUALIST FELLOWSHIP.

ASSEMBLY HALL, Central Church, Hendon, Central, N.W.4. (Adjoining Ambassador Cinema). Sunday, October 25th.

7 p.m.—Address and Clairvoyance. Thursday, Oct. 22nd, at 7.30 p.m. Miss LILLY THOMAS.

ILFORD PSYCHICAL RESEARCH SOCIETY

(Affiliated to the I.S.U.) New Hall, Oldens Road, Ilford. Sunday, October 25th, at 7.30 p.m.—Mr. NICKLES. Wed., at 8 p.m., Mr. F. NUTHALL. Thurs., 7.30 p.m., Open Circles. Sun., Nov. 1st, at 7 p.m.—Mr. FERRIS.

ISLINGTON CHRISTIAN SPIRITUAL CHURCH

12, Camden Passage (Above Baker's), N.1. On and after Sunday, October 25th at 100, Mission. 1 minute from old premises. President: Mrs. Middleton.

Sun., Oct. 25th, 6.30 p.m.—Mrs. NOVAK. Address and Clairvoyance. Mon., 7.45 p.m., Psychometry. Tues., Oct. 27th, 7.30 p.m.—Mr. REDFERN'S, Transfiguration, 1/-.

Wed., 7.45 p.m., Psychometry. Miss LEWIS. Thurs., 8 p.m., Psychometry. Circle 1st. Fri., 7 p.m., Private Sittings.

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

Sunday, October 25th, at 6.30 p.m. Address & Clairvoyance. Sun., Oct. 26th, at 7.45 p.m.—Psychometry. Wed., Oct. 28th, 3 p.m.—Psychometry. Healing in Small Hall, Tuesdays, 7.45

LEWISHAM SPIRITUAL CHURCH

Limes Hall, Limes Grove, S.E.13. Sunday, October 25th. 11.15 a.m.—OPEN CIRCLE. 3 p.m.—LYCEUM. Mrs. K. F. GIBMAN. Address and Clairvoyance. Monday, 3 p.m.—Mrs. MOTTE. Address and Psychometry. Healing Circle, 8 p.m. Wednesday, 8 p.m.—E. EDEY. Address and Clairvoyance. Friday, 8 p.m.—Discussion Class.

LONDON JEWISH SPIRITUALIST SOCIETY,

23 Osborne Street, Whitechapel, E.1. at the Grosvenor, at 8.30 p.m. Floor. Wednesday, October 27th, at 9 p.m. Mr. DAVID COHEN. Continuing his series of lectures.

CLAIRVOYANCE BY Mrs. NOVAK. Thursday, October 29th, at 9 p.m. Open Circle, conducted by Mrs. NOVAK. All are welcome.

NORWICH LONDON SPIRITUALIST ASSOCIATION,

425, HORSLEY ROAD, LONDON, N.10. Sunday, October 25th. 11 a.m., Mrs. MARIAN N. POMEROY. Address and Clairvoyance. 6.30—Mr. MURRAY NASH. Address, Mrs. WILSON. (In connection to the Secretary, Mrs. E. Mundin, 46, Doggett's Way, St. Albans, Herts.)

Wed., Oct. 28th, at 8.0 Mrs. V. REDFERN.

THE SPIRITUALIST COMMUNITY

115, Wigmore Street, London, W.1. Tel. W. 1014. Friday, October 23rd, at 7.30 p.m. Mrs. HELEN SPIERS. Psychometry (limited to 20 sitters). Members, 1/6; non-members, 2/.

Sunday, October 25th, at 11—Speaker—Mr. ERNEST HUNT. Clairvoyant—Miss EVELINE CANON. 6.30 p.m. Speaker—Rev. WALTER ELLIOTT. Clairvoyant—Mrs. GRADON THOMAS. Open Meetings—Mondays, 6.30. Wednesday, 12.30—Lectures. Recital. Address, Questions answered, Clairvoyance.

GROUP SEANCES (Limited to 8 sitters). Every Wednesday, 2.30 p.m. and 6.30 p.m. Thursday, October 23rd, at 7.45 p.m. Mrs. HELEN SPIERS.

Friday, October 30th, at 7.30 p.m. Mrs. ROSE LIVINGSTONE. Psychometry (limited to 20 sitters). Members 1/6; non-members 2/.

THE LONDON SPIRITUAL BROTHERHOOD,

69, High Holborn, W.C.1. Chancery 7678. Sunday, October 25th, at 7. Miss LILLY THOMAS. Address and Clairvoyance. Wednesday, Oct. 28th, at 7.45 p.m. Mr. STEABBEN, Psychometry. Friday, 7.45 p.m.—Healing.

Monday 6—3, and Wednesday 3—6.30. CIRCLES—Mrs. GRAY, Tuesday, at 3. Friday, at 7. Psychometry. Saturday, Oct. 21st, at 8 p.m. IDA GLENN, Special Group Seance. Sunday, Nov. 1st, at 7.30—Mrs. IDA GLENN, Address and Clairvoyance.

THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, W.2. Sunday, October 25th. 11.15 a.m.—Mr. ERAN. WALKER. 6.30—Mr. H. ERNEST HUNT. Tuesday, 8 p.m.—Mrs. WALKER'S "Know Thyself" Meeting. Mrs. W. Ed. Oct. 25th, 7.30 p.m. M. BATEMAN. Clairvoyance. Wednesdays, 5.30 to 7 p.m. Miss JACQUELINE SMITH will give. Friday, 8 p.m.—Mrs. M. PITT and Mrs. WHARRIS will give Healing.

WIGMORE PSYCHIC CENTRE, 115, Wigmore Street, London, W.1. Grotrian Hall (Studio No. 3). Telephone: W. 1014. Demonstrators and Instructors: BEATRICE and ARMANDO WILSON. Private Interviews daily—10.30 a.m. to 5.30 p.m., or by appointment. Tuesday, 8—Open Circle, 1st. Wednesday, 5 p.m.—Psychometry. 3s. Wednesday, 7.50—Healing. Free to All.

Every Friday, 3 and 8—Clairvoyance Seances. HEALING (Private) by Mr. ARMANDO WILSON, (In connection to the Secretary, Mrs. E. Mundin, 46, Doggett's Way, St. Albans, Herts.)

(SEE ALSO PAGE 10)