

The Two Worlds

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THE CASE FOR THE By The Famous Playwright GRAHAM MOFFAT RESCUE CIRCLE

IF we are to judge by the article on this subject that appeared in *The Two Worlds* of February 1st, by G. Brashears, there seems to be some confusion in the minds of Spiritualists in connection with the matter of rescue circles.

I find that I can heartily agree with all the quotations given from the *spirit teachings* guide, "Imperator" (Malachi) in that article, and yet be entirely opposed to the conclusions drawn from them by Mr. Brashears.

"Imperator" definitely speaks of open or mixed circles where the spiritual element on our side is absent. My experience of rescue circles is that they are the most spiritual of all. I have sat with one circle, now broken up by the death of an all-important sitter, where prayer to Jesus was used by the medium in trance before the rescue work began. I was only a visitor sitting outside the circle, and I was greatly impressed by the highly spiritual atmosphere and the noble work that was done. For some years I have sat in a closed circle partly used for rescue work. All our sitters, and our two mediums, are spiritually minded, and fervent prayers for protection and guidance are made, each sitter taking his or her turn at this. The mediums have never used their powers for gain. The guides have given us the most practical proofs that are possible that they believe in God—by themselves praying, and by informing us that if we wanted their help, in connection with a Psychical Research Society we are interested in, we must open our business meetings with prayer.

It may surprise Mr. Brashears to learn that we are perfectly aware that the spirits we try to help have to "pass through a long course of remedial process." Two of our original guides left us two years ago, others taking



GRAHAM MOFFAT

their places. When they said "good-bye" to us they explained that they were going on a journey to prepare themselves for new work they had yet to undertake. Only a few days ago one of them returned unexpectedly. He told us that he had been privileged to visit a higher sphere in order that he might be able to encourage the pilgrims on the upward way by telling them of the country to which they were travelling. In this work he had encountered some of our former cases or "patients," as he called them. We fully recognise that all we do for these spirits that are brought to us is to explain their condition and show them the way.

We are often asked why "the spirit ministers of God," as Mr. Brashears rightly calls them, do not carry out this work without the aid of rescue circles. In the great majority of cases they undoubtedly do, but it would seem that in some cases the spirits needing help and understanding regard the visitors from a higher sphere as supernatural beings of whom they are afraid. It is not till they come in contact with human beings in the flesh that they can settle down calmly and listen. I suspect, too, that some cases are brought to us more for our edification and enlightenment than for theirs, and personally I have learnt a great deal about the after-life from these suffering souls who are paying for the sins done in the body. We have to treat our patients very sympathetically, and our teaching is taken from the "Sermon on the Mount," for Jesus has proved to be right when He said that it is the unselfish, the humble, and the forgiving who enter the Kingdom of Heaven. To show that our controls are not "low guides," as Mr. Brashears would have us

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ON MATERIALISATION

A Spirit Control's Advice

The following remarks have been given through a Colwyn Bay medium, and are of interest to all concerned with materialisation phenomena.

I HAVE been sent to you to explain a few points which vitally affect the phenomenon of the materialisation of the spirit body. It must be a matter of surprise to you that in so many cases of physical mediumship, after long periods of development, and when definite signs of success have appeared, at one swoop the phenomena have ceased, and the sittings terminated.

We wish to impress upon you that in all such cases your disappointment is shared by us. We have the added mortification of knowing with exactitude the underlying causes of the failure, but of being helpless to remedy them, since we are constantly unable to secure the full co-operation of sitters on your side.

Detailed Work

When we embark upon an undertaking, in conjunction with a circle on your side, we concentrate every ounce of our energies on the work in hand. We examine the details with the most exact care, and we let nothing on our side hinder the progress of the work.

Alas! we cannot say the same of your circles. There are so many mediums who could be trained to demonstrate this wonderful gift: but how few succeed! We do not like to see our efforts frustrated; we do not like to have our time and our energies wasted. So, for a little while, I propose to deal with some of the qualifications essential to the development of this particular type of mediumship.

Like a Sponge

The medium for materialisation should be powerful and dominant. He must have the power of attracting to himself the magnetic forces of those around him. He must be what we call a "sponge." As a sponge can absorb and retain a large quantity of water, so must the materialisation medium be able to absorb and retain in every particle of his body the currents and the forces emanating from the circle.

But there is this difference between our particular "sponge" and other psychic "sponges." He must have the power also of giving forth what he has borrowed, when the workers on our side are operating, just as a water-filled sponge surrenders its contents when squeezed.

It is in this essential qualification that so many would-be mediums fail, and in so failing not only wreck the phenomena but do serious injury to themselves. These dominant "sponges" attract to themselves not only the magnetic forces of the other sitters, but also a variety of conditions, not all harmonious.

Not having learnt to give, their retention of these various forces and conditions causes warring strife in the physical body. The medium's mental element, not understanding the physical strife, is at a loss. If the medium does not give off the power sucked in, he must inevitably explode physically or mentally. And explode he does.

Preparations Beforehand

Before a circle for materialisation is held, every detail should be arranged for the sitting. At the same time as the circle is operating on your side, there is a circle on the spirit side, but extensive preparations are made beforehand. There is what we might call a reception room. In this forgather all the workers.

Messengers are sent forth in all directions to the homes of sitters. There they hear talk about the circle. They note the desires and the hopes of the sitters. Having learnt all they can, they return to the reception room, and often surprise the sitters with the extent of their knowledge of the sitters' home life.

An interesting instance of this occurred at a recent sitting with Mrs. Duncan. One of the sitters, a lady, seemed to be unable, before the circle, to realise her desire to see her loved ones. She was in the Church she attends, arranging the flowers at the altar. With her in the Church was a lady—a spirit—who heard her speaking to herself.

The lady at the altar said: "I would so like to see my mother, my father, my brother. But I dare not ask for one of them, lest the others be disappointed." And so she went on, arranging the flowers and deciding to renounce her desires, but the lady listening to her smiled.

Renunciation such as this has a wonderful effect in the spirit planes. The spirit lady said: "I will take the place of them all," and such is the power of renunciation and love that when she manifested later she was able to show forth to the sitter's loved ones the full measure of her love for them all.

Oh! If you would only understand! This wonderful power of materialisation could bring such hope and comfort to mankind. But there must be preparation—full preparation, from the tiniest seed to the mighty creative force which brings the spirit into visible being.

(Through Mrs. Margaret Murray.)

GRAHAM MOFFAT

(Continued from front page.)

believe, the following case should be sufficient: A year ago one of our then mediums was taken seriously ill. At a sitting a guide told us that they could not save him, and that he would pass over very soon. A sitter then said, "He is suffering great pain, and cannot sleep—can you not do something about it?" The guide went away for a few minutes, and on his return assured us that our friend would have no more pain, would sleep naturally and well, and that his passing would be very easy. That promise was kept to the letter. From that hour he had no pain; he slept well, and five days later passed away in his sleep.

Spirit guides who have given us such proofs of their high character are not likely to deceive and lead us into evil, and I, for one, am deeply grateful for having been permitted to be a fellow-worker with them in their noble work of helping to save the "spirits in prison."

THE SPIRIT BRIDE

(Continued from opposite page.)

What the look was, I don't know, as I could not see the spirit with whom my wife was conversing, but I gathered from this dialogue between living and "dead" (of which I, of course, only heard this side) that Vinnie gave my wife some reassuring explanation, or told her not to worry, for she smiled happily.

She remained in bed all next day. The following day, she reclined on the couch, I sitting by her side (reading a book to myself). Then all at once she sank into a trance, and I was alarmed to hear her cry, in a frantic voice, and face full of fright, "Oh, they're coming again!—the big black dogs!"

I tried to rouse her out of the trance. But in vain, and she was now in such a state of fear that I said, "Call Vinnie again!"

She responded immediately, and said, "Vinnie's come—she's driven 'em off again and says they'll come no more," and instantly she subsided into a serene, sound sleep.

And the big beasts never troubled her any more.

I pondered about this awful trance and the terrible black dogs. Was it all delusion? I so, how is it that the Spirit Bride, a helpful delusion, could be summoned to drive away the beasts, a ferocious delusion? And what was it repeated, though less awfully, if not to convince that it was no delusion?

Also, why did my wife ask the Spirit Bride, "Why are you looking at me like that? Was she going to give some warning? Did the black dogs foreshadow some tragedy coming into the family?"

(To be continued.)

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Continuing "THE SPIRIT BRIDE"

By ALLEN CLARKE

THE LOWER PLANES IN THE WORLD BEYOND

AS I have said, there are awful creatures and dreadful beasts in that astral plane, as no doubt some occultists and Spiritualists can testify. There are base human spirits there, sometimes seeking to influence like persons on earth. There are murderers, thieves, reckless suicides. I have known cases of people who have told me that spirit-suicides were trying to get them to make away with themselves. Probably there have been many obstinate cases resisting purification, seeking to gratify their passions through others on earth, but, needless to say, only intensifying their own punishment, and bound to be chastened and subdued sooner or later.

The Hangman's Spirit

One evening, at the close of a Labour public meeting at which I had been chairman, there came to me a small, slight, light-complexioned young man, who asked could he have a few words with me. I did not know him, had never seen him before. "Willingly," said I. "What is it?"

"First," said he, "will you shake hands with me when I tell you I am the public hangman?"

"Certainly," said I. "Whatever you are, you are a fellow-being," and I shook hands with him. "But I detest your job. I'm against capital punishment."

"I know you are," he said. "That's why I've come to see you. I am young Billington. My father was hangman before me. You knew him."

"Yes. I had two or three talks with him." "You know he is dead—passed on—some time ago."

"Yes, I read about it in the papers."

"Well, I was at a private Spiritualist seance at a friend's house, and my father's spirit came through, and gave this message: 'Tell Allen Clarke that he was right when he told me that when I got into the next world I should repent for being hangman. Tell him that I am doing all I can from this side to bring about the abolition of capital punishment.' That's what my father said, and he urged me to find you, and tell you. I saw you advertised as chairman of this meeting, and so I came."

"This is rather curious," said I. "I remember saying that to your father some years ago. Well, I'm glad he sees things different now."

"He told me to give up the hangman job too," said young Billington, "and I shall hang no more. I've sent in my resignation."

Not long afterwards this young man was killed on the railway.

Now to another astral probability. There was a respectable middle-aged man told me that he was obsessed by the spirit of a libertine, whom he had once lectured rather priggishly for his carnal transgressions amongst ladies. He said that this man, since his passing-on, was revenging himself on his smug mentor by leading him into the same sensual trough of wickedness. It may be, but perhaps it was only this fellow's way of making excuses for himself. Yet such things are possible.

It is a strange and alarming thought that

BEGIN HERE.

This is the true story of strange psychic experiences happening to the author.

He married a young lady named Vinnie, whose young sailor brother, Frank, was lost at sea during their courtship. The bride wondered would she ever meet her brother again. She and the author talked of the "next world"—was it only a tale? Then, when they had only been three months married she died suddenly, tragically, through the bursting of a blood-vessel. The young widower pondered more than ever now the question of survival. Was his bride dead for ever?

In course of time, a couple of years, he made the acquaintance of another young lady, who was strongly drawn to him. He did not think of marrying again. But he had a curious feeling that his dead bride was with this girl, and, after they were married, she told him that she had the same feeling, though she had never known the dead bride.

Soon after the wedding, the new bride went into what the author, the young husband, thought were "trances," but were really "trances," for, after the first one, she began to talk with some one, invisible to the husband, and when interrogated, said it was Vinnie, the first wife, the Spirit Bride.

Then began a series of spirit communications and revelations. The author, sceptical, put test questions, which proved that there was no telepathy, nor sub-conscious mind, nor anything of that sort, but some unseen personage, familiar with his intimate life—in short, the bride who had "passed on."

The first wife had longed for a child, but the doctors said she could never have one. The second wife had two children, one a boy, whom they named Frank, after the first wife's brother lost at sea. Then they had a baby girl, christened May, who died a few months after birth. The Spirit Bride comforted the bereaved mother by showing her the dead child and telling her that she had become the babe's spirit mother.

The "trances," which came unsought, without any special sittings, or dark rooms, etc., proved that the "dead" bride was really speaking through the present wife from the "other side," of which interesting particulars were given, pointing to an astral world, which had an unpleasant and sometimes appalling side, as well as comforting and injoyous revelations.

The story now continues as follows:—

we are surrounded by an invisible world of beings who may lead us into crime and wicked things. But we need not fear. If we keep straight and clean, nothing of that sort can get hold of us, or if it does, can soon be shaken off, if you call on the good spirits to help you in the name of God the Almighty Spirit.

An Awful Crisis

The next trance of my wife's of which I am going to tell you presents some terrifying aspects of this astral plane of which we have been speaking.

It was one Friday evening, in the New Year (long ago), and she had got a severe cold while on a railway journey, and she went to bed full of pain. After a while she fell asleep, but presently, suddenly sat up, in a trance, but on this occasion, instead of the usual glad surprise in her look, as in previous trances when she beheld the Spirit Bride and baby May, her eyes were full of terror, and she seemed to be dying of fright. I was alarmed at her condition. She was gasping for breath, her teeth chattered, there was a choking in her throat, which she was clutching with her hands, as if trying to relieve herself.

I got some water, moistened her lips, bathed her forehead.

Then, with a mighty effort, she got her voice

and shrieked, "Oh, drive 'em away, drive 'em away!"

"Drive what away?" I asked.

"Big black dogs—a lot of black dogs, big as lions, fearful beasts." She was panting awfully, and her words came in wild gasps—then she trembled all over, and clung to me, hiding her face as if to shut out the fearsome sight.

To judge from her look, ghastly, terrible, must have been the sight she saw. I was alarmed, for I knew not what to do in this strange and awful crisis.

"Oh, drive 'em away!" cried my wife in frantic fright, "they're choking me!"—and she certainly looked as if she was being suffocated by something monstrous, invisible to me.

I said aloud, "Go, go away!"

But in vain, for my wife gasped, in a stifled shriek, "They're still there."

I was at my wits' end, in agonising impotence. I dare not leave my wife. I could not run for assistance. The maid-servant was asleep in the rear of the house (our children fast asleep in bed in the next room).

I felt that something must be done, or my wife would surely die in this terror.

Then I had a flash of thought—an inspiration,—and I said to my wife, "Call Vinnie" (the Spirit Bride), "she will drive the beasts away."

"No—how can she?" cried my wife in a feeble choking voice.

"Call her!" said I. "Call her, quick! It's your only chance!"

To the Rescue

My wife desperately obeyed.

"Oh, Vinnie," she said, "come and save me! Come, oh, do come!"

Almost instantly there came a look of glad recognition on her face, and she said, "She's coming! She's coming!"

Then she spoke to Vinnie. "Drive 'em away—those big black beasts!"

There was a pause, a silence, I watching my wife's face and listening intently.

Then my wife's voice, with a look of wondrous relief on her face.

"They're going! They're going! Vinnie's driven the horrible beasts away! They've gone! They've gone!"

She sighed content, the struggling and choking had ceased, there was a sweet calm.

"Is Vinnie still there?" I questioned.

"Yes; she says all is right now."

"Ask her what you must do to get well?"

My wife put the query, and got the answer: "Just keep warm and lie in bed?"

"Ask her how soon you'll be better?"

"She says two days. She's helping me."

I gathered next that Vinnie was saying to my wife, "But wouldn't you like to come and be with baby May and me?"

"Oh no, not yet!" said my wife. "I want to be with my husband!"

There was a silence. Then all at once my wife said, in an awesome voice, "Oh, don't look at me like that? Why are you looking at me like that?"

(Continued on opposite page.)

HOW PSYCHIC EXTRAS ARE FAKED

And How to Obviate Fraud

By J. B. M'INDOE

LAST week we surveyed the facts of psychic photography. This week we shall consider the theories which have been enunciated to explain the facts.

There are almost innumerable methods, or, rather, variations in the details of a few methods by which fake psychic photographs can be produced.

These may be roughly grouped under three heads:

(1) Those in which a prepared plate is substituted for the plate which the sitters suppose is being used.

(2) Those in which the sitter's plate is used, but at some stage in the operations an image is put on it by trickery.

(3) A very crude type, in which a prepared background is employed, with the figure which is reproduced as an extra on it behind the sitter, but concealed from him, or alternatively, a figure sketched on the background with some invisible but fluorescent substance.

All psychic phenomena can be more or less effectively duplicated by trickery, provided the operator has suitable apparatus, and is allowed conditions which facilitate its use. But if these requirements are not met, the trickster either attempts no results, or his methods will be easily detected.

Substitution of plates, the use of transparencies, the employment surreptitiously of fluorescent or other actinic agents, and the use of prepared backgrounds with their variations and combinations, are well known to competent students.

Some of these methods give crude results, not at all comparable to the usual psychic extras. Those which can produce effective results involve apparatus and technical skill outwith the reach of the average psychic photographer. Most of them necessitate considerable time for their successful manipulation, and that factor alone is sufficient to bar them as explanations of most psychic photos.

Fraudproof Conditions

Intelligent investigators do not waste much time searching for fraud in their experiments. They know the conditions which make fraud possible, and therefore impose those which render it impossible. These are very simple.

Use your own marked plates and your own apparatus. Carry through all the operations yourself or have them done by some trustworthy and capable person. Have a number of sittings under conditions varied in some of their details, but remember that negative results do not necessarily imply fraud on other occasions.

I am well aware of the difficulties which sitters may encounter when they ask for such conditions.

I have a good deal of sympathy with such sitters. But I have perhaps more with the medium who resents the atmosphere of suspicion with which some people approach him. That suspicion need not be voiced; being a sensitive, the psychic photographer is aware of it.

And most people who resort to psychic photographers have no claim to be regarded as experts.

I can only say that I have personally had sittings with various photographic mediums under my own conditions, which I am satisfied ruled out fraud. And in such experiments I do not place any reliance on my own observations, because of my defective eyesight.

Others known to me and on whose testimony I can rely have obtained similar results.

The Black Sheep

In the records of psychic photography there are numerous cases of the most careful and strict investigations of the various mediums from Mumler onward. A few frauds have been detected—every profession has its black sheep,—but the genuine results immensely outnumber the counterfeits. Fraud is not an explanation—not even of some results, such as those with double exposure marks, or screen markings, which to a casual observer seem to prove fraud.

It is practically impossible to say finally whether an extra is genuine or not by merely examining it. A detailed knowledge of all the conditions under which the photo. was got is the only sure basis on which to build conclusions.

THE ENGLISH PIONEER

Call to Spiritualists to Honour David Richmond

By W. G. MITCHELL

UNDoubtedly the headstone that marks the resting-place of all that is mortal of David Richmond is a milestone in the history of modern Spiritualism.

Whilst thousands have worshipped at the shrine of the Fox family, and every care has been taken that their humble wooden cabin shall be preserved and honoured for all time, the meagre six-foot of Mother Earth and time-worn and weather-beaten headstone that locates the grave of David Richmond is left unkept, uncared for, and forgotten.

No pilgrimages, no conventions, no hero worshippers, no keeping memory green for David Richmond; just laid to rest, unhonoured and unsung.

After Hydesville

The Rochester knocking startled the civilised world in 1848, and only five years later, in 1853, we find David Richmond preaching the gospel of spirit return and human survival throughout England.

Travelling was not so easy in David Richmond's day. We hear of him, this poor and humble wool-comber and cobbler, walking from Darlington to Penzance, preaching the new, and to many unwholesome, message of the angels. We find him active in Newcastle. We hear of him in Leeds and Bradford, ploughing the lonely furrow through stony ground.

Not until he reaches Keighley does he find more promising ground to plough. Here he encounters a hot-bed of secularists and materialists, but in debate and argument he gradually wins them over to his way of thinking and converts them to Spiritualism.

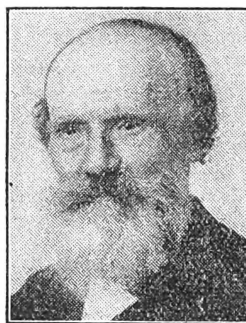
Surely the man was inspired, and just as much a chosen one as were the Fox Sisters. Indeed, it is hard to judge which did the most for our glorious Movement. To the Fox family the phenomena came unexpected and unsought for. Mediumship was interesting, exciting, sensational.

The Lot of the Pioneer

Poor David Richmond's path was, like his grave, overgrown with weeds. In his native town of Darlington he was hooted at and pelted with decaying offal. Yet he fought on and on, never discouraged, and apparently never dismayed.

Having established the "mother" Spiritualist Church in Keighley, he returned to Darlington, and by dint of perseverance and persistence opened an unpretentious meeting-room.

Why do we hear so much of Andrew Jackson Davis and nothing of David Richmond; so much of the story of Hydesville in connection with the advent of modern Spirit-



David Richmond

ualism, but nothing of the story of David Richmond?

Surely he is entitled to share equal honours, and it is for this reason that I again plead for funds to have his headstone renovated, his grave made tidy, and its upkeep assured. All true Spiritualists owe a deep debt of gratitude, not only to David Richmond, but to those in spirit who selected so worthy a disciple to preach and spread our grand philosophy.

Brother and sister workers everywhere, I appeal to you to help the David Richmond Fund, which I have founded to this end.

To all who subscribe half a crown or over a photo. of the grave, when renovated, will be sent.

(Send donations to Mr. W. G. Mitchell, 460, Conniscliffe Road, Darlington; or to *The Two Worlds* office).



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A SPIRIT CONTROL'S STRANGE STORY

WHY HE BECAME A GUIDE

A NATURAL clairvoyant from boyhood, considered an "uncanny" child, in need of protection and prayer. This is the story of Mr. Roy Morgan, the young Manchester medium, who is well known to Spiritualist Churches in the North and Midland areas.



Roy Morgan

Mr. Morgan told a representative of *The Two Worlds* that his mediumship was evident at the early age of twelve. He attended the Manchester (Rusholme Road) Congregational Chapel, and once when the minister preached a sermon against Spiritualism, he confessed that he had seen the spirit people. The result was a prayer meeting in the vestry for the protection of Mr. Morgan's wicked soul!

"Hoy Foy"

Mr. Morgan's main helper on the other side is a Chinese who gives the name "Hoy Foy." Asked what this signified, he said "white star." In an interview, the control gave some particulars of his earth life, and explained why he had taken up his work for Spiritualism.

Speaking in broken English, he said: "In earth life I be big Chinese mandarin. I ride in rickshaw, and be proud and pompous individual." When he passed over, he said, he began to see life from a new standpoint: that of the spirit world.

Looking back on his earth experience, he

remembered the many opportunities he had had to assist those who were in distress. He began to perceive that the teachings of his god Buddha mean a great deal, but they were never given full expression.

Plane of Beauty

He found himself an inhabitant of a sphere of beauty, but became painfully sensible of the sorrow and trouble of people whom he felt he could help. He was particularly drawn to those who were mourning the transition of loved ones and began investigating the possibilities of communication, so that he might bring comfort and conviction to aching hearts. In the presence of so much distress, his spirit was humbled.

The strong psychic body of Mr. Morgan offered the opportunity which he sought, and after a great deal of experiment and effort he at last succeeded in manipulating it, so that he could "impinge upon the mind of the medium." In time he learnt not only the ways of the Western world, but the language of the English. He also found that his activities were advancing his own soul development. For thirteen years he has been engaged in this work.

"Hoy Foy" added that he had been living in the spirit world for 300 years. He remembered the time when the "white devil" invaded his country, bringing with him the "new white god." In time, however, he grew to understand that it mattered less what religion one professed so long as he lived an honourable life. Soul development was the important thing.

Mr. Morgan has many engagements in the provinces, and has been asked to speak at a Unitarian Church.

BISHOP'S WIFE TESTIFIES

How she heard the voice of a spirit nun is told by Mrs. L. B. King, wife of the Assistant Bishop in the Diocese of Rochester.

"One hot sunny afternoon during the war I visited a friend who was recovering from a severe illness in a convent near the Thames," she writes in the *London Evening News* for February 13th. "I found myself in a very old building, dating from the reign of Edward I.

"My friend told me that the Reverend Mother would like to see me after Vespers, and that she expected I would like to go to that service. I went. As it was an enclosed Order I saw no nuns in the chapel at all; I was seated behind a thick wooden screen, but I could hear the singing and service clearly.

"I was much struck with the beauty and tone of the voice of one of the nuns; so much so that in talking to the Reverend Mother after tea I remarked on the singular sweetness of this voice. The Mother looked at me curiously, and then, with a smile, replied: "That is not one of our present sisters; the voice is that of one of the nuns of days before the Dissolution . . . she comes back and sings for us when we need her most, but there are not many who hear her!"

BETTER EVIDENCE WANTED

There is no question that the average medium is much below the standard that is required, if the truth is to spread. They lack the scientific tone. There is too much playing to "the gallery." On the surface, this may be good, but it does not go far. We want a higher standard intellectually: a reasoning which allows no doubt in the layman's mind.

I have heard a number of good mediums. Some gave helpful information, but others left much to be desired, and lacked the conviction which was wanted.

I suggest that if men and women could have more definite proofs of survival, it would attract those whose intelligence is above the average to the Movement, and thus cause the occult sciences to become the greatest force in the world.

T. W. READ.

The pain often disappears as if by magic, and the proof that the cure is permanent rests in the indisputable fact that it rarely returns.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

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S.N.U. NEWS.

By FRANK HARRIS

National Union Presidents

THE District Council meetings are a prelude to the A.G.M. of the Union, and it is interesting to review the personalities who have occupied the chief office of the Union.

There have been twelve Presidents since 1902, when J. J. Parr was elected first President at Bootle. He held the reins for three years, and was succeeded in 1905 by John Adams. Two years later, in 1907, George P. Young was installed as President, to be followed in 1909 by Frank Hepworth, and A. W. Wilkinson in 1910. The next year George Young was again elected, but did not complete his term of office, having gone to build a new home in British Columbia. The Annual Conference of 1912 at Liverpool is memorable for the organising of an International Spiritualist Conference in conjunction with the A.G.M. George Taylor Gwinn was elected President on this occasion, and held office for three years. By this time the Great War was in progress, and only *pro forma* Conferences were possible. In 1915 E. W. Oaten took office, and had the honour of creating a record of five years' continuous service. In 1920, G. F. Berry succeeded Mr. Oaten. He was re-elected in 1921 and 1922, but relinquished his office on his appointment as General Secretary at the October Council meeting. Mr. Oaten stepped into the breach, and carried on until the following A.G.M.

The 1922 Conference was held in London. Like the Liverpool Conference of 1912, it is notable because again a further International Spiritualist Conference was organised in conjunction with the A.G.M. It has a greater claim on our memory, since the convening of the International Conference was among the first, if not actually the very first, steps taken by an Association in Great Britain to attempt to overcome the animosities and hatreds of the war years, and bring together in fraternal association delegates from the countries who had so lately been at deadly grips in war. It may be remembered, too, for the establishment of a provisional committee charged with the duty of framing a Constitution for and convening the Conference in 1923 which saw the foundation of the present International Spiritualists' Federation.

In 1923 the Conference elected its first lady President, in the person of Mrs. Jessie Greenwood, of Hebden Bridge. In these days of woman's emancipation it is quite surprising that there should have been no other feminine aspirants for the highest office in the Union. In 1925 she was succeeded by Mr. R. A. Owen, who held the office for three years. In 1928, E. A. Keeling took the chair, holding it with great ability till 1930, when J. B. M'Indoe, the present occupant, was elected.

Mr. M'Indoe has equalled the record of Mr. Oaten in holding the office for five consecutive years, and if he is re-elected at Newcastle this year, he will have set up a new record for the Movement.

Diaries

The Union has a small number of its 1935 diaries still on hand, and these can be obtained

from the office at a reduced price of 1s. post free. Early application should be made as there are only a few left.

From the Past

Mr. W. Gilliam Mitchell has sent me particulars of two interesting tombstones in a Darlington cemetery, commemorating two pioneers of the Spiritualist Movement. The first inscription throws an interesting light on Darlington's claim to have possessed the first National Church in the country. It reads:—

In loving memory of
David Richmond

Native of Darlington, Social Reformer and first Missionary Spiritualist Medium in Great Britain, who introduced the subject of Modern Spiritualism and the Phenomena of the Divine Spirit to public notice in Darlington and Keighley, Yorkshire, 1853.
Died February 15th, 1891. Aged 75 years.

The second tombstone reads:—

In affectionate memory of
Joseph Dixon
Who died September 8th, 1903
Aged 86 years.

President of the First National Spiritualist Society in Great Britain.

Mr. Mitchell tells me that these graves are in a wretched, dirty, and neglected condition, and says: "Surely the Spiritualist Movement is not going to let these two graves be forgotten for the sake of a few pounds to renovate and so perpetuate the memory of two honoured pioneers."

THE OFFICIAL WEEKLY BULLETIN

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

Publications

The Union is often asked for publications which it does not supply, and delay is caused by sending orders to the office for them. Apart from pamphlets published by the Union, and *Psychic Philosophy* and *Harmonial Philosophy* the publications of the Union are the *Diary*, *Church Accounts Made Easy* (2s. 6d. post free), *The Church Roll Book* (4s. post free), *Church Record Book for Marriages, Namings and Deaths* (5s. 6d. post free). Hymn sheets and balance-sheets for Churches are also supplied, and, in addition, such items as Church Membership Cards and Model Trust Deeds.

Hymn books are supplied from the *Two Worlds* office, 18, Corporation Street, Manchester 4.

CHRISTIANITY AND SPIRITUALISM

Readers of *The Two Worlds* will remember a fascinating series of articles on the above topic which appeared from the pen of "Neo Christian" last year.

The author, Mr. C. T. Campion, has now completed a book entitled *From Christianity to Spiritualism*, which Messrs. Allen and Unwin are publishing this month. The price of the book will be 4s. 6d.

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FRIDAY, March 1st, at 5,
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Mr. SHAW DESMOND. "Spirit and Matter."

FRIDAY, March 1st,
Mr. W. H. NATHAM.

TUESDAY, February 26th, at 8,

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For further particulars, write for Syllabus.

Miss E. W. Stead points out that the advertisement of the Stead Bureau published last week might lead the unwary to thinking that Mr. Shaw Desmond was giving "a trance address." It was just a matter of space being wrongly placed. Mr. Shaw Desmond, of course, always speaks normally and the trance address referred to a meeting by Mrs. Barkel.

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A JOURNEY IN WALES

Spiritualism Comes to the Help of Gresford

By ARTHUR CLAYTON,

The Blind Seer

IN the issue of *The Two Worlds* of February 8th, I gave an account of a Northern journey. I am now giving my impressions of the second part of my tour of Great Britain, which took me to North Wales and Cheshire.

On Sunday and Monday, February 3rd and 4th, I visited the National Spiritualist Church at Colwyn Bay, after an absence of five years. I first visited North Wales in 1923, but in the meanwhile a National Church was established with headquarters at the Co-operative Hall. Splendid work has been done, and at the present time the Church is attracting some very studious and earnest seekers after truth. Some of its members travel great distances—from as far as Holyhead and Bettws-y-Coed.

There is a fairly active Spiritualist Church at Llandudno, and I understand that the newly formed Christian Spiritualist Church at Rhyl is attracting big congregations. An effort is also being made to organise a Church in the Flint area.

It was a real delight to meet at Colwyn Bay two old friends—namely, Mr. T. Gilling, late of Manchester, and Mr. J. Radnedge, a former President of the National Church, Merthyr Tydfil, who is now faithfully serving the Church as its organist.

After leaving Colwyn Bay, I journeyed to Bangor. I am sorry to say that although Bangor had a well-organised Spiritualist Church for some eight years, and was also the seat of one of the most enjoyable and successful Spiritualist Summer Schools, there is now no Spiritualist Church there.

Leaving Bangor on the 5th, I arrived at Chester and had the opportunity of renewing acquaintance with the First National Spiritualist Church, Commonhall Street. This Society has had its own Church for many years, and has a seating capacity of 200. It is not, however, thought by the present rather optimistic and progressive committee to be in a suitable quarter of the City, and a building fund has been started with a view to building a new Church worthy of Spiritualism, in the centre of Chester.

My meeting was well attended, and was favourably reported at length in the *Cheshire Observer*. Mr. Charles Coppack, a grandson of Mr. T. Coppack, one of the founders of the Church, is the President, and is certainly fulfilling that important position very efficiently. **Scenes at Wrexham**

On February 6th I travelled to Wrexham, and passed through the ill-fated village of Gresford, and a great silence covered the place, where, in September, so many miners passed away in the great disaster. Wrexham is only two miles away, and has been the scene of great suffering and bereavement. There are two Spiritualist Churches, and both have good congregations.



The long vigil at Gresford pit head, where wives, mothers, sweethearts, and comrades of the 260 entombed men waited, hoping in vain.

I had two very impressive and enthusiastic meetings in the National Church, and during the tea interval chatted with some of the bereaved, and also with some of the men who have volunteered to go down the Gresford mine when an attempt is made to re-open it.

One of the widows, a member of the Church, told me how grateful she was personally for the kind help and sympathy which had been sent to her and others who had so sadly lost their loved ones. She thanks all those Spiritualists who so readily subscribed to the Lord Mayor's Fund.

It is interesting to record that no actual member of the Spiritualist Church was involved in the disaster, though one young man with whom I chatted came up from the pit an hour and a half before the explosion. Spiritualism, I believe, has done much to diminish the grief and sorrow felt by those

who mourn. The services here are well organised and reverently observed, and the singing is excellent.

This Church has about £150 in the Building Fund, and is hoping to erect a new Church in the near future, when a suitable site is obtained.

On Thursday, the 7th, I had the pleasure of re-visiting Runcorn—a busy Cheshire town near the Manchester ship canal. Here there are two Churches. The National Church, in Ashridge Street, has been in existence for many years, and has occupied its present building since 1908, and is entirely free from debt.

Installing an Organ

The Church is well furnished, and can comfortably accommodate about 200 people. There is a fine electrically driven pipe organ, which was formally in St. Mary's Church, Widnes, when the late Mr. J. Foster, for many years President of the National Spiritualist Church, was its organist.

Mrs. Foster, his wife, who is now the Secretary, told me that when her husband left the Church at Widnes he worked very hard to obtain funds for an organ, and when St. Mary's Church was demolished, after great difficulty he obtained their organ for the Runcorn National Church. It was so nice hearing Handel's "Largo" and Schubert's "Serenade" played as I sat in the quiet ante-room before the service began.

Mr. George Mack, a past President of the B.S.L.U., is the President of the Church, and the leader of the Lyceum. We had a splendid service, and the tone was very high.

It is hoped that an additional hall for social activities will be shortly erected adjoining the present building. The members feel that the Church should be used only for worship.

I returned to Nottingham, feeling that the Movement has made a definite advance towards a higher presentation of its philosophy and its phenomena in this area since my last visit. May it continue so!

ACTIVITIES AT KETTERING

On Sunday, February 10th, propaganda meetings were held at the Temperance Hall, Kettering, by the local National Spiritualist Church.

A vigorous address on "Direct Voice" was given by Mr. Robertson, and convincing descriptions were delivered by Mr. David Bedbrook. Names, both Christian and family, were given and coupled together. Every detail was recognised.

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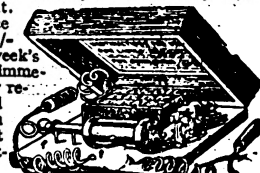
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FRIDAY - - February 22, 1935.

A PARSON BEARS FALSE WITNESS

THE Northampton *Telegraph* reports a remarkable outburst of venom by the Rev. L. E. Ewart, Vicar of Earls Barton, in a sermon preached at the Parish Church, on the 10th inst.

He started convincingly enough by saying they were surrounded by mystery. There was a vast realm unexplored that science would yet make clear. Those who explored that realm would do the world a mighty service. He even went so far as to say that the spirits of the departed went from this world to that, and, according to the Bible, ministering spirits came from that world to this.

Then he indulged in a tirade against the only people who are endeavouring to solve the mystery and explore the unexplored. He confessed that Modern Spiritualism proposed to open the door of communication by mediumistic phenomena. He alluded to this effort as "fingers of superstition." He also asserted that there were "whole libraries of hocus pocus enough to deceive the very elect." May we suggest that if any one wants hocus pocus he should go to the nearest second-hand bookshop where he will find hundreds of volumes of it in the penny box in the shape of sermons?

He told us that the "British Magical Society" (a society we have never yet heard of) had done in the presence of audiences the very things that Spiritualists had said were done by mediums. This is about as wild a statement as a political partisan would make from a soap-box on the eve of an election. He was convinced that the tree of Spiritualism "yields bad fruit continuously. It is one of the worst trees in the orchard of necromancy." He tells us that Spiritualism takes advantage of those who are weak and morbid.

We are wondering what his Church can do for people who are in trouble. A well-known Manchester business man who called on us recently said that he had done forty years' work for his Church, including sick visiting and work at the prison gate, yet, he confessed, "My Church has nothing to offer me but empty words." Death had visited the home and robbed him of his wife. When introduced to the subject of Spiritualism, in his own

home, and where the medium present did not even know his name, he secured after a few hours of investigation the proof that he wanted. "I know that my wife lives, for I have talked with her," he confessed, and he might very profitably have added, "Did not our hearts burn within us as we talked with her."

Of course, Mr. Ewart must refer to Spiritualism as being an "affair of the night," since "deception was more successful in darkness." *The Two Worlds* has consistently advised investigators never to sit in dark seances with strangers. There is a good deal of laboratory work and useful scientific investigation which can be done in the darkness, but this is not necessary for the investigator. Not one seance in every twenty-five is a dark seance.

But contrary to the methods of his Master, Mr. Ewart left the good wine till the end. He stated that Spiritualism ruined physical health, and that he never knew a confirmed Spiritualist who had a healthy nervous organism. All that we can say is that his experience must be confined entirely to the realm of imagination. In proportion to their numbers, Spiritualists may count among their ranks as many octogenarians and nonagenarians as any other body of people, certainly more than the parsons. Only last year we stood at the top of Snowdon in early spring with snow all around us. There was a company of twenty Spiritualists altogether, five at least were over 70, and one over 80. They were fine healthy specimens of manhood, who had made the difficult ascent in cold weather.

Mr. Ewart claimed that Spiritualism was the first stage of epilepsy. We can tell him that our Spiritualist healers are busy curing the epileptics who come to us from the Churches. Mr. Ewart says, "There is not a lunatic asylum in the world which has not its torn and bleeding victims." That wicked lie has been repeated so often that doubtless Mr. Ewart, from his wooden parrot cage, was repeating what he had heard without any effort at inquiry. Let him examine the Government returns and he will find that an average of twenty-six clergymen and twenty-six other ministers per year enter the lunatic asylums. Government returns show that there is not the slightest justification for saying that the Spiritualist percentage is anything other than *nil*. There are no cases in asylums certified as through Spiritualism.

A few years ago a circular letter was sent to the Medical Superintendents of all the leading asylums in the country, and this brought forth the reply that not a single case was attributed to Spiritualism! We recently put the question to the medical officer of one of the largest asylums in the country, and his reply was that there was not a single Spiritualist among the 2,800 patients undergoing treatment.

Mr. Ewart evidently has no knowledge whatever of the subject. He does not appear to have even read a few standard books. It is out of his ignorance that he speaks, but his sermon is certainly very convincing. It convinces us that there ought at least to be one more patient in an asylum.

Now what are the Northamptonshire Spiritualists doing? Why not a public meeting in the largest hall in the district for a reply to Mr. Ewart? A few of Mr. Ewart's own parishioners could thus be enlightened.

Meanwhile, we recall a conversation with Father Bernard Vaughan, who had made somewhat similar wild accusations regarding Spiritualism. We reminded him of the story in the *Tatler*, about a certain clergyman who was not always quite as careful as he should be in making his teaching conform with his actions. One day he was telling his friends a story of an adventure he had had. It was a pretty tall story, and the clergyman's small daughter of ten was listening to it intently. He had come to the end of his narrative, and there was a slight pause, when the little girl looked up in his face and said, "Father, is that true, or are you only preaching?"

That's it. Perhaps Mr. Ewart was only preaching.

RELIGION OR ENTERTAINMENT?

I was greatly interested in the leader, warning the Movement of the dangers of popularity and the tendency of our platform to satisfy the people by supplying what they want. This is one of the principles of the art of entertaining.

This cancer is eating at the very soul of Spiritualism, and if not counteracted very soon will mean dissolution or the decadence in groups of self-satisfied, smug individuals.

At the present time we pare and trim our message on account of some "poor souls who have just come in from the orthodox church and we don't want to offend them." We make our service as similar to the Church as possible, still clinging to the sanctity of the Sabbath and to old-fashioned ideas of conventional worship. In fact, we are so keen to get numbers that we place more reliance on quantity than quality.

In a straightforward and fearless presentation of our philosophy and its implications, we will certainly unintentionally offend many, but in the end we will have a virile movement with a morality based on our *own* philosophy. We will have a personal morality that will bring our heads out of the clouds to view the world around us—no, not view—change the world around us. "Blessed are ye when men shall persecute you and say all manner of things against you." That's progress.

S. G. DONALDSON.

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TOPICS OF THE WEEK

The Biter Bit

One of our professional clairvoyants sends us an amusing story. During last week two detectives called upon her for a sitting. She immediately knew they were detectives in plain clothes. On the following day another plain clothes detective called and again she was warned, while a fourth detective followed on the next day. In each case the medium became aware of the identity of the sitters. Knowing the name of the Chief of Police, she carefully disguised the name and told them that a person of that particular name was asking them to perform some work which was not very manly, and which they would be ill-advised to do. They, of course, professed not to know the name. In order to enable them to make a case, however, she took a fee from each of them, and then went to the Town Hall and handed the money to the Mayor on behalf of the Local Distress Fund as "Judas money—the price of a woman who had been betrayed." She possesses the Mayor's receipt. She further explained to the Mayor that one of the employees of the Council had called upon her in a state of drunkenness, and she is able to produce a witness to this effect. For a policeman to be drunk on duty, even though in plain clothes, is rather a serious matter in the eyes of the powers that be. She is now awaiting the summons which, under the circumstances, we hardly think will be delivered. The medium concludes her letter by asking, "Is it any wonder that 'trunk mysteries' and other undiscovered crimes exist, when the police are wasting their time on pettifogging matters of this type?"

The Royal Albert Hall Again

On March the 3rd, the Marylebone Association celebrates its anniversary, and has engaged the Royal Albert Hall, Kensington, for the event. A fine list of speakers and a first-class clairvoyant will conduct the service, and the meeting is intended for members and friends only. We understand that tickets can only be obtained through members. It is a bold venture to take the largest public hall in London for a members' meeting! And it shows not only the growth and the strength of the Association, but the confidence they have in themselves and the power of the spirit world behind them. We wish the venture every success.

Progress in Lancashire

The Warrington Spiritualist Church, which some years ago bought a chapel from a Nonconformist body, seems to be making good progress. The church has recently been redecorated and repainted. The extensive alterations made cost somewhere about three hundred pounds. The hall was packed on February 11th, when the premises were reopened by Mr. Ernest W. Oaten. The Collyhurst Church at Manchester, which owns a commodious church in one of the suburbs of the great city, has recently spent some hundreds of pounds in renovating their home. The Liverpool National Church, at Daulby Hall, is going in for an extensive scheme of

renovation which will cost some hundreds of pounds. Lancashire may be going through a troublesome time, but at anyrate the Spiritualists are not depressed.

Powers of Darkness

In his article this week, Mr. Allen Clarke describes experiences which are extremely rare, but for which there are precedents. There is no need, however, for any balanced individual to fear the lower intelligences which inhabit the spirit world. Let us remember that they also exist here, but so long as men and women live decent upright lives they suffer no contamination from their fallen fellows. And death comes to the sinner, just as it comes to the saint. The only way we can ever abolish the lower planes in the after life is to stop sending, from our side, the type of spirit who is to live in them. But seekers after truth have no need to be perturbed. The powers of love are stronger than the powers of darkness. "Perfect love"—which is always the environment of true spirit communion—"casteth out fear."

Living Religion

"The reason so much religion seems dead to-day is because it has ceased to be a great adventure or a great discovery. It is merely a conventional adaptation of the tenets of religion to a society which is not really Christian, and faced by some great moral crisis like the Great War, that conventional religion collapses into failure and shows what a sham the thing has become." This opinion was given by Mr. Laurence Housman, the famous artist and author, in a lecture at Birmingham last week. Another of his observations was:

The present day is, I think, characterised a great deal by adventure and discovery in human nature. This element of adventure and discovery is reflected least of all, perhaps, in the average pulpit. A great many sermons are preached on what you might call outworn psychology.

There is much truth in Mr. Housman's assertions, as Spiritualists will be quick to appreciate.

FINE SHEFFIELD MEETINGS

In recent years the cry has been, "Give us platform workers who can preach the philosophy of Spiritualism. Phenomena attract, but the philosophy maintains our Movement." We at the Meersbrook Church were fortunate in securing the services last week end of Mrs. Ruth Darby, of Southampton, one of the finest speakers in the ranks of Spiritualist mediums (writes the Church secretary). Clairvoyance is not her strong point, but the large audiences were more than satisfied as they listened to her lucid and uplifting addresses.

"In the early days a medium develops the psychic faculties. Later he or she develops the spiritual nature which makes one realise the wonder, the purpose, and the beauty of everlasting life," she said.

"Spiritualists may waver and fail you, but Spiritualism will never let you down."

These are two points from her addresses. If only all our platform workers were as earnest and sincere as Mrs. Darby!

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, February 25th,

At 3-0, Psychometry, Miss Lily Thomas
At 7-30, Clairvoyance, Mrs. Stella Hughes

Tuesday, February 26th,

At 7-30, Psychometry, Mrs. Cannock

Wednesday, February 27th,

At 7-30, Clairvoyance, Mrs. Helen Spiers

Thursday, February 28th,

At 3-30, Clairvoyance, Mrs. Evelyn Thomas

At 7-30, Clairvoyance, Mr. Thomas Wyatt

Friday, March 1st,

At 7-30, Clairvoyance, Mrs. Livingstone.

GROUP SEANCES.

Monday, February 25th, at 7-45 Mrs. Helen Spiers

Tuesday, February 26th, at 3 Miss Lily Thomas

Tuesday, February 26, at 7-45 Mrs. Stella Hughes

Thursday, February 28th, at 7-45 Mrs. Helen Spiers

Friday, March 1st, at 3 Mrs. Stella Hughes

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

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Sunday, February 24th,

At 11, Mr. H. ERNEST HUNT.

At 6-30, "MOON TRAIL" Address.

Mr. George Daisley, Clairvoyance.

Wednesday, February 27th, at 7-30,

Mr. C. Glover Botham.

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Sunday, February 24th,

At 11, Rev. C. DRAYTON THOMAS.

Clairvoyance by Mrs. Hirst.

At 6-30, Mr. ERNEST HUNT.

Clairvoyance by Mrs. Helen Spiers.

A Spiritual Healing Service is included.

Sunday, March 3rd,

At 11, Miss PETRONELLA NELL.

Clairvoyance by Mr. Thomas Wyatt.

At 6-30, Mrs. ST. CLAIR STOBART.

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IN MEMORY OF MRS. DE CRESPIGNY

Tributes to a Noted Spiritualist

SPIRITUALISTS in large numbers gathered at the Queen's Hall, last Sunday, when the Marylebone Spiritualist Association held a special service in memory of Mrs. Champion de Crespigny.

Following are tributes to Mrs. de Crespigny's fine character and splendid work for Spiritualism by two of the most prominent Spiritualists in the country:—

By Mrs. HEWAT MCKENZIE.

Mrs. Champion de Crespigny's unexpected passing leaves a gap in our ranks of leaders that will not easily be filled. Following a long private interest in the study of psychic facts, she valiantly undertook, just five years ago, the arduous labours of Principal of the British College of Psychic Science in London, and her efforts over this period have been manifold and distinguished. In addition to the heavy work of the College, she encouraged various Research centres throughout the country to associate themselves with the London Centre, and her advice and visits, and help with speakers and mediums, made it possible for these centres to carry on.

Her personal contact and help was available to a great range of inquirers at home and abroad, and she was able, by her wide reach of interests and social charm, to introduce many distinguished persons in science, in literature, and in the Church to an acquaintance with mediumship, which, without her personal introduction, would not have been welcomed.

Her friendship, so loyally given to myself at a time of great need, I valued highly, and I am only one of hundreds who shared this gift and will treasure her memory and rely on her collaboration from that larger sphere of activity into which she has entered.

She passed out, as she would have wished, in the midst of her work—her appointment book full of dates for the months ahead. May it be that others reviewing this loyal life will rise up to carry on her labours, and bring to fruition the many seeds she has sown.

By J. B. M'INDOE.

The sudden passing of Mrs. de Crespigny makes a gap in our ranks, very hard to fill. Her intimate acquaintance with men of science and letters, and her membership of the S.P.R., combined with her close knowledge of psychic phenomena, and her unremitting work as a writer and lecturer, gave her a unique position. Her loss will be most felt at the British College and among its affiliated societies. We can but echo her own expression when other workers passed on, that she will continue to labour elsewhere for the cause she had at heart.

The spirit self consciously manipulates its own mechanism by creating thoughts and emotions which act directly on the nerves and blood.—From *Psychic Healing*, by Harry Boddington. Obtainable from *The Two Worlds*, 1s. 1d. post free.

EXTRAORDINARY PRESS IGNORANCE

Victim a Transfiguration Medium

IT never rains but it pours." One of the daily papers, having awakened to the fact that there is such a thing as transfiguration mediumship, published last week a long and vivid account of this "new and baffling" phenomenon. Thereafter, morning, evening, and week-end journals lavished the subject with columns of publicity, revealing ignorance and sensationalism out of all proportion.

Rarely have Spiritualists seen such an amazing series of exaggerations, half-truths, and deliberate fictions about any one phase of mediumistic phenomena.

"Exclusive Revelation"

It appears that the *Daily Mail* learnt exclusively that certain mediums are endowed with transfiguration mediumship, and that Mrs. E. F. Bullock, of Manchester, was an exponent of this phenomenon.

It published a statement that one day Mrs. Bullock was looking in a mirror when she was "filled with terror" at seeing her face transfigured into the likeness of a Chinese. The



An example of transfiguration mediumship with Miss A. L. Scoggins, of Brighton. The picture on the left is a normal picture of the medium; that on the right shows the transfiguration of a Chinese control.

story grew, and by Sunday the *Sunday Chronicle* recorded that "she was horrified" to see her features changing, and the incident "overwhelmed her with fear."

The People must needs go one better. The poor medium was not merely afraid... "For hours she was in a state of terror, and on the verge of a nervous breakdown."

The *Daily Mail* described the demonstration as "lightning changes in her face." The *Sunday Chronicle* referred to Mrs. Bullock as "the woman with fifty faces." But *The People*, again to the fore, said that Mrs. Bullock was creating a sensation as the woman with "a thousand faces."

If only the same scrutiny were applied to the editorial figures as in the case of the circulation department!

The True Facts

The fact is, Mrs. Bullock is a well-known medium, whose excellent work has been fully reported in the Spiritualist press, and whose mediumship is well known in our Churches. It is not true that "no one can account for Mrs. Bullock's powers" (*vide Sunday Chronicle*) or that "she has amazed the whole Spiritualist world" (*vide The People*).

The important point in the "news" was, in fact, overlooked entirely—that this week cinematograph pictures will be taken of her mediumship by means of the infra-red ray. These will enable students to trace the formation of the features, for it will now be possible to follow, through the medium of slow-motion, the development of the phenomenon from its earliest stage.

It is also untrue to suggest that Mrs. Bullock discovered her mediumship by looking in a mirror. She asserts that when transfigurations are manifesting she is in an abnormal condition. The development was a gradual one in her own home circle, where the change of face was first noted.

Mrs. Bullock has, during the past few years, been doing very sound work for the Movement, and the stunt press has been entirely silent.

The Two Worlds has been consistently publishing reports of Mrs. Bullock's work throughout the country for several years. The phenomena are most interesting, but to talk of them causing "consternation amongst Spiritualists" is sheer newspaper twaddle.

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OUR READERS' VIEWS

London-Leeds Experiment

With reference to the letter of Mr. St. Clair Mitchell and Mr. John Myers' reply, in the issues of February 1st and February 8th respectively, we, the undersigned, were at the Leeds seance on January 9th, when, under the mediumship of Mrs. James (in co-operation with Mr. John Myers at the "W. T. Stead" Bureau in London, at a simultaneous seance), the remarkable skotographs, including five pictures of the late Mr. W. T. Stead, were obtained.

We would like to make it clear that we were invited to be present at the Leeds end with the sole object of witnessing an experiment intended to establish the identity of Mrs. James' control.

We would also like to take this opportunity of expressing our disappointment at the repudiation of the identity of the control, without apparently a complete examination of the evidence having been attempted.

If the repudiation of the evidence of Mrs. James' control is allowed to go unchallenged, it will be a reflection on the honesty and genuineness of the medium.

W. J. Walling.
W. Wainwright.
S. Wardle.
W. Hall.
R. Kirk.

PUBLIC TESTIMONY NEEDED.

I notice there have been various suggestions for improving Spiritualist services. May I suggest one way? Why not allow a few testimonies to be given at the Sunday evening services? Allow or invite anyone who has had proof of communication with a discarnate friend, to tell the congregation briefly of their experience. This would have great influence on any strangers present and would add interest to our services, which otherwise are, I think, apt to become too formal.

We do not want to get too rigid, as many of the other denominations have become, in public services.

Public testimony and its use is well understood by men like Pastor Jeffreys and Pastor Squire, and we might try it.

I. TOYE WARNER-STAPLES.
Bristol.

QUESTION FOR DR. CANNON.

With regard to the report headed "Past Lives Recalled," on page 91, can Dr. Cannon answer the following:—

Is it still generally held that an hypnotised one, *certified in deep sleep*, remains, through the sub-conscious, subject to the pre-dominatory influence of the hypnotist, and merely, without knowing what is being told, relates to order what is required, the hypnotist calling the tune (theme)?

Does the hypnotist, in your case, maintain sway, which is only broken on the re-awakening? Some say the hypnotised has no choice and is directed by will direct or through the sub-conscious from the moment of entrancement or going under.

E. C. STURGES.

London, E. 9.

MORE QUESTIONS.

Re Mr. John Myers' reply to my letter in *The Two Worlds* of February 8th.

The obtaining of psychic results direct on to sensitised paper without the use of a camera is no new phenomenon. The late Mayor Spencer obtained more than one. The Leeds experiment differs only in the claim that Mr. Myers was the medium who made the phenomenon possible.

It would be illuminating to be assured that Mr. Myers had nothing to do with the "Selo" paper used. It might satisfy many inquirers if Mrs. James would experiment with her own powers, without the aid or co-operation of Mr. Myers.

Was the "Selo" paper purchased during Mr. Myers' visit to Leeds? If so, did he handle it to magnetise, or did he discuss or suggest the experiment of distant control? Has Mrs. James retained the packet in which the paper was packed bearing the reference number and batch number? And at what emporium was it purchased?

Surely Mr. Myers does not claim the monopoly of this particular phase of mediumship, or that the cloak of William Hope has fallen on him?

If Mr. W. T. Stead is the inspirer of the experiment, would it not be more feasible to believe that Mr. W. T. Stead was using one medium in London and another in Leeds.

LOUIS ST. CLAIR MITCHELL.
Darlington.

THE COLOURED GUIDE.

We who have "Clear Seeing" and "Clear Hearing," along with other forms of mediumship, realise only too well our indebtedness to the "White Feather," "Moon Trail," etc., and any other names given to Indian workers on the other side.

History tells us that as a race, the Indians were always spiritually superior to any other race, and survival to them is no idle curiosity, but an established fact, and it seems quite reasonable to me and many other mediumistic folk that they very rightly control our investigation. Names matter so little, and who can tell: maybe we weak mortals are not capable of pronouncing their correct names?

Mr. Potter has apparently yet to realise all that spiritual contact means, and that a Brother John or James is probably less able to touch our earth plane than our beloved Indian stalwarts whose experience on such matters is well known.

PETER DRIFFELL.
Norwich.

JEWISH TEACHINGS.

A correspondent in your journal a few weeks ago desired information respecting Jewish teachings, preceding Jesus, that were of a similar nature. He should study the works of Rabbi Hillel, whose passing occurred about the time Jesus was born,

Newcastle.

PHILO,

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Broadcast Talk Recorded

THE TWO WORLDS is glad to announce that arrangements have been made for an entirely new and novel form of Spiritualistic propaganda.

This week there is released the first of a series of gramophone records under the title, "The Two Worlds Purple Label Series."

The first issue consists of three double-sided 10-inch records giving a full reproduction of Mr. E. W. Oaten's talk, "What I Believe," which was the first talk on Spiritualism broadcast in this country. This was radiated from the National transmitter on April 13th, 1934.

Part One of the first record consists of an introduction and outline of the subject. Part Two relates personal psychic experiences. Part Three is entitled "Positive Assurances: The Value of Home Circles." Part Four deals with the phenomenon of death. Part Five is entitled "Deeds, not Creeds," and Part Six describes the religious implications of Spiritualism.

The whole forms a comprehensive statement of the case for Spiritualism, and special facilities afforded by the Teledisk Company have enabled us to offer the complete set, post free, at the very low price of 9s.

These records are of the highest quality, electrically recorded, and should be in every Spiritualist Church and home where a gramophone is installed.

NEW COLLEGE PRINCIPAL

MRS. HEWAT MCKENZIE will act as Hon. Principal of the British College of Psychic Science until the end of the year.

This appointment, at the unanimous wish of the Council, follows the transition of Mrs. Champion de Crespigny, who rendered such conspicuous service to the Movement while occupying this post.

It will involve a linking-up of the College with one of its founders. Mrs. McKenzie, whose propagandist activities for Spiritualism have been on an ascending scale, was Hon. Secretary of the College from 1920, the year of inauguration. Mr. J. Hewat McKenzie was then Principal.

LEEDS CHURCH OPENED

THE official opening of Cudworth Park National Spiritualist Church took place on Saturday, February 9th, when in the absence of Alderman Brewer (President of Leeds District Committee), Mr. Hargate (Vice-President) conducted the ceremony.

The evening service was crowded, and a thoughtful address was given by Mr. Wainwright on the "Commencement of Spiritualism," and by Mr. J. Riches on "The Essentials of a New Church."

This is one of seven Churches brought into affiliation with the Union within the last three years.

New Leeds Committee

THE Leeds District Committee held their annual meeting on February 10th, at the Pontefract National Spiritualist Church.

The election of officers for 1935 resulted as follows: President Alderman Brewer, J.P.; Vice-President, Mr. Hargate; Treasurer, Mr. Wainwright; Secretary, Mr. Riches; Area Representative, Mr. Hargate; Auditors, Mrs. Theaker and Mr. Hall.

NOTED NOVELIST'S "SPIRIT" CURE

MILLIONS of readers are familiar with the name of Mr. Joseph Hocking, the famous novelist, and they will read with more than ordinary interest the remarkable psychic cure, which Mrs. Hocking describes as a miracle.

Mrs. Hocking contributes an article to the London *Star*, in which she describes the event. The cure was accomplished by "The Seekers." Mrs. Hocking says: "This band of men and women take the words of Christ in a literal sense. 'Laying on of hands,' and prayer are the means employed. When trouble came to us, and my husband was stricken by that enemy of old age—a stroke—and doctors' aid was unavailing, I bethought me of these people, and I went to see if they could help us. Day by day we were uplifted and inspired, and our invalid made progress. Then came a terrible day."

Mrs. Hocking then proceeded to relate the story of a motor-car accident, following which her husband was found lying twisted and inert. He was taken back to the haven of "The Seekers" on an ambulance.

He was critically ill, unable to recognise anybody. A specialist shook his head when asked for news. "The head of 'The Seekers' came in just at the moment of crisis, laid his hand on my shoulder," says Mrs. Hocking. "He stated, 'All is well. Help is here.'"

"The miracle happened. My husband opening his eyes as 'The Seekers' ministered to him, said 'Darling, he is doing it,' and fell into normal sleep."

Spirit Gives News of His Death!

A VERY remarkable experience of spirit return was told last week in the *Sunday Sun* (Newcastle) by Mrs. Hogg, 2, South View, High Heworth, Fellina.

"I was returning late one night from the cinema," she said. "It was rather dark, and as I neared my house, which stands back from the high road, I passed a man whose coat sleeve seemed to brush mine."

"I looked back in the darkness and recognised the man as my brother, whom I had not seen for a number of years. I shouted, 'Wait a minute, what's wrong?' but I received no answer."

"When I went into my home and asked, 'What did Jim want, was it good or bad news?' I learnt that no one had been there all the evening."

"I was so convinced it was my brother that early next morning I went down to another sister, who lives not far away. I had only just got into her house when a message came to say that our brother had dropped dead at his work in the coal mine."

"We learned afterwards that he had never been near our home at that time."

VICTOR HUGO, the great French author and patriot, wrote: "Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the more plainly I hear the immortal symphonies of the world which invite me. Those that depart from this life still remain near to us; though invisible to some, they are not absent. Sweet is their presence, holy is their converse with us."

Famous Medium's Fear

THE TEMPLE OF SPIRITUALISM

THAT the work of true Spiritualists was to build "The Temple Beautiful," was the contention of Mrs. Cannock, when speaking at the weekly Spiritualist service at the Justin Hall, West Wickham, on February 4th.

"We are all erecting this temple," she said. "By cutting out undesirable characteristics we dig out the foundations, and when we try to understand ourselves and strive to understand God we laid the foundations."

"We lay the foundation stone of truth by gaining evidence that our loved ones are able to come to us; the corner stone of progress by broadening our outlook; the corner stone of knowledge by reading good books; and the corner stone of love by transmitting love to others. Science, art and religion are the three pillars, and the roof should be peace."

A CHEERY EVENT

COLLYHURST (Manchester) Spiritualist Church held special services on Sunday last which were conducted by Mr. Ernest W. Oaten. At the evening service Mrs. Shearsmith unveiled a large portrait of Mr. and Mrs. Lawrence, who have laboured in the Church for forty-two years. Mr. Lawrence, despite his eighty-five years of age, thanked the members for their kindly thought in a splendid address.

The Church has been redecorated and renovated at a cost of some three hundred pounds, and was re-opened on Saturday night with a "barn supper," which created a good deal of amusement. Waiters and waitresses were dressed as farm servants, and the hall was illuminated by candles only.

The large audience of over two hundred people partook of a substantial farm supper, followed by a fancy dress dance, at which prizes were given for the best fancy dress.

PAINTING MEDIUM'S DEMONSTRATION

THE visit to Castleford National Spiritualist Church of Mrs. W. Gilbert, the painting medium of Derby, on February 11th-12th, was a huge success.

On both occasions the Church was packed by congregations of more than 200.

Much interest was shown in Castleford concerning Spiritualism, and the local Society is making good headway.

LOSS TO HEBDEN BRIDGE

A SERVICE in memory of Mrs. Mary H. Holroyd, one of the oldest members of Hebden Bridge National Spiritualist Church, was held on Sunday, February 10th.

The Church was full to overflowing, and Mr. Roy Morgan gave a forceful address, followed by strikingly evidential clairvoyance.

The Hon. President, Councillor Mrs. Jessy Greenwood, J.P., paid a glowing tribute to the work of the promoted.

THE Shipley Spiritualist Church was crowded last week-end, when a series of very successful propaganda meetings were held under the leadership of Mr. H. H. Baxter.

HOW Mrs. Kathleen Barkel, the well-known trance and apport medium discovered her psychic gifts is disclosed in an interview in the *Balham News*. At first she was afraid of the subject, but later she became more familiar with it, and realised the good that it could do.

About twelve years ago her husband was seriously ill and she attended a lecture on healing at Croydon. When she returned home she felt prompted to massage her husband, though her medical knowledge—Mrs. Barkel has been a nurse—made her realise that massage was the worst thing possible.

However, she obeyed the promptings, and Mr. Barkel made a remarkable recovery. Then he suggested that they should arrange a "sitting" to find out whether there was anything in Spiritualism, and his wife agreed, but when tables and chairs began to move of their own accord she became frightened, and refused to have anything more to do with the spirits.

One Friday evening Mrs. Barkel was sitting in an armchair by the fireside when she fell asleep, and on waking up her friends told her that she had delivered messages in a masculine voice, apparently through a spirit who is now known as "White Hawk."

Since that time Mrs. Barkel has gone into trance every Friday afternoon, and her circle, which was originally composed of herself, another medium, and a friend, has grown to eighty people.

She is to give a trance address at the Albert Hall next month.

DEAD SON'S MESSAGE

DR. J. J. BELL, a Bradford medical man and a member of the Bradford City Council, speaking to the Bowling Park Veterans last week, said he had received messages from his dead father and son.

His father, he said, had charged him with the protection of an ancient family heritage, about which no one else knew.

He had in his pocket, he added, a message from his dead son, who said, "Mother, do not worry. I am preparing a glorious place for you to come to."

An assistant of his had seen a spirit leave the body, said Dr. Bell.

"I have made investigations, and I know that the dead are not dead," he added. "And I know equally well that they can communicate with us through certain channels."

LORD DONEGALL'S "EXTRAS"

THE attempt to take fake "psychic" photographs under fraud-proof conditions was revealed on Sunday by Lord Donegall as being successful because the plates in question had been "planted," as Mr. Barbanell subsequently realised.

The trick is not a new one, and is, in fact, one that would deceive few experimenters.

Lord Donegall, however, stated on Sunday that there are "only two simple methods by which these photographs can be produced fraudulently. The methods were 'planted' plates, or substitution in the dark room."

There are, of course, dozens of methods by which effects can be produced, but vigilant committee would be difficult to deceive.

Church and Society Announcements

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GROUP SEANCES (Limited to 10 Sitters).

FRIDAY, February 22nd, at 3, Mrs. McAllister.
TUESDAY, February 26th, at 7-30, Miss Peterson.
WEDNESDAY, February 27th, at 7-30, Mr. Roy Morgan.
THURSDAY, February 28th, at 3 and 7-30, Mr. A. Whyman (Hanley).

LECTURES.

FRIDAY, February 22nd, at 7-45, Mrs. McAllister. Subject: "The
Testimony of Spiritualism."
FRIDAY, March 1st, at 7-45, Usual Lecture.
Members, Associates and Friends cordially invited. Silver collection.

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WEDNESDAY, at 3, Group Seance.
THURSDAY, at 3, Trance Circle.
FRIDAY, at 3, Healing, by Mr. R. R. Thornton.

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

FRIDAY, February 22nd, at 8, Literary Discussion Group. Mr. J. B. M'INDOE (Glasgow).
SATURDAY, February 23rd, at 7, Ye Olde Village Weddin' and Concert. Tickets 1s., including refreshments.
SUNDAY, February 24th, at 11 and 3, Open Circles. At 6-30, Miss N. C. CAIN.
MONDAY, February 25th, at 8, Miss N. C. Cain.
TUESDAY, February 26th, at 8, Members' Developing Class. Leader: Mrs. Hulton.
THURSDAY, February 28th, at 8, Members' Developing Class. Leaders: Mrs. Dunville and Mrs. Grange.
SATURDAY, March 2nd, at 8, Open Circle.
SUNDAY, March 3rd, Mr. and Mrs. HARRIS, D.N.U.
WEDNESDAY, March 6th, at 7-30, Transfiguration, Mrs. Bullock. Tickets, 1s. each (Members only). Early application is desired.

NORTHERN

Moston Spiritualist Church and
Lyceum,
Church Lane, Moston.

Sunday, February 24th, at 10-30, Lyceum.
At 3 and 6-30, Mr. H. BAXTER.
Monday, at 8, Open Circle.
Wednesday, at 2-45, Psychometry.
At 8, Mrs. Whalley.
Sunday, March 3rd,
Lyceum Anniversary.

Manchester Society of Spiritualists
38, Maskell Street.
Sunday, February 24th, at 10-30, Lyceum.
At 3, Open Circle.

At 6-30 and 8,
Mr. BARNETT, A.N.S.C.
Monday, at 8, Mr. E. Cott.
Tuesday, at 8, Whist Drive. 6d. each.
Wednesday, at 8, Mrs. Shepherd.
Thursday, at 8, Members' Class.
Friday, at 8, Healing Service.
Sunday, March 3rd,
Open Session.

Salford Central Spiritualist Church,
St. Philip's Place, Chapel Street.
Sunday, February 24th, at 2, Lyceum.
At 3-15, Open Circle.
At 6-30 and 8, Mrs. BENSON.
Monday, at 8, Mrs. Jackson.
Tuesday, at 8, Circle.
Wednesday, at 8, Mrs. Holt.
Thursday, at 8, Members.
Saturday, at 7-30, Social. 1/-
Sunday, March 3rd,
Mrs. WHALLEY.

Blackpool National Spiritualist
Church and Lyceum.

Albert Road.
Sunday Services—
Lyceum at 9-30. Public Circle, at 11.
Services at 3, 6-30, and 8.
Sunday, February 24th,
Mr. A. WAINWRIGHT.
Sunday, March 3rd,
Mrs. M. A. DAW, Exp. and D.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

65, BAKER STREET, W. 1. (Four Doors from Portman Rooms)

SUNDAY, February 24th, at 7-30, Major N. LEITH-HAY-CLARK will address the Society on "Aspects of Psychic
Science." Questions and Discussion.
WEDNESDAY, February 27th, at 8, Demonstration of Clairvoyance by Mrs. Stella Hughes.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, February 24th, at 6-30, Mr. HARRY BODDINGTON, Address. Mrs. Challis, Clairvoyance.
TUESDAY, February 26th, at 3-15, Mrs. F. Wright, Clairvoyance. At 8, Mrs. Stella Hughes, Psychometry.
THURSDAY, February 28th, at 8, Miss Lily Thomas, Clairvoyance.
FRIDAY, March 1st, Healing Free. Apply Church Officers.
SUNDAY, March 3rd, at 6-30, Mr. C. GLOVER BOTHAM, Address and Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1. 'Phone: Chancery 7678.

SUNDAY, February 24th, at 7, Address and Clairvoyance by Mrs. E. EDEY.
MONDAY, at 7-30, Group Sitting (Non-members, 1s. 6d.), Mr. A. Bernard.
WEDNESDAY, at 7-30, Public Meeting, Clairvoyance by Mrs. E. Donaldson.
THURSDAY, from 3 till 6-30, Free Healing.
Mr. Keith interviews daily from 2 till 6.
Public Circles, TUESDAY at 7, FRIDAYS at 3.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, February 24th, at 11, **Open Circle.** At 3, Lyceum. At 7, Mrs. STELLA HUGHES, Address and Clairvoyance.MONDAY, at 3, **Psychometry.** At 8, **Healing Instruction Class.** At 8-30, **Healing Treatment.** Free.FRIDAY, at 8, **Service.** Address and Clairvoyance.

SUNDAY, March 3rd, at 7, Mr. GEO. BERRY (per L.D.C.).

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, February 24th, at 11-30, **Open Circle.** At 3, Lyceum Session. At 7, **Service.** Address by M. C. S. COLLEN-SMITH, Clairvoyance.TUESDAY, at 8, **Open Circle.**WEDNESDAY, at 8, **Healing Circle.**THURSDAY, at 8, **Service.** Address and ClairvoyanceFRIDAY, March 1st, **Social and Dance.**SUNDAY, March 3rd, at 11-30, **Open Circle.** At 3, Lyceum Session. At 7, **Service.** Address by Mr. RALPH BARRACLOUGH. Clairvoyance by Mrs. ATMORE.**LONDON****Moss Side National Spiritualist Church and Lyceum.**

Above 64a, Gt. Western Street.

Sunday, February 24th, at 2-45, Lyceum.

At 6-30 and 8, Mrs. COOKE.

Tuesday, at 8-15, **Open Circle.**

Mrs. Spencer.

Thursday, at 8-15,

Miss Richardson.

Saturday, at 8-15, **Open Circle.**

Mr. E. Cott.

Sunday, March 3rd,

Mr. J. HALL.

Longsight National Spiritualist Society,

Shepley Street, Longsight.

Saturday, February 23rd, at 8,

"Painting and Clairvoyance."

Mrs. WALTER GILBERT (of Derby).

Also—

Sunday, February 24th, at 6-30 and 8,

Trance Address and Clairvoyance.

Silver Collections.

Monday, at 8, **Open Circle, Healing, and**

Clairvoyance, Mrs. Hartley.

Tuesday, at 8, Mrs. Worthington.

Thursday, at 8, **Service.**Saturday, at 8, **Open Circle,**

Mrs. Ford.

Sunday, March 3rd,

Mrs. J. FLETCHER.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester.

Sunday, February 24th, at 1-45, Lyceum.

At 3-15, 6-30, and 8,

Mr. BEN CARTER.

Monday, at 3 and 8, Mrs. Gledhill.

Tuesday, at 8-15, **Whist Drive.** 1s. each.

Wednesday, at 8, Mr. Y. A. Booth.

Thursday, at 8, **Private Circle.**Friday, at 8, **Healing Circle.**

Sunday, March 3rd,

Mr. COTT.

Stockport Progressive National Spiritualist Church.

Over 37, Mottram Street.

Saturday, February 23rd, at 8, Mrs. Nalley.

Sunday, February 24th, at 3, 6-30, and 8,

Also Monday, February 25th, at 3 and 8,

Mrs. LOMAS (of Southport).

Tuesday, February 26th, at 8,

Open Healing and Developing Circle.

Wednesday, February 27th, at 8,

Mr. Joe Smith.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, February 24th, at 3 and 6-30,

Mr. W. H. WOOD.

Monday, at 8, **Study Group.**Tuesday, at 7-30, **Healing Brotherhood.**Wednesday, at 3 and 8, **Clairvoyance.**Every Sunday, at 8-15, **Clairvoyance.**

Sunday, March 3rd,

At 3, **Open Circle.**

At 6-30,

Mr. E. A. KEELING, Cert.S.N.U.

Group and Private Seances arranged on application.

Bounds Green Christian Spiritualist Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, February 24th, at 7,

Mrs. L. HART.

Sunday, March 3rd, at 7,

Mme. PUSTERLA.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, February 24th,

At 11, Mr. G. HARRIS.

At 7, Mr. WILLIAM GODFREY.

Wednesday, at 8,

Mrs. Hayward Henderson.

Sunday, March 3rd,

At 11, Miss J. PROUD.

At 7, Vice-Admiral ARMSTRONG.

Brixton Spiritual Brotherhood Church

Stockwell Park Road, Brixton.

Saturday, February 23rd, at 7-30,

Social. Dancing. Refreshments.Sunday, February 24th, at 11-15, **Service.**

At 3, Lyceum.

At 7, Mr. BOLTON.

Monday, at 7-30, **Ladies' Public Circle.**

(Gentlemen invited).

Tuesday, at 8, **Members' Circle.**Wednesday, 7 to 9, **Public Healing.**Thursday, at 8-15, **Open Circle.**

Sunday, March 3rd,

Mrs. A. GREGG.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road

(off Wellesley Road, in rear of

Gunnersbury Station).

Sunday, February 24th, at 11, Lyceum.

At 7, Miss HANDS.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45,

Mr. Barker.

Battersea Christian Spiritualist Church.

Unity Hall, Falcon Grove, S.W. 11.

Sunday, February 24th, at 6-30,

Mrs. G. KEVAN.

At 56a, Lavender Hill (Headquarters),

Sunday, at 11, **Service and Circle.**

Monday, at 2-30, Mrs. Flora Lewis.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W.

Opening Date—February 28th.**Social Tea at 5,****Dedication Service, at 8,****Mr. ERNEST MEADS.**

Clairvoyance by Mrs. Beth Barnes.

Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Mr. Leslie Flint.

Croydon Spiritualist Church,

The Blind Institute, Bedford Hall,

Bedford Park.

Sunday, February 24th, at 6-30,

Mr. H. SLACK.

Address and Clairvoyance.

Every Wednesday, at 7-45, **Healing Circle.****Croydon National Spiritualist Church**

Bedford Park, near West Croydon

Railway Station.

Sunday, February 24th, at 6-30,

Miss LILY THOMAS.

Address and Clairvoyance.

Wednesday, at 7-45

Mrs. N. S. Ferguson.

Thursday, at 3, **Ladies' Meeting.**

Sunday, March 3rd,

Mrs. W. EDWARDS.

Lyceum every Sunday at 3.

Battersea Spiritualist Church

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, February 24th, at 11, **Service.**

At 6-30, Mr. R. BODDINGTON.

Lyceum at 3-15.

Mondays, at 2-30, **Medicine Man's****Healing Band** attends to give treat-

ment and advice.

At 8, **Church Healing and Diagnosis**

by "Whig Group."

Wednesday, at 3, **Psychometry.**Thursday, at 8, **Clairvoyance.****Cricklewood Christian Spiritualist Society,**

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, February 24th, at 6-30,

Mrs. IDA GLENN.

Address and Clairvoyance.

Wednesday, at 3, **Circle.**

At 8, Mrs. Redfern.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, February 22nd,

Mrs. ERNEST BROWN.

Sunday, February 24th,

Mrs. MARY LILLY.

Friday, March 1st,

Madame CLARE CLARE.

Sunday, March 3rd,

Mrs. REDFERN.

Christ's Church of the Spirit,

309, Upper Richmond Road, Putney.

S.W. 15. (Buses 30E and 37 pass door.)

Sunday, February 24th, at 7,

Mrs. FILLMORE.

Address and Clairvoyance.

Thursday, at 3, **Psychometry,**At 8, **Address and Clairvoyance,**

Mr. C. Burtenshaw.

Friday, at 7-30, **Spiritual Healing.**

Sunday, March 3rd,

Miss L. THOMAS.

For Seats, Developing Circles, apply

Hon. Secretary. Monday, at 7-30,

Healers. Tuesday, at 3, **Ladies only.**At 7-30, **General Developing and Class.****Ealing Spiritualist Church,**

8, Baker's Lane, Broadway, W. 5.

Sunday, February 24th,

At 11-15, Mr. FORDER.

At 6-30, Mrs. B. STOCK.

Wednesday, at 8, Mrs. D. Smith.

Saturday, at 8, **Whist Drive.**

Sunday, March 3rd,

Mr. H. CARPENTER.

Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Saturday, February 23rd, at 8,

Whist Drive and Social. Admission, 1s.

Refreshments moderate.

Madame Raa, Palmist, will be in

attendance.

Sunday, February 24th, at 7,

Mrs. WM. EDWARDS.

Address and Clairvoyance.

Tuesday, at 3, **Psychometry.**At 8, **Healing Circle.**

Thursday, at 8, Mrs. E. C. Donaldson,

Psychometry.

Sunday, March 3rd,

Mr. SUMNER, Address.

Mrs. Donaldson, Clairvoyance.

President and Medium:

Mrs. DONALDSON.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, February 24th, at 3, Lyceum,

At 7, Miss ROSE JACKSON.

Address and Clairvoyance.

Tuesday, at 3, **Psychometry.**At 8, **Healing Centre.**Wednesday, at 8, **Open Circle.**

Members' only.

Followed by Annual General Meeting.

Thursday, at 8, Mr. Potter.

Saturday, at 8, Mrs. Butler.

Sunday, March 3rd,

Mrs. GARNER.

Harrow Spiritualist Society,

Conservative Hall, Lowlands Road.

Leave Station by Platform No. 1, one

minute's walk.

Sunday, February 24th, at 6-30,

Mrs. MELLOY.

Address and Clairvoyance.

Wednesday, at 8,

Miss George, Clairvoyance.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, Feb. 24th, at 11-15, **Public Circle.**

At 3, Lyceum.

At 7, Mr. THOMAS WYATT.

Monday, at 8, **Study Group.**

Tuesday, at 3, Mrs. Slack.

At 7-30, **Healing Service.**

Wednesday, at 8, Mr. H. Ernest Hunt,

Lecture on "Powers of the Mind."

Thursday, at 8, **Public Circle.**

Friday, at 8,

Members' Developing Circle.

Sunday, March 3rd,

Mr. P. S. MILLS-TANNER.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Brooke Road.

Stoke Newington, N. 16.

Buses—67, 69, 73, 76, 106, 549.

Trams—43, 47, 49, 75, 83.

Sunday, February 24th, at 3, Lyceum.

At 7, Mrs. ALTHEA MANSELL.

Monday, at 3 and 8, **Clairvoyance.**Tuesday, at 8, **Open Circle.**

Sunday, March 3rd,

Mr. STANLEY FORBES.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)
(Entrance Back of House.)
Sunday, February 24th, at 7,
Mrs. NEVILLE.
Monday, at 8, Open Service.
Tuesday, at 8, Healing, Mr. Cumings.
Thursday, at 8, Mrs. Maunder.
Friday, at 8, Healing, Mr. Rean.
Sunday, March 4th,
Mrs. ELLIOTT.

Hounslow Spiritualist Mission,
Corner of Douglas Road, Hanworth Rd.
(opp. Congregational Church).
Sunday, February 24th, at 6-45,
Mr. WREFFORD CLARKE.
Monday, at 7-30, Mrs. Stanley Williams.
Tuesday, at 8, Healing Circle.
Wednesday, at 3, Mrs. Cayton.
At 8, Rev. H. Thompson.
Lyceum at 3 every Sunday.

Ilford Psychical Research Society,
Clements Road, Ilford.
Sunday, February 24th, at 7,
Mr. GRAHAM MOFFATT.
Wednesday, February 27th, at 8,
Mrs. Nutland.
Address and Clairvoyance.
Thursday, Feb. 28th, at 3, Ladies' Meeting
Mrs. Crowder.
Address and Clairvoyance.
Sunday, March 3rd, at 7,
Mr. B. RODIN.
Address and Clairvoyance.
Licensed for Marriages.

Hendon Spiritualist Fellowship.
The Liberal Room, 65, Brent Street
(opposite "Bell" Bus Stop).
Sunday, February 24th, at 7,
Mrs. G. RAY RICHMOND.
At 8-30, Spiritual Healing.
Sunday, March 3rd,
Mrs. C. YOUNG.

Kensington Spiritualist Church,
Lindsay Hall.
The Mall, Notting Hill Gate.
Sunday, February 24th, at 6-30,
Mrs. A. NUTLAND.
Address and Clairvoyance.
Monday, at 7-45, in Small Hall
(entrance West Mall).
Miss Frances Dauntton, Clairvoyance.
Thursday, at 3, Mrs. Minnie Lines.
Tuesday, at 7-45,
Healing in Small Hall.

Kenton Spiritualist Church,
Northwick Park Hall.
Stations: Northwick Park (Met.), and
Kenton (Bakerloo).
Sunday, February 24th, at 6-30,
Mrs. HOLLOWAY,
Address and Clairvoyance.
Tuesday, at 3, Women's Meeting.
At 7-45, Healing Circle.
Thursday, at 8,
Mr. E. Spencer, Clairvoyance.
Sunday, March 3rd,
Mrs. BALMER, Trance Address.
Mrs. Cooke, Clairvoyance.

London District Council—S.N.U.
Discussion Group.
The Food Reform Restaurant, 1—2,
Furnival Street, Holborn, E.C. 4 (near
Chancery Lane Tube Station).
Monday, February 25th, at 7-45,
Mr. Frank Hawken.
(Secretary, Marylebone Society).
"Mental Mediumship Experiences."

Kingston Spiritualist Church,
Villiers Road.
Sunday, February 24th, at 11 and 6-30,
Mrs. E. A. CANNOCK,
Address and Clairvoyance.
At 3, Lyceum.
Tuesday, at 7-45, Spiritual Healing.
Wednesday, at 7-30, Mrs. Podmore.
Address and Clairvoyance.

Palmerston Christian Spiritualist
Temple.
Maryland Road, Stratford, E. 15.
Sunday, February 24th, at 11,
Forward Movement.
At 6-30, Mrs. G. BYCROFT.
Wednesday, February 27th, at 2-45,
Mrs. Good.
Thursday, February 28th, at 8,
Mrs. Prince.
Sunday, March 3rd, at 6-30,
Rev. G. WARD.

Little Ilford Christian Spiritualists'
Church,
Third Avenue, Manor Park, E. 12.
Sunday, February 24th, at 7,
Messrs. ROBERTSON and
BEDBROOKE.
Monday, at 3, Miss Ward.
Wednesday, at 8, Mr. Nuthall.
Sunday, March 3rd, at 7,
Mr. ERNEST MEADS.
SPECIAL NOTICE.
Friday, March 15th, at 8,
Special Lecture by Mr. BERRY.
Monday, February 25th, at 8,
Grand Social and Dance.
Molodain Dance Band.

South-West London Psychic Centre
5, Spencer Park, Wandsworth
Common, S.W. 18.
Tel.: Victoria 9113.

Sittings for Psychic Photography
with Mr. John Myers
by appointment.
Tuesday, February 26th,
Mr. Bernard Rodin.
Address and Clairvoyance.

Mr. John Myers is open to take
Propaganda Meetings, giving his
service FREE.

Manor Park Spiritualist Church,
Strone Road, Shrewsbury Road,
Forest Gate, E. 12.
Sunday, February 24th,
At 11, Healing Service.
At 3, Progressive Lyceum.
At 6-30, Mrs. EDEY,
Address and Clairvoyance.
Thursday, February 28th, at 3,
Ladies' Meeting, Mrs. E. Clarke.
At 8, Miss L. George.
Address and Clairvoyance.
Sunday, March 3rd,
Mr. T. W. ELLA.

Occult Research Society.
Stembridge Road Halls, Anerley.
Sunday, February 24th, at 11,
Sunday School.
At 3-30 and 6-30,
Mr. LESLIE BANCROFT.
Sunday, March 3rd, at 3-30 and 6-30,
Mr. KELLAND.

Southall Spiritualist Church,
Hortus Road, Southall.
Sunday, February 24th, at 7,
Mrs. PRINCE.
Tuesday, at 2-30, Ladies' Guild.
Wednesday, 7-30 to 9, Healing Circle.
Thursday, at 8,
Short Service and Clairvoyance.
Sunday, March 3rd,
Mr. ELMER and Mrs. B. BARNES.

Streatham Spiritualist Church,
Tudor Hall, Pinfold Road
(Back of Public Library)
Sunday, February 24th, at 11, Circle
At 6-30, Miss HERBERT.
Wednesday, February 27th,
At 3, Psychometry.
At 8, Address and Clairvoyance.
Mr. Bernard.
Saturday, March 2nd, at 8,
Transfiguration.

The Golden Cross Christian
Spiritualist Mission.
347a, Edgeware Road, London, W. 2.
Sunday, February 24th, at 7,
Address and Clairvoyance.
Mrs. G. H. GIBBINS.
After Circle.
Tuesdays, at 8,
Public Developing Circle.
Wednesday, at 3, Mrs. G. H. Skinner.
Thursday, at 8, Mrs. Francis Wright.
Friday, 7—9, Healing and Diagnosis.
Saturday, at 8, Mr. Walter G. H. Speer.
A Hearty Invitation is extended to all
friends, old and new, to our Open Social,
Friday, March 1st, from 8 o'clock.

Streatham Christian Spiritualist
Church,
285, High Road, Streatham, S.W. 16.
Sunday, February 24th, at 6-30,
Mr. J. BUCHAN FORD.
Address and Clairvoyance.
Wednesday, at 3, Service.
At 8, Service.

Shepherd's Bush Spiritualist Society,
73, Becklow Road, Askew Road, W.
Sunday, February 24th, at 11-15,
Open Circle.
At 6-30, Mrs. BELLUC.
Address and Clairvoyance.
Thursday, at 8, Open Circle.
Every Wednesday, at 7-30, Free Healing.

South London Spiritualist Mission,
Lausanne Hall, Lausanne Road,
Peckham, S.E. 15.
Sunday, Feb. 24th, at 11-30, Open Circle.
At 3, Lyceum Session.
At 7, Mrs. F. BROOKES,
Address and Clairvoyance.
Tuesdays, at 7-30, Healing Circle.
Thursday, at 8-15, Mr. Bernard,
Address and Clairvoyance.
Saturday, March 2nd, at 7-30,
Social Evening.
Sunday, March 3rd, at 7,
The Misses NEWTON.

Surbiton Christian Spiritualist
Church,
Maple Road, Surbiton.
Sunday, February 24th, at 3,
Mrs. DONALDSON,
Address and Psychometry.
At 6-30, Mrs. S. D. KENT,
Address and Clairvoyance.
Wednesday, February 27th,
At 3, Mrs. Johnson, Psychometry.
At 7-30, Mrs. J. Colquhoun.
Address and Clairvoyance.

The Path-Finder's Spiritualist Society.
44, Baker Street, London, W. 1.
Sunday, February 24th, at 6-45,
Address and Clairvoyance.
Mrs. HAYWARD HENDERSON.
Thursday, February 28th, at 8,
An Evening of Clairvoyance,
Mr. E. Keith.
Saturday, March 2nd, at 8,
An Evening of Psychometry.

Tufnell Park Spiritualist Church and
Rainbow Healing and Psychic Centre
692, Holloway Road, N. 19.
Sunday, February 24th, at 7,
Speaker: Rev. FRANCIS GIFFORD.
Clairvoyant: Rev. Josiah J. Welch.
Tuesday at 8, Development Circle.
Wednesday, February 27th, at 8,
Mr. Bernard Rodin.
Sunday, March 3rd, at 7,
Mr. and Mrs. LEWIS.
Saturdays, at 8, Psychometry.
Open Daily for Healing & Interviews.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, February 24th, at 11-15,
Service.
At 6-30, Mr. FRUIN.
Address and Clairvoyance.
At 3, Lyceum.
Sunday, March 3rd,
Mr. STEPHEN FOSTER.

The Fellowship of the
Golden Triangle.
21, Sinclair Gardens, West Kensington,
W. 14.
(Shepherd's Bush end, down Richmond
Road, first turn left.)
President: Mrs. SHEDDEN.
Hon. Sec. Mrs. R. FORTT.
Sunday, February 24th, at 6-30, Service.
Mrs. ORME, Address.
Mr. Wasley, Clairvoyance.
Tuesday, at 3, Lecture, Diana
At 7-30, Clairvoyance, Mrs. Vera
Palmer.
Wednesday, at 3, Paper Readings, Diana.
Thursday, at 3, Psychometry, Mrs. Vera
Palmer.
At 7-30, Healing and Advice, Diana.
Lectures: Non-members, 1s.; Friday
evenings Silver Collection.
Now on Sale.—Daily Thoughts. A
book containing a thought for each day
of the year, given by the Spirit World.
Price 1s. 6d. post free. Also a book on
Life Science, given from Spirit. Price 1s.
post free.

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

Wigmore Psychic Centre,
Grotian Hall (Studio No. 3),
Wigmore Street, London, W. 1.
Telephone: Wellbeck 7382.
Principal: HORACE LEAF, F.R.G.S.
Every Tuesday, at 8, Public Developing
Class.
Every Wednesday, at 3, Psychometry.
Every Friday, at 3, Clairvoyance (Trance).
Particulars from Hon. Secretary.
Miss Claudia Guillott.

SOUTHERN

Eastbourne National Spiritualist
Society.
Dickens Fellowship Hall.
Sunday, February 24th, at 3-30 and 6-30,
Mrs. A. GOLD.
Sunday, March 3rd,
Mr. L. J. REED.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, February 24th, at 6-30,
Mr. W. H. EVANS.
Address and Questions.
Sunday, March 3rd,
Mrs. F. KINGSTON.

National Spiritualist Church,
16, Bath Road, Bournemouth.
Resident Minister: Mr. F. T. Blake.
Sunday Services, at 11 and 6-30.
Tuesday, at 8, Phenomena.
Thursday, at 3, Phenomena.
At 8, Educational Lecture and Discussion.
Friday, at 6, Healing. Guild attends to
give Treatment to Sufferers.

Bournemouth Spiritualist Mission,
(Spiritualist National Church),
Charminster Road (opp. Richmond Wood
Road), Bournemouth.
Sundays, at 11 and 6-30,
Address and Clairvoyance.
Tuesday, at 7-30, and Thursday, at 3,
Clairvoyance and Spirit Messages.
Thursday, at 7-30,
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HORACE LEAF interviews daily, 10-30 a.m. to 5-30 p.m., or by appointment. Open Developing Class, Tuesdays, 8 p.m. Psychometry, Wednesdays, 3 p.m. Clairvoyance Seance (Trance), Fridays, 8 p.m. Psycho-therapeutics. Correspondence Training Course.—Apply for particulars, Secretary, Grotian Hall, Studio 3, 115, Wigmore Street, London, W. 1. 'Phone: Welbeck 7382.

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B. D. MANSFIELD, Trance Medium, holds Public Seances on Wednesdays and Fridays, at 8 p.m. Psychometry on Thursdays, at 3 and 8. Spiritual Healing by "Lounat" at 8-30. 118, Belgrave Road, Victoria, S.W. 1.

Mrs. ETHEL SMITH, well-known London Medium, holds Circles for Clairvoyance Wednesday, 7-30; Developing Circle, Tuesday, 7-30; Free Magnetic Healing, Friday, 7-30. First Tuesdays, Psychometry Tea, 3 p.m. Comfortable bed sitting-room to let. 18, Addison Road, Hove, Sussex.

Mrs. DUNN holds a Spiritual Meeting, Thursday, at 8, Psychometry, Clairvoyance. Silver Collection. Vacancies in Private Developing Circle, Mondays, at 8.—15, Downs Road, Clapton, E. 5. Clissold 5452.

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ARTHUR BREWSTER, 102, Gloucester Road, N.W. 1. Free Healing, Monday, 8. Public Psychometry, Saturday, 8. Vacant dates (Trance Address, Clairvoyance) 1935-6.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, February 23rd, at 8, Miss E. Canon, Psychometry. Sunday, February 24th, at 7, Mr. G. de Beaurepaire. Wednesday, February 27th, at 8, Mrs. Hamilton, Psychometry. Open Developing Circles, Tuesdays, at 8. At Home daily, 11 to 7. 69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 0675 (exactly opposite Post Office).

MARIAN MORETON.—At Home daily. Clairvoyance.—81, Westbourne Terrace, Hyde Park, W. 2. (Near Paddington Station). 'Phone: Pad. 0597.

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey. 'Phone: Richmond 0212.
Monday, February 25th, at 3, Mr. George Daisley.
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Descriptions and Messages.
Thursday, at 3, Developing Class, Mrs. Ada F. Atkinson.
Friday, at 8, Miss E. Herbert.
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Southend Spiritualist Church, Hildaville Drive, Westcliff.
Sunday, February 24th, at 11 and 6-30, Mr. HAROLD SHARP.
Thursday, at 8, Mr. F. A. Couzens.
Sunday, March 3rd, Service.

Ramsgate National Spiritualist Church, Chatham Street, Ramsgate.
Saturday, Feb. 23rd, at 7, Mrs. Terry.
Sunday, February 24th, at 3 and 6-30, Mr. MILLS TANNER.
Address and Clairvoyance.
Sunday, March 3rd, Mr. G. DAISLEY.

Richmond Spiritualist Church (The Free Church), Ormond Road, Richmond, Surrey.
Sunday, February 24th, at 7, Mr. HORACE LEAF.
Address and Clairvoyance.
Wednesday, at 7-30, Mr. Edwards, Address.
Mr. Daisley, Clairvoyance.
Sunday, March 3rd, Mr. JOHN CLEE, Address.
Mrs. M. Kelland, Clairvoyance.
Healing Service every Wednesday.

Brighton National Spiritualist Church and Sussex Psychic Bureau, Mighell (Mile) Street.
Sunday, February 24th, at 11-15 and 7, Mr. G. F. BERRY.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, March 3rd, at 11-15 and 7, Mrs. N. ARDLEY and Mr. R. KELLY.
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Thursday, at 6-30, Mrs. Redfern.
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Tuesday, at 8, Public Circle.

Wednesday, at 3, Clairvoyance.

Thursday, at 3, Open Circle.

Saturday, at 8, Group Seance
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Mrs. C. BURNS, 45, Castle View, Staley Road, Mossley. Speaker and Clairvoyante. Open dates for 1935.

SPECIAL NOTICE

CHRISTIAN SERVICE CENTRE, 8, College Gardens, Dulwich Village, S.E. 21. On and after Sunday, February 17th, this centre will be transferred to 35, Norwood Road, Herne Hill, S.E. 24. Sunday, at 7. Wednesday, at 3-15 and 8. Thursday, from 3 to 8, Healing.

CHANGE OF ADDRESS

INDEPENDENT SPIRITUALIST CHURCH, 113, Clapham High Street, S.W. 4 (corner Carpenter's Place), Mr. Stanley R. Forbes, 5, Hazelbourne Road, London, S.W. 12.

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