

# The Two Worlds

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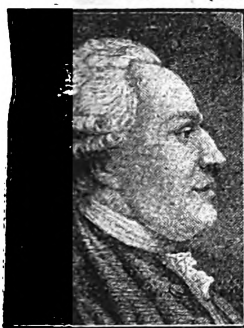
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## THE MYSTERIOUS COBBLER

HIS STORIES OF TRANCE, CLAIRVOYANCE AND PSYCHOMETRY



Mesmer

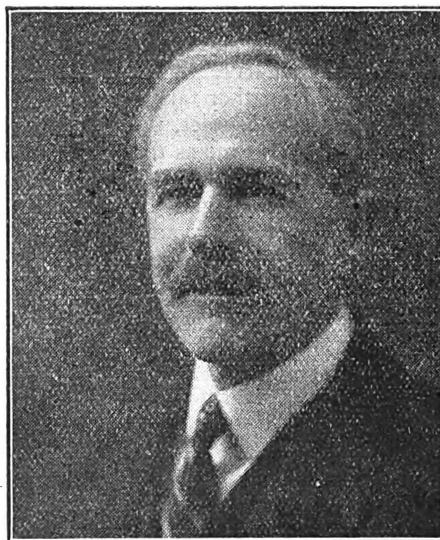
**F**RANZ ANTON MESMER has a modern devotee in Mr. Arthur Spray, the Bexhill-on-Sea cobbler, whose remarkable powers are outlined in *The Mysterious Cobbler*, published this week by the Francis Mott Company (3s. 6d.).

On the jacket of this book it is stated that the girl who typed the story was so amazed by its contents that she wrote Mr. Spray and asked him to use his hypnotic powers on a paralysed relative. On the very day that the book went to press "the paralysed woman arrived at the cobbler's shop at half-past three p.m., and by four o'clock she was completely cured."

This, striking as it is, hardly prepares the reader for what is to come. Cures of nervous and organic ailments have been accomplished time and again by Mr. Spray and his assistant. Mr. Spray stumbled across his gift by chance, and he has used it chiefly for healing purposes. He does not pose as an expert on mesmerism or hypnotism, but leaves the explanations to others. He professes that he has read none of the literature on the subject. He is simply "inspired."

His many cures, some of which were described recently by the *Sunday Dispatch*, have been little short of miraculous, and the publishers wisely add to Mr. Spray's book a number of letters of testimony, complete with names and addresses, which leave no doubt as to the genuineness of his claims.

Some said that Mr. Spray's powers were



MR. GEORGE CRAZE,

who is giving a Presidential address at the great members' meeting which the Marylebone Association are holding this Sunday at the Royal Albert Hall. Others who will participate are Mrs. Kathleen Barkell, Mrs. Helen Spiers, Mrs. Stella Hughes, Mr. Ernest Hunt, and Mr. Thomas Wyatt.

IN THIS ISSUE:  
A MESSAGE FROM  
SIR WILLIAM  
CROOKES

inspired by the devil. This drew forth the obvious retort that:

Curing pains, putting the fear of God into criminals, is surely not the devil's work. We can all do it, too, if we will. It merely is a question of throwing a lot of concentrated thought at the back of your goodwill. You want a person to get well. You keep on thinking so. You see them feeling better. You make a picture in your mind of their face filling out and their back getting straight, and then you bring your power of concentration to bear on them until you begin to cause them to respond. Call it what you like. It is a fact, and I believe that all healing will be done by this method one of these days.

Mr. Spray says that his chief weapon is his power of concentration, which he has developed to such an extent that he can see only the thing he wants to see. He gazes at a person, or perhaps a watch-chain, until he only sees that object. Everything else is non-existent.

His best work, however, is accomplished in conjunction with a subject whom he calls "Alice," whose evidential clairvoyance in the sleep-state introduced the subject of Spiritualism. Neither of them were Spiritualists, but they got their proof of survival none the less. "Alice" appears to be a first-rate psychic. Her travelling clairvoyance (a phenomenon causing much dispute among the early Zoists) is particularly remarkable.

Mr. Spray is very jealous of the right use of the powers he possesses. Once he visited a theatre where a professional hypnotist was using his gift for the purpose of amusement. Mr. Spray volunteered to be one of his subjects, but the artist had a surprise, for it was he who was put to sleep, and it was Mr. Spray who remained awake.

The book discloses an amazing story concerning Miss Daphne Purton, the "beauty queen," who was recently the centre of a newspaper sensation arising out of attempts which

(Continued on next page)

## ROMAN CHURCH AND SPIRITUALISM

### Evil Spirits who Mislead Us

**H**OW Rome regards the Spiritualist Movement is indicated in the following paragraphs, taken from the current issue of the *Catholic Times*. The writer is Father Gregory Raupert, O.P., son of a violent opponent of Spiritualism, and evidently preparing to follow in his father's footsteps.

"Catholics approach Spiritualism with certain fixed principles," he says. "We are taught that besides disembodied souls in the world beyond there are other beings—beings of whom Spiritualists seem to be ignorant. These are angels, called in theology 'pure' spirits, because they are not united to bodies as our spirits are.

#### "Leadership of Lucifer"

Unlike ourselves (who are not complete individuals unless body and soul are joined together), an angel, though bodiless, possesses a complete individuality of his own. Of the angels—and there are myriads—a vast number are good, but many also are evil owing to the fact that under the leadership of Lucifer they rebelled against God.

"Departed souls, too, are either good or evil, according to the condition in which death found them: their state is that of either eternal punishment in Hell, or eternal happiness in Heaven, or temporal punishment in Purgatory.

"It is necessary to bear in mind that the 'fall' of the rebel angels, while it made them incapable of ever receiving the supernatural reward of Heaven did not deprive them of their natural endowments whether of mind or will.

#### Personal Survival Certain

"We are also taught that after we have completed our term of 'probation'—viz., at the moment of death our souls leave our bodies and enter into the domain—not of angels (except in the sense of having them for our companions in Heaven if we reach that happy abode), but of departed souls; that consequently personal survival is a certainty, for the proof of which we need not turn to Spiritualism.

"The Catholic Church, too, is quite emphatic in her condemnation of Spiritualism—a condemnation which admits of no exception, such as that one only intends to 'look on,' or 'has no mind to have anything to do with evil spirits.'

"Finally, there are the words of the Bible, which on account of their authority alone must claim our respectful attention."

In a word, the Catholic Church positively forbids its humbler adherents from investigating for themselves. Its attitude is, "Thou shalt not inquire, but believe it is as the priest says." Thus the conscientious Catholic has no means of determining whether Father Knapp's gross travesty of Spiritualism is justified in fact. He has no chance of discovering that the Jesuit presentation is a gross deception.

But the cardinal doctrine of the Church of Rome is that the people shall not be free. Here, at the outset, we part company, for Spiritualism stands not only for the survival of the soul, but for its spiritual freedom.

## The Mysterious Cobbler

(Continued from front page)

had been made to poison her. Mr. Spray says:

In the middle of 1934 I received a letter from a person who had heard of our powers and wrote to enlist our help in what he described as a "very grave matter." The letter stated that "about fourteen weeks ago a close friend of mine, living at home with her parents, was given in the house a lethal dose of arsenic. She narrowly escaped with her life, but is making a steady, if slow, recovery. The amount of poison was established by the Home Office analysts. Scotland Yard, however, has been unable to get enough evidence to establish a case."

There was a great deal more detail which we cannot disclose, and the letter ended by asking us if we could help by trying to discover who the would-be poisoner was.

We immediately telegraphed asking that the lady in question should be brought down to us. They duly arrived, the lady being in a dreadful state both physically and mentally. It did not take "Alice" long, after having been put into trance, to trace the poisoner, and to describe his methods very clearly. Not only that, but she was even able to tell when the next attempt would be made upon the lady's life!

Since writing the above, the Sunday newspapers have come out with large headings about Miss Daphne Purton, the stricken beauty queen, and have told how she has been deliberately poisoned a second time, just as "Alice" foretold—for the lady mentioned is none other than Miss Purton. Unfortunately, or perhaps naturally, "Alice's" trance findings are not accepted by the police as evidence of guilt, or the identity of the would-be poisoner would have been established months ago and the second poisoning prevented.

This is only one of a big number of stories backed up by a great deal of circumstantial evidence. No less impressive are the personalities of Mr. Spray and his subject. Neither is a crank. Neither have any desire to preach a new doctrine. Neither take any charge for their work. But in a quiet, unobtrusive way they devote as much time as they can towards relieving pain and distress by methods familiar to the Spiritualist—magnetism, suggestion, clairvoyance, psychometry, and trance.

## My Life and Work

(Continued from page 131)

that I was able to treat with a compound that made them capable of resistance to the rays of light, that penetrated through from the refracting element that was the direct reflection of the visual focussing point towards which the eye could penetrate.

#### Proofs of Identity

It has been increasingly difficult to give evidential proof of the earth personality of any communicator from the unseen world of spirit, inasmuch as the majority of those who are in constant touch with matters psychic seem unwilling to commit themselves to any direct opinion. This is one of the reasons why there are not more authentic scripts received from any of the more unknown spirits who are now in their ether bodies.

Therefore, the onus of this misfortune, for it can but thus be called, rests upon the shoulders of the people who set themselves out to further the cause of survival of the immortal part of man.

I have been induced to make this return by the fact that I have tried on previous occasions to prove my continued existence. So once again I make an effort, the reason being that my medium is doubtful if any will avail themselves of this incontestable proof of the power of thought transference.

Why is it that scepticism, amounting to folly, should be the result of a contact between the living and the so-called dead? What stupendous and egregious short-sighted policy this is! as, when the mortal has put on the garment of immortality, there will be a further chance given to the benighted being that are thus only destroying their own hope of being reunited to those with whom they are or have been in sympathy.

George Allen & Unwin Ltd.

## From Christianity to Spiritualism

By C. T. CAMPION. 4s. 6d.

The author shows that at present there are two distinct religious beliefs or forces at work in the Western world. One is Christianity, held by the three branches of the Catholic Church in its oldest form and clearly defined by the creeds, but held also with numerous variations by the many Protestant bodies which arose at the Reformation.

The other is the new belief, half science, half religion, known as Spiritualism.

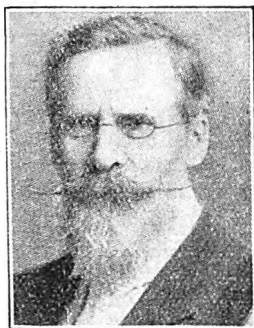
This book shows how these two great forces should be able to co-operate as branches of one great church, and points out which parts of the present Christian creed will have to be dropped if the co-operation is to be effected. An interesting book on rather new lines.

# MY LIFE AND WORK

## Famous Scientist's Summing-up?

By SIR WILLIAM CROOKES, F.R.S.

*The following is one of a series of messages which have been received by a medium who desires to remain anonymous. The communicator, who claims to be Sir William Crookes, reviews his life's work. Some of the peculiar phraseology is, to say the least of it, strongly reminiscent of the distinguished scientist; and having regard for the difficulties of communication, the message may well emanate from him.*



Sir. Wm. Crookes

It has been our intention for some considerable time to try and depict, in some small degree, words that may be of evidential value in stressing the authenticity of what otherwise some may be in doubt, although only so in undeveloped minds, not attuned to any vibrational power of thought from the unseen intelligences that have attempted to point out the true pathway of knowledge. This has been demonstrated, to some extent, through many channels of an unevidential character, which have acted somewhat as a deterrent rather than an energising influence upon intellects that lack sufficient training of a scientific nature.

Thus, phenomena have been more of a stumbling-block than a help. Therefore, we approach our subject in a spirit of diffidence.

### "Brave Pioneers"

It was always unfortunate that there should have been so much unnecessary criticism hurled at those brave pioneers whose labours were ridiculed and set at naught, to the deep discomfiture of the few who had to brave the sneers and contumely with which any new and therefore suspected theorem was promulgated. Those days were really more worthy of being thought enlightened, in spite of so-called scepticism from the few erudite minds who were then only at an initial stage of their study of things unseen.

We have been trying to demonstrate of late, in many spheres of activity for research, the intricacies of the mysterious proclivities of mental mediumistic phenomena, so little understood by those who imagine they know most.

It is disastrous to any furtherance of true enlightenment to find that when an effort is made to substantiate evidence that ought to be conclusive, it is only received with apathetic indeterminate complacency, instead of being accepted with a zest that would spur on the receiving medium to more self-confidence. This induces me to explain what otherwise would be left alone.

When I was still comparatively uninformed with regard to matters appertaining to things psychic, I endeavoured to prove the presence of an impelling power, composed, as I thought, of some substance then quite undiscoverable. This proved false, and I tested it by a chemical ingredient of mercury that, when dissolved in solution, yielded me a residue that I did not

know existed. I refer to the substance which was eventually to become known by the name of sodium, which was only procurable in most minute specific quantities.

This was, therefore, not a discovery of much avail to science. So I proceeded further and experimented with an acid that, when mixed with this residue, became a fluid that, further diluted with nitric acid, developed into a substance that was to be discovered and known later as thallium. This was a novelty undreamed of! But its considerable rarity militated against its use.

However, it was found, with still the addition of another acid, that the substance was able to be experimented with. This acid was contained in a nitrogenous compound yielding a further element that counteracted the acid of too great strength of the sodium.

### Emergence of Thallium

Under these circumstances, I tried still another experiment, and found that the reaction was such as would give more persistence to what was already dissolvent. So there emerged, after many experiments, the substance that was to make my name always connected with the word thallium.

I have been at pains to greatly impress my medium with words of which she is quite unacquainted. She has listened with patience and great perseverance to the syllables. This has been the method which I have been able to impinge upon her subconscious mind, during the hours of sleep, when she has been imbued with an indefinite notion of what I have been impressing on her mind.

The thought of the many experiments in which I took part, only some of which could be considered successful, remains a joy since coming to a more enhanced sphere of activity, although imperfect in its conclusive result. I have been enabled to further investigate at least one of the problems that occupied my conscious mind when I was trying to become conversant with mysteries that, however, were ever *contra vires* the most difficult subjects yet gone into by the headlong curiosity and imagination of those who expressed unconsidered opinions.

### Spectroscopy

I refer to one of the earlier experiments that I undertook, and by the knowledge of which there has now emerged a science, for it can thus be designated. I mean the opening up of the art of what I then called spectroscopy, or, in brief, the visibility of the rays that were at that time unknown, of the spectrum which reflected colours that had been, up to then, supposed to be only visible when there was the interposition of a magnet between the eye and the point of vision.

However, I discovered this to be possible of extension by the use of a lens that had the property of more visibility than was possible to the naked eye. Thus, when I made this astonishing proposition to my fellow scientists, it was received with dubious attention. So much so, that few paid heed to the immensity

of its potential value as opening up vistas that even I did not dream of at the time.

I also made another discovery that has since proved to be marvellously true in later years, and which now appears to be in general and almost universal use.

This was not credited to me at the time, but I have reason to know, through my medium, that the waves that I thought capable of being isolated have since been connected by magnetic poles, that then give out the sound waves generated by the ether of space.

When I think of the consequence of what I first pronounced as a somewhat unbelievable contingency, it sounded fantastical to the sceptical men whom I spoke to on the subject. But there was one brain who did not dismiss the possibility of my surmise. That man is still on the earth.

By the time I had given up taking any active part in experimental chemistry, I was devoting my remaining years of useful endeavour for the good of humanity. Such had been the mainspring of all the pursuits that so absorbed my life. This was not able to furnish me with complete satisfaction, owing to the decline of the mental power of concentration being impaired by the atrophy of the tissue, that becomes incompetent when the mind of the physical brain structure is inert. This occurs at a time when there is no resilient action of the cortex, which is then in a state of inability of action.

It was only in the sunset of life that I tried a last experiment, that may or may not have been of practical utility. I mean the lenses

(Continued on page 130, col. 3)

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## SEANCE WITH CARLOS MIRABELLI

### Vivid Phenomena Observed

**P**HENOMENA observed with the Brazilian medium, Carlos Mirabelli, are described in the current *Journal* of the American Society for Psychical Research. The seance was held under the auspices of the Brazilian Academy of Metapsychics, whose members sign the record from which the following extracts are taken:

At the beginning of the session we asked Mirabelli's permission to close all doors and windows, so that there could be no doubt on the part of any of us who came here to assure ourselves of the extraordinary nature of the mediumship of Prof. Mirabelli.

#### Levitation Observed

All rooms were thoroughly inspected. All the doors were locked, and their keys kept in our custody, so that we could ensure that there should be no suspicions. We would also express our appreciation of the Professor's kindness in giving us every chance to control the experiment in the best manner possible.

At 9-30 p.m. we observed the first phenomenon. The room, profusely lighted (all lights being on), we saw a chair going by itself from one corner of the room and then standing over a table found in the same room. This was clearly an example of levitation.

*Second Phenomenon.*—We saw Prof. Mirabelli completely transfigured, speaking Dutch to one of our friends present—Dr. J. Afdeeling Vlaardingen—who was surprised, regarding such performance as a really convincing proof, remarking that it seemed to him as if he were confronted by his own father, since the facts revealed to him in this conversation could only have been done so by his own father, as no one else could have knowledge of them.

*Third Phenomenon.*—Prof. Mirabelli had a spatial vision of something going on at the office of Dr. Thadeu Medeiros, who was not present at this meeting, and of which Mirabelli had, up to now, no knowledge. We followed to that place, finding the door locked. On its being opened, we saw a phantom like a woman. Prof. Mirabelli said that this was the form of his aunt recently deceased. Dr. Alencar Macedo said he had a camera and "I am going to take a picture"—and so he did. After this we saw the phantom ascending upwards and becoming more faintly visible until it completely disappeared.

*Fourth Phenomenon.*—We came back to the room where our meeting was held and were discussing the phenomena of "corporization," when we heard a breathing, and very soon after a whispering: "Oh, my nephew Carmene!" We then became aware of a perfume of roses and other flowers around us, and Prof. Mirabelli said: "I am seeing—I am seeing—many flowers!" What was our surprise on witnessing for ourselves, after the Professor's exclamation, the appearance in natural form of many flowers which fell down over a table in the room.

At this stage it was noted by Dr. Oscar Costa, a physician living in S. Paulo, that Prof. Mirabelli was very tired. He proposed, therefore, to close the experiment as all his colleagues present were satisfied as to the result of the meeting being far beyond expectations.

#### Spirit Lights

At a certain moment, Prof. Mirabelli said: "Turn off the lights in the room!" and, following this, he asked Dr. Antonio Marcondes dos Santos and Colonel Marcos Azevedo Torres to hold him with both hands. After a few moments' concentration the medium claimed that it was hot and ventilation needed; also, that the extremities of his hands were cold.

To the great surprise and admiration of all of us, we then saw Prof. Mirabelli illuminated as by a flash of light from head to feet; the room itself being also lighted up. As soon as this light was dissipated, the Professor fell down in a state of prostration, belching much and apparently in a swoon. After a while he came to in normal shape as if nothing had happened.

## ECTOPLASM AND SURVIVAL

By SIDNEY ARNOLD

**W**HILST so much controversy is going on regarding supernormal photography, hardly any attention is being given to psychic painting or drawing. The difference lies in this, that psychic painting is inspirational.

Both Professor Richet and Dr. Geley lay stress on what they term the embryonic aspect in connection with either psychic painting or spirit photography, and known as ectoplasm. The substance emanates from medium and sitter, and it would therefore appear to be the extra-physiological process whereby such phenomena is obtained. This is theoretically supported by Leon Chevreuil, who maintains that the "etheric element" reveals itself in man through mediumship.

#### Ectoplasm on Photographs

This journal, dealing with "spirit photo." tests in a sub-leading article on February 15th, contends that "Lord Donegall's extras are somewhat different to what is characteristic of spirit photography, in that there are no ectoplasmic surroundings." But are there no extras—which are not psychic—with ectoplasmic surroundings? The writer has seen a large number of so-called psychic photographs with ectoplasmic surroundings. I believe it was, according to records, in 1873, that the first serious proofs of exteriorisation of ectoplasmic substance were obtained through Butland's photographic mediumship.

It will be agreed that psychic painting is as essential to prove survival as spirit photography, and that both phenomena can be placed under the same category. It would appear, however, that some regard psychic painting as more evidential than supernormal photography, inasmuch as it employs less mechanism, and enables the mediumistic faculty to exercise a more direct intelligence.

We must realise that in matters psychic we cannot think in terms of phases, however concrete, and therefore the writer is of the opinion that a painting done by a medium is in every sense a work of supernormal intelligence.

#### A Chelsea Experience

A little while ago the celebrated painter and President of the International Women's Art Society, Miss Ethel Walker, invited me to her Chelsea studio. In the course of our conversation she mentioned that a friend of hers, a young girl who had not the faintest knowledge of painting, produced an extraordinary portrait. On examining it I discovered that there was a strange circular outline not known to normal art. The colour scheme was such that it can only be termed "psychic transmissions." There were three faces, one of which was quite distinct. The young girl in question knows nothing about Spiritualism or mediumship.

What interested me most was the immense quantity of ectoplasmic impressions within the circular outline; so that one can assume ectoplasm to be the force enabling the medium to develop his "subject" without having any contact with sitters.

## A ROMAN JUDGE

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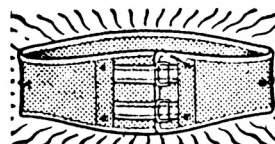
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# A PSYCHIC LOG BOOK

## Cases Which Make Survival Indisputable

By JOHN W. V. HEATON

FOR many years it has been my method, and one I would recommend to all Spiritualists, to keep a record of all testimonies given to me by mediums, and the number that have proved true is remarkable.

What the sceptics think does not bother me in the slightest. The proof of survival rests with themselves, and the same way that was open to me is open to them. If they will only take the trouble to investigate for themselves and rid their minds of doubt, they would soon be convinced of the continuation of life and the realisation that those who have gone on before are ever present and anxious for us to know they still live.

On Sunday, January 27th, at Headingley Spiritualist Church, Miss Barker, of Pudsey, a young medium, told me there would be a moving-on in my family within three days which would affect two houses. On Wednesday, January 30th, my brother made his transition, although he was out on the Monday. He had a seizure early on the Tuesday morning, and died next day in hospital. A curious fact is that on the Monday he was speaking to a friend living immediately behind his own home. This friend also passed away on the Friday afternoon, just as my brother's coffin was being borne into the house.

### Child's Prevision

In March, 1931, a little girl of tender years—ten or eleven at the most—named Doreen Hollingworth, asked my son-in-law in my presence if he "could be badly crushed," because someone in the family was going to have something to do with a fatal crushing. Next day my son-in-law's van skidded at Stanningley, near Leeds, and unfortunately crushed a Corporation employee to death.

Nearly two years afterwards, I was present in a Spiritualist Church when the medium, a Mrs. Jackson, from Oldham, pointed to me from the platform and asked, "Who drives a motor-van in your family?" "My son-in-law," I replied. She then described the scene of the accident, and a man's voice coming from the medium called out, "Tell your son-in-law he was not to blame, and let the world know I still live." None of the above mediums had I ever seen before the tests described above.

### —And Photographs

About two years ago I sat in a private circle in the home of a Mr. J. Richardson, at Halton, near Leeds. On one occasion, during the sittings, we bought a packet of photographic plates; each sitter took a plate, wrapped it in brown paper, and kept it about our persons for about half an hour, then they were developed. On mine was a man's face, which was familiar, but I could not recognise it. Fifteen months afterwards a Bradford medium, a Mrs. Horsefield, described a tall thin man to me, but as I could not recognise this spirit, I asked if she got a name.

She paused, then said, "I hear a James, and a Wood called out." These names did not help me, and after informing me that this

spirit was anxious for recognition, she left me, but shortly afterwards came back, informing me that the spirit's surname was Nornington. Then everything was clear; she had given a perfect description of a gentleman who had made his transition fourteen years previously, and the mystery of the photograph was also cleared up—the features were his. I afterwards saw his daughter and asked her what her father's Christian name was. "James Wood," she replied. Personally, I had never known him by any other name than Jim.

### Colliery Explosion Predicted

Another medium I must speak of is a Mr. C. H. Malkin, a Leeds gentleman, who on several occasions has been interviewed by the Press. He is not only a good speaker and clever clairvoyant, but a remarkable seer and visionary. His powers of divination and prophecy are both uncanny and startling. A few hours before the big colliery explosion at Bentley, near Doncaster, in November, 1931, he was sitting down to supper when he swayed, and said, "There's going to be a big colliery explosion in Yorkshire, and many lives will be lost." In this catastrophe 45 lives were lost. He has predicted tidal waves, earthquakes, and many other happenings to within a few hours.

On March 10th, 1933, he wrote me a letter stating that whilst in a semi-trance condition he had seen the flags of America at half-mast, and the reversing of the arms of the soldiers, and said the President would be in deadly danger in April. This letter I had witnessed by two gentlemen, who read it and signed it a few hours after I received it. On April 30th the President of Peru was assassinated.

In the summer of 1933 he told a lady if she was not very careful she would be badly burned in a few days. Although the lady was careful not to go near a fire, two or three days afterwards she went for a few hours to Filey; she was wearing a sleeveless dress; the sun was hot, and for two weeks afterwards bandages from wrists to shoulders adorned her arms, which were covered with enormous blisters.

The above are only a few cases from my log-book, which contains many more. No case is exaggerated, but under-rated if anything, and as there were many witnesses to each report, every incident will bear the strictest enquiry.

### LONDON DISCUSSION GROUP

The District Discussion Group has had a very interesting visit from the Rev. Drayton Thomas, who gave an excellent address upon "Spiritualism and the Orthodox Churches," which was well appreciated by the audience.

On Monday, February 18th, Mr. Arthur Findley gave a fine discourse, which was thoroughly enjoyed by all who heard him, the subject selected being, "Why Spiritualism Must Become the Only World Religion."

## One of the Best Books on Spiritualism

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by J. ARTHUR HILL

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## S.N.U. NEWS.

By FRANK HARRIS

## MORE RECORDS

THE Union has this week received its largest cheque for the affiliation fee of an individual Church. This is £22 paid on the 440 members of the Glasgow Association of Spiritualists, an increase on last year of 94 members.

Another record is that of Mr. Richard Boddington, a former President of the London District Council, and a present National Councillor, who has this year paid his thirty-ninth consecutive subscription to the Union, and its predecessor, the National Spiritualist Federation. Mr. Boddington is naturally proud of his record.

## Sheffield and District Committee

Mr. J. B. M'Indoe, President of the Spiritualists' National Union, is giving a series of lectures:

Parkgate, February 24th, 1935, at 6-30 p.m. Lecture. Barnsley, North Pavement, February 25th, 1935, at 7-30 p.m. Lecture.

Rotherham, Percy Street, February 26th, 1935, at 7-30 p.m. Lantern Lecture: "Psychic Photography." Doncaster, Baker Street, February 27th, 1935, at 7-30 p.m. Lantern Lecture: "Psychic Photography." Attercliffe, Bradford Street, February 28th, 1935, at 7-30 p.m. Lantern Lecture: "Psychic Photography."

Wombwell, Kelvin Grove, March 2nd, 1935, at 7-30 p.m. Lantern Lecture: "Psychic Photography."

On Sunday, March 3rd, he is at Ramsden Street, Huddersfield, for the Sunday services, and he is lecturing there on Monday.

## Healing

The Healing Circle held in connection with the Kilburn National Spiritualist Church reports some wonderful cures that have taken place there during the past twelve months. To quote only a few, all of which have been previously given up as hopeless by the medical fraternity, should at least make opponents of spiritual healing consent to investigate before they condemn our healers as charlatans. One man, who at 65 years of age, was alleged by his doctor to have a damaged ear drum and suffered from chronic deafness, is now hearing as well as he ever did. Another, who had been told by a doctor that he would not live three months unless he gave up his work as a waiter and left London, is again able to carry on his ordinary daily work and to run up and down stairs. Other cases of skin disease, damaged joints and defective vision have also been successfully treated.

Here is yet another argument for the rejection of the Medicines and Surgical Appliances Bill, which would make illegal most of the healing work done in our Churches, but the effort to defeat the Bill will have to be a strong and concerted one on the part of all its opponents. Has *your* Church registered its Healing Circle? If not, see that it does so at the earliest possible moment.

## Delegates

The approach of the District Council annual meetings should remind Church Committees that fees to the Union must be paid before March 1st, to entitle their Church to be represented. At least one quarter's fees must be paid by this date to entitle Church delegates to vote at the District Council meeting, and at least two quarters by June 1st to secure

voting rights at the Union annual general meeting.

Churches with fewer than twenty full members may join with another Church, provided the two have together twenty members or over, and may be given one vote for the two Churches, always provided that their fees have been paid by the given date.

Even though a Church has fewer than twenty members, its delegate may attend the District Council meeting, but may not vote, unless arrangements have been made to join with a similar Church. A request for joint representation must be made to the General Secretary of the Union at least seven clear days before the date of the meeting. I would add that a number of credential cards are held up because of the omission of the Church officials to comply with the Constitution of the Union, and *abusive letters are neither effective in securing credential cards, nor are they becoming in a Church officer.* I hope I shall not have to mention the matter again.

## Group News

The Manchester and District Group of the Lancashire District Council held its annual general meeting at Newton Heath, Manchester, on February 9th. The report showed that effective work was being done by the

## 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.)

Group, but losses were experienced in several directions. The Church advertisements in the Union's Diary caused a loss to the Group, and in future years no advertisement will be inserted unless Churches notify the Group in writing that they are willing to pay for it. The elections resulted as follows:—President, Councillor Tom Connor, of Bolton; Vice-President, Mr. W. Nelson Platt (Oldham); Hon. Secretary, Mr. R. W. Marks (Newton Heath); Hon. Treasurer, Mr. Robert F. Brewer (Manchester). Committee: Mesdames Ashton and Churm, Messrs. F. Chandley, W. W. Ely, and F. W. Bacon. Auditors, Messrs. Bradley and Lee.

The sympathy of all Lancashire Spiritualists will go out to Mr. Bradley, who has had to undergo a further operation as a result of war wounds. The Lancashire District Council propose to hold a combined rally of Churches during the summer at one of the seaside towns.

## South Midlands Group

The South Midlands Group of the Midland District Council annual general meeting took place on February 16th, at Drummond Street Church, Wolverhampton. Mr. Bertram P. Mobery, of Birmingham, was elected President, and also the following officers:—Vice-President, Mr. P. Langley (Birmingham); Hon. Secretary, Mr. Raymond Oakley (Birmingham); Assistant Secretary, Mrs. L. Herring (Birmingham); Treasurer, Mr. Hardwick (Walsall). Associate Representative, Mrs. George (Wolverhampton).

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FRIDAY, March 8th,

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# THE EVIDENCE OF MR. HARRY PRICE

Mr. Harry Price is usually regarded as an interested opponent of Spiritualism. In this article, our contributor, Mr. W. J. Farmer, presents Mr. Price in an entirely new light.

I HAVE been reading *Leaves from a Psychist's Notebook*, written by Mr. Harry Price, and I am, I feel, very well rewarded for the effort.

Some Spiritualists have an idea that Mr. Price is out against Spiritualism. This is certainly not the case; he claims to have exposed some fraudulent mediums, and in so far as these exposures were justified, he has greatly benefited this great inquiry into survival.

## "An Ideal Religion"

Mr. Price says he is not a Spiritualist, but he also says:

I reiterate that no word of mine will ever cause a moment's pain to the person with a sincere belief in an after life.

I trust the reader will not close the volume with the idea that I am antagonistic to Spiritualism. *Spiritualism, per se, is an ideal religion, and my sympathies are entirely with those to whom survival is a sacred belief.* Moreover, the little we really know concerning psychic matters fits in with the spirit hypothesis, though scientific proof is lacking.

Now, so far as I can get at Mr. Price's mentality, he is of the type that, however much he longs for assurance, there is really no evidence that would satisfy him except that which he will get by finding himself alive after death.

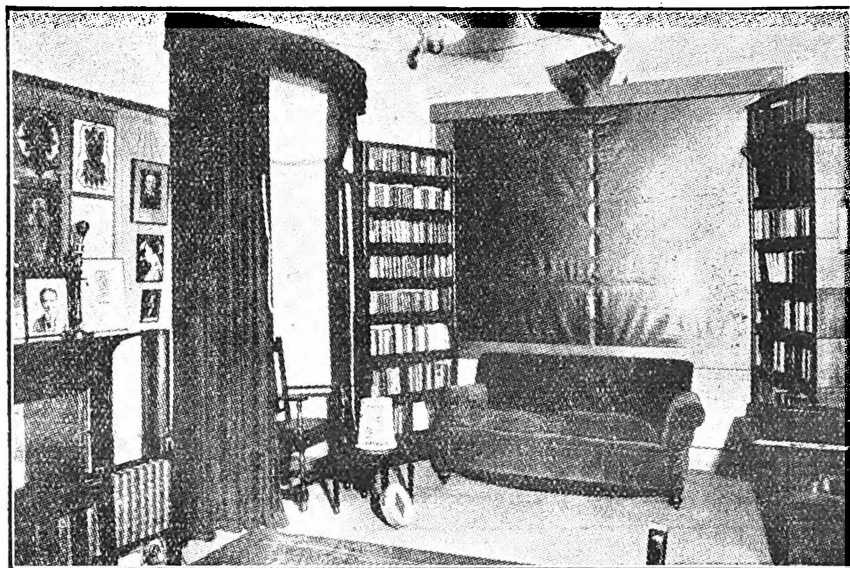
I quite agree with him that the results which he obtained with Willie and Rudi Schneider, which he considers genuine in part and not genuine in part, are not such as would prove survival, though very important as proving at any rate certain supernormal faculties.

## The Poltergeist Girl

His observation of "the Poltergeist girl" convinced him of the entirely genuine nature of the results, which were utterly baffling and inexplicable, but which did not give evidence of survival.

In her case there occurred the mysterious disappearance of small objects and their equally mysterious return, something of the nature of apparitions, also she had marks raised in her flesh. No one can prove that an external discarnate spirit was or was not concerned in the results, but they certainly were genuine.

It is quite possible that the human spirit in the flesh can do certain inexplicable things, but the method baffles all scientists. We know that in certain cases far more intense and remarkable phenomena of the Poltergeist type occur without any medium whatever, and if we ascribe some, as in Mr. Price's example, to the human spirit in the flesh, I do not see how we can escape the inference that those which



MR. PRICE'S LABORATORY, for the investigation of psychic phenomena.

occur without a medium are also the effect of spirit action, and such action out of the flesh.

In his chapter entitled, "Poland—Home of Mediums," he speaks about the powers of Kluski, the medium used by Dr. Geley, as follows:—"Frank Kluski, whose interlocked wax gloves of spirit hands and terrifying animals are famous the world over, and have never been reproduced by normal means under the same conditions."

I am very glad indeed to know that so rigid an investigator as Mr. Price can be so definite in the matter of one of the most wonderful materialisations ever recorded, and that in permanent, visible form. I personally find it almost or entirely impossible to believe that any medium could of his own powers build up such perfect hands. I think that it was, as stated by Dr. Geley, the work of a spirit whom he saw dip its hands in the wax and produce the interlocked moulds, with all the lines of the hands on them.

## —And the Rior Case

The results obtained with Mrs. Eileen Garrett deeply impressed Mr. Price, especially the famous case of the details imparted by Flight-Lieutenant Irwin as to the causes of the disaster to the airship Rior. Irwin gave the most particular technical details of the disaster, mentioned his flight over the obscure village of Achy—a place unknown to all at the seance. The details were all confirmed by an expert as "sensible and probable," and many as "correct," and only one or two minor statements as "obscure." They were not such as Mrs. Garrett could be normally aware of, and the seance took place before any details were known normally by anyone.

Mr. Price says:

Thought transference can be ruled out of the experiment with Mrs. Garrett, not one of the small group of sitters was consciously thinking about the disaster; no one present had any technical knowledge of airships or their engines; the name of Irwin had not been mentioned, and the disaster had not been discussed. It came as a great surprise to the sitters when the alleged Irwin entity manifested.

Mr. Price's positive conclusions are:

There is a good case for hauntings and Poltergeists, and a better one for appearances or phantasms at the time of dissolution. The evidence for materialisation in the seance room is weak. There is not a shred of evidence that a spirit has ever appeared on a photographic plate. There is no evidence for apparitions.

Of course, he must admit a good case for clairvoyance. He says, "Automatic writers, 'painter mediums,' and those who get messages through ouija-boards and similar appliances, can be accepted as genuine." He says, "Those phenomena which have impressed me cannot be explained."

## Mr. Price's Explanation

He has a theory that "something being part of us may survive the grave and unite itself with an entranced medium and produce another mind, the active portion of which belongs to the dead person. It is this temporary mind which emerges or is born from the union and reveals details of its previous inner life."

I certainly cannot regard this theory as at all probable; it is very far-fetched; why or how should one invent such a solution when it is far more logical to believe in the full survival of the entire soul than in a temporary emanation? Mr. Price will forgive me for saying that I think he is trying too much to be rigid, as against being over-credulous about survival.

The book has a very interesting account of a seance in the catacombs of Rome, where a local clairvoyant got a most detailed account of the life of St. Agnes, which differs radically from the tradition of the Church of Rome.

I think I have said enough to show that Mr. Price is a very straight man, even though he does not profess to be a Spiritualist. No man in this world can command his beliefs or disbeliefs, and he can only be himself. When we do not agree, we must disagree and remain good friends. It is easier to be friendly with an honest opponent in any matter than with a hypocrite. Mr. Price appeals to me as a very honourable man, and that he admits so much is most helpful to the student of Spiritualism.

Personally, I consider that the very best evidence that we have of survival is that afforded by the spontaneous phenomena, such as the appearance of ghosts after death and from Poltergeists; that which we get by direct effort is through a medium, which may colour the results.

Mr. Price has spent hundreds of pounds in his research work, and a man does not do this unless he feels it matters very much, and in this he stands with many able men, such as Gladstone.

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FRIDAY - - March 1, 1935.

## FROM CHRISTIANITY TO SPIRITUALISM

CHRISTIAN apologetics probably awakens more prejudice than any other domain of thought. The materialist scoffs at the Bible and at the claims of Christianity, whilst creedalists swallow every form of pietistic platitude concerning the Bible and Christ, and resent criticism, no matter how well informed.

But between these two extremes there is a wide field which needs exploration, and a vast mass of people who want to know what is true. This realm is worthy of the attention of the finest scholars. Christianity, as the religion of this country, is based upon certain happenings which date back two thousand years and which are surrounded with mystery and uncertainty. Scholarship has unearthed enough evidence to establish the existence of Jesus as an historical character, but there is a great deal of research necessary before we can be certain of the facts of His life, or even of His exact teachings.

A volume which has just come to hand—*From Christianity to Spiritualism*, by C. T. Campion, M.A.\*—is a useful and thought-provoking contribution to the problem. The author will be known to readers of *The Two Worlds* under the nom de plume of "Neo-Christian." He:

had the usual middle-class education at private school, public school, and Oxford University, which he left, knowing a good deal about the classical languages and ancient history, but very little about modern life. After a few years of school-mastering he was ordained, and for twenty years he was a priest in the Church of England ministry.

Meanwhile, his views were gradually but radically changing, so that in 1910 he resigned his living and clerical work generally. By what seemed at the time an accident, he made the acquaintance of Dr. Albert Schweitzer, whose theological writings supplied him with a foundation for the views which he had arrived at.

Finally, in 1931, he became a Spiritualist, thereby obtaining a wider outlook and reaching a world-view which completely satisfies him, and is not likely to change.

The contribution of Dr. Schweitzer to theological literature is rather unique, since he takes the Apochraphal books of the Old and New Testaments and finds in them a valuable index to the Old Testament and to the life and teachings of Jesus and St. Paul. All

\*Allen and Unwin, 4s. 6d.

true Biblical students are familiar with the fact that the New Testament does not give any complete life of Jesus; in fact, it even gives rise to the broad question of whether His ministry was one extending over one year or three years, whilst the date, and even the year, of his birth are unknown. The Bible has gone through so many translations, mistranslations, additions and subtractions, that it is very difficult to determine how much of it existed in the originals and how much of it is of later date. The language of Jesus was probably Aramaic, neither Hebrew nor Greek, yet we have none of the original Aramaic.

It is of extreme importance to get back to the basic facts, but the majority of people, with the exception of the broadminded scholars seem to be doing all in their power to stop researchers from arriving at the original facts.

What is there to fear in any honest man striving to discover truth? The individual who assails the citadel of truth can only emerge battered and torn, for truth will always vindicate itself, and we have little patience with the crowd of fanatics who consider that the Bible and truth may fail unless they take sides to prevent research.

Mr. Campion's treatment of the subject is a reverent one. He is anxious to discover truth. He gives us a rational treatment of the life of Jesus and Paul, and shows that many of our records are dependent not upon the actual facts of 2,000 years ago, but upon those facts as modified some two or three centuries later. He leads us very cautiously from Jesus to Christ, and shows how the man can become the embodiment and mouthpiece of the eternal spirit.

He points out that Christianity was born in an unscientific and humble time, and claimed to be based upon a continuous revelation which culminated in a person at once human and divine. This claim was opposed not by the scientist, but by the priest and philosopher, but despite the opposition, by its own inherent strength, supplemented by its divine origin, the new faith won its way through.

Mr. Campion believes that Modern Spiritualism, as a revelation from the unseen world, offers not only a modern conception of original Christianity, but a sound ethical and philosophical doctrine upon which modern life can be based. The central effort of Jesus was to reveal divine law operating from a spiritual world, and that, too, he thinks, is the purpose of Spiritualism:

As time goes on, the need for faith except in the sense of loyalty will grow less and less, for "faith will vanish into sight."

To the sectarian, this book has little appeal. But to the open-minded thinker—the individual who is honestly in search of truth and will not be satisfied until he attains it—this work will be invaluable.

### SHEFFIELD ACTIVITY

Once again, large congregations at the Meersbrook Spiritualist Church, Sheffield, had the opportunity of welcoming an old friend and a wonderful platform worker in Miss Taylor-Wagstaffe, of Derby, during the last week-end. Sincerity of purpose, allied to her remarkable gifts of clairvoyance and trance-speaking, will always gain many friends for her wherever she goes.

### IN MEMORY OF Mrs. DE CRESPIGNY

Last Sunday's meeting of the Ipswich Psychic Society took the form of a memorial service for the late Mrs. Champion de Crespigny. This Society was one of the first to become affiliated to the British College of Psychic Science, of which Mrs. de Crespigny was Hon. Principal, and its members have always keenly appreciated her visits.

Mr. W. R. Bradbrook, the Society's Chairman, was attending the Queen's Hall service, and in his absence a past-chairman, Mr. A. G. Aldous, paid very sincere tribute to Mrs. de Crespigny, and reminded the audience that as recently as last September she had spoken from that platform.

Two extracts from Mrs. de Crespigny's last book, *This World and Beyond*, were also read. After the solo, Tennyson's "Crossing the Bar," had been sung by Mrs. Bernard Rowland, an address and clairvoyance was given by Mr. John Hammond, of King's Lynn, and the meeting closed with a deep feeling of thankfulness for the shining example and inspiring devotion shown by the great lady in the cause of Spiritualism.

### EVIDENTIAL TRANSFIGURATIONS

At the Spiritualist Church at Shepley Street, Longsight, Manchester, a transfiguration seance was held last week, the medium being Mr. J. Driver, of Salford. The facial changes were very distinct, and the messages given by the control were most evidential to the persons receiving them.

A special feature was introduced when a control asked the sitters to concentrate on whom they desired to see, and in each case the features were recognised. Altogether, about thirty facial changes were recognised, and one lady was overjoyed by a reunion with her two brothers.

Prof. E. W. MacBride, F.R.S., speaking recently at the British College of Psychic Science, said that what was wanted in psychical investigation was legal testimony—testimony by men used to weighing up evidence.

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# TOPICS OF THE WEEK

**Lord Donegall's Case** A correspondent writes: "Why did *The Two Worlds* publish Lord Donegall's account of his own photographic experiment?" The answer is simple.

We did nothing of the sort. We published the signed statement drawn up by the witnesses who conducted the experiment, Messrs. Goldston and Brandon, and so far as we know, that statement has not been published elsewhere. Surely, in any test, it is this statement that is important, but in this case it looks as though there have been subsequent changes of mind rendering the whole experiment, from a scientific standpoint, quite farcical. If people will persist in reading into statements published in these columns something which isn't there, then we have nothing to say. Spiritualists have quite enough to do to consolidate their cause without making petty accusations against each other that have no foundation in fact. We do not believe that the case of Spiritualism is being helped by flirting with the sensational press in "tests" which lead nowhere.

**A Vicar's Bluff Called** The Northamptonshire *Evening Telegraph* has opened its columns to a pretty tussle between Mr.

James Leigh and the vicar of Earls Barton. As stated last week, the latter recently delivered a vigorous attack on Spiritualism, and amongst other things, declared that there was not a lunatic asylum in the world which did not possess the "torn and bleeding" victims of Spiritualism. He also asserted that Spiritualism spread social ruin and disrupted the nervous system. Mr. Leigh challenged the vicar for his facts, and the vicar replied with a further effusion, distinguished by nothing but its special pleading. On Saturday the *Evening Telegraph* published a further letter, in which Mr. Leigh called the vicar's bluff, and again challenged the vicar to produce his facts. The *Evening Telegraph* has endeavoured to hold the scales evenly between the two parties, giving liberal space to both contestants.

**A Perilous Argument** Mr. Leigh rightly points out the danger which attaches to the vicar's attitude, which may have unexpected consequences. He says:

Meanwhile, the fact is, Mr. Ewart accepts without question all the Spiritualistic phenomena recorded in the Bible—phenomena which occurred two or more thousand years ago, under poor conditions for observation and in an atmosphere of superstition. If the phenomena produced to-day are fraudulent, if they lead to nervous prostration, if they leave a trail of social ruin, then how much less are we justified in accepting their antecedents, for which there is no evidence convincing to scientists?

**Rome's Position** Father Gregory Raupert, in the *Catholic Times*, endeavours to explain the Catholic attitude to Spiritualism. He says:

We must in justice admit the existence of real phenomena as opposed to what is merely "faked": we must admit (a) that some of the messages which "come through" are unquestionably due to "intelligences" other than those of either the medium or the sitters; (b) that some of the movements (called "telekinetic") such as the displacement of various objects in the room, the playing of musical instruments without

human hands, levitations, etc., are and must be caused by superhuman agencies—in other words, spirits.

However, the Roman Church says the communicators are "evil" spirits, and forbids any attempt at communication. The position is an illogical one, but conscientious Catholics could not question it without questioning the infallibility of the Church. And that would be fatal. To say that spirits who urge mankind to a higher form of living, who relieve pain and distress, and who teach the gospel of God's unceasing love—to say that such spirits are evil is tantamount to overthrowing all current notions of what is decadent. If these are "evil" spirits, let us have more of them.

**Obsolete Ideas**

Writing in the *Sunday Mercury*, Mr. Alexander M. Thompson has something of interest to say concerning the need for religion in our time. His views will appeal to Spiritualists. He says: "The real, solid basis of Christianity is not on 'miracles' like the stopping of the sun by Joshua or the capacity of Jonah's whale, but on the emergence of a Carpenter's Son from an obscure Galilean village to impose His Gospel of humanism and religious mysticism upon the mighty Roman Empire and the most enlightened nations of civilisation. His message has comforted multitudes of stricken and suffering people. After nineteen hundred years it still throws a light of astonishing illumination on the problems of our time."

**Inspiring Christianity**

Mr. Thompson continues: "What is needed to-day is that the Sermon on the Mount and the beautiful story of the Gospel should be separated from the Pagan and Jewish amalgam with which it became encrusted in its passage through Alexandria and Rome, and blended with the newer mysticism inspired by modern science. There is nothing in the records of Jewish massacre and plunder that is comparable in awe-compelling grandeur with the wonders of biology, geology, and astronomy, revealed to us by the patient labours of Darwin, Lyell, and Newton. There stands a marvel and a mystery that indeed confounds our senses and humbles our conceits."

## OUR CHURCH NOTICES

In a recent issue a correspondent called attention to the disreputable state of some of our very uninviting Church notice boards.

Certainly, some of these amateur efforts offer very little guidance to serious inquirers. It should be possible to supply all Churches and Societies with a double-crown poster, printed in white on mauve, blue, or violet paper, showing in large letters the Seven Principles of Spiritualism. An estimate might be prepared and possible cost submitted to Churches for small quantities.

The Unitarian Free Christian Churches have their "Affirmations" printed in this way, and supplied at near cost to allied Churches.

Rev. GEORGE WARD.

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**MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.**

Monday, March 4th,

At 3-0, Psychometry, Mr. Cockersell.

At 7-30, Clairvoyance, Mr. Thomas Wyatt.

Wednesday, March 6th,

At 7-30, Clairvoyance.

Thursday, March 7th,

At 3-30, Clairvoyance, Mrs. Stella Hughes.

At 7-30, Psychometry, Mrs. Helen Spiers.

Friday, March 8th,

At 7-30, Clairvoyance, Miss Lily Thomas.

LECTURES.

Tuesday, March 5th, at 8,

Mr. H. Ernest Hunt.

Subject: "Healing and Psycho-Therapeutics."

GROUP SEANCES.

Monday, March 4th, at 7-45 Mrs. Stella Hughes

Tuesday, March 5th, at 3 Mrs. Helen Spiers

Tuesday, March 5th, at 7-45 Mr. Thomas Wyatt

Thursday, March 7th, at 7-45 Mrs. F. Kingstone

Friday, March 8th, at 3 Mr. Edmund Spencer

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FRANK HAWKEN.

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Friday, March 1st, at 8,

Lecture by Mr. Horace Leaf,

Subject: "The Human Mind, Normal and Supernormal."

Silver Collection taken on entering.

Sunday, March 3rd,

At 11, Mr. T. W. ELLA.

At 6-30, Dr. W. J. VANSTONE.

Wednesday, March 6th, at 7-30,

Mr. George Daisley, Clairvoyance.

Silver Collection taken on entering.

Friday, March 8th, at 8,

Lecture by Mr. Horace Leaf,

Subject: "Supernormal Faculties."

Silver Collection taken on entering.

## SPIRITUALIST COMMUNITY

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GROTRIAN HALL, WIGMORE STREET.  
(Nearest Station: Marble Arch or Bond Street.)

Sunday, March 3rd,

At 11, Miss PETRONELLA NELL.

Clairvoyance by Mr. Thomas Wyatt.

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

Clairvoyance by Mrs. Annie Johnson

Sunday, March 10th,

At 11, Miss ESTELLE STEAD.

Clairvoyance by Mr. R. E. Cockersell.

At 6-30, Mr. K. DIMSDALE STOCKER.

Clairvoyance by Mrs. Helen Spiers.

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## MYSTERIES OF THE DIRECT VOICE

### How the Voices are Reproduced

**S**PEAKING on "Objective Direct Voice," at the Manchester Central Spiritualist Church, on Friday last, Mr. J. B. M'Indoe disposed of some of the current misconceptions.

"A number of people have declared that they have recognised the voices of their departed friends," said Mr. M'Indoe. "Though I don't doubt that this is possible, I have sat in many voice seances and with most of the famous direct voice mediums, and never heard a voice that I positively recognised."

### Do Controls do the Talking?

"I believe that in many cases it is not the relative or friend of the sitter who does the actual speaking, but that it is the medium's controls. After all, it is not by their voices that we recognise our friends. You have only to ring up a friend on the telephone to prove this. Often enough you would be unable to recognise his voice. But his message, his numerous characteristics, and his way of expressing himself—these are evidential. It stands to sense that at a seance where thirty or forty voices manifest, in every case it is hardly likely to be the actual spirit who does the speaking, more especially when you realise the many difficulties involved."

"How are the voices reproduced? Well, first of all, you need a current of air. The amount of air and energy involved is negligible, but you can't have a voice without a passage of air. Those of you who have sat in physical seances and felt the cold breezes—sufficiently strong to blow out a heavy curtain—may be able to conceive that this air may be supernaturally produced."

### Vocal Cords not Necessary

"We have also to postulate the use of a structure comparable with the vocal cords of the body. It is not necessary to have vocal cords at all, because you can make yourself heard in a loud whisper without vocal cords. Many of the guttural voices heard at seances suggest that the cords have not been built. All they do is to impart pitch and tone to the voice. What is essential is a resonator—a chamber replete with something in the nature of a tongue. Otherwise you could not have the full range of voices heard at seances."

"There is also the misconception that the trumpet is used to 'magnify' the voice. It can only direct the sound. It may convey an otherwise inaudible sound direct to the sitter, but it does not magnify the sound. There is another purpose which it serves: it forms a cabinet, or dark room, wherein no doubt the ectoplasmic structure is built, as in a cabinet, thus providing a parallel with the materialisation seance."

"The personality of the medium must always be allowed for; as also the influence of the sitters. They not only affect, but are themselves affected by, the voices. Some sitters boast of sore throats after direct voice seances, thus suggesting that they have been linked with the source of supply of power."

## SCIENTISTS WHO ARE SPIRITUALISTS

### Testimony Which is Important

**T**HE attitude of scientists like Prof. William MacBride, F.R.S., was the subject of an address by Mr. Ronald McCorquodale, at the Edinburgh Psychic College, on February 15th.

Mr. McCorquodale dealt with Prof. MacBride's recent talk at the British College of Psychic Science, and said that it was, on the whole, fair, well-balanced, and favourable to Spiritualism. But, like Prof. Gilbert Murray, it could be said of Prof. MacBride that he belonged to the sceptical side of the Society for Psychical Research. He did not go as far as Sir Oliver Lodge. His position was more akin to that of Prof. Hans Driesch and Prof. Richet.



Ronald McCorquodale

### Legal Methods

Mr. McCorquodale dealt with a point which Prof. MacBride made in his address, when referring to standards of evidence. The noted scientist had stressed the need of evidence sifted not only by scientific men, but by lawyers and detectives. The speaker said he agreed with this, and pointed to the testimony of Sir Edward Marshall-Hall and the Chief Constable of Newcastle.

"There is," said Mr. McCorquodale, "a change of heart in the scientific world, so far as Spiritualism is concerned." He contrasted the attitude of Huxley, Kelvin, Tyndall, and Faraday with the views of modern thinkers, including Dr. William Bown, Prof. William McDougall, and Mr. Aldous Huxley.

### S.P.R. Spiritualists

"The Society for Psychical Research has included amongst its members many distinguished minds trained in the faculty of weighing dispassionately the evidence for survival," said Mr. McCorquodale. "Many of these investigators, though critical in their researches, have been convinced that survival is established by spirit communion. That is, in fact, the attitude of most of the great minds who have displayed interest in Psychical Research."

If there were any doubts as to the reliability of the testimony of Spiritualists, they could point to the great body of testimony which scientists had produced, said Mr. McCorquodale. For the claim that personality persists beyond death, there was available a series of proofs attested by first-class minds.

### DO SPIRITS EAT ?

In the Book of Fives of the Buddhist scriptures, now translated by Hare, of Ceylon (London: Pali Text Society, 1934), we read of a spirit-sphere where they eat solid food, and of one beyond that where they arise in a mind-made body.

A. J. EDMUNDS.

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## THE SYMPTOMS OF ASTRAL PROJECTION

by

Clifford W. Potter

With many other articles in

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# Glasgow Church's Position Mrs. O. Leonard's Loss

**PROGRESS** of a practical nature is reported by the Glasgow Association of Spiritualists.

At their annual meeting, held recently, it was announced that the membership showed an increase of 106 over last year. The Lyceum boasts an average attendance of 70.

In view of the increasing interest in the Association's work, meetings are often overcrowded and activities are hampered by inadequate accommodation.

During the year the expenditure included £517 for mediums' and speakers' fees; £140 for printing and advertising; and £101 for special efforts.

On the other hand, the collections at Sunday meetings totalled £478, and at special meetings £203. Private, regular, and special circles yielded about £427.

The Committee of the Association is anticipating that it will raise £1,500 during the next twelve months so that drastic reconstructions can take place.

The installation of the pipe organ has greatly improved the musical aspect of the services, and a considerable portion of the expense was met by current revenue. A large and enthusiastic choir is also a great advantage.

The Association is one of a number of live Churches which are doing splendid work in Glasgow.

## VISION GIVES NEWS OF HIS DEATH

**THERE** are many cases on record where proof of survival has been afforded by visions of the dying.

"One day a few years ago my wife, a friend, and I were having tea together in my house and talking of films which were showing at that time" (writes Mr. A. Gasgoine, 3, Brady's Buildings, Gateshead, in the *Sunday Sun* of Newcastle) "Suddenly I stopped talking, and to my mind came a clear vision of a funeral, at which I was following. I hardly heard my wife speaking, but in a few moments she shook my arm and said that I looked as if I were in a trance.

"I quickly came back to normal, and then said, 'Jim is dead.'

"My wife and friend laughed and asked me why I said such a thing, but I did not tell them of that fleeting mental vision.

"Our friend bade us good-bye, but she was back again shortly to tell us that my brother-in-law Jim had died at 5-30, the exact time of my mental view of his funeral.

"I may add that I am no Spiritualist, nor do I believe in the supernatural."

## DEBATE ON SPIRITUALISM

**THE** *Aberdare Leader*, Cardiff Street, Aberdare, has just published a sixty-page booklet containing a debate on Spiritualism which ran through the columns of *The Leader* between Mr. J. Pyman Roberts and Mr. Tudor A. Morgan. It contains a very great deal of argument, *pro* and *con*.

Mr. Roberts has to admit psychic phenomena, but attributes them to "the sub-conscious self." This appears to be the "Mrs. 'Arris" of Psychic Research.

Mr. Tudor Morgan's attitude is dignified and philosophical. He seldom uses sarcasm, and never descends to vulgarity.

Controversialists will find in this little pamphlet (price 1s.) useful material for future discussion.

## THE SECRET OF THE PYRAMID

**I**N a recent number of the *Sunday Graphic*, Mr. Claire Frances alluded to the visit of Mr. Paul Brunton to Egypt in search of the secrets of the Pyramid.

Mr. Brunton is the author of one of the most remarkable of recent books, *A Search in Ancient India* (Rider, 15s.), which is selling well.

Mr. Brunton is now on his way to Egypt as a consequence of spirit messages received. He is in search of a yet undiscovered chamber of the Great Pyramid. The entrance to this is quite unknown, but he hopes by the use of the divining rod to trace the entrance.

The theory is not new. Studious Masons have conjectured for many years that there must be a further chamber as yet undiscovered. Many theories have been put forward as to its location and to the situation of its entrance. Further interest is added to Mr. Brunton's search by the fact that he has been told that the chamber contains some of the records relating to the Book of Genesis.

A Southern correspondent writes *The Two Worlds* to say that in January last, at a private circle at which eight persons were present an Egyptian "mummy" appeared, who claimed to have died B.C. 670. Then occurred a vision which gave the location of the entrance to a secret chamber, and she, too, claimed that it contained not only a record of the Book of Genesis, but valuable treasures as well. She adds that if Mr. Brunton's divining rod fails to trace the spot she will be glad to furnish him with a sketch as to her vision.

We place the matter on record merely in case of eventualities.

## PROSECUTION OF MEDIUMS

**MR.** H. L. WILLIAMS, a retired officer, has sent the following letter to his brother officers of the Australian and New Zealand Police:—

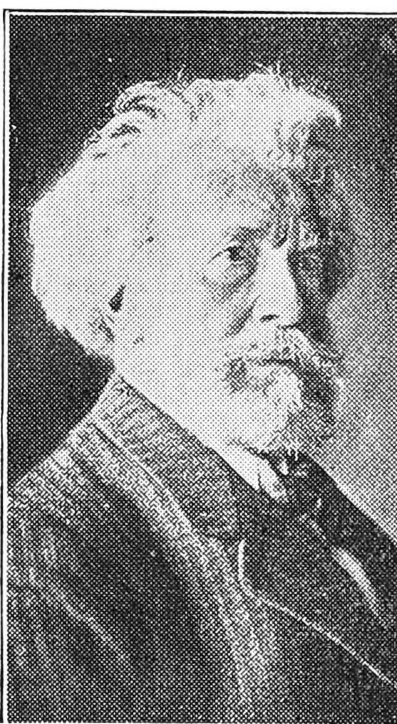
"We all know that if there is any person in the community who is obnoxious to us and to the public, whom we cannot in any other way bring to justice, we can by laying a trap, instigate him to commit a crime which he might not otherwise have committed, and so have him punished. Very astute gamblers may be caught in this way, or burglars, or any other kind of criminals. But we also know that if our methods are exposed in Court, the comments of the Judge will be scathing.

"Now, in the case of the class of persons known as mediums, we dress up two policewomen as widows, who make an appeal *ad misericordiam*, and incite the medium to commit a legal offence which she might otherwise not have committed.

"You have not the technical knowledge to discriminate between the genuine and the fraudulent, but you can, for the honour and credit of our profession wash your hands of dirty methods, and leave it to any member of the public, who feels aggrieved, to lodge a complaint."

**H**ECKMONDWIKE (Back Lane) Spiritualist Church held a bazaar recently, the opener on the first day being Mrs. Wilby, of Manchester.

The venture was a striking success, and added considerably to the Church finances.



**CAMILLE FLAMMARION**, the famous astronomer, who investigated, over a period of forty years, many of the most noted mediums, and who thus became convinced of the separate existence of the soul and its possession of faculties "unknown to science."

## Sunderland Spiritualists' Anniversary

**SUNDERLAND** (Derwent Street) Church has just celebrated its Thirty-sixth Anniversary.

This took the form of a complete week's services, or as it is styled, a "Rally." The anniversary was a thorough success, members of the other Spiritualist Churches in the town mustering in good numbers.

Mr. W. Dowell Todd, at one time President, occupied the chair at the opening. There was, he said, a phrase that the "looker-on saw most of the game," and during the time of his retirement as their president, he had felt that the great danger of Spiritualist Churches was to pander to the sensational element and forget the roots of spiritual teaching. Without inculcating the high ideals of the spiritual spheres, their labours were not of much value.

## "Advanced" Spiritualist Church

**WHAT** is claimed to be the "first Church to teach Advanced Spiritualism" in England was opened at Laindon, Essex, on Sunday.

It is called the Laindon Theomonic Church, and its aim is to spread new thought and modern spirit and occult science. Hopes are expressed that a theomonic community may be established.

**WILLIAM BLAKE** declared that his greatest happiness was "to converse with my friends in eternity." He found strength and solace in the free exercise of his spiritual gifts.

**WE** regret to announce the transition of Mr. Fred Leonard, husband of Mrs. Osborne Leonard, who passed behind the veil on Monday, February 18th.

Mr. Leonard had been suffering very severely for some months, and his release must be a happy event for him. In conversation with Mrs. Leonard a few weeks ago, we gathered that there was no hope of his recovery. He was too ill to be visited, and Mrs. Leonard was then feeling the strain of a long period of nursing.

The sympathy of her thousands of friends will go out to Mrs. Leonard, whose unrelenting care eased the last months of her husband's physical life. The loss for her is a very real one. Mr. and Mrs. Leonard were a most devoted couple, and the success of her mediumistic life was very largely helped by his kind consideration.

He attended to most of her correspondence, supervised her engagements, and filtered the real investigators from the curious crowd who were ever trying to occupy her time.

He was particularly careful to see that her sittings were so regulated that she did not overtax her strength.

## Novelist's Amazing Experience

**MRS.** THEODORE CORY, who has written so many popular novels under the name of Winifred Graham, says she once saw a table rise so high in the air that she and her mother had to stretch their arms up to keep their finger tips upon it.

"There was," she said, "no professional medium present, and we had made the experiment, not very seriously, with a very heavy oaken coffee stool, making a circle round it to see if we could get any raps. It was broad daylight.

"To our astonishment, the stool rose about two feet in the air, remained for several seconds, and then floated down as lightly as a feather. Before we had time to say a word it repeated the performance. It was an amazing experience, and one I shall never forget."

## ENGLAND'S FATE IN 1935

**PROPHECIES** for 1935 are published in the *Progressive Thinker* (Chicago), their author being the Rev. Frank Casebeer, of the First Spiritualist Church, Miami, Florida.

Of England, he says:

"Here we find a mighty nation that is making great progress. She will make new laws that will put the idle in gainful occupation, and before the year is gone the unemployment situation will be well taken care of by some legislation on insurance for the laboring class. America will also catch the vision of solving her labor problems in some similar manner.

"We see a dark spot around this country—one of the high officials will pass away, but it does not seem to be the king. England may have some words with Russia and some with Japan, but peace and harmony will ultimately reign. 'No more war' is England's motto now.

## NEW BATH SOCIETY

**THE** opening of Bath Psychic Centre, which took place on Sunday, February 10th, when Mrs. W. Bullock, of Manchester, gave a very successful seance for transfiguration.

The leaders of the new Movement are Mr. and Mrs. L. Joyce, and crowds attended the opening service.

# THE COLLEGE CONTINUES

## An Amazing Collection of Apports

**T**HOUGH voices are a little quieter, and faces less smiling, there has not for one moment been any pause in the activities of the British College of Psychic Science, because of the passing of the dearly loved Principal, Mrs. Champion de Crespigny.

The Council and the members are thankful to have had Mrs. Hewat McKenzie come to their rescue till October, but she has made no change in any of the arrangements for the session.

### Colour's Place

So we have had Mr. Deighton-Patmore, with his fascinating exposition of the important part colour plays in the development of our spiritual vibrations. With such a matter as this it is most noticeable that a practical display of apparatus increases the interest. It is so much easier to follow the lecturer's line of thought when he can throw his beam on to the faces of people brought from the audience and stimulate by that means an extraordinary amount of clairvoyant vision of transfiguration for those with a visionary gift.

Also his light to reduce temperature, which some of the Passenger Lines have adopted for the tropics was demonstrated, actively, to everyone's satisfaction. It is not the first time Mr. Deighton-Patmore has visited the College, and the size of his audience must have shown him he was remembered.

Then, on a no less interesting angle of psychic phenomena, Mr. Bond Nicholl brought his amazing collection of apports for members to see and hear about.

Surely this lecturer holds the record for number, variety, and weight of apports received. But he knows now no more than when he first had a sprinkling of matches on a hearth-rug, whence and how they come.

Innumerable suit-cases and bags are needed for the transport of these mystic possessions of Mr. I. Bond Nicholl, yet the women, at least, amongst his audience looked as if they would rather have had the shower of condiment spoons, or the thirteen pairs of grape scissors, or even the huge plated coffee pot "arrive themselves suddenly," than the large spider of which the lecturer told them. A shudder swayed the audience at his description of that appalling possibility.

### Extraordinary Happiness

The masses of small objects, from semi-precious stones to thousands of hairpins,

almost stop the mind with the extraordinary happenings—(think of standing and watching an avalanche of hairpins pour out of a cushion!)—but there emerges the certainty that all this comes into the like category of Poltergeist.

Mr. Bond Nicholl himself tells of nerve-shaking forces that were proved to be at work in his close neighbourhood, just as calmly as he describes a pair of scissors which had disappeared arriving in his sock as he waited for a train! Marvellous—and again marvellous!

Mrs. Stella Hughes also has given a demonstration of her clairvoyance and clairsaudience at the British College. This was her first visit; but her charming personality and cheery sympathy with her communicators brought about a perfectly triumphant demonstration. She will be very welcome when she comes again. A medium's personality is of great importance in their work; every day proves it more strongly.

N. T.G.

### UNREST IN SOUTH AFRICA

As in Great Britain, there is a feeling of unrest in the Spiritualist Movement in South Africa (writes Mr. Lynton Barrett, the well-known South African Spiritualist). It concerns the vexed question of the growing tendency to Christianise Spiritualism. In Johannesburg, it has resulted in the establishment of a new group to propagate the old teachings, the parent group having been captured by the Christian section.

The new movement never anticipated popularity or a strong membership, but these have developed as an unexpected sign. There is a growing realisation that Spiritualism is the universal religion, but it can only succeed as such when its non-sectarian character is maintained. To graft a belief in spirit communication and survival on to some sectarian belief does not make one a Spiritualist. That is mere survivalism, and will lead to religious confusion if it becomes widespread. Simplicity is essential, and therefore personalities, historical or otherwise, must be eliminated.

The Spiritualistic system, with its seven simple principles, provides an effective formula for the spiritual unity of all mankind.

### "THE SPIRIT BRIDE"

The current instalment of Mr. Allen Clarke's serial is unavoidably held over till next week.

# A "Teaser" for the Doctors

## What do they think of this?

"Junction" Inn,  
Fletcher's Lane,  
Willenhall, Staffs.

Dear Mr. Styles,—I wish to thank you very much indeed for what you have done for my daughter Emmie, for it is like being in heaven since she took your treatment. For nine years she was under doctors' treatment for what they—the doctors—said was her "nerves," and although I took her to several "specialists," both in Wolverhampton and Birmingham, they all said the same thing, "Nerves," and that she would have to "fight it" herself, as nothing could be done for her; but instead of fighting it, she used to fight me, and my life was a perfect misery day and night, so much so that at last she had to be taken to Stafford Mental Institution, where she remained for six months, spending most of her time in a "padded" room. However, I eventually obtained her discharge from there, and having brought her back home I again placed her under a local doctor's treatment for about nine months, but instead of getting better, she got worse, and I was at my wits' end to know what to do with her, but one day a friend of ours called and strongly advised me to place her under your care, saying she was quite sure you would be able to do something for her, and after some persuading I decided to do so, and what you have done for Emmie in a short time is simply marvellous, and honestly worth £100 to me, as she is a totally different girl now, able to look after herself and me, and attend to the business herself. I am able to send her to Birmingham or even to London, and have no fear or doubts about her returning, and, in fact, she is the "talk of Willenhall," and a complete mystery to everybody who knows her, especially those who knew her when she was at her worst.

I should like to say that when you saw her you immediately diagnosed the trouble, which you declared was *not* "Nerves," but "Ovarian" trouble, and your treatment soon put her right, and my grateful thanks, which are beyond words, are reflected in the happy and peaceful home now being run by my daughter Emmie and I.

Signed, ANNA MARIA VAWER.

Witnessed, Mrs. LYDIA FISHER,  
127, Walsall Road, Willenhall, Staffs.

EDWIN A. STYLES,

Herbal Practitioner (all ailments)

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Silver Collection.

GROUP SEANCES (Limited to 10 Sitters).

TUESDAY, March 5th, at 7-30, Mr. F. B. Ritchie.

THURSDAY, March 7th, at 7-30, Mr. Roy Morgan.

FRIDAY, March 8th, at 3, Mrs. B. Harris, D.N.U.

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

JOHN JACKSON, Secretary.

Return Visit of Mr. J. L. JACKAMAN, A.N.S.C. (Skegness), from March 16th to 23rd. Group Seances and Private Sitzings. Please Book Early.

LECTURES.

FRIDAY, March 1st, at 7-45, Mr. F. B. Ritchie (late of Edinburgh).

FRIDAY, March 8th, at 7-45, Mrs. B. Harris, D.N.U.

Members, Associates and Friends cordially invited. Silver collection.

# Church and Society Announcements

## UNIVERSAL SPIRITUALIST CHURCH LONDON.

SERVICES AT QUEEN'S CAFE, 27, DEVONSHIRE STREET,  
Off Queen's Square and Theobalds Road.

SATURDAY, at 8, Psychometry.  
SUNDAY, at 7, Address and Clairvoyance.  
TUESDAY, at 8, Public Circle.  
THURSDAY, at 8, Clairvoyance.  
SATURDAY, at 8, Psychometry.

Headquarters:—CAVENDISH CHAMBERS, 239, HIGH HOLBORN.  
LONDON, W. Phone: Holborn 1661. Hours, 11 to 5 daily.

MONDAY, at 3, Psychometry.  
TUESDAY, at 3, Clairvoyance.  
WEDNESDAY, at 3, Group Seance.  
THURSDAY, at 3, Flower Psychometry.  
FRIDAY, at 3, Healing by Mr. R. R. Thornton.

Closed Saturdays.

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

SATURDAY, March 2nd, at 8, Open Circle.  
SUNDAY, March 3rd, at 11 and 3, Open Circles. At 6-30, Mr. and Mrs. HARRIS, D.N.U.  
MONDAY, March 4th, at 8, Clairvoyance. Mr. Harris, D.N.U.  
TUESDAY, March 5, at 8, Members' Open Circle. Leader: Mrs. Hulton.  
THURSDAY, March 7th, at 8, Members' Developing Class. Leader: Mrs. Dumville.  
(The class is newly forming and intending sitters should see Mrs. Dumville at 7-45 p.m.)

Sunday, March 10, GREAT REUNION SERVICE at  
**DEANSGATE PICTURE THEATRE**

Doors Open 6-30. Service at 7 p.m.

## DR. NANDOR FODOR

(Compiler *Encyclopaedia of Psychic Science* and Research Officer of International  
Institute for Psychical Research) on

### "Adventures in Psychical Research"

AN OCCASION YOU MUST NOT MISS.



### THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

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

SUNDAY, March 3rd, at 7-30 p.m., Mrs. MARJORIE BELL will address the Society on "Every Man His Own Psychical Researcher." Followed by a Demonstration of Clairvoyance by Mrs. DOLORES SMITH.

WEDNESDAY, March 6th, at 8 p.m., Miss Rose Jackson, Psychometry.

### GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, March 3rd, at 6-30, Mr. C. GLOVER BOTHAM, Address and Clairvoyance.  
TUESDAY, March 5th, at 3-15, Mrs. F. Kingstone, Clairvoyance. At 8, Mrs. Podmore, Clairvoyance.  
THURSDAY, March 7th, at 8, Mr. Ernest Hunt, Lecture.  
FRIDAY, March 8th, Healing Free. Apply Church Officers.  
SUNDAY, March 10th, at 6-30, Mr. F. H. WALL, Address. Mrs. F. Kingstone, Clairvoyance.

### LONDON SPIRITUALIST BROTHERHOOD

69, HIGH HOLBORN, W.C. 1.

Phone: Chancery 7678.

SUNDAY, March 3rd, at 7, Address and Clairvoyance by Mrs. E. BALMER.  
MONDAY, at 7-30, Group Sitting (Open to Non-members, rs. 6d.), Mrs. Edey.  
WEDNESDAY, at 7-30, Service, Trance Address by Sun God, through Mr. Bernard Rodin, with Clairvoyance.  
THURSDAY, from 3 till 6-30, Free Healing.  
Mr. Keith, appointments daily from 2 till 6.  
SUNDAY, March 10th, Mrs. F. M. ROBERTSON.

Circles, TUESDAY at 7, FRIDAY at 3.

### LONDON DISTRICT COUNCIL S.N.U. & LONDON LYCEUM DISTRICT COUNCIL B.S.L.U.

A SELECT DANCE AND CONVERSAZIONE will be held at Bishopsgate Institute, 230, Bishopsgate, London, E.C. 2, on SATURDAY, March 9th, 1935. Dancing, 7-30 to 11 p.m. Tickets u 2s. Single; 3s. 6d. Double. Obtainable from Church and Lyceum Secretaries and from the Social Secretaries of the Councils: Miss SARFAS, 261, Wanstead Park Road, Ilford, Essex; Mrs. CALWAY, 21, Kidbrooke Lane, Eltham, S.E.

### NORTHERN

Moston Spiritualist Church and  
Lyceum,

Church Lane, Moston.

Sunday, March 3rd, at 10-30, Lyceum.

At 3 and 6-30, Lyceum Anniversary.

Monday, at 8, Open Circle.

Wednesday, at 2-45, Psychometry.

At 8, Mr. Atkinson.

Sunday, March 10th,

Mr. GRAYSON.

Manchester Society of Spiritualists

38, Maskell Street.

Sunday, March 3rd, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Open Session.

Monday, at 8, Mrs. Williams.

Tuesday, at 8, Whist Drive. 6d. each.

Wednesday, at 8, Miss Jennings.

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, March 10th,

Mr. W. H. WOOD, B.M.U.

Salford Central Spiritualist Church,

St. Philip's Place, Chapel Street.

Sunday, March 3rd, at 2, Lyceum.

At 3-15, Open Circle.

At 6-30 and 8, Mrs. WHALLEY.

Monday, at 3, Mrs. Gershon.

Tuesday, at 8, Circle.

Wednesday, at 8, Mr. Tonge.

Thursday, at 8, Members.

Saturday, at 7-30, Social. 1/-

Sunday, March 10th,

Mrs. BALL.

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, March 3rd,

Mrs. M. A. DAW, Exp. and D.

Sunday, March 10th,

Mr. J. PYKE.

Moss Side National Spiritualist

Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, March 3rd, at 2-45, Lyceum.

At 6-30 and 8, Mr. J. HALL.

Tuesday, at 8-15, Open Circle.

Mrs. Brown.

Thursday, at 8-15,

Miss Whalley (of Leigh).

Saturday, at 8-15, Open Circle.

Mrs. Baker.

Sunday, March 10th,

Mr. J. SMITH.

Longsight National Spiritualist

Society,

Shepley Street, Longsight.

Sunday, March 3rd, at 2-30, Lyceum.

At 6-30 and 8, Mrs. J. FLETCHER.

Monday, at 8, Open Circle for Healing

and Clairvoyance, Mrs. Wilmott.

Tuesday, at 8, Mrs. Marcroft.

Thursday, at 8, Mrs. Worthington.

Saturday, at 8, Open Circle.

Mrs. Wright.

Sunday, March 10th,

Mr. E. PILKINGTON.

**CLAPHAM SPIRITUALIST CHURCH.**

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

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

SATURDAY, March 2nd, at 7-30, Whist Drive. Tickets 6d. each.

SUNDAY, March 3rd, at 11, Open Circle. At 3, Lyceum. At 7, Mr. GEO. BERRY, L.D.C., Speaker and Clairvoyant.

MONDAY, at 3, Psychometry. At 8, Healing Instruction Class. At 8-30, Healing Treatment. Free.

SUNDAY, March 10th, Mr. HAROLD SHARP.

WEDNESDAY, March 13th, Grand Variety Entertainment. Tickets, including refreshments, 1s. each.

**FULHAM NATIONAL SPIRITUALIST CHURCH.**

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

SUNDAY, March 3rd, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. RALPH BARRACLOUGH. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Miss Cannon.

SUNDAY, March 10th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. ERNEST HUNT. Clairvoyance by Mrs. Atmore.

FRIDAY, March 1st, 8-30 to 11, Social and Dance.

**Collyhurst National Spiritualist Church,**

Collyhurst Street, Manchester.

Sunday, March 3rd, at 1-45, Lyceum. At 3-15, 6-30, and 8, Locals.

Monday, at 3 and 8, Mrs. Dunville.

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

Wednesday, at 8, Mrs. Case.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, March 10th,

Mrs. L. A. ROBERTS.

**Stockport Progressive National Spiritualist Church.**

Over 37, Mottram Street.

Saturday, March 2nd, at 8, Mrs. Oliver.

Sunday, March 3rd, at 3, 6-30, and 8, Mr. LOWE.

Monday, March 4th, at 3 and 8, Miss Goodwin.

Tuesday, March 5th, at 8,

Open Healing and Developing Circle.

Wednesday, March 6th, at 8, Miss Wilson.

**Liverpool Spiritualists' National Church.**

14, Daulby Street.

Sunday, March 3rd, at 3, Open Circle. At 6-30, Mr. E. A. KEELING, Cert., S.N.U.

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 10th,

At 3, Open Circle.

At 6-30,

At 6-30, Mr. J. NORBURY.

Group and Private Seances arranged on application.

**Chiswick Christian Spiritualist Church**

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

Sunday, March 3rd, at 11, Lyceum.

At 7, Miss LEONARD.

Monday, at 2-30, Mrs. Hammerton.

Thursday, at 7-45, Service.

**Brixton Spiritual Brotherhood Church**

Stockwell Park Road, Brixton.

Sunday, March 3rd, at 11-15, Service. At 3, Lyceum.

At 7, Mrs. A. GREGG.

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 10th,

Miss THORNDICK.

**Battersea Spiritualist Church**

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, March 3rd, at 11 and 6-30,

Mrs. H. V. PRIOR.

Address and Clairvoyance.

Lyceum at 3-15.

Every Monday, at 2-30, Medicine Man's Healing Band attends to give treatment and advice.

At 8, Church Healing and Diagnosis by "Wing Group."

Wednesday, at 3, Psychometry Meeting, Mrs. Redfern.

Thursday, at 8, Clairvoyance Meeting, Mrs. Wm. Edwards.

Sunday, March 10th,

Special Visit of Mr. GEO. BERRY.

**Battersea and Wandsworth Christian Spiritualist Church.**

111, The Grove, Wandsworth, S.W.

Sunday, March 3rd,

At 11, Service and Circle.

At 6-30, Mrs. L. KING.

Monday, at 2-30, Mr. F. NUTHALL.

At 7-30, Healing.

Friday, at 8, Rev. G. Nash.

Saturday, at 7-30, Mrs. E. Brown.

**Croydon National Spiritualist Church**

Bedford Park, near West Croydon

Railway Station.

Sunday, March 3rd, at 6-30,

Mrs. W. EDWARDS.

Address and Clairvoyance.

Monday, March 4th, at 7-45,

Special Visit of Mr. Arthur Clayton,

the Blind Medium.

Wednesday, at 7-45

Mrs. B. Stock.

Thursday, at 3, Ladies' Meeting.

At 7-45,

Visit of Mr. Geo. F. Berry,

National Propagandist.

Sunday, March 10th,

Speaker: Capt. H. BLAND.

Clairvoyant: Mr. Geo. Daisley.

Sunday at 3, Lyceum every.

**Croydon Spiritualist Church,**  
The Blind Institute, Bedford Hall,  
Bedford Park.

Sunday, March 3rd, at 6-30,

Mrs. STELLA HUGHES.

Address and Clairvoyance.

Every Wednesday, at 7-45,

Spiritual Healing Service.

**Cricklewood Christian Spiritualist Society,**

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, March 3rd, at 6-30,

Miss L. GEORGE.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mr. Gordon Sharp.

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

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

Friday, March 1st,

Madame Clare Clare.

Sunday, March 3rd,

Mrs. REDFERN.

Friday, March 8th,

Mrs. D. Nicholls.

Sunday, March 10th,

Mrs. ROSE PETE.

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

S.W. 15. Putney 3129.

(Buses 30E and 37 pass door.)

Sunday, March 3rd, at 7,

Miss L. THOMAS.

Address and Clairvoyance.

Thursday, at 3, Psychometry,

At 8, Address and Clairvoyance,

Mrs. L. Duncan.

Friday, at 7-30, Spiritual Healing.

Sunday, March 10th, at 7,

Mrs. G. RAY RICHMOND.

For Seats, Developing Circles, apply Hon. Secretary. Monday, at 7-30,

Healers (re-opening April 15th). Tuesday, at 3, Ladies only. At 7-30, General.

Wednesdays, at 7-30, Direct Voice.

**Ealing Spiritualist Church,**

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

Sunday, March 3rd,

At 11-15, Mr. F. WHITMARSH.

At 6-30, Mr. H. CARPENTER.

Wednesday, at 8, Mrs. H. V. Prior.

Saturday, at 8, Whist Drive.

Sunday, March 10th,

Mrs. F. LEVITT.

**Forest Hill Christian Spiritualist Church,**

Beadnell Road, off Stanstead Road.

Sunday, Mar. 3rd, at 11-15, Public Circle.

At 3, Lyceum.

At 7, Mr. P. S. MILLS-TANNER.

Monday, at 8, Study Group.

Tuesday, at 3, Mrs. A. Gregg.

At 7-30, Healing Service.

Wednesday, at 8, Healers' Meeting of the

S. London Un. Sp. Ass.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, March 10th,

Mr. A. BERNARD.

**Harrow Spiritualist Society,**  
Conservative Hall, Lowlands Road.  
Leave Station by Platform No. 1, one  
minute's walk.

Sunday, March 3rd, at 6-30,

Mrs. MAUNDERS.

Address and Clairvoyance.

Wednesday, at 8, Social.

Sunday, March 10th,

Mr. E. MEADS.

**Clapham Christian Spiritualist Centre,**  
New Morris Hall, 79, Bedford Road,  
Clapham, S.W.

(Near Acre Lane, Clapham N. Underground Station.)

Sunday, March 3rd, at 7.

Mr. SUMNER, Address.

Mrs. Donaldson, Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. E. M. Long.

Psychometry.

Sunday, March 10th,

Mrs. E. C. DONALDSON.

President and Medium:

Mrs. DONALDSON.

Saturday, March 9th, at 7,

President's Party to Memberz and

Friends. Admission by Invitation.

**Independent Spiritualist Church,**  
113, Clapham High Street, S.W. 4  
(Corner Carpenter's Place.)

Sunday, March 3rd, at 3, Lyceum.

At 7, Mrs. GARNER.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Wednesday, at 8, Open Circle.

Thursday, at 8, Mrs. Beth Barnes.

Saturday, from 3 p.m., Social Evening.

Celebrating Church Anniversary.

Tea Served at 5.

Sunday, March 10th,

Church Anniversary Service.

Mr. ELMER and

Mrs. BETH BARNES.

**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, March 3rd, at 3, Lyceum.

At 7, Mr. STANLEY FORBES.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, March 10th,

Mr. DREW.

**Hackney Spiritualist Church,**

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, March 3rd, at 7,

Mrs. ELLIOTT.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Miss Hearn.

Friday, at 8, Healing, Mr. Rean.

Members' Circle.

Sunday, March 10th,

Mrs. SCOTT.

**LONDON****Bounds Green Christian Spiritualist Church,**Canning Hall, Canning Crescent,  
High Road, Wood Green.

Sunday, March 3rd, at 7

Mme. PUSTERLA.

Sunday, March 10th, at 7,

Mr. GORDON SHARPE.

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

Shaftesbury Hall, Bowes Park.

Sunday, March 3rd,

At 11, Miss J. PROUD.

At 7,

Vice-Admiral J. G. ARMSTRONG  
and Mr. WM. GODFREY.

Wednesday, at 8,

Mrs. Edith Hines.

Sunday, March 10th,

At 11, Study Group.

At 7, Mrs. VIOLET REDFERN.

# OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

14, HAND COURT, HIGH HOLBORN, W.C. 1.

Subs., 2/6 yearly.

2d. per week per volume.

MONDAY, March 4th, at 3 and 7, Mrs. Prince.  
 MONDAY, March 11th, at 3 and 7, Mrs. B. Barnes.  
 EVERY TUESDAY, at 7, Mrs. Woodgate.  
 THURSDAY, at 3 and 7, Mrs. Mote.  
 SATURDAYS, at 7, Mrs. Woodgate.

Hours, 1—7.

TUESDAY, March 5th, at 3, Mrs. F. Wright.  
 TUESDAY, March 12th, at 3, Mrs. Atmore.  
 WEDNESDAYS, at 12, Healing. At 3 and 7, Mrs. Betts.  
 FRIDAYS, at 3 and 7, Miss Hearn.  
 Closed Sundays.

ETHEL A. KNOTT.

**Hounslow Spiritualist Mission,**  
 Corner of Douglas Road, Hanworth Rd.  
 (opp. Congregational Church).  
 Sunday, March 3rd, at 6-45,  
 Capt. FROST.  
 Monday, at 7-30, Mr. Hammond.  
 Tuesday, at 8, Healing Circle.  
 Wednesday, at 3, Mrs. Treadgold.  
 At 8, Mrs. Kent.  
 Lyceum at 3 every Sunday.

**Ilford Psychical Research Society,**  
 Clements Road, Ilford.  
 Sunday, March 3rd, at 7,  
 Mr. B. RODIN,  
 Address and Clairvoyance.  
 Wednesday, March 6th, at 8,  
 Mrs. Clements.  
 Address and Clairvoyance.  
 Thursday, March 7th, at 3,  
 Ladies' Meeting. Open Circles.  
 Sunday, March 10th, at 7,  
 Mr. HORACE LEAF.  
 Address and Clairvoyance.  
 Licensed for Marriages.

**Hendon Spiritualist Fellowship.**  
 The Liberal Room, 65, Brent Street  
 (opposite "Bell" Bus Stop).  
 Sunday, March 3rd, at 7,  
 Mrs. C. YOUNG.  
 At 8-30, Spiritual Healing.  
 Sunday, March 10th,  
 Miss JOAN PROUD.

**Kensington Spiritualist Church,**  
 Lindsay Hall.  
 The Mall, Notting Hill Gate.  
 Sunday, March 3rd, at 6-30,  
 Mrs. G. RAY RICHMOND.  
 Address and Clairvoyance.  
 Monday, at 7-45, in Small Hall  
 (entrance West Mall),  
 Mr. A. Dearnley Sergeant.  
 Thursday, at 3, Miss Joan Proud.  
 Tuesday, at 7-45,  
 Healing in Small Hall.

**Kenton Spiritualist Church,**  
 Northwick Park Hall.  
 Stations: Northwick Park (Met.), and  
 Kenton (Bakerloo).  
 Sunday, March 3rd, at 6-30,  
 Mrs. BALMER.  
 Trance Address and Clairvoyance.  
 Mrs. Cooke, Clairvoyance.  
 Tuesday, at 3, Women's Meeting.  
 At 7-45, Healing Circle.  
 Thursday, at 8,  
 Mr. Horace Leaf, Clairvoyance.  
 Sunday, March 10th,  
 Mr. E. SPENCER.

**London District Council—S.N.U.**  
 Discussion Group.  
 The Food Reform Restaurant, 1—2,  
 Fumival Street, Holborn, E.C. 4 (near  
 Chancery Lane Tube Station).  
 Monday, March 4th, at 7-45,  
 Mrs. Sudbury Hurren.  
 "Developing a Philosophy."

**Kingston Spiritualist Church,**  
 Villiers Road.  
 Sunday, March 3rd, at 11 and 6-30,  
 Mrs. WORSLEY.  
 Address and Clairvoyance.  
 At 3, Lyceum.  
 Tuesday, at 7-45, Healing Centre.  
 Wednesday, at 7-30, Mrs. H. Henderson.  
 Address and Clairvoyance.  
 Sunday, March 10th,  
 Mrs. MACKENZIE.  
 Mr. R. BARRACLOUGH.

**Palmerston Christian Spiritualist**  
**Temple.**  
 Maryland Road, Stratford, E. 15.  
 Sunday, March 3rd, at 11 and 6-30,  
 Rev. G. WARD.  
 Wednesday, March 6th, at 2-45,  
 Mrs. Piper Evans.  
 Thursday, Mar. 7th, at 8, Mr. A. Brewster.  
 Sunday, March 10th, at 6-30,  
 Miss MADDISON.

**Little Ilford Christian Spiritualists'**  
**Church,**  
 Third Avenue, Manor Park, E. 12.  
 Sunday, March 3rd, at 7,  
 Mr. E. MEADS.  
 Monday, at 3, Mrs. Medcalf.  
 Wednesday, at 8, Mrs. Crowder.  
 Sunday, March 10th, at 7,  
 Mr. C. G. C. PEACOCK.  
**SPECIAL NOTICE.**  
 Friday, March 15th, at 8,  
 Special Lecture by Mr. BERRY.

**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, March 4th,  
 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, March 3rd,  
 At 11, Healing Service.  
 At 3, Progressive Lyceum.  
 At 6-30, Mr. T. W. ELLA.  
 Wednesday, March 6th, at 8,  
 Special Lecture  
 By Mr. ERNEST HUNT.  
 "Training the Memory."  
 Admission, 1s.  
 Thursday, March 7th, at 3,  
 Ladies' Meeting.  
 At 8, Mr. Wm. Godfrey.  
 Sunday, March 10th,  
 Mrs. E. CLEMENTS.

**Streatham Spiritualist Church,**  
 Tudor Hall, Pinfold Road  
 (Back of Public Library)  
 Sunday, March 3rd, at 11, Circle.  
 At 6-30, Mr. ISTED.  
 Wednesday, March 6th, at 3,  
 Psychometry, Miss Joan Proud.  
 At 8, Address and Clairvoyance.  
 Mrs. Jarman.  
 Sunday, March 10th,  
 Mr. GEO SWIFT.

**The Golden Cross Christian**  
**Spiritualist Mission.**  
 347a, Edgeware Road, London, W. 2.  
 Sunday, March 3rd, at 7,  
 Captain HERBERT BLAND  
 After Circle.  
 Tuesdays, at 8, Psychometry Circle.  
 Wednesday, at 3, Mrs. Winifred Green.  
 Thursday, at 8, Mrs. F. Mote.  
 Friday, 7—9, Healing and Diagnosis.  
 Saturday, at 8, Psychometry.

**Occult Research Society.**  
 Stembbridge Road Halls, Anerley.  
 Sunday, March 3rd, at 11,  
 Sunday School.  
 At 3-30 and 6-30,  
 Mr. KELLAND.  
 Sunday, March 10th, at 3-30 and 6-30,  
 Mrs. CALWAY.

**Southall Spiritualist Church,**  
 Hortus Road, Southall.  
 Sunday, March 3rd, at 7,  
 Mr. ELMER and Mrs. B. BARNES.  
 Tuesday, at 2-30, Ladies' Guild.  
 Wednesday, 7-30 to 9, Healing Circle.  
 Thursday, at 8,  
 Short Service and Clairvoyance.  
 Sunday, March 10th,  
 Mr. A. TAYLOR.

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

**Shepherd's Bush Spiritualist Society,**  
 73, Becklow Road, Askew Road, W.  
 Sunday, March 3rd, at 11-15,  
 Open Circle.  
 At 6-30, Mr. ANTEN.  
 Address and Clairvoyance.  
 Thursday, at 8, Open Circle.  
 Every Wednesday, at 7-30, Free Healing.  
 Sunday, March 10th,  
 Mr. CLARK.

**South London Spiritualist Mission,**  
 Lausanne Hall, Lausanne Road,  
 Peckham, S.E. 15.  
 Saturday, March 2nd, at 7-30,  
 Social Evening.  
 Sunday, Mar. 3rd, at 11-30, Open Circle.  
 At 3, Lyceum Session.  
 At 7, The Misses NEWTON.  
 Address and Clairvoyance.  
 Tuesdays, at 7-30, Healing Circle.  
 Thursday, at 8-15, Mr. Bert Camper.  
 Address and Clairvoyance.  
 Sunday, March 10th, at 7,  
 Mrs. TIMS.

**Surbiton Christian Spiritualist**  
**Church,**  
 Maple Road, Surbiton.  
 Sunday, March 3rd, at 3,  
 Mr. BURTENSHAW,  
 Address and Psychometry.  
 At 6-30, Mr. G. SWIFT.  
 Address and Clairvoyance.  
 Wednesday, at 3, Mr. Brewster,  
 Psychometry.  
 At 7-30, Mrs. Sanders,  
 Address and Clairvoyance.

**The Path-Finder's Spiritualist Society.**  
 44, Baker Street, London, W. 1.  
 Sunday, March 3rd, at 6-45,  
 Mr. H. J. STEABBEN.  
 Address and Clairvoyance.  
 Thursday, March 7th, at 8,  
 An Evening of Psychometry.  
 Mrs. Blackwell.  
 Saturday, March 9th, at 8,  
 An Evening of Psychometry.  
 Mr. Graham.

**Wembley Spiritualist Society,**  
 Union Hall, Ealing Road, Wembley.  
 Sunday, March 3rd, at 11-15,  
 Service.  
 At 6-30, Mr. STEPHEN FOSTER.  
 Address and Clairvoyance.  
 At 3, Lyceum.  
 Sunday, March 10th,  
 Mr. B. CAMPER.

**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.  
 March 1st, Open Circle.  
 Sunday, March 3rd, at 6-30, Service.  
 Address, "DIANA." Clairvoyance.  
 Tuesday, at 3, Paper Psychometry.  
 At 8, Discussion and Advice.  
 Wednesday, at 3, Lecture. "What is  
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 Thursday, at 8, Healing Circle.  
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 Wigmore Street, London, W. 1.  
 Telephone: Wellbeck 7382.  
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 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, March 3rd, at 3-30 and 6-30,  
 Mr. L. J. REED.  
 Sunday, March 10th,  
 Mrs. REDFERN.

**Sutton Spiritualist Church,**  
 St. Barnabas Road, Sutton.  
 Sunday, March 3rd, at 6-30,  
 Mrs. F. KINGSTON.  
 Address and Clairvoyance.  
 Sunday, March 10th,  
 Mrs. KELLAND.

**Margate National Church.**  
 Mercers Arch.  
 (Opposite 158, High Street).  
 Saturday, at 7-30, Psychometry.  
 Sunday, at 7, Address and Clairvoyance.  
 After Circle.  
 Tuesday, at 7-30, Healing Circle.  
 Thursday, at 7-30, Open Circle.

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

**Bournemouth Spiritualist Mission,**  
(Spiritualist National Church),  
Charminster Road (opp. Richmond Wood  
Road), Bournemouth.  
Sundays, at 11 and 6-30,  
Address and Clairvoyance.  
Tuesday, at 7-30, and Thursday, at 3,  
Clairvoyance and Spirit Messages.  
Thursday, at 7-30,  
Address and Clairvoyance.  
Local Clairvoyante, Mrs. W. G. Hayter.

**Richmond Psychic Centre,**  
163, Kew Road, Richmond, Surrey.  
Phone: Richmond 0212.  
Monday, March 4th, at 3,  
Mrs. Beth Barnes.  
Descriptions and Messages.  
Tuesday, at 8, Mrs. Lily Goldsworthy.  
Psychometry.  
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Wednesday, at 3, Mrs. Dolores Smith.  
Giving Astrological Psychometry.  
Thursday, at 3, Developing Class,  
Mrs. Ada F. Atkinson.  
Friday, at 8, Miss Joan Proud.  
Control Psychometry.  
Admission Free. Silver Collection.

**Southend Spiritualist Church,**  
Hildaville Drive, Westcliff.  
Sunday, March 3rd, at 11 and 6-30,  
Service.  
Thursday, at 8, Service.  
Sunday, March 10th, Service.

**Ramsgate National Spiritualist  
Church,**  
Chatham Street, Ramsgate.  
Saturday, Mar. 2, at 7, Mr. G. Daisley.  
Sunday, March 3rd, at 3 and 6-30,  
Mr. G. DAISLEY.  
Address and Clairvoyance.  
Sunday, March 10th,  
Mrs. WRIGHT.

**Richmond Spiritualist Church**  
(The Free Church),  
Ormond Road, Richmond, Surrey.  
Sunday, March 3rd, at 7,  
Mr. JOHN CLEE, Address.  
Address and Clairvoyance.  
Mrs. M. Kelland, Clairvoyance.  
Mr. G. Swift, Address.  
Sunday, March 10th,  
Mr. VYVYAN DEACON.  
Healing Service every Wednesday.

**Brighton National Spiritualist  
Church and Sussex Psychic Bureau,**  
Mighell (Mile) Street.  
Sunday, March 3rd, at 11-15 and 7,  
Mrs. N. ARDLEY and  
Mr. R. KELLY.  
Monday, at 7-30, Free Healing.  
Wednesday, at 8, Public Meeting.  
Sunday, March 10th, at 11-15 and 7,  
Mr. GLOVER BOTHAM.  
Group Seances:  
Tuesdays, at 3, and Saturdays, at 7-30,  
Thursdays, at 3, Transfiguration.  
Miss A. L. Scoggins.  
Advice on Health and Healing  
by Appointment.

**Worthing Spiritualist Church,**  
Grafton Road.  
Sunday, March 3rd, at 11 and 6-30,  
Rev. E. WHITFIELD.  
Thursday, at 6-30,  
Mrs. Gifford.  
Sunday, March 10th,  
Mr. ARTHUR CLAYTON.

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**Mrs. SOPER** holds an Open Circle every Tuesday and Saturday, at 8 p.m.—117, Ladbroke Grove, London, W.11.

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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 "Zouat", 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.

**JOHN WASLEY and MADAME ORME**. Public Seances, Clairvoyance, and Psychometry, Tuesday and Thursday, at 8.—56, Lonsdale Road, Bayswater, W.11 (back of Archer Street Post Office).

**Mrs. HAMILTON** holds Circles for Psychometry, Saturday, March 2nd, at 8, Mrs. F. T. Brown, Psychometry. Sunday, March 3rd, at 7, Mr. Mote. Wednesday, March 6th, 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 0676 (exactly opposite Post Office).

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

**LOUIE FREEMAN**. Public Seance. Psychometry, Clairvoyance, Monday and Wednesday, 3 p.m. (Tea). Interviews by Appointment.—90, Fortress Road, Kentish Town, N.W.5.

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**Mrs. C. BURNS**, 45, Castle View, Staley Road, Mossley. Speaker and Clairvoyante. Open dates for 1935.

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## 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.

## NEW SECRETARY

**CLAPHAM SPIRITUALIST CHURCH**, Bedford Road, Clapham (opposite Clapham North Underground Station), Mrs. Blanche Tilling, 26, Bessborough Gardens, London, S.W.1.

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Tuesday, at 8, Public Circle.

Wednesday, at 3, Clairvoyance.

Thursday, at 3, Open Circle.

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