

The Two Worlds

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as a Newspaper.

HAVE YOU LIVED BEFORE ?
(See page 543)

The Weekly Journal of **SPIRITUALISM**
RELIGION and REFORM

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Price TWOPENCE.

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“FLOWER MEDIUM”: MORE FACTS

AMAZING LIGHT ON HER PAST PERFORMANCES

The full exposure of Miss Hilda Lewis, which was given by “The Two Worlds” last week has provoked widespread interest. Readers now see that our attitude to this “medium” has been justified, for all along we have entertained doubts as to the veracity of her seances. Mrs. McKenzie, in the following article discloses some further incidents in the career of the “Flower Medium,” which show that her exposure was for some time inevitable.

THE confessions of the “Flower Medium” in *The Two Worlds* of last week make it now possible to speak of many things relating to the masquerading which Hilda Lewis has so successfully “put across” many Spiritualists during the past year.

Just about a year ago she was brought to the notice of Mrs. Champion de Crespigny, who, attracted by her apparent simplicity of manner, her refusal to accept fees for her work on the plea that the gift would be withdrawn if she did so, and the excellent conditions she provided, sitting in good light, began a series of sittings with her at the British College, to which many important persons were invited.

Mrs. de Crespigny kept these sittings, however, in her private charge. They were not carried on under the aegis or with the endorsement of the members of the College Council, although they gave their sympathetic interest. What was considered strict search of Miss Lewis’ person was more and more insisted upon, but by devious means she always managed to circumvent the searchers, though when flower petals were discovered on several occasions in the cloakroom, and withered roses on the outside window-sill of same, it began to be evident that, on occasions, at least, all was not straight.

Later, but before Mrs. de Crespigny’s passing, a detective agency was put on Miss Lewis’ track, and a clear record of her purchase of flowers at four separate shops previous to a

seance was reported; also that she was observed manipulating the flowers (removing the thorns, no doubt,) and secreting them in her case and coat before journeying to the College. As she was still giving her services free, and because Mrs. de Crespigny had complete faith

privately examined, and bunches of flowers were found in it by three witnesses, but always she had a plausible excuse to cover herself. One cannot imagine what kind of mind this adventuress can have who would impose on such goodness and even love as Mrs. de Crespigny gave her.

With the latter’s co-operation, Lord Charles Hope and a small group exposed infra-red films at several seances; these clearly indicate the constant movements of Miss Lewis’ hands, presumably manipulating the flowers into position. It has been stated so often that her hands never moved during the operations; no doubt she often had the flowers, when the search was not intensive, in a convenient position under her left arm, which, it was often noticed, she kept closely at her side, and they could be dropped in her lap without the movement of her hands, but the films revealed another method, as she wore no coatee on these occasions.

After Mrs. de Crespigny’s passing I interviewed Miss Lewis on behalf of the Council, telling her that various queries had arisen, and invited her to give a series of sittings with a sympathetic group to justify her work. This she refused, saying she was only interested in working for Mrs. de Crespigny.

Last February, she lost her business position, and made great capital to all and sundry, even on the very evening of Mrs. de Crespigny’s memorial service at the Queen’s Hall, that she had been dismissed because of financial losses by her firm over the Pepper Scandal. Her remarkably detailed clairvoyance, through “Robin,” had attracted the attention of many, until some sitters, more astute than others, began to notice how often these messages were related to telephonic conversations held by them about the dates of the sittings. She was usually aware of who were to be present at these.

(Continued on page 542, col. 2.)



By
**Mrs. Hewat
McKenzie**
Hon. Principal: British
College of Psychic Science.

in her, no steps were taken to find the flowers upon her on this occasion, which should certainly have been done.

At another time, after she had refused to expose the contents of her attache case, it was

IN THIS ISSUE :

The Story of
Rudi Schneider

By HEREWARD CARRINGTON

READERS DISCUSS THE CASE

Please withhold your judgment on Miss Lewis, the Flower Medium, until next month. She has, unfortunately, been allowed to get into the hands of ignorant people, though, as a matter of fact, we are all ignorant of this particular phase of mediumship.

I have promised Mdme. de Crespigny I will look after her, and next month we will have accredited witnesses. This confession was evidently procured from her when she was in semi-trance. She has no memory of it.

Chorley Wood.

N. MOLESWORTH.

UNMASKING THE "FLOWER MEDIUM"

Now that the exposing of the "Flower Medium" is *un fait accompli*, and anonymity neither necessary nor desirable, I should like to thank all who have helped in bringing this exposure to light.

The Two Worlds has done all that it could in encouraging and helping whenever possible. There have been times, naturally, when one was much inclined to give up an arduous and sordid business.

The Two Worlds' attitude has been vastly different from that of another psychic paper, whose Editor, after hearing with apparently bored tolerance my story of my well-founded suspicions, bowed me out of his office with the words, "You have not shaken my faith in Miss Lewis."

I write because I feel—and feel most strongly—that the so-called leaders of our Movement cannot be too careful in their attitude towards "mediums" making extravagant claims of sensational phenomena. As their word naturally carries weight with many, they need to be doubly careful in accepting such claims.

Let us hope that this "case" will prove a much-needed lesson, and that others will follow the lead of *The Two Worlds*, and where any reasonable doubt has been cast upon a medium's bona fides, refrain from giving publicity until such times as the "medium" has been proved to be honest and reliable.

Once again, it has remained for the unknown lay-workers to do the work which one expects to be done by those "in high places."

To all who have helped so loyally and so splendidly—thank you.

London, E. 17.

MARJORIE BELL.

ACTION SUPPORTED

Allow me to congratulate you on the fearless manner in which you deal with the exposure of the "Flower Medium," and also for giving the affair pride of place in last week's issue of *The Two Worlds*.

Your no "hush-hush" policy is the only one to be adopted if we are to purge the Movement of these undesirables. Furthermore, it is our solemn duty to the spirit world to ruthlessly crush out of existence psychic fraud whenever we discover it.

We may be thankful that the exposure was made by experienced Spiritualists, and not by outsiders.

In the latter case, one wonders what sort of story would have been broadcast?

Full marks must be given to "The Link" (circle visiting officers) for their very capable and painstaking handling of the whole affair.

London, E.C. 2. HARRY M. BAILEY.

(Link Liaison Officer.)

[Scores of similar letters have been received.—Ed., *T.W.*]

* * * Reader's Views are welcomed, but as space is limited, will correspondents note that preference must be given to those letters which are brief and to the point? Write to "The Two Worlds," and share your view-points with others.

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I hereby claim that my Regd. True Skin Cure Domine Brand Ointment is the best on earth, and offer to test it against any other for \$100. Failures with puffed-up nostrums astounded with one dressing, many cases being cured in a night as if wiped away with angels' hands. This grand old specific must not be classed with disappointing patent medicines. Whatever skin it touches curing begins: you feel it exhilarating, soothing, cooling. Cruel burning and itching gone. The same True Cure made by the same man for 40 years with amazing success in most hopeless cases of Sores, Legs, Eosoma, Lupus, Psoriasis, Children's Eruptions, Dermatitis, Pimples, Boils, Blackheads, Abscesses, Chilblains, Burns, Piles, Insect Bites, and Skin Trouble. Counter case crammed with letters testifying success. 1 oz. 1/8, by post 1/8; 4 oz. 3/4, post free. Posted by return privately packed, "Skin Hints" Booklet. Free from Maker, JOHN A. CAMPBELL, Skin Expert, "Learannock," 1, St. Andrew's Drive, Glasgow, S.1.

MRS. MCKENZIE'S REVELATIONS

Need for More Stringent Supervision

(Continued from previous page)

I made her aware of our knowledge of this, and from that time "Robin" has given no more clairvoyance of that character. For various reasons this knowledge could not be made public, but many were warned privately, and had nothing further to do with her work. I have never heard of any other medium making use of such facilities.

She could tell many very pitiful stories; all of them calculated to arouse wonder and sympathy—e.g., that her functionings were not as other women, and the simulated sickness and blood stains on the ever suspicious towel—so that in pity searchers were easy, or let her off altogether. She "glamoured" many of those who approached her in public and private so that they lost their sense of discrimination, and made the wildest statements as to the flowers themselves, and the method of their production. One man of parts assured me no such roses could be found in England, but I bought identical ones at a penny each in Oxford Street on the following day. Others declared they saw a mist around her body, and compared her bendings and twistings to birth pangs.

Her refusal to take fees was apparently a ruse to get introductions to well-known people, which she certainly did, and though she refused money, she had many gifts showered upon her. She lost no occasion after Mrs. de Crespigny's death to attack the College, asserting that many money gifts had come to it because of her work. To my knowledge, Mrs. de Crespigny never accepted one penny, and if a few members joined in the hope of sittings, that is a usual occurrence when a new worker appears.

She also made constant capital out of alleged rough usage by Prof. Fraser Harris at a seance, showing marks of "burns," etc. on her wrists where she had been touched. A mustard plaster could account for them all. And all this fooling was done under the shelter of a saintly name, St. Therese of Lisieux, who also through her was said to give healing service among the poor.

It was this odour of sanctity which enabled her to escape stricter search, sitters being ready to accept the "dew" on the roses, though it was noticed that this was never inside the rose as real dew is; but what are we to say of the apples and pears, and even a pineapple, which came on occasions, and were accepted by some as genuine apports? There are genuine flower apports, but one may be quite sure that these are comparatively rare, and never handed out day after day to promiscuous groups as in this case.

When Miss Lewis began to take money regularly for her seances, her doom was sealed, and it is surprising that she escaped detection so long. Latterly, she had given some seances at the International Institute of Psychical Research, and I quite expected a discovery there: instead, we must congratulate Mr. Bell and his helpers for having unmasked her.

Many Spiritualists who have shared in these bogus seances will feel exceedingly sore about

her confession, but it might surprise my readers to know how many, even among reputable investigators, have refused to even listen to the verified knowledge I have in my possession regarding the activities of Miss Lewis. I am sorry for their disappointment; one can but hope that the knowledge so painfully gained will make all more strictly determined not to be fooled so easily again. I only hope that her discoverers put such fear upon her that she will make no further attempts, for apparently she will stick at nothing, even to the deception of the one she called her dearest friend, and whose name she has had constantly on her lips since her passing.

Such a case as this raises again the pressing need for a strong Central Council which will have the power to insist that mediums offering their services to the public should submit to adequate tests before receiving the publicity given them in our journals, which brings them to the notice of the Spiritualist public. Many of our Societies are hampered for lack of funds, while charlatans make off with large sums of money. I sincerely hope that as a result of her exposure, some definite co-operation between our journals and Societies to this end will be possible. We have a responsibility to the public, and this case makes a very black mark on our escutcheon, and is not the only one which requires handling at the present moment.

RIDER

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HAVE WE LIVED BEFORE?

Does life begin in the womb and end in the tomb? Spiritualists can give a definite answer to the latter part of this question. We survive the tomb. But whence came we? Did our whole history begin with our appearance on this planet?

THROUGH Spiritualism man has solved the great question of death. Survival is now a definitely proved fact. There is no such thing as extinction—life goes on in ordered sequence beyond the grave.

There is, however, one question not yet solved. That is, whence did we come before birth? This problem is still obscured by mystery.

Many and varied are the theories put forward, yet they all are only theories. Will we never be able to throw light on this question? Will we ever be able to find out the real truth? It seems that all avenues of approach are blocked, that all ways and means of finding proof are inaccessible.

Let us examine one theory which seems to hold a universal appeal among British Spiritualists.

From the Ocean of Spirit

This theory is that the spirit of man comes from God—the great ocean of spirit. It descends into matter, and becomes an individualised unit. Once it has taken on this individuality, it takes on the quality of immortality. This individuality can never cease to be.

This is quite a simple and concise conception. But how far does it really satisfy the questionings of the inquiring mind?

First of all we may ask "What is life without individuality? Can it really exist? What proof have we that there is such a thing as this great ocean of spirit? What proof have we that it may not be a figment of the imagination?"

Take the lower animals, plants, insects, and the vast army of amoebic and microscopic forms of life. Take the living cell itself. Whence came the life to animate all these forms? What is life?

What is the essential difference between man and other creatures?

A Knotty Question

I am afraid this idea of a central source of spirit does not really explain anything. If man is a shining drop from the great ocean of spirit, then what must the other creatures be?

If it is spirit which animates life, then the lower forms of life must be drops from the great ocean of spirit too.

We now come to a knotty question.

Why is it one drop can descend into matter and become a human being, while another becomes a lower animal, or a plant? There must be a law behind this. We have yet to find what it is that determines whether the spirit drop shall be animal, plant or man when it descends into matter.

We know evolution is a fact on the physical plane. What then is the sense of it if it is not so on the spirit side? It is more logical to assume that all life is in different stages of development; the spirit of man has reached

By JAMES M. McLINTOCK



W. J. COLVILLE

one of the greatest of our trance orators, who was a keen advocate of reincarnation, and who believed in life before birth into this world.

such a high peak of evolution and development that it alone can work through such a complicated instrument as the human body.

The spirit of man may not have come from "any supposed ocean of spirit," but may have always been a unit in itself, working through vast ages and aeons of time, striving to perfect itself, to make itself more capable of moulding matter to its will. Man, by reason of his brain and sensitive organism, is more able than all the other creatures to become master over his environment. He can use his intuition and his initiative to conquer physical forces and bend them to his will. He has a great advantage over all the other forms of life.

Surely, there is justice, law and order in the universe. It is senseless to think of a shining drop of the ocean of spirit descending into matter and animating a plant, an animal or an insect, and then at physical death going back to the ocean of spirit from whence it came, being denied individuality because it happened to animate a plant, an insect, or a lower animal, instead of a human being.

The theory of reincarnation is a more logical explanation of the problem which faces us. It faces the facts. It does not ignore or try

to explain away the whole creation of living things. It gives a place to every form of life in the scheme of things. It does not presuppose some mythical ocean of spirit.

Does Reincarnation Explain?

Though reincarnation is difficult to prove, it is not altogether incapable of being proved. Some day we may find ways and means of establishing it as true. As yet, we must be content to argue it—to hazard it as a reasonable theory which can throw light on the problem of life and destiny.

Reincarnation points out that nothing is gained without effort; that as we sow so must we also reap. It teaches that each life is only given a vehicle suited to its development or progress. There is no favouritism. Man has only reached his present position by hard striving. He has had to work his way through all the lower stages and forms of life, perhaps not on this planet alone, but on many others.

According to reincarnation, man existed before birth, not as some vague indefinable thing, but as an ego—an individuality. His present existence on earth does not change that individuality, it certainly changes the personality. Birth is no miraculous change. The individuality is the same after birth as it was before birth. The only thing birth does is that it gives the individual a new physical garment, a new personality through which it can express itself. No matter how many physical vehicles the individual may express itself through, it always remains the same individual—the same ego. It has all its faults and imperfections, from one incarnation to the other. It goes on having these until they are changed and remedied by the individual itself, through the personalities it assumes in its different incarnations.

The Testing Time

The earth is the great testing plane. Here the individual goes through strife, suffering and troubles of all sorts. Out of this chaos his spirit either rises purified or tainted. The earth is the examination-room of life. Some come out with honours, others come out with very low marks.

The idea of reincarnation may appear terrible to some. They look with horror at the thought of coming back to earth again.

For every year we are on the earth plane, we may be 100 on the spirit planes! The earth plane is only the examination-room. The bulk of our time is occupied in the spirit planes preparing us for the ordeal and the trial of earth existence. How can we evolve and become perfect, if we live all the time in the spirit planes? Steel must go through the fires to become tempered. So must human beings go through the sorrows and sufferings of earth existence, if they are to prove that the spirit within them is superior to, and can rise triumphantly above, any circumstances.

“MOST HAUNTED HOUSE”

Mr. Harry Price's Remarkable Discovery

IS Mr. Harry Price fast becoming a Spiritualist?

His “confessions” in *The Listener*—the eighth article in the series appeared last week—reveal him to be an avowed believer in supernormal phenomena, and apparently he is becoming more sympathetic to the spirit hypothesis.

Last week Mr. Price described his experiences of poltergeist phenomena. He recalled how a London newspaper asked him to undertake an investigation, and as soon as he tracked down the tiny hamlet in which K—Manor, a haunted house, was situated, things began to happen. He says :

“Most Convincing Phenomena”

We jumped out, and crossed the threshold of what, I am sure, is the most haunted house in England—a house in which I have seen and heard the most convincing poltergeist phenomena, and a house which, if it were in the market, I would purchase in order to study *in situ* manifestations of an absolutely abnormal nature.

Not only is K—Manor the perfect conception of a haunted house (as regards both situation and variety of phenomena), but its psychic history goes back many years, and is fully documented.

The tradition is that the house was built on the site of a twelfth-century monastery. One of the nuns fell in love with a coachman, and their clandestine meetings culminated in an attempted elopement. They were discovered, the maiden was walled up alive, and the coachman beheaded.

Apparently the Manor has been haunted ever since by a ghost answering the description of a nun, and a former inhabitant of the Manor who had seen the nun, and who vowed himself to come back after death if it were possible, has been another haunting spirit.

The Nun Appears

Mr. Price records phenomena which cover a very wide range, and seems to entertain not the slightest doubt as to their authenticity. He personally saw the ghostly form which was taken for the nun.

After his original investigations the Manor changed hands, and Mr. Price some time later received word that the new occupant was aware of the hauntings. He says :

The new tenant's name was Mr. B. Morrison. The disturbances, in a much more violent form, had broken out again within a week of his moving in. Mr. Morrison had kept a diary of the phenomena. Would I like to investigate again? I said I would. His diary was an amazing document.

Between February and July, 1931, literally hundreds of phenomena were witnessed—31 typescript pages of them. Stones, books, and bricks were thrown; bells were rung night and day; “Walter Percival” was seen many times; perfumes scented the rooms; things (including a gold bracelet) disappeared, but many objects (including a wedding ring), never seen before, put in an appearance; sounds of footsteps were heard; both husband and wife were injured—the latter seriously four times; once, Mr. Morrison was just enjoying his first sleep, when he was awakened by a hard crack on the head with his own hair brush; water from the ewer was slowly poured over the sleeping tenant and his wife, and bedroom utensils marched round the room; bits of paper and the walls were scribbled on; pepper was thrown in their eyes; the wife was half-smothered by a mattress, etc. I decided to visit the place again.

(Continued at foot of column 2)

READING of Mr. Price's Poltergeist experiences, a reader of *The Listener* sent to that journal the following record of a surprising experience :

Some of your readers may assume that the Poltergeist case referred to by Mr. Price was a very rare phenomenon. May I quote only one case known by the writer, in which the non-material nature of the phenomena was “proved” by a Scottish Terrier dog? (I enclose the real names and details for the benefit of the Editor.)

“Pontbar Lodge,” a fishing lodge on the edge of a lake in the west of Ireland, belonging to a member of the Irish aristocracy, was bought after his death by a friend of mine just after the war. From the earliest occupation by the new tenant, strange inexplicable noises were frequent, and heavy furniture was mysteriously moved without any apparent reason. The only servants were a gamekeeper and his wife (the cook)—most respectable people who did not sleep in the house, but some distance away. On one occasion the eldest daughter of the family, aged about 15, was left for a night alone with her younger brother, aged about 12.

Shortly after midnight Mary, hearing strange noises in the dining-room, awoke her brother, Bob, asking him if they should investigate. His brotherly remark was a remonstrance upon being disturbed, and she reluctantly retired to her room. Some time afterwards Bob called his sister, and said he too had heard the noises and movements downstairs, and together they decided to bring down with them their terrier dog, who possessed all the “guts” of the breed.

Upon opening the dining-room door Bonzo, who was fully intent to meet anything human, was allowed to go inside the room. He had hardly crossed the threshold when his hair stood on end, and he gave whines of terror, and bolted outside, whining in a state of distress. The point of this story lies in the fact that dogs are afraid of no material animal or human when they are protecting their own master and home. What was the answer, Mr. Price? Dogs do not take part in fraud.

London, W. 1. J. D. HOSSACK.

“Wine Turned to Ink”

It was early in October, 1931, that I paid my last visit to K—. I was accompanied by Mrs. Henry Richards and Mrs. A. Peel Goldney (two members of the council of the National Laboratory of Psychical Research). We spent two nights investigating, and had an amazing story to tell when we returned. We saw red wine turn into ink, and white wine take on the flavour of *Eau de Cologne*; an empty wine bottle was hurled at me from above stairs, missing me by a few inches; bells rang for no particular reason; Mrs. Richards' chauffeur saw a black hand creep over the door of the kitchen, where he was smoking his pipe; we witnessed a locked door unlocked by means of a holy relic; we took part in a service of exorcism; we chanted a reliquary prayer... We saw even stranger things; so strange, in fact, that, for the moment, my lips are sealed concerning them.

These are strange statements to read of Mr. Harry Price. Will he withdraw his convictions when more time has elapsed? Or, will he stand by his present testimony?

Only the future can tell.

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HOLMDAKOPIN

The Holiday Adventure
for Spiritualists....

See Page 551.

“THE TWO WORLDS” is obtainable (2d. weekly, from your Church or Newsagent.

FAMOUS OCCULTIST'S DEFENCE

In Spite of "London Forum"

EVIDENTLY the anti-Spiritualist views of the Editor of the *London Forum* are not shared by any of his leading contributors.

Recently, the journal published a leading article supporting the Bishop of Winchester's attack on Spiritualism, whilst in the same issue there appeared an article by Mr. Clifford W. Potter, giving instructions on psychic development.

However, one of the best-known regular contributors to the *Forum* is Dion Fortune, the noted author of many occult books, and in the last issue of the *Kensington News* there appeared an article from her pen dealing with the bishop's censure. Obviously, she does not agree with the Editor of the *London Forum*.

Changed Times

There was a time when a bishop had only to speak, and it had the same effect as the trumpets of Joshua at Jericho, she said. Nowa-days the voice of a bishop is more potent as an irritant than anything else. This is hardly fair to the bishop, who is a man even as other men, apart from his gaiters. The strings on his hat do not affect the quality of the brains it shelters. Even if we no longer fall flat at the sound of his voice, he is entitled to the hearing that is the due of any man of eminence speaking on his own subject.

In attacking psychic phenomena, the Bishop of Winchester has bitten off more than he can chew, for he has not realised the implications and ramifications of his own statements. Neither has he informed himself as to what the authorities in his own profession have ready said on the subject. It is not enough to pontificate in these matters.

Dr. Garbett asks: "How does it help us to believe in God, or in the joy of the hereafter, for a few brief moments there is seen in a darkened room a dim phosphorescent form?"

Case of the Resurrection

Does not the learned bishop's own doctrinal position rest upon the appearance of just such a man, only better materialised, beside the Sea of Galilee? Is the evidence supporting the resurrection of Christ any stronger than that supporting survival? Where is the bishop going to draw the line, and for the matter of it, why should he want to draw one? Do the phenomena reinforce each other? If he does that the evidence in support of survival is unsound, how is he going to make the audience in support of the Resurrection hold ter?

Dr. Garbett asks whether there is anything in the phenomena of Spiritualism which will either help Christianity or justify the formation of a new religion?" There is a tremendous point that could help Christianity if the shepherds of the flock had the sense to use it! Rome, fewdest of Churches, makes tremendous use of it, and will not, in fact, canonise anyone as a saint without definite evidence of psychic phenomena in connection with him, though it is not called psychic phenomena, but by the half-forgotten name of miracle.

AMERICAN NEWS

CONFERENCE STIRS UP MEMORIES

History Repeats Itself at Cleveland

By OUR OWN CORRESPONDENT

THIS year's Convention of the National Association of Spiritualists, America, will be held in October, at Cleveland.

The city has an interesting psychic history, says the organ of the Association, and the holding of this great Spiritualist Conference at Cleveland may well be an indication that history repeats itself.

In 1851 Leah Fox Underhill, the oldest of the Fox sisters (who in 1851 was Leah Fish, and who we shall hereafter refer to as Leah Fox), and Margaret Fox, and other friends spent several weeks demonstrating their phase of mediumship there. In her book, *The Missing Link of Modern Spiritualism*, Leah Fox refers to this as the Ohio Campaign. The purpose of the trip was to repudiate the charges of C. Chauncey Burr, who at that time, with his brother, was touring the country claiming that the raps were produced by the cracking of the toe joints. He was the originator of the toe-joint theory, which was to cause so much controversy in later years.

Opponent Arrested

Leah and Margaret Fox followed him from city to city, and as soon as he had finished his exhibition, they gave a demonstration to the same audience, if possible, to show the difference between the true and the false. At Cleveland he was arrested, and charged with slander. It was to appear at the trial that Leah Fox made her first visit to Cleveland in 1851, at which time he was tried and placed under heavy bonds to hold his slanderous tongue.

Here Leah Fox met John W. Gray, then Editor of the Cleveland *Plain Dealer*, who, she says, was to them as good a friend in Ohio as Horace Greeley was in New York. When Leah Fox was ready to leave Cleveland she was presented with a gold medal bearing the following inscription:

A tribute of respect to Mrs. Ann L. Fish from her friends in Cleveland in 1851.

OUR PUBLICITY AGENTS

Mr. R. E. Saul, an enthusiastic north London Spiritualist, speaking on the above subject at Tottenham, recently, said that the bishops, by their recent attacks, were proving themselves good publicity agents for Spiritualism. They were creating a wider general interest in the great question of survival, and it was now up to Spiritualists to "strike while the iron is hot."

The proof of Spiritualism was the one thing needed to-day, added the speaker. It solved all other problems. For that reason, it seemed to him to be the duty of Spiritualists to work hand-in-hand as far as possible with all other Churches.

The bishops' attitude had given them a fine opportunity for counter-action, and so he urged all present to do their utmost to spread the knowledge of Spiritualism in their own immediate locality.

Leah Fox's First Speech

It was in this same campaign at Painesville, which is but a short distance from Cleveland, that Leah Fox made her first public address.

We take the following from *The Missing Link*:

The agitation on the subject of Spiritualism resulting from this, our Ohio campaign of 1851, led to the first Spiritualist convention in the world's history, so far as I know, which was called for and assembled at Cleveland in February, 1852, respecting which I find the following letter from Davis A. Eddy, bearing date of the 28th of that month:

I enclose to you to-day a Cleveland *Herald*, containing a report of our convention, the first of the kind ever known, and which with propriety may be called "Spiritual Convention Number One." It has had some effect in bringing the subject before the people, and calling up investigation. It has thrown the Church into spasms. Everything in Ohio is going on as well as we could wish.

Time Works Changes

Many changes have taken place since 1851. Cleveland has become the fifth city in size in the United States. The Spiritualist Movement which began so humbly in a small cottage in New York in 1848 has encircled the world, and is known in every country. The Cleveland friends of Leah and Margaret Fox have long since passed to the Spirit World. The Dunham House where they lived when in Cleveland is no more, and other buildings stand in its place. The Cleveland *Herald* referred to above is no longer published, but the *Plain Dealer* has weathered the years, and is now one of the oldest and best-known papers in the city.

So, when the National Spiritualist Association assembles at the Carter Hotel on October 14 next to hold its Forty-third Annual Convention, it is not meeting in a strange city, but rather in a city rich with memories dear to the heart of a Spiritualist. Here, as in days of yore, important questions will be discussed, instructive symposiums will be held, there will be public meetings conducted by leading workers in the Movement, and the phenomena of Spiritualism will be demonstrated.

IS RED LIGHT DECEPTIVE?

Mr. Arthur J. Wills, in his interesting article upon "Materialisation Wonders," August 9th, seems to imply that in my objection to the use of a red light in the seance-room I was suggesting that its employment necessarily makes every medium a fraud. The absurdity of such a contention is self-evident. No one could be more aware than I am that there have been, and are at the present time, a great number of honest mediums. What I did wish to point out was that fraud, where it creeps in, is less easy to detect in red light.

Comparison is continually being made by Spiritualists between the psychic phenomena recorded in the Bible and that witnessed in the seance-room in modern times. Can Mr. Wills give me any instance of the red light being mentioned in the Bible, as being employed to aid such phenomena? Those who are, like some children, afraid of what may happen to them in the dark, are not the type of individuals who can be regarded as desirable members of a circle, and cannot certainly be accepted as competent investigators.

Evil entities can exert no power over us, unless we invite them by our own sinful design; and it does not say much for the strength of spirit guides, or our good friends upon the other side, if they are unable to protect us in the dark against all "dark influences."

Undoubtedly, in my opinion, the red light is a thicker cloak to deception than is darkness.

FRANK LIND.

S.N.U. NEWS.Edited By FRANK HARRIS

Church Insurances

THE proportion of Church insurance to claims is gratifying, but it is curious that the Union should receive two claims in succeeding weeks, and both of them under Third Party Liability policies.

Church insurance is a subject on which it is impossible to give general advice that will fit all cases, but our experience is that most of the liability of Trustees and Churches is covered if the Church has Fire, Third Party Liability and Workmen's Compensation policies. In cases where the Church is heated by a boiler, we advise this risk to be covered, as with motors used for organ blowing, under an Engineering policy.

The General Secretary is prepared to advise on any special circumstances and risks, and Church Officers are asked to consider placing their insurances through the agency of the Union. This will ensure that not only will the risks to which Churches are peculiarly liable be considered, but it is also possible for them to secure advantageous terms through this means. The experiences of two Churches within the past few weeks are sufficient illustration of the necessity for Third Party cover, but we are afraid that too few of our Union Churches appreciate the liability to their members for accidents occurring on their premises. The risk does not exist merely in the winter months as one secretary seemed to think.

Registration of Churches

Recent correspondence seems to indicate that in some areas there is still difficulty in securing the registration of Spiritualist property for Religious Worship. All applications for certification should be made to the Superintendent Registrar of the district in which the building is situated, who will supply the necessary forms, and to whom the registration fee of 2s. 6d. is payable. A simply-drawn plan of the building showing all rooms, doors, passages and stairs, should be handed in with the completed application form. The possession of this certificate is a necessary preliminary to securing exemption of the building from rates. For certification for marriage purposes, application must be made in a similar manner, but not earlier than 12 months from the date of certification as a place for religious worship.

Rating Spiritualist Churches

Whilst I am on the subject, I have been keenly interested in the attempt made by one rating authority in the north, to levy rates on a Spiritualist Church. In this case, he had made no attempt to assess any other Church premises in the town, but an intimation that the Union had taken the case up and intended to quote the others individually as evidence in support of an appeal, is likely to result in a withdrawal of the assessment notice. In a like manner, an account for paving charges against one of our Churches, has also been withdrawn.

Airdrie's Big Success.

Airdrie National Spiritualist Church held a most successful meeting on Thursday, August 8th, when a large and intelligent

audience listened to an inspiring and educative address delivered by the Rev. Edith Walker, of California, U.S.A., who is on vacation, and returns to U.S.A. on August 16th.

In the course of her address, the speaker said that the phenomena of Spiritualism were similar in both U.S.A. and here, though the climate in California gave better conditions and made their demonstration much easier.

The real value of Spiritualism lay in our philosophy, she said, and one must value our lives in the spiritual sense.

Rev. E. Walker's address was appreciated by all present, and the audience showed their approval by applause when the address was concluded.

Baby Isabella Blue, three months, and Baby Mary Hurley, 15 months, were dedicated by Rev. E. Walker. It was a most impressive ceremony.

A most striking demonstration of clairvoyance was given by Mr. Donald B. Kennedy, of Glasgow, when all descriptions were recognised and accepted without question.

In one case, a lady who never accepted the idea of a God, and who proclaimed herself more or less an Atheist, had convincing evidence of survival, and now has accepted the "evidence of a continuous existence after death." Truly it was a great meeting.

Meetings such as this help the spreading of Spiritualism in the provincial areas. The President, Mr. Geo. Bryson, was ably supported on the platform by Mr. Falconer-Scott, District Council (S.N.U.), and the vice-President, Mrs. Gaunt, and Secretary, Mrs. D. B. Kennedy. The Airdrie Association wish Rev. E. Walker God-speed, and every success.

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.)

NOTABLE GOLDEN WEDDING

Mr. Frank Hepworth, of Bury, the well-known exponent, and his wife, Annie (eldest daughter of the arisen Joseph and Emma Armitage, of Hanging Heaton, Dewsbury), completed the 50th anniversary of their marriage on Monday, August 19th.

The celebration of their golden wedding took place at their home, 312, Hornby Street, Bury. Their five children, together with the respective husbands, wives and fiancées, with several dear friends, constituted the party.

The silver wedding of the eldest son coincided with the event. For the convenience of all, the "party" was held on Saturday, August 24th.

Mr. Hepworth has been in continuous public service for Spiritualism for 55 years, and is still in steady demand.

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AUGUST

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Address and Clairvoyance.*

*Wednesday, August 28th,
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PEEPS INTO THE PSYCHIC WORLD—II

RUDI SCHNEIDER'S STORY

Implications of His Scientific Demonstrations

By HEREWARD CARRINGTON

In a small and picturesque town in northern Austria there lived a certain Schneider family. There were several boys, of whom two—Willi and Rudi—were destined to become famous. They both developed into remarkable physical mediums, and for years they have been closely investigated by some of the leading scientists of Europe. Willi was the older; and, after some years, his powers gradually left him. His mantle fell upon his younger brother, Rudi, whose phenomena are still being investigated. He is a dentist, and receives no pay for his services. In that sense, he cannot be regarded as a professional medium.

In his presence, in dim red light, objects are moved and displaced, solid matter appears, cold breezes are felt, lights are seen, and various analogous phenomena are noted. While these manifestations are going on, Rudi is in deep trance, asleep, dead to the world.

What Causes the Phenomena?

What causes these strange things to happen? No competent psychic investigator to-day, I imagine, believes that when such things occur there is a "spirit" running about the room, like a chicken, producing "phenomena." No; he believes that there must be some mechanism employed, in order to bring these results to pass.

Many investigations tend to show that this consists in some subtle, invisible life-energy, which is radiated from the body of the psychic, and that it is this energy which moves objects and produces the objective results noted in the seance room. For this reason, many eminent European scientists, who are now studying these phenomena, have named this branch of investigation "supernormal biology."

Experiments have been conducted, in Paris, London, and elsewhere, to determine the nature of this invisible substance or energy. In Paris, they were undertaken by Dr. Eugene Osty, head of the Metapsychic Institute, who employed infra-red rays and ingenious laboratory apparatus in order to study them. What happened at these sittings, in brief, was this:

"A Battery of Cameras"

The subject, Rudi, was carefully held or controlled, in dim red light, by two controllers, who held his hands, wrists and feet. At a little distance from him was placed a small table, and upon it the objects whose movement was desired.

Across the top of this table an invisible beam of infra-red rays was passed, and the apparatus was so constructed that if as much as 30 per cent. of these rays should be cut off by any means (say, by placing one's hand in the path of the beam) a battery of cameras would be exposed, an electric flashlight ignited, and a number of photographs of the table-top taken.

It may readily be seen that this is an excellent "check," since, whatever is on the table at the time will be instantaneously photographed. If the medium succeeded in releasing one hand

from his controllers, this would be detected at once.

Picture, therefore, our medium held hand and foot, in red light, the cameras and apparatus ready, and the beam of infra-red rays crossing the table upon which the objects are placed.

What happened? On a number of occasions *something* interposed itself in the beam of rays; these were cut off, the cameras exposed, and photographs taken. When these plates were developed, however, it turned out that they showed *nothing whatever* upon the table-top! Nevertheless, something *had* been there, because the beam of infra-red had been interfered with. The only logical conclusion to be drawn is that some *invisible* substance or energy was moving over the top of the table at the time, undetectable by the cameras.

Having succeeded thus far, Dr. Osty installed another piece of apparatus, intended to study, if possible, the nature of this invisible substance. It was intended to show—and did show—its vibratory rate of activity. These oscillations, or vibrations, were instrumentally checked and recorded. Tracings (graphs) of these have been published.

An Astounding Fact

And now we come upon a very astounding fact. If you were present at one of Rudi's seances, seeing and hearing all that transpired, you would note that, as he goes into trance, his breathing rate increases from the normal speed (12 or 14 to the minute) to 200, 250, and even 300 or more to the minute; and this enormous rapidity of breathing is sometimes maintained, in trance, over considerable periods of time together.

It is like listening to a living steam-engine; faster and ever faster becomes his respiration,



A Handkerchief Climbing in Space.
A phenomenon observed at one of Rudi Schneider's seances at the National Laboratory.

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until one would think his lungs would burst under the strain.

One realises that, at the same time, some invisible substance has been stealthily emerging from his body and slowly creeping over the table-top in the direction of the objects to be moved. All unknown to the medium, this invisible substance is being studied by delicate instruments installed there to detect and record it.

It was found to vibrate within itself with extreme rapidity.

When the vibration rate of this invisible substance was compared with the breathing rate of the medium, this extraordinarily interesting fact was brought to light: That the vibration rate of the "substance" was always exactly *twice the respiration of the medium*: so that, if the subject was breathing at the speed of (let us say) 250 to the minute, the vibration of the invisible substance was 500 to the minute, and so on. Or, counting the inhalations and exhalations as two movements, the rhythm was precisely the same.

Here then, in these experiments, we have a definite connection between the physiological activities of the medium and the physical phenomena noted in the seance. This justifies the view of the European investigators, that they are dealing with some form of "supernormal biology," and opens before us new vistas of immense significance and importance.

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FRIDAY - - August 23, 1935

PERILS OF POPULARITY

"EVEN in the most cloudless skies of scepticism I see a rain cloud, though it be no bigger than a man's hand. It is Modern Spiritualism."

So said Lord Chancellor Brougham, some 60 years ago. He had attended a few seances, and was quick to see that the new revelation was of such a nature that it was bound to win its way on its merits.

It is a far call from that day to this, and despite the attacks of the insidious, the outpourings of the uninformed, and the jealousies of those who were bound by their traditions, Spiritualism has grown surely and steadily. At one time, educated and cultured people who knew the truth, refrained from stating their convictions for fear of being ostracised and criticised by those who had little understanding of psychic matters. It is easy to laugh at their fears, but men of to-day little realise the traditions of half a century ago, when every new venture, from railway trains to telegraphs, were looked upon as the inventions of the devil. Then a pack of cards was designated the "devil's Bible," and to be happy on a Sunday was considered the abandonment of all hopes of heaven.

It has been said that the blood of the martyrs is the seed of the Church, and there can be no gainsaying the fact that Spiritualism—like many other religions—was helped forward by every attack made upon it. Spiritualism and Spiritualists were upbraided and reviled by those who disliked their ideas, but the lives and work of Spiritualists themselves were such that when the observer looked upon these men, he was able to say: "Whatever may be said of Spiritualism, I know so-and-so and he is a decent, hard-working, and respectable man." And so the attacks made upon us re-acted in our favour, because they were both untrue and unworthy.

As far back as the '80's of last century, the Rev. Thomas Ashcroft, told us that "Spiritualism was in its coffin with the lid nailed down." All we can say is that it is a wonderfully lively corpse, which will insist on getting up, and being heard.

In those days mediums were few. Very seldom were they paid anything, and in thousands of cases they went long distances

at their own expense to tell forth the truth they knew. Forty years ago we were connected with one of the Churches (then looked upon as one of the best in the Kingdom) which held 150 public meetings a year, and the balance sheet showed that the total fees paid to mediums were less than £20. These included the leading trance orators and clairvoyants of the Kingdom. How different it is to-day, with well over a thousand established Societies!

The public are beginning to realise that the Spiritualists have contact with the spiritual world, and are being taught and informed from that spiritual world; and while the lines of communication are by no means perfect or complete, it holds potentialities for the future wellbeing of the world, which thoughtful men are beginning to respect.

But popularity has its dangers, which are even greater than unpopularity. In these days all men are sufficiently sensible in their thinking to recognise that we have no right to the use of the gifts or time of our fellowmen without recompensing them. There is the recognition of the fact that even the despised medium is entitled to food, clothes and shelter. In a word, honest mediumship has taken its place in the world as a definite profession. Whether we like it or not, the situation has to be faced.

In the old days mediumship was a Saturday afternoon and Sunday job, but like every other avocation in life, it has been found that the best results are obtainable where people devote their whole lives to its study and practice.

One of the results of this tendency is that a large number of people see an opportunity in mediumship of finding a job. In these days of unemployment, wherever there is a job going, men are after it. Some of them are fit for the job, many of them are not. There is also a strong tendency for the adventurer, who possesses little or no psychic faculty, to rush into the Movement, with no motive but every desire to earn a living.

There are hundreds of little rooms conducted by individuals of this type who possess little or no mediumship, and pose as clairvoyants. The only sure thing about their psychic powers is that, if ever they should see a spirit they will be frightened to death.

There are two dangers before us. The danger of genuine psychics who occasionally augment their powers by fraud and chicanery, and the individual who possesses no psychic power but who is clever enough to impose upon the credulous. The latter has a very short life, as a rule, but the other is more difficult to deal with, and there are a large number of them in the Movement to-day.

Our opponents frequently tell us of the large amount of fraud which has been associated with Spiritualism in the past. The fact is, there has been very little fraud, but when it has been discovered, Spiritualists have given it the greatest publicity possible. It has thus been exaggerated out of all true proportion to its bulk. But with the rise and growth of Spiritualism in the popular mind, there is both the danger and the opportunity for fraud.

In the years gone by investigation was far more thorough and scepticism was far more rife, than it is to-day. Credulity has never been characteristic of Spiritualists in the past, but we think it true that Spiritualists as a body

were never so credulous as they are to-day. The fact that the phenomena have been established as real and actual has disarmed a great deal of criticism. We should be the last to ask that severity and inhumanity be manifested in the treatment of mediums, but we do suggest that credulity (which some people call faith) is the greatest enemy Spiritualism can have. Something else is true. The individuals who pose as judges of phenomena must prove their qualifications as well as the medium they investigate.

Another danger that arises is the theological one. Spiritualism contains the proof of the religious phenomena of the ages. It substantiates all that is fundamental in every other religion upon earth. But there is always the danger that where the theological mind realises the value of Spiritualism and becomes its advocate, the attempt will be made to twist it out of its true channel, so that it supports the outworn doctrines, creeds and traditions which by very nature it opposes.

There is greater danger to Spiritualism from the popularity of the present than from the unpopularity of the past.

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TOPICS OF THE WEEK

The Exposure Following our full and frank exposure of Miss Hilda Lewis, the "Flower Medium," we have had many letters applauding the candid spirit in which this matter was reported. We should like, now, to express our appreciation of the support of those readers who approve our policy—i.e., that where imposture enters into psychic work the sooner it is unmasked, the better. Spiritualism's worst foes are those who, acting sometimes with the best of intentions, endeavour to hush-up fraud. That is a fatal action, reflecting on the integrity, not only of the parties in question, but of the whole Spiritualist Movement.

Growing Suspicions

Out of the mass of correspondence which has ensued following the unmasking of Miss Lewis, one or two letters have, however, sounded a different note. They are evidently inspired by a desire to re-establish Miss Lewis in the confidence of all Spiritualists. One of our readers writes as though *The Two Worlds* had actually desired to expose one of the mediums whose work contributes to the Cause we have been actively propagating for nearly 50 years. Let us make it clear here and now that the publicity given to this exposure was the result, not of a momentary decision, but of considerable doubt and suspicion which had been accumulating during the past six months. It is always painful to make such exposures, but truth must be our first consideration.

Our Procedure

Several weeks ago we warned readers that we were not satisfied with the *bona fides* of the phenomena in question. Subsequently we published suggestions which should be borne in mind by those who attended Miss Lewis's seances. We had received many letters from readers who believed that what they had seen at Miss Lewis's demonstrations was blatant imposture. We were asked many times to publish such statements, but refrained from doing so in the absence of crucial and conclusive proof, our conviction being that evidence for fraud should be no less convincing than evidence for genuineness. We desired to give Miss Lewis a straight deal, and it was not until she was exposed with the flowers upon her, and made a written confession of her guilt, that we took action. Then we were sure of our ground, and did not mince matters.

Her Other Confession

Our readers may have it in mind that the "Flower Medium" made more than one confession on this occasion. We had a photograph taken of the confession in which she stated that the flowers found upon her had been purchased by her. Another written confession, which has not yet been published, avows that she was not, and never had been, in trance. This disposes of the infamous suggestion advanced by a correspondent that the experienced

Spiritualists who made the exposure were successful only because Miss Lewis was "in trance," and did not know what she was doing. Such credulity is remarkable. We must bear in mind that the people who unmasked Miss Lewis were all avowed and enthusiastic Spiritualists and leading members of "The Link" organisation of home circles. Naturally they would have much preferred to have found her genuine, but they were sufficiently scientific not to allow personal preferences to obscure their judgment.

Amazing Claims

Speaking of credulity, Miss Lewis repeatedly advanced the suggestion that the flowers were conceived in her own body. She also averred that neither her kidneys nor her intestines were active! Such wild statements should never be accepted without ample corroborative evidence. Meanwhile, allegations may be advanced that she was abused and bruised at the seance where her claims were unmasked, but weighing our words, and having due concern for their implication, we have no qualms in saying that the Spiritualist Movement has no room for fraudulent mediumship.

We publish in this issue of *The Two Worlds* statements *pro* and *con*. Our sole desire is that truth shall prevail.

Ignorance Not Bliss

The sympathetic interest of an increasing number of ministers is not shared by the Rev. Arthur McCheane, Rector of St. Nicholas Cole Abbey, who is strongly opposed to anything that savours of Spiritualism. He writes :

The evidence (*sic*) of the evil effects produced by Spiritualism on those who resort to mediums—and on the mediums themselves—should serve to warn people from having any dealings with it. For the Christian, our method of approach to the departed is through the Catholic Belief in the "Communion of Saints," through mutual prayer and the Holy Sacrament. It is for us to leave them in the safe keeping of our Lord, in Whom we are brought into such nearness as He wills for the present; and to pray "Grant them, O Lord, eternal rest, and let light perpetual shine upon them." Our perfect and complete union with them awaits us in the life to come.

We do not intend to bore our readers with detailed replies to these biased views. It is sorrowful that there should still be such ignorance on the part of those who ought to know better. Let Mr. McCheane consult the Society of Ministers who are patiently investigating Spiritualism. Then he will cease to talk through his hat.

HAVE THOUGHT FORMS LIFE?

In his article last week, Mr. W. H. Evans says: "It is possible to create a thought image of such power that it can live a life of its own. That is a fact which is well known to those with any knowledge of psychic matters."

Will Mr. Evans clarify the situation? I have for long been interested in psychic matters, but have not yet noted any unanimity of opinion on this perplexing subject.

Can man, by thinking, project an image and endow it with a life of its own? Perhaps Mr. Evans or some other authority will give us the evidence which justifies an affirmative answer to this question.

Manchester.

STUDENT.

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Clairvoyante: Mrs. STELLA HUGHES.

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Monday, August 26th,

At 3, Psychometry, Mrs. Kingstone.

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

Wednesday, August 28th,

At 7-30, Clairvoyance, Mrs. Stella Hughes.

Thursday, August 29th,

At 3-30, Psychometry, Mrs. Helen Spiers.

At 7-30, Clairvoyance, Mrs. Hirst.

Friday, August 30th,

At 7-30, Clairvoyance, Mrs. Graden Thomas.

TRANCE LECTURE.

Tuesday, August 27th,

At 8, Mrs. Grace Cooke.

Address by "White Eagle," followed by Questions.

Subject—"The Problem of Good and Evil.

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Tuesday, August 27th, at 3 Mrs. Graden Thomas.

At 7-45 Mrs. Helen Spiers.

Thursday, August 29th, at 7-45 Mrs. Stella Hughes.

Friday, August 30, at 7-45 Mrs. Helen Spiers.

At 7-45 Mrs. Livingstone.

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At 6-30, Mr. GEORGE LETHEM.

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Mrs. HELEN SPIERS.

Clairvoyance.

Wednesday, August 28th,

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Wednesday, August 28th,

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IN DEFENCE OF MISS LEWIS

PEARS APPEAR SINCE EXPOSURE

By I. H. CONYBEAR

In fairness to Miss Lewis we have no hesitation in publishing the following statement written on her behalf.

AS a perfectly impartial observer and the only person who has been in continuous close association with Miss Lewis since the terrible happenings of Friday, August 9th, I would be obliged if you would be kind enough to publish my statement of the facts, as far as I know, in relation to subsequent events.

On Wednesday, August 7th, Miss May Walker, very well known as an experienced S.P.R. investigator, and recently introduced to me by my friend, Professor William McDougall, invited me to meet Miss Lewis. I was naturally very interested to meet her, and was much struck by the charm of her personality.

On Saturday, August 10th, I had a distressed telephone call from Miss Walker about the "Exposure" and "Confessions" of Miss Lewis: As Miss Walker was departing for the Continent I offered to look into the matter. That morning Miss Evans arrived with Miss Lewis in a shocking condition. I looked at her body, which was covered with marks and some blisters.

Severe Shock

Miss Evans explained to me that all the previous night Miss Lewis gave indication of severe shock, and had also lost her memory. She certainly was far from normal when she reached me on Saturday morning. In the afternoon, soon after the arrival of Miss May Walker, she lost consciousness and did not recognise her friends. She then fell into a state of trance, and her control, "Robin," came through and gave his version of what had transpired at Mr. Sproul's house the previous evening, which statement appears to corroborate the psycho-analysis by Dr. E. Severne on the Monday.

Thoroughly alarmed at Miss Lewis's condition, Miss Walker and I, in company with Miss Evans, took Miss Lewis to a hospital, where a doctor saw her and advised us to take her to Sir Bernard Spilsbury. Miss Lewis has been under my care this last week, in my flat, and has been under observation all the time. She has now left with Miss Evans for the Continent, where she will undergo the necessary medical attention. Whilst with me she was suffering from shock, and was constantly in a partly dissociated state.

On Thursday night, while I was sitting on her bed and she appeared to be in a fairly normal condition, I noticed that she appeared to be shaping something from the move-

ments of her hands, but there was, however, nothing in her hands. I asked her what she was doing, and she replied that something was coming. I then noticed a large pear between her hands. I was now very much on the alert, wondering how on earth she had managed to smuggle a pear into my flat, especially as I had, having heard of her propensity for scattering flowers and fruit about, taken special precautions to do all my own shopping, and I knew exactly what fruit there was in the flat, and there were certainly no pears!

More Pears!

I cut the pear in order to convince myself of its reality. Miss Lewis then appeared to be dozing as her eyes were shut, but her hands were quite motionless and in a cup-shaped position. I never took my eyes off her hands, for a "psychic wind" in my face, and cold shivers down my spine, warned me that something of a supernormal nature was in progress. Another pear had made its appearance! I removed it gently and waited a minute or two with my eyes always fixed on her hands, which never moved and retained the same cup-shaped position; again another pear made its appearance! Before I could recover from my astonishment Miss Lewis began to speak, and then I realised that she was in trance, as it was her control, "Robin," who spoke. He said that he had produced the pears to show that his medium was not broken. I asked if she would ever be able to produce flowers again; he replied that she would, and quite soon again.

He went on to say that his "Mummie" was a most wonderful medium, and that it must be proved. I promised him that it would be proved. "She must never, never again be left with unkind people." I again promised that in future she should be well protected, and never, never again would she come across any more unkind people. I was able to comfort the poor little soul, and he went away and Miss Lewis came to. She was so delighted when she saw the other pears, as she then realised that she had not lost her gift, or at least some of it. I must also state on the Friday she produced flowers, but I did not witness that occasion.

Her Clairvoyance

I have also been greatly impressed with Miss Lewis's spontaneous clairvoyance. Never before have I been told things with such extraordinary accuracy and detail, names, dates, and places being perfectly correct. I should like to add that as a medium myself, who specialises in mental phenomena and telekinesis, I am in a fair position to be able to judge and appraise Miss Lewis's mental and physical phenomena. I got the impression whilst she was in my care that she was more in the

"next world" than this, and that for a personality who is so continuously dissociated only psychologists should be competent to investigate her, and that probably some of the "fraud" and "trickery" accusations levelled against her, if true in the first place, could be explained away by her dissociated tendencies; in any case, such a mediumistic personality as hers cannot be made responsible. I should like to state that Miss Lewis up till this March has all her life demonstrated and given her services free.

Another Test?

I have already had offers from many people of high scientific standard, some of them, if not chiefly, S.P.R.s, to help me in my endeavours to clear her reputation once for all by arranging for a series of experiments which will be absolutely fraud-proof. One well-known S.P.R. investigator of scientific standing has offered to put his house, his laboratory, himself, and his assistant at my disposition. A great newspaper has also offered me its assistance. I am, therefore, confident that my case for her defence in front of a fair-minded and eminently scientific jury will meet with the success that Miss Lewis deserves.

As I am quite unknown in P.R. politics, I will take the liberty of mentioning the names of some of my friends who, I am sure, will vouch for my honesty, integrity, and capacity for mediumship, also for investigation of psychic phenomena, and amongst them I shall name Mrs. Hester Dowden, whose pupil I am, Dr. D. d'Auvergne Wright, Professors Schiller and McDougall, and Sir Ernest Bennett, M.P.

MORE NEWS FROM CANADA

Calgary Spiritualists have just been visited by Mr. and Mrs. E. A. Hayward, O.B.E., Spiritualist missionaries from England, who gave excellent addresses at the local National Spiritualist Church, which is led by Mrs. Ada Garrad.

A series of meetings which were addressed by Mr. Hayward, attracted big public interest, and there were large congregations to hear the English Spiritualist's lectures.

Mr. Hayward gave an illustrated address on psychic photography, and he also treated survival in the light of modern science, as well as giving lucid accounts of his personal psychic experiences.

The Calgary Church was much helped by the visit, and interest has been accentuated.

"When death approaches a man the mortal part of him dies, but the immortal part departs safe and incorruptible." PLATO (400 B.C.)

OUR CANADIAN OUTPOST

THE depression has not curtailed the work of one of Canada's leading Spiritualist Churches. Britten Memorial Church, Toronto, with Rev. M. S. McGuire, as pastor, has just closed the most successful year in its history. The financial report for the year ending June 30 reveals that the devotion of the members has not been dulled by the strain of recent months. In all departments the activities are on a high level. This Church has the largest Lyceum group in north America. Mrs. McGuire, who has been an enthusiastic Lyceumist all her life has developed this group until it compares favourably with some of the best Lyceums in England.

On July 20 the Lyceum held its annual picnic with 150 in attendance. During the year a boy scout patrol with 24 members was formed under the direction of Mr. Harold Wood, who is also assistant leader of the Lyceum. These scouts were recently host to the boy scouts of the city who attended the Church *en masse*. It was a colourful sight as the hundreds of scouts in their uniforms filed into the Church to hear an address by Rev. McGuire.

A feature of the services at Britten Memorial is the music. A well-trained vested choir of 20 voices sing at both morning and evening services.

This Church is a member of the General Assembly, and its pulpit is graced by many of the outstanding Spiritualists in America. During August the pastor is taking a much needed rest, and Rev. Arthur Ford, of New York, is acting. The doors of this Church are never closed.

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OUR POSITION IN GERMANY

Conditions Under Nazi Regime

THE position of German Spiritualists under the Nazi regime is dealt with by Mr. C. A. Aeschimann in the *Greater World*.

Mr. Aeschimann sums up a visit to Germany, where he interviewed Mr. F. Kellermann, a leading German Spiritualist.

"From Mr. Kellermann," he says, "I gathered the following information, which was confirmed by all the Spiritualists I subsequently met in Frankfurt:—

Before Hitler's Time

"When Hitler came into power there were in Germany numerous fortune-tellers whose sole object was to earn their living in this way. Even some of the large stores employed a man or a woman to give predictions to their customers, be it by reading the hand, the crystal, the cards, or by turning out ready-made horoscopes from a machine. Fortune-automats could be found at most of the German railway stations.

"All this trade is now forbidden, and the real Spiritualists are very thankful, even if it means, for the time being, that the exercise of mediumistic powers is not allowed. This does not mean that family circles or small gatherings are prohibited. These do exist, and out of them will grow, undoubtedly, a new Spiritualism worthy of its name."

Societies Banned

"Are Societies permitted to function? There appears some doubt about this; some say *yes*, some *no*. The Christian Scientists, the Theosophists, some occult and some mystical societies continue their limited and isolated activities without interference; but it seems fairly evident that a proper Spiritualist Society would not be able to carry on."

"There are hardly any platform mediums in Germany. If they gave public demonstrations of psychic powers these would be accepted with much scepticism, as the people lack the necessary knowledge regarding spiritual gifts."

CURED BY THE OTHER SIDE

"Spirit Doctor's" Success

"I agree with J. M. M'Lachlan that 'Spiritualism is real,' as one who has been healed by a spirit doctor with the full approval of my family doctor, who had been our medical adviser for over thirty years." So writes a Christian Spiritualist in the Glasgow *Daily Record*.

"I was treated in the Royal Samaritan Hospital, Glasgow. After fully three weeks they discovered nothing could be done for me—no hope—less than six weeks to live, as I was suffering from a severe internal haemorrhage.

A Miracle

"I was only three weeks home when the bleeding ceased, and I began to improve.

"My doctor was amazed, as in all his forty years' experience he had not known or heard of anyone in my condition recovering. I said I was being healed by a spirit doctor.

"He was astonished, but, fortunately for me, he knew a little about 'Divine healing.' He told me to stop all he had given me and to go entirely by the spirit doctor. He took me off his list and came in a friendly visit—in passing—till about three weeks before his death. Now he comes back and works on co-operation with the spirit healers.

Bishop Defied

"The above happened six years ago, and I am very much alive today. This is true Christian Spiritualism, and I defy the Bishop of Winchester to point out any 'real harm' in the foregoing. Surely anyone can see in the personal experience related above the wonderful love of God for suffering humanity."

Spiritual healing is, of course, common in many Spiritualist Churches, but not all medical men regard it favourably, and an effort is, in fact, being made to make such healing illegal.

Jewish readers are invited to attend the meetings of the Jewish Spiritualist Centre, which advertises in these columns, and has for some years been active in preparing the present wave of Jewish interest in Spiritualism.

CANAL TRAGEDY PREMONITION

A PREMONITION, supported by a Spiritualistic message, led to the discovery of John Thomas Wain, aged 41, of Hall Avenue, Leek, drowned in the local canal.

He had been missing since Thursday of last week, when he went to visit a doctor for treatment to an arm damaged at work six months ago.

His brother-in-law, Mr. Ferns, of Victoria Street, Leek, said to a reporter:

"We had a premonition he had gone along the canal. I decided to visit a Leek Spiritualist medium, as I am an ardent Spiritualist.

"What she told me convinced me that the premonition was not false. I went to the canal and failed in the search at first, but tried again and eventually found the body. The message from the other world was correct."

At the inquest an open verdict was returned.

ORTHODOXY AND DEATH

Do We "Pass Over"?

PROOF of how Spiritualism is penetrating the fabric of society is provided by the adoption, for general use, of terms of Spiritualistic significance.

For instance, the word "astral" has long since passed into current use. So, also, has the word "psychic," and any number of similar examples could be given.

This point is suggested by a letter by P. A. S. Serby, of Tavistock, who writes in the *Tavistock Times*, to reply to another correspondent of that journal. This earlier correspondent had objected to the tendency to use Spiritualistic phraseology when referring to death.

He expressed himself in the following words, and P. A. S. Serby (whose reply appears below) tersely dealt with his criticisms:

In the current issue of the *Tavistock Ruridecanal Magazine* an unusual reference is made in the Horrabridge notes to the term "passing over." The writer states: We have noticed lately that when someone has died it is recorded that he or she has "passed over."

What does it mean? The only "passover" we read of in the Bible is that instituted on the eve of the departure of the children of Israel from Egypt. "When I see the blood I will pass over you." If the "passing over" of someone means death why not say so instead of using such a silly expression? It savours of Spiritualism (spiritism) or Christian Science."

Our Reply

And this is how the local Spiritualist replied:

Surely it is much better to express death in terms of "passing over" to a better existence. I cannot see why the writer can be antagonistic to Spiritualism or Christian Science. Spiritualism has been a great help and comfort to those who have lost loved ones and has proved beyond doubt that there are other existences besides the present one.

Does it not say in the book of Galatians "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Pulpit Drivel

Spiritualism holds out far greater hope than a lot of the drivel that is preached in the pulpit to-day. If our hopes and affections are spiritual they come from above not from beneath, and they bear as of old the fruits of the spirit.

Seeing that all denominations teach us that there is a future life, it would seem that our clerical friend has made the "silly expression" when he speaks of "death." —P. A. S. SERBY.

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SPEAKERS AND SECRETARIES please note Mr. Ron W. Gibbs, Assistant Secretary, Manor Park Spiritualist Church, is now living at 47, Woodfield Drive, Gidea Park, Essex. Phone: Romford 1075,

A POWER IN THE LAND

Making Prayer Dynamic

FORMED with the object of establishing prayer in the very forefront of human life, the "World Meditation Groups" are extending in numbers and influence.

Last week a representative of *The Two Worlds* learnt something about the Groups from their Hon. Secretary, Mrs. C. M. Beach. If these Groups can become established in increasing numbers within the Spiritualist Movement, and if their members will devote themselves to the work, they will undoubtedly become a great power in the land.

"Small Groups are being formed all over the world to meet on Thursdays for half-an-hour's silent spiritual meditation on Peace and Light," says Mrs. Beach.

"Thus the Movement is purely one of service, to help evolution during this critical stage, and pave the way for a higher manifestation of Love, which the world now awaits.

"A Group may meet in a private house or chapel, as long as the same time and place are adhered to each week. There is nothing to join, only to link up mentally with the main Group in London each Thursday at noon, or when possible."

A World Chain

"Allowing for the difference in time in the various countries, it is hoped by this means to have a consecutive chain of spiritual meditation linked up round the world each week.

"A booklet has been produced, printed in English, French, and Spanish, and is forwarded free of charge to any country. We should be glad to have the names and addresses of any of your friends who might care to join in this world service.

"It is the first time that a non-sectarian Movement of this nature has been attempted, uniting, as it must, all races and faiths in the Spirit in service of God."

The address of Mrs. Beach is "Bradstones," Camberley, Surrey.

There is ample scope for the foundation of such Groups within the orbit of Spiritualism, for just as Spiritualists have stressed the value of spirit communication, they can emphasise the need of spiritual communion. Meditation and prayer unite men in fullest contact with the thoughts of their fellows in the higher planes beyond.

JEWISH SOCIAL.

THE Social of the Jewish Society for Psychical Research, which took place on Sunday, July 28th, at the Society's new headquarters, 73, High Street, Marylebone, W., to celebrate the termination of the summer session, proved a great success.

LETTER TO AN UNBORN SON

Mr. Oliver Baldwin on Spiritualism

HOW many Spiritualists have read Mr. Oliver Baldwin's *Unborn Son*?

Those who have not will appreciate the following passages taken from this very popular work and showing the author's vivid interest in Spiritualism:

"I daresay you wonder why some Churches are antagonistic to those who believe in communication with the dead. I think the answer is obvious. The messages from the other side speak of God and Christ as two—God as an Infinite Force, and Christ as a highly-developed spirit entirely human when on the earth plane. The messages are not concerned with ritual or dogma; they are simple and understandable. They urge peace and gentleness always, not only until the declaration of wars when the subject becomes immediately taboo. They bring comfort to the bereaved, and are not particularly concerned whether the person before his passing was a member of some Church or other; or even whether he confessed his sins for a confession under fear of an imaginary hellfire is hardly the sort to do much good in the next world.

The Sole Religion

"The time is coming, and coming rapidly, when Spiritualism or communication with the departed will be the sole religion; when Churches will be even emptier than they are now, and when religion and politics will be the same.

"In this event the Church will be returning to its very earliest days when spirits were 'tested,' and when the appearance of Christ's spirit to his disciples was termed not a resurrection of the body, but looked on as a visitation of a spirit of one who passed over to those he loved. We are all more or less mediumistic to a certain extent, but most of us are undeveloped.

"Every year comfort is brought to many, and the fear of death removed from many by the understanding of even those few things I have tried to tell you. Yet for this comfort, for the removal of this fear, clergy of many beliefs accuse those who use such methods of communication of devilry and evil. Give me that devilry, son; for me it is of God. Give me that evil; for me it is good."

These views represent the attitude of Mr. Oliver Baldwin.

"They whose minds scorn the imitations of the body are honoured with frequent appearances of the gods (spirits). Their voices have been heard, and they have appeared in form so visible that he who doubts it must be partly bereft of reason. . . . Is not almost the whole of heaven filled with the human race?"—CICERO.

WHO MARTYRED ST. JOAN?

Guilt of Bishop of Winchester

A well-known correspondent, Mr. H. Allen George, writes as follows:

"On page 517, in this week's issue, in the paragraph 'The Bishop's Attack' I read: 'It was the Bishop of Winchester's predecessor, Cardinal Beaufort, who burnt as a witch the great medium Joan of Arc.'

The writer has, apparently confused Cardinal Beaufort (who was Bishop of Winchester, and also one of the three 'Regents' of the child, King Henry VI.) with the French 'Bishop of Beauvais,' before whom Joan of Arc was brought and then condemned to be burnt alive, after the naive manner in which the Church of those days imagined it was defending Truth and scattering the enemies of the Almighty. A very excusable error owing to the similarity of their names and occupations."

We thank our correspondent for his interest, but would call his attention to the psychic life of St. Joan by Leon Denis, who is probably the finest writer on psychic subjects that France has ever produced. Mr. Denis (who is a native of the same district) made a long study of the life of Joan of Arc, and wrote *The Mystery of Joan of Arc*, translated by Sir Arthur Conan Doyle, and obtainable from *The Two Worlds* Bookshop (2/9 post free).

On page 129 of this work he says, in describing the martyrdom of Joan: "She mounted on her terrible chariot, and they led her to the place of punishment. Eight hundred soldiers escorted her. A weeping crowd pressed round her as she passed. Three stands had been erected. The prelates and the Officers took their places on the two side galleries. Here, on his throne, clad in his robe of purple, was the Cardinal of Winchester, with the Bishops of Beauvais and of Boulogne, all the judges, and the English leaders."

The Cardinal's Sign

"The judges themselves, Cauchon and Winchester, were moved to tears, but their emotion was a fleeting one. The Cardinal made a sign, Joan was tied to the fatal post with iron chains, over her neck was passed a heavy collar."

That, we think, should settle the question as to the complicity of Cardinal Beaufort, who was at that time Bishop of Winchester.

In our own time Dr. Garbett, the Bishop of Winchester, attacks Spiritualism with considerable fervour, but he wisely refrains from attempting to burn mediums at the stake!

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STRUGGLE in the CHURCH

Prof. C. W. MacBride Issues a Challenge

PROFESSOR C. W. MACBRIDE, well-known in Psychical Research circles, is responsible for an interesting and important correspondence which has just been concluded in *The Times*.

Prof. MacBride challenged the accepted definitions of Christianity, and his challenge was taken up by many leading dignitaries of the Church.

The controversy, which is significant to Spiritualists, was opened by Prof. MacBride in a discerning letter in which he said :

" All the old dogmas require redefinition in order to adapt them to the new mental atmosphere. Until 60 years ago scientific thought had touched only a small minority of the people, but now popular education has become widespread; the latest scientific ideas are incorporated in the text-books used by elementary school children, and the most "sensational" scientific results are broadcast by wireless all over Christendom.

Re-Statement Inevitable

" As a consequence, as is confirmed by the testimony of Christians of every denomination, the interest of the younger generation in historic Christianity is rapidly diminishing. The Churches are largely carried on by middle-aged people. Mere emotional outbursts will not restore the old state of affairs. The intellectual foundations of the faith must be examined and re-established."

The challenge was taken up, among others, by the Archbishop of York, the Bishop of Gloucester, and the Dean of Exeter; but letters from extra-ecclesiastical sources seem not to have been printed. Among those was a communication summarising the several contributions to the discussion from Mr. Robert H. Corrick, the text of which is here reproduced.

" Professor MacBride, on the other hand, suggested that what he called ' mere emotional outbursts ' could not avail with a generation familiar with the spirit and results of scientific thought.

Infallible Claims

" The Archbishop of York, while agreeing that the ' scientific outlook ' must be accepted, denied that Christian dogma owed anything to the mental atmosphere of any age, and suggested that any authoritative statement such as Professor MacBride asked for involved the claim of infallibility.

" In his retort, Professor MacBride complains that modern theology, while purifying Christian tradition back to St. Paul and Christ, shirked the question how far their pre-scientific outlook on life could be accepted now, and suggests that for making that examination infallibility was unnecessary, and that sincerity should

suffice, as it had done in the case of his friends, Dean Inge, and the Bishop of Birmingham.

Nicene Creed "Timeless"

" The Archbishop of York relented sufficiently to state his confident anticipation that the Nicene Creed was 'timeless' in the sense that the Church would be found upholding it 'at any future date.' The Bishop of Gloucester also claimed that the Nicene Creed contained unchanging truth, but that modern scientific teaching had 'no fixity or finality.'

" Here, I think, we have reached the core of the difficulty. Whether claiming infallibility or no, the Christian Church seems unable or unwilling to accept the idea of change, while it is the essence of the scientific outlook to expect it. Canon Dearmer, in a recent Essex Hall lecture, *Christianity as a New Religion*, while repudiating as unchristian much of the teaching of the Gospels and of St. Paul, claims infallibility (and therefore finality) for the teaching of the historical Jesus. In these circumstances one is sadly aware of the truth of the contention of the Archbishop of York that Professor MacBride should know, as a scientist, that he has asked for a task that cannot and ought not to be attempted."

Sound Summing Up

The Times correspondence receives editorial comment in the current number of *The Modern Churchman*, from which we extract the following paragraph :

" If our Church leaders could be induced to do what Professor MacBride desires, they would clear the way for a great unification of Christian forces and a great recovery of English people to the Christian religion. Dr. Temple, like Dr. MacBride, knows that many things which we all at one time regarded as essentials of the Christian religion have been discredited by modern scientific and historic research. Many people regard these things as essentials of the Christian religion to-day, but inasmuch as they cannot believe them, they have deserted the Christian Church. It appears to us that Professor MacBride recognises, not as an enemy of the Christian religion, but as a friend, the need for such authoritative action."

And so it goes on—a Church continually at war with itself, as well as with "competing" religious movements.

CHURCH ACTIVITIES

The complete Directory of all activities promoted by important Spiritualistic Societies is given every week in these pages. It will repay your attention. Advertisements from bona-fide Churches only are accepted.

Please support these Churches.

Church Announcements

MANCHESTER CENTRAL SPIRITUALIST CHURCH, 5, THE PARSONAGE, BLACKFRIARS STREET.

SATURDAY, August 24th, at 8, Open Public Circle.

SUNDAY, August 25th, at 11 and 3, Open Circle. At 6-30, Mr. F. Hepworth, D.N.U.

MONDAY, at 8, Mr. F. Hepworth, D.N.U.

TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.

THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.

SATURDAY, August 31st, at 8, Open Public Circle.

SUNDAY, September 1st, at 6-30, Mr. BAXTREM.

NORTHERN

Manchester Society of Spiritualists,

38, Maskell Street,

Sunday, August 25th,

At 10-30, Lyceum.

At 3, Open Circle,

Mrs. BELLINGHAM.

At 6-30 and 8,

Mrs. WILBY.

Monday, at 8, Mrs. Baker

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mr. Thornton

Thursday, at 8, Members' Class.

Friday, at 8, Healing Service.

Sunday, September 1st,

Mr. GREENALL.

Collyhurst National Spiritualist Church

Collyhurst Street, Manchester.

Sunday, August 25th, at 10-30, Lyceum.

At 3, 6-30 and 8, Mrs. DUNVILLE.

Monday, at 3 and 8, Mrs. Todd.

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

Wednesday, at 8, Mrs. Whitehead.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, September 1st,

Mrs. WILBY.

Longsight National Spiritualist Society

Shepley Street, Longsight.

Sunday, August 25th,

At 2-30, Lyceum.

At 6-30 and 8, Mrs. HARTLEY.

Monday, at 8, Open Circle and Healing.

Mrs. Wright.

Tuesday, at 8, Mrs. Whitehead.

Thursday, at 8, Mrs. Briggs.

Saturday, at 8, Open Circle, Mrs. Hill.

Sunday, September 1st,

Mr. J. CHAMBERLAIN.

Miles Platting Spiritualist Church.

S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, August 25th,

At 3, Public Circle.

At 6-30 and 8, Mr. F. MUDD.

Monday, at 3 and 8, Mrs. Downs.

Wednesday and Saturday, at 8,

Public Circles.

Thursday, at 3 and 8, Mrs. Coupland.

Sunday, September 1st,

Mrs. BROADHURST.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, August 25th, at 2-45, Lyceum.

At 6-30 and 8,

Mrs. E. GUY.

Tuesday, at 8-15,

Open Circle, Miss Whalley.

Thursday, at 8-15, Mrs. Spencer.

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

L. A. Roberts.

Sunday, September 1st,

Mr. H. EDWARDS, of Southport.

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, August 24th,

At 8, Mrs. LOWTHER.

Sunday, August 25th,

At 3, 6-30, and 8, Mr. JOE SMITH.

Monday, August 26th,

At 3 and 8, Miss Pollie Goodwin.

Tuesday, August 27th,

At 8, Open Healing and Developing Circle.

Wednesday, August 28th,

At 8, Mrs. MAYHEW.

Sunday, September 1st,

Mr. ROY MORGAN.

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, August 25th,

Miss S. A. SUNDERLAND, C. Exp.

Sunday, September 1st,

Mr. D. BROWN ELROD.

Colwyn Bay National Spiritualist Church.

Co-op. Hall, Sea View Road,

Resident Minister - - - Mr. J. Bell.

Sunday Services, 3, 6-30 and 8.

Monday Services, 3, 7-30.

Thursday Service, 7-30.

Saturday Service, 8.

Group and Private Seances arranged on application.

Liverpool Spiritualists' National Church.

14, Daulby Street,

Sunday, August 25th,

At 3 and 6-30,

Mr. R. McCORQUODALE.

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood

Wednesday at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, September 1st,

At 3, Open Circle.

At 6-30, Mrs. M. HALDANE.

Group and Private Seances arranged on application.

Southport National Spiritualist Church

Hawkeshead Street (between Queen's Road and Manchester Road.)

Sundays, at 10-30, Lyceum.

Other Services, at 3, 6-30 and 8.

Mondays, at 3 and 7-30,

Wednesdays, at 3 and 7-30.

Sunday, August 25th,

Mr. RIDGWAY.

Sunday, September 1st,

Mrs. PICKLES.

The Britten Memorial.

HOLLINS CHAMBERS, 64a, BRIDGE STREET, MANCHESTER 3.

The Spiritualist Library and Investigation Centre for the North.

'Phone: B LA 6840

Healing Services, WEDNESDAYS, at 3. Silver Collection:

The Monday Evening Services will be resumed on September 2nd.

GROUP SEANCES (Limited to 10 Sitters). Seats must be Booked.

TUESDAY, August 27th, at 3 and 7-30, Mrs. B. Harris, D.N.U. (Chester).

WEDNESDAY, August 28th, at 7-30, Mr. Ronald McCorquodale.

THURSDAY, August 29th, at 7-30, Mr. Ronald McCorquodale.

FRIDAY, August 30th, at 3, Mr. Ronald McCorquodale.

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

JOHN JACKSON, Secretary.

TUESDAY, September 3rd, at 3, and 7-30; Mrs. A. Lomas (Southport).
Return Visit of Mr. Ronald McCorquodale (Clairvoyant and Psychometrist) from August 28th to 31st. Please book early for the Group Seances, and Private Appointments.

LECTURES.

FRIDAY, August 23rd, No Lecture.

FRIDAY, August 30th, at 7-45, Mr. Ronald McCorquodale.

"Psychical Research: Origin and Aim."

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, August 25th, at 6-30, Mr. HARRY BODDINGTON, Address. Mrs. DOLORES SMITH, Clairvoyance.

TUESDAY, August 27th, at 3-15, Miss Geddes, Psychometry. At 8, Mr. George Daisley, Clairvoyance.

THURSDAY, August 29th, at 8, Mrs. V. Redfern, Clairvoyance.

FRIDAY, August 30th, Healing Free. Apply Church Officers.

SUNDAY, September 1st, at 6-30, Mr. JAMES NORBURY, Address. Mr. S. WRIGHT, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, August 25th, at 7. Address by Mr. ERNEST BEARD. Clairvoyance by Mrs. GRACE NEWTON.

MONDAY, from 6 till 9, Free Healing.

WEDNESDAY, at 7-45. Floral Psychometry. Mrs. G. Newton.

THURSDAY, 3 till 6-30. Free Healing.

Mr. Keith attends for Private Interviews daily from 2 till 6. Open Circles, TUESDAY at 7; FRIDAY at 3.

WATFORD PSYCHICAL RESEARCH SOCIETY

77a, QUEEN'S ROAD, WATFORD, HERTS. (Entrance through Shop. Tube or Green Line Coach to High Street Station.)

President, Capt. W. G. SUMMERS. Medium for Direct Voice, LESLIE FLINT. Secretary, Mrs. E. MUNDIN.

SUNDAY, August 25th, at 7, LESLIE FLINT. Trance Address and Clairvoyance, after Circle, at 8-15. ALL Welcome.

MONDAY, August 26th, at 8 sharp, Public Direct Voice Seance. Non-Members small charge on entry. Note: Come early to obtain a seat. ALL are welcome.

FRIDAY, August 30th, at 8 sharp, Group Voice Seance. Admission by Ticket only. Obtainable from the Secretary.

Private and Group Seances arranged for Direct Voice with LESLIE FLINT. Also Home Circles and Societies visited. Please Note.—The Secretary would be grateful if all correspondents would enclose a stamped addressed envelope, to ensure a quick reply.

Secretary: Mrs. E. MUNDIN, 46, Doggetts Way, St. Albans, Herts.

LONDON

Battersea Spiritualist Church.

(Affiliated Spiritualist National Union), Bennerley Hall, Bennerley Road, Northcote Road, Battersea, S.W. 11. Sunday, August 25th,

At 11,

Mr. WHITE and Mrs. TREADGOLD. At 6-30, Mr. HORACE LEAF.

Address and Clairvoyance.

3-15, Lyceum.

Monday, August 26th,

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,

Mrs. M. Maunder, Psychometry.

Thursday, at 8,

Mr. B. Camper, Clairvoyance.

Sunday next, at 11 and 6-30,

Mr. E. SPENCER.

Battersea and Wandsworth Christian Spiritualist Church.

111, The Grove, Wandsworth, S.W. 18.

Sunday, August 25th,

At 11, Service.

At 6-30, Address and Clairvoyance.

Mrs. L. FROMM.

Monday, at 2-30, Psychometry.

Mrs. Beth Barnes.

At 8, Healing.

Wednesday, at 8, Clairvoyance.

Mrs. Sparrow.

Saturday, at 7-30, Psychometry.

Mrs. G. KEVAN.

Bounds Green Christian Spiritualist Church.

Canning Hall, Canning Crescent, High Road, Wood Green.

Sunday, August 25th,

At 7, Mrs. REDFERN.

Sunday, September 1st,

Mr. and Mrs. BILLITT.

Bowes Park and Palmer's Green Spiritualist Church.

Shaftesbury Hall, Bowes Park.

Sunday, August 25th,

At 11, Mrs. EDITH HINES.

At 7, Miss CLAUDIA GUILLOT.

Wednesday, at 8,

Mrs. Maud Codling, Psychometry.

Sunday, September 1st,

At 11, Mr. CHARLES ANTEN.

At 7, Miss ROSE WARD.

Brixton Spiritual Brotherhood Church,

Stockwell Park Road, Brixton.

Sunday, August 25th, at 11-15, Service.

At 3, Lyceum.

At 7, Miss DAY and Mrs. BROWN.

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

(Gentlemen invited.)

Wednesday, at 2-30, Whist Drive. Prizes.

Admission, 6d.

Wednesday, at 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, September 1st,

Miss L. GEORGE.

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

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

Friday, August 23rd,

Miss H. Lewis.

Sunday, August 25th,

Mr. LATHAM.

Friday, August 30th,

Miss Corri.

Sunday, September 1st,

Miss J. PROUD.

Chiswick Christian Spiritualist Church, Harvard Towers, 56, Harvard Road,

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

Sunday, August 25th,

At 11, Lyceum.

At 7, Mrs. ANNE HALE.

Thursday, at 7-45.

Mrs. Hammerton.

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

Clapham, S.W.

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

Sunday, August 25th,

At 7, Mrs. DONALDSON.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Colquhoun.

Psychometry.

President and Medium:

Mrs. Donaldson

Sunday, September 1st,

Mr. KEITH.

Croydon National Spiritualist Church, Bedford Park, near West Croydon Railway Station.

Sunday, August 25th,

At 6-30, Mrs. K. JARMAN.

Wednesday, at 7-45, Mrs. Tina Tims.

Sunday, September 1st,

Mr. D. BEDBROOK.

Lyceum every Sunday, at 3.

Ealing Spiritualist Church, 25, Baker's Lane, Broadway, W. 5.

Sunday, August 25th,

At 11-15, Mr. NELLYER.

At 6-30, Mrs. A. NUTLAND.

Wednesday, at 8,

Mr. F. Nuthall.

Saturday, at 7-30, No Whist Drive.

Sunday, September 1st,

Mr. GEORGE PRIOR.

Forest Hill Christian Spiritualist Church.

Beadnell Road, off Stanstead Road.

Sunday, August 25th,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Miss N. OWEN

and Mrs. TURNER.

Clairvoyance.

Tuesday, at 3, Mrs. Godden.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing Circle.

Sunday, September 1st,

Mrs. ALICE GREGG.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, August 24th, at 8, Psychometry, by Rev. James Kirk, of Shrewsbury.

SUNDAY, AUGUST 25th, at 11-15, Mr. R. R. THORNTON. At 7, Address by Miss CROMWELL ADDISON. Clairvoyance by Mr. R. R. THORNTON. Chairman: T. G. LITTLEJOHN, Esq.

TUESDAY, August 27th, at 8, Psychometry by Mrs. Lilian Phillips. WEDNESDAY, August 28th, at 8, Group Seance by Miss D. Fisher. THURSDAY, August 29th, at 8, Clairvoyance. FRIDAY, August 30th, at 7-30, Healing (Free). SATURDAY, August 31st, at 8, Psychometry, by Miss D. Fisher.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, August 25th, at 11-30, Open Circle. At 7, Service. Address and Clairvoyance by Miss MARION MORETON.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service, Address by Dr. W. J. Vanstone. Clairvoyance by Mrs. Atmore.

FRIDAY, at 8, Members' Circle.

SUNDAY, September 1st, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. F. Leonard, Clairvoyance.

Forest Gate Christian Spiritualist Church.

Earlham Hall, Earlham Grove, Forest Gate, E. 7. Sunday, August 25th, At 6-30, Rev. GEORGE WARD. At 8, Public Circle. Sunday, September 1st, Mrs. ALICE GEORGE. Sunday, September 8th, Mr. A. E. NEWAY. Tuesdays, at 3, Ladies' Meeting.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Brooke Road, Stoke, Newington, N. 16. Buses, 67, 69, 73, 76, 106, 549. Trams, 43, 45, 47, 49, 75, 83. Sunday, August 25th, At 3, Lyceum. At 7, Mr. CHIPLIN. Monday, at 3 and 8, Clairvoyance. Tuesday, at 8, Open Circle. Sunday, September 1st, Mr. CHAPMAN. Monday, September 2nd, At 3 and 8, Mr. Bert Camper. Silver Collection.

Hackney Spiritualist Church, Sutton Place, Urswick Rd., Hackney. (Founded 1896.) (Entrance Back of House.) Sunday, August 25th, Mrs. E. LAING.

Monday, at 8, Open Service. Tuesday, at 8, Healing, Mrs. Thomas. Thursday, at 8, Mrs. Thomas. Friday, at 7-30, Healing. Sunday, September 1st, Mr. E. J. and Mr. J. PULHAM.

Hounslow Spiritualist Mission, corner of Douglas Road, Hanworth Rd. (opp. Congregational Church). Sunday, August 25th, At 6-45, Mr. and Mrs. TREADGOLD.

Monday, at 7-30, Mr. Bert Camper. Wednesday, at 3, Mrs. Leonard. At 8, Miss Leonard. Lyceum at 3 every Sunday.

Hendon Spiritualist Fellowship. The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop). Sunday, August 25th, At 7, Mrs. HILLIER SMITH. At 8-30, Spiritual Healing. Sunday, September 1st, Mrs. E. BALMER.

Ilford Psychical Research Society, Clements Road, Ilford. Sunday, August 25th, At 7, Mr. G. de BEAUREPAIRE. Address and Clairvoyance. Wednesday, August 28th, At 8, Mr. A. Clayton. Address and Clairvoyance. Thursday, August 29th, At 3, Ladies' Meeting. Mrs. E. R. BROWN. Address and Clairvoyance. Sunday, September 1st, At 7, Mr. LEWIS PHILLIPS and Mrs. TUFFNELL.

Independent Spiritualist Church, 113, Clapham High Street, S.W. 4. (Corner Carpenter's Place.) Sunday, August 25th, At 7, Address and Clairvoyance. Miss ROSE JACKSON. Tuesday, at 3, Psychometry. At 8, Healing Centre. Thursday, at 8, Mr. Ferguson. Saturday, at 8, Mrs. Dolores Smith. Sunday, September 1st, at 7 p.m. Mr. D. SARGEANT.

JEWISH SPIRITUALIST CENTRE
75 Hanbury Street, Spitalfields
The Oldest Jewish Society
Tuesdays and Thursdays
at 9 p.m.
B. Hoffman, President

Kingston Spiritualist Church. Villiers Road, Sunday, August 25th, At 11 and 6-30, Mr. H. SHARP. Address and Clairvoyance. At 3, Lyceum. Tuesday, at 7-45, Spiritual Healing Centre. Wednesday, at 7-30, Mr. and Mrs. Humphries, Psychometry. Silver Collection. Sunday, September 1st, Mr. E. MEADS.

Occult Research Society. Stembridge Road Halls, Anerley. Sunday, August 25th, At 11, Sunday School. At 3-30 and 6-30, Mrs. CALWAY. Special Monday Meetings, at 8. Demonstrators: Mrs. Godden. Mr. P. S. Mills-Tanner. Mr. A. E. Pearson. Sunday, September 1st, At 3-30 and 6-30, Mrs. F. LANE.

CLAPHAM SPIRITUALIST CHURCH.

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

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station). SUNDAY, August 25th, at 11, Open Circle. At 3, Lyceum. At 7, Address, Mr. E. J. HAMMOND. Clairvoyance, Mrs. M. CLEMPSON, President. MONDAY, August 26th, at 3, Psychometry. At 8, Healing. WEDNESDAY, August 27th, at 8, Developing Class. FRIDAY, August 29th, at 8, Short Talk. Clairvoyance. SUNDAY, September 1st, at 7, Mr. W. J. HIBBINS, B.S.C. TUESDAY, September 3rd, at 8, Mrs. Colquhoun.

Kenton Spiritualist Church.

Northwick Park Hall. Stations: Northwick Park (Met.), and Kenton (Bakerloo). Sunday, August 25th, At 6-30, Mr. W. EVANS, Address. Mrs. WOODWARD, Clairvoyance. Tuesday, at 3, Women's Meeting. At 7-45, Healing Circle. Re-opens September 10th, Thursday, at 8, Mrs. Holloway, Clairvoyance. Sunday, September 1st, Mr. GLOVER BOTHAM.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12. Sunday, August 25th, At 7, Mrs. LILIAN PHILLIPS. Address and Clairvoyance. Monday, August 26th, At 3, Miss Joan Proud. Wednesday, August 28th, At 8, Mr. Conrod Potter. Address and Clairvoyance. Sunday, September 1st, At 7, Mrs. S. PODMORE. Address and Clairvoyance.

Manor Park Spiritualist Church.

Strong Road, Shrewsbury Road, Forest Gate, E. 12. Sunday, August 25th, At 11, Healing Service. At 3, Progressive Lyceum. At 6-30, Mr. B. Camper. Address and Clairvoyance. Thursday, at 3, Ladies' Meeting. Miss V. Thorndick.

At 8, Mr. and Mrs. Taylor. Sunday, September 1st, Mr. T. W. ELLA.

Collections for Church F.O.B.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15. Sunday, August 25th, At 11, Forward Movement. At 6-30, Mrs. RAYNER. Wednesday, August 28th, At 2-45, Service. Thursday, August 29th, At 8, Open Circle. Sunday, September 1st, At 6-30, Service.

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

Tel: Victoria 9113.

Sittings for Psychic Photography with John Myers by Appointment. Spiritual Healing by Blackfoot.

Wednesday, at 3, 5, 7, and 9. August 27th, at 8, Service.

Streatham Spiritualist Church, Tudor Hall, Pinfold Road. (Back of Public Library.)

Sunday, August 25th, At 11, Circle. At 6-30, Service. Wednesday, August 28th, At 3, Psychometry. At 8, Address and Clairvoyance.

Shepherd's Bush Spiritualist Society, 73, Becklow Road, Askew Road, W.

Sunday, August 25th, At 11-15, Open Circle. At 6-30, Miss CANN. Address and Clairvoyance. Thursday, at 8, Circle. Every Wednesday, at 7-30, Free Healing. Sunday, September 1st, Service.

Southall Spiritualist Church, Hortus Road, Southall.

Sunday, August 25th, At 7, Mr. E. KEITH. Tuesday, at 2-30, Ladies' Guild. Wednesday, 7-30 to 9, Healing Circle. Thursday, at 8, Short Service. Clairvoyance. Sunday, September 1st, Mr. WREFORD CLARK.

South London Spiritualist Mission Lausanne Hall, Lausanne Road, Peckham, S.E. 15.

Sunday, August 25th, At 11-30, Open Circle. At 3, Lyceum Session. At 7, Mrs. Cannock. Address and Clairvoyance. Tuesday, at 7-30, Healing Circle. Thursday, at 8-15, Mrs. Tyler. Address and Clairvoyance. Sunday, September 1st, At 7, Mrs. FILLMORE.

South Norwood Spiritualist Society.
34, Lancaster Road, South Norwood Park.

Sunday, August 25th.

At 6-30, Mr. S. M. FORSYTHE.

Address and Clairvoyance.

Tuesday, at 3, Circle for Clairvoyance.
Mrs. Waller.

Wednesday, at 8, Psychometry.

Thursday at 8, Mr. Horace Slack.

Clairvoyance.

Spiritual Psychic Centre.
12, Shepherd's Bush Green, W. 12.

Spiritual Healing.

Mrs. VERA PALMER.

Psycho-Medical Healer and

Medical Diagnosist.

Consultations, *Wednesday and Friday.*

Hours, 2 to 5: 6 to 9.

Private Appointments Daily.

Sunday, August 25th.

At 7, Miss GLADYS GIBBINS.

Trance Address and Clairvoyance.

Silver Collection.

Psychometry.

Monday and Thursday, at 8, Tuesday at 3, Clairvoyance Seance, Tuesday, at 8.

(Limited to 12 Sitters.)

Circle for Clairvoyance, Monday and Thursday, at 3.

The Fellowship of the Golden Triangle.

Spiritual Healing Centre.

21, Sinclair Gardens, W.14 (Holland Rd.)
Buses to Shepherd's Bush turn down Richmond Road.

Phone: Shepherd's Bush 5310.

President: Mrs. SHEDDEN.

Hon. Sec.: Mrs. R. FORTT.

Sunday Service every Week at 6-30.
Address and Clairvoyance.

Tuesday Afternoons, at 3.

Lectures on various subjects of interest.
At 5, Intercession for the Sick.

Wednesday Afternoon, at 3.

Paper Psychometry.

Thursdays, at 8, Healing Circle.

Fridays at 8, Open Circle.

Miss A. Thomas.

Classes.

Mondays for Healers, at 8.

Fridays, General Development, at 3.

Diana, Resident Healer and Medium.
Appointments through the Secretary.

Absent Treatment, through "Copas," charged with Mithrie power, and worn with great success by many.

Spirit Paintings depicting your life past and present. Full name only required.

Books of Delightful Automatic Writings. Daily Thoughts, 1s. 6d.
Life Science, 1s.

The Path-Finders Spiritualist Society,
44, Baker Street, W. 1.

Sunday, August 25th,

At 6-45, Address.

Dr. VANSTONE.

Clairvoyance.

Miss C. WILSON.

Thursday, August 29th,

At 8, An Evening of Clairvoyance.

Mrs. L. Goldsworth.

Saturday, August 31st,

At 8, An Evening of Psychometry.

Mr. H. J. Steabben.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.

Sunday, August 25th,

At 11-15, Service.

At 6-30, Mrs. J. COLQUHOUN.

Address and Clairvoyance.

At 3, Lyceum.

Sunday, September 1st,

Mr. H. BODDINGTON.

Address

Westbourne Park Psychic Centre.
155, Cornwall Road, Westbourne Park, London, W.

(Lower Door Entrance.)

President: Mr. H. Francis.

Mondays, Tuesdays and Fridays, at 3 and 7.

Public Meetings for Psychometry,

Clairvoyance and Clairaudience.

Visitors, 2s.

(Private Interviews by Appointment.)

Buses to Cornwall Road, Nos. 46, 28,

31. To Elgin Crescent, Nos. 15, 52.

No. 7 bus to door.

(Met. Station—Ladbroke Grove.)

Wigmore Psychic Centre,

Grotian Hall (Studio No. 3),

Wigmore Street, London, W. 1.

Telephone: Wellbeck 7382.

Principal: **HORACE LEAF, F.R.G.S.**

Every Tuesday, at 8,

Public Developing Class.

Every Wednesday, at 3,

Psychometry.

Every Friday, at 3 and 8,

Clairvoyance (Trance).

Particulars from Hon. Secretary.

Miss Claudia Guillot.

SOUTHERN

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. Hatey.

Brighton National Spiritualist Church and Sussex Psychic Bureau.

Mighell (Mile) Street.

Sunday, August 25th,

At 11-15 and 7,

Miss L. NUTTER.

Monday, at 7-30, Free Healing.

Wednesday, at 8, Public Meeting.

Mrs. N. Ardley and Mr. R. Kelly.

Sunday, September 1st, at 11-15 and 7.

Miss L. NUTTER.

Group Seances

Tuesday, at 3, and Saturdays, at 7-30,

Thursdays, at 3, Transfiguration.

Miss A. L. Scoggins.

Advice on Health and Healing.

by Appointment.

Crusaders' Progressive Fellowship,

73, St. Aubyn's, Hove, Sussex.

Saturday, August 24th,

At 7-45, Psychometry.

Sunday, August 25th,

At 7, Service.

Address and Clairvoyance.

Mrs. POTTER.

(Dawn Spiritualist Church, Forest Gate)
Also at the Oddfellows' Hall, Queen's Road, Brighton. Meetings conducted by

Mrs. S. G. Heath.

Tuesdays at 3, Public Meeting.

Wednesdays, at 3-15, Group Clairvoyance.

Eastbourne National Spiritualist Society.

Dickens Fellowship Hall.

Sunday, August 25th,

At 3-30 and 6-30,

Mrs. STAFFORD.

Sunday, September 1st,

L. B. LILLEY, Esq.

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.

Ramsgate National Spiritualist Church.

Chatham Street, Ramsgate.

Saturday, August 24th,

Mr. Bedbrook.

Sunday, August 25th,

At 3 and 6-30.

Mr. BEDBROOK.

Address and Clairvoyance.

Sunday, September 1st,

Mrs. WRIGHT.

Richmond Spiritualist Church.

(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, August 25th,

At 7, Mr. GEORGE SWIFT.

Address and Clairvoyance.

Wednesday, at 7-30,

Mr. Harold Sharp.

Address and Clairvoyance.

Sunday, September 1st,

Mr. GORDON SHARPE.

Healing Service, every Wednesday, at 3.

Richmond Psychic Centre.

163, Kew Road, Richmond, Surrey.

Phone: Richmond 0212.

Monday, August 26th,

At 3, Mrs. Lily Goldsworthy.

Descriptions and Messages.

Tuesday, at 8,

Mrs. Dolores Smith.

Psychometry and Messages.

Admission Free. Silver Collection.

Wednesday, at 3,

Mrs. Beth Barnes.

Descriptions and Messages.

Thursday, at 3, Mrs. Ada F. Atkinson,

Developing Class.

Friday, at 8,

Mrs. H. V. Prior.

Psychometry.

From 6 to 8 Private Readings by

Mrs. H. V. Prior.

Admission Free. Silver Collection.

Southend Spiritualist Church,

Hildaville Drive, Westcliff.

Sunday, August 25th, at 11 and 6-30.

Mr. ARTHUR CLAYTON.

Thursday, at 8,

Mr. Harold Sharp.

Sunday, September 1st,

Service.

Sutton Spiritualist Church,

St. Barnabas Road, Sutton.

Sunday, August 25th,

At 6-30, Mr. F. B. LEONARD.

Address and Clairvoyance.

Thursday, August 29th,

At 8, Mrs. Podmore.

Sunday, September 1st,

Mr. KELLAND.

Worthing Spiritualist Church,

Grafton Road.

Sunday, August 25th, at 11 and 6-30,

Miss MILLS.

Thursday, at 6-30,

Miss Johnson.

Sunday, September 1st,

Service.

MISCELLANEOUS ADVERTISEMENTS

LOUIS FREEMAN, 316, Camden Road, N. 1. Public Circle. Psychometry. Monday, 8 p.m. Thursday afternoon, 3 to 5 p.m., Clairvoyance (Tea).

H. J. STEABBEN, 44, Baker Street, London, W. 1. Interviews daily. Monday to Friday, 11 to 1. Afternoons by appointment only. A limited

Public Seance for Psychometry and Clairvoyance, Wednesday at 3. Public Developing Classes, Tuesday and Friday, at 8.

Mrs. JEANE CAVENDISH. Circles for Psychometry and Clairvoyance, Tuesdays, Thursdays and Fridays, 8. Interviews daily, 11 to 7, and by appointment. Please note new and only address: 68, Warwick Road, Earl's Court, S.W. 6. Phone: Prohibition 3915.

CLAUDIA GUILLOT. Lecturer (Elocutionist), Clairvoyante and Psychometrist, has a few vacant dates for 1933-4. Private readings by appointment. Public Psychometry and Clairvoyance, Tuesday, 3-30 p.m. (Tea). 5, Lorraine Mansions, Widdicombe Road, Holloway, London, N. 7. Phone: North 2507.

JOHN SHARPE. (The Mystic and well-known Medium) gives Advice by Post on Mediumship. Development of Gifts, Auria and Healing Treatments. Clients visited any distance. Interviews—15 Wordsworth Road, Small Heath, Birmingham. Send for Booklet, *Harmony and Reality* post free, 1s.

B. D. MANSFIELD, Trance Medium, holds Public Seances, on Wednesdays and Fridays, at 8 p.m. Psychometry on Thursdays, at 3, and Spiritual Healing by "Zouat," at 8-30. Full

Retreat, 42, St. George's Sq., Victoria, S.W. 1. Bus 24.

ADA AMILEY WEST. Meetings for Psychometry. Thursdays, at 3 and 7-30, at the Royal of Vout Peters, 51, Hunter Street, W.C. 1. Fridays by appointment only.

NORMAN WARD. Funerals, Cremations, Embalming, Memorials. Phone: Bath 3925, at Hamp. 2143, any time for immediate personal attendance.

BERNARD RODIN, Trance Medium, Clavoyant. Interviews by appointment. Develop Classes. Healing. Moderate. 4, Cambrai Road, Putney Hill, S.W. 15. (PUTNEY 5929.)

Mrs. HAMILTON holds Circles for Psychometry. Saturday, August 24th, at 8, Mrs. B. Woodgate. Sunday, at 7, Mr. Philpotts. Wednesdays, at Mrs. B. Hamilton, Psychometry. Open Develop Classes, Tuesdays at 8. At Home daily, 11 to 7. 69, Westbourne Grove, Bayswater, W. 2. Phone: Bayswater 0675 (exactly opposite Post Office).

Mrs. ERNEST BROWN holds Circles. Tuesdays 3 p.m., Psychometry; 8 p.m., Clairvoyance. Appointments, 30, Brantwood Avenue, Twickenham Road, Isleworth, S.W. 18. Phone: Hounslow 4183.

HORACE LEAF, interviews daily, 10-30 a.m. 5-30 p.m., or by appointment. Open Develop Class, Tuesdays, 8 p.m. Psychometry, Wednesdays, 3 p.m. Clairvoyance, 3-30 p.m. "Clairvoyance Seance" (Waldays, 3 p.m.). "Psycho-therapeutics" (Fridays, 3 p.m.). Correspondence Training Course.—Apply for particular Secretary, Grotian Hall, Studio 3, 116, Wigmore Street, London, W. 1. Phone: Welbeck 7.