

SEP 28/35M

DARK CIRCLES

(See page 612)

# The Two Worlds

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## EARL HAIG'S RETURN

HE IS STILL CONCERNED ABOUT HIS MEN!

By MARY WINEFRIDE SLATER



EARL HAIG

His Diaries have recently been the subject of an action. Earl Haig is still remembered with affection by many thousands who suffered with him the torment of four years' war.

Remembrance is awe-inspiring. Every Scottish regiment is represented there. Each has its own private chapel, in which is placed a handsomely bound book containing the names of all those belonging to that regiment who made the supreme sacrifice.

I entered every chapel in turn, and placed my hand on its "Book of Remembrance," pledging myself to act as mediator between the living and the so-called "dead," in so far as it lay in my power to do so. I was not conscious then of possessing any psychic gifts, but I sensed the presence of a host of unseen witnesses. The next day I was taken to see Dryburgh Abbey. Well can I understand Earl Haig's wish to have his earthly body buried in such exquisite, peaceful surroundings. I stood beside his grave holding a Flanders poppy in my hand, and renewed once again my vow of service. As I did so, I saw his spirit clairvoyantly, raised a few feet above the ground. Clairaudiently, I heard the words, "I know and understand. Pass, friend; all's well. We are sending help!" As he faded from my sight I was conscious of extreme exhaustion, which persisted for some hours.

The following Armistice Day my thoughts turned sadly towards London, where I knew all my Spiritualist friends would be taking part in a great memorial service at the Albert Hall, and I longed to be able to go with them. At the end of the "Two Minutes Silence," as the buglers sounded the "Last Post," I suddenly saw Earl Haig again. This time I thought he looked at me reproachfully. "You vowed to serve us," clairaudiently,

(Continued on next page)

## PROF. C. E. M. JOAD'S QUANDARY

### The Evidence for Telepathy

**A** RECENT article by Professor Joad in the *News-Chronicle* deals with the experiments of Doctor Rhine, in America, to which *The Two Worlds* drew attention some twelve months ago.

After surveying the experiments, Mr. Joad admits that chance and coincidence are completely blocked out by the results. He then asks, "Was there fraud?" Anyone who reads Doctor Rhine's experiments knows that they were fraud-proof. In fact, Joad says, "Is it really credible that half a dozen members of a university staff working with a constantly changing group of students would have conducted a trying series of experiments with no other object than to make fools of each other; and is it credible that if this was the case nobody would have given the game away?"

This question of fraud seems to haunt men. They expect other people to give them credit for being honest, particularly when they are careful to protect themselves against suspicion, yet they never can understand anyone else being honest.

### Crying for the Moon

Professor Joad, however, appears to accept the experiments as fraud-proof, and continues, "Does it therefore follow that we must accept telepathy as a scientific, proven fact? Scarcely that as yet, until more or less constant results can be obtained. Until the conditions of the experiments can be reproduced we have no right to talk of scientific facts."

This sounds to us like crying for the moon. In telepathic experiments one is dealing with the human mind. And the human mind *never* produces constant results. It never acts twice in exactly the same way to any given stimulus. The food we have eaten, the people we mingle amongst, the nature of our sleep last night, the state of our liver or a sore corn on the toe, make all the difference to the mental reaction of any individual. The man who is genial one day is often irritable the next. And if Professor Joad expects the human mind to give constant results to any given experiment, he is asking for far more than he is ever likely to get.

### Telepathy in Daily Life

There are scores of people in this country who regularly obtain reliable telepathic results, but these individuals are not likely to submit themselves to experiment; for they know that the whole attitude of the experimenters, plus the surroundings in which they may be asked to work, may alter their mental conditions so that results will not come. Yet in the ordinary routine of life these telepathic messages pass with a fair amount of accuracy.

The mind is even more unstable than the body, and every doctor knows that a patient does not react in the same way every day to a given drug. That telepathy is a fact, and a useful fact, thousands of people know from personal experience. But that telepathy can become constant and reliable is rather too much to be asked.

## THE STORY OF EARL HAIG'S RETURN

(Continued from front page)

I heard him say, "Your life is no longer your own. Your work lies *close at home*, among those who loved you here. My lads are not confined to place or limited by time. Spirit is everywhere, and always answers to the call of LOVE!"

I felt ashamed, as I remembered the boys I had taught in my Sunday School in York, and it was not long before I had proof of their need of me. A few days afterwards I attended a service at the local Spiritualist Church. During clairvoyance the medium pointed to me and said, "There is such a nice boy standing beside you. He has large brown eyes and wears a surplice. I think you taught him once. He looks like a choir boy."

As the medium gave no name, I could not identify this boy, and the matter passed from my mind. Soon afterwards I stayed in London, and was taken to my first Sunday evening service at the Queen's Hall by my friend Mrs. Eleanor Taylor, who is a medium, and gives her services at the Stead Bureau. As soon as the great hall was filled to overflowing the organ thundered forth the opening voluntary, and Mrs. Taylor turned to me and said, "Do you know a boy called Harry?" I told her that another medium had described a boy to me, but could give no name, and that from his description I thought he must be a boy called "Bobby," who I once taught in my Sunday School class, who had probably passed over during the war. "No!" Mrs. Taylor cried emphatically. "He says, 'tell her Harry is here'!"

When I returned to York, I went to the church where my father had once been vicar. I read through the names on the Roll of Honour inscribed on a memorial tablet at the church door, and found no mention of Bobby's name, but I read an inscription to "Harry—10th Duke of Wellington's Regiment, killed September 21st, 1917." They were brothers, and had both been Sunday School and choir boys!

It required courage to visit the little house where Harry's parents lived, as they were strict church-goers. An old man in his shirt-sleeves opened the door when I knocked. "Did you lose a son called Bobby during the war?" I asked. "Naw, mum," he answered, when he had recovered from his surprise. "Thank God, Bobbie is doin' fine in business! It was our 'Arry as we lost!"

He took me into a tiny kitchen where a dear old woman was sitting before the fire. They told me Harry had been "blown to bits" a week after he landed in France. "There's never bin owt of his coome back, even a button 'orf 'is tunic," they said sadly. "We thowt maybe you'd brought us news. Mother alus has said as he wasn't dead."

I told them I had brought news of Harry, and explained how he had been seen with me in spirit. They listened in silent amazement.

"Harry tells me he sits on the empty wooden chair between you every night," I said.

"Oh, no!" they contradicted. "'Arry, our nephew as lives with us, alus sits there!"

"Harry tells me that the lad goes to bed early, and then he takes his place!" I explained. "Harry also says, 'tell Mum to show

you the Bible with my name on the front page!'"

I was shown the Family Bible, in which I read Harry's name and the date of his baptism on the first page. "Mum will never finish Dad's socks if she has to take off her glasses so often to wipe away the tears," I heard Harry say, "and Dad frets so much he lets his pipe go out!"

"Aye, that 'e do!" sighed the old woman. "'e frets awful. You see, 'Arry was only nineteen and our baby!"

"Tell Mum she often *thinks* I am there," Harry persisted. "Tell her it is true! I am not dead! I get behind her and put my arms round her neck and kiss her just as I used to do," he said.

"Aye, used to nigh throttle me he did!" his mother answered, with tears streaming down her face.

I looked down on the hearth and saw a plate of newly baked buns. "Sonny says those are jolly good!" I said, "but he tells me that Mum always used to put *currants* in the ones she baked for him!"

"That's my boy," the old woman cried. "I alus called him 'Sonny,' and 'e alus would 'ave me put them currants in 'is buns!"

Earl Haig was right to tell me that my work was "*close at home*," but I never expected to be able to prove the truth of spirit return by reference to a currant bun!

## THE HALL OF REMEMBRANCE

by the hand of

**PAT CANDLER**

Illustrated by E. A. Weir

This book was received by psychic means. It contains much evidence. There are many references to events at a distance and to matters of which the writer was unaware. The book comprises three sections covering:

1. Life immediately after passing.

2. Memories of previous lives on earth.

3. An indication of the evolutionary trend in spheres beyond normal imagination.

RIDER

**7/6**

RIDER

Paternoster House, E.C.4.

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# LAURENCE COWEN

describes his  
SOUTH AFRICAN JOURNEY

EXCLUSIVE TO "THE TWO WORLDS"

**O**N Monday, September 2nd, we arrived back in London, whence we had departed on Saturday, June 1st, three months having been spent in voyaging to and from South Africa and visiting and lecturing in every important place in that great Union of widely separated States. In doing this we have journeyed some 25,000 miles, among peoples of divergent colours, races, and creeds. Consideration of your space apart, one can only give a brief *resume* of our pioneering, for the firm of publishers which has to give to the world the book which will contain a detailed record of these happenings has its own views as to what constitutes adequate advance notice of the article they wish to sell.

After a cold, uneventful, but comfortable passage on the Ellerman liner, *City of Exeter*, we landed in Cape Town, under the shadow of Table Mountain, on Saturday morning, June 22nd. Representatives of the local newspapers met us, and we awaited in some anxiety the result of their interviewing. We had been informed that these organs of public opinion in South Africa were antagonistic to anything savouring of Spiritualism.

Awaiting us at the hotel was a representative of the African Broadcasting Company, with an invitation that Meurig Morris should visit the studio and wireless a message to their listeners descriptive of her mission. This was arranged and carried out on Monday night, and as far as its Spiritualistic character was concerned, it had never been done before. The result of this

press and microphone welcome was a great personal triumph for our lady lecturer. Certainly her fame preceded her. The position her work had established and the respect-inducing aftermath of her great law action (which certified the genuineness of her instrumentality) made all the difference. Not only on this occasion, but throughout the tour the Press gave an almost unanimous sympathetic and tolerant account of what "Power" gave to them. But, above all, was their admiration of his instrument, their admission of her sincerity and honesty of purpose, the general acknowledgment of the religious nature of her work. This built up a more equitable attitude to what had hitherto been treated as an obnoxious, even a dishonest, Movement.

One of many striking instances of this change of attitude was the space given to reports. We gave our first meetings in Cape Town: these excelled in total attendance and enthusiasm anything of the sort ever held in the city. At the second of these, the *Cape Times*, on its own initiative, took a still photograph of the platform and its occupants—apparently not for publication, as some days later, when we had left Cape Town, its staff photographer developed it and, amazed at the result, took it to the editor. Though careful to dissociate the paper from any suggestion of "spiritual" interference, he had the fairness to reproduce the photograph in the most prominent position of the paper, and to ask—



He introduced "Power" to the Spiritualists of South Africa.

could any scientist, chemist, or photographer help to unravel the mystery of this quite unexampled result?

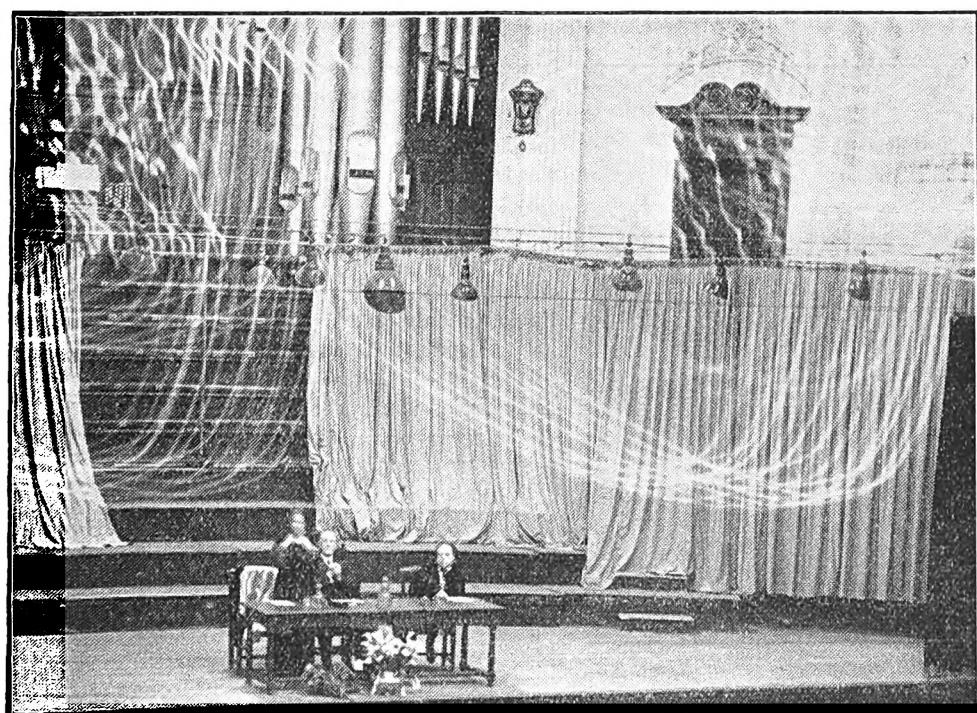
Our meetings were held in the City or Town Halls of each place visited. These are magnificent buildings architecturally; their average capacity is about 2,000, and we were fortunate to have filled them on most occasions. South Africa is a country of huge distances between places of consequence. There are really only three towns of size—Cape Town, Johannesburg, and Durban—averaging about a quarter of a million each, of whom only a minority are British—or British in sympathy. The rest are Dutch—or Dutch in sympathy,—and this preponderating racial portion is almost entirely in deadly opposition to Spiritualism. Of course, in this connection, the overwhelming native and coloured population is not considered.

The Dutch Reformed Church exercises the most sinister influence in that particular; its opinion of our work is that it is verily of the Devil, and its devotees are his whelps. Its clergy's influence is little short of religious tyranny, enforcing a slavish obedience to its almost mediæval mandates. "This Meurig Morris is an enemy to be reckoned with; she must not be spoken to or listened to under the penalty of excommunication!" And this sort of theological tosh was actually preached from scores of pulpits throughout the Union!

Religious intolerance in South Africa, as elsewhere, is not a monopoly of any creed; lifts its poisonous head and spits its un-Christian venom from widely divergent temples erected to the worship of Jesus Christ. A two-column article of panic-stricken antagonism, contributed to a great South African daily, was the work of a prominent Wesleyan minister. It might surprise this disciple of John Wesley to know that in all essentials his great leader was a Spiritualist.

The position of Spiritualism, and Spiritualists, in South Africa is not as favourable as could be desired. In this area, even more than in most places, disunion is rampant. Wherever there are Spiritualists in sufficiency to give birth to one church, there are several, and not one can pay its way without difficulty.

South Africa as a country is of the world, (Continued on page 612, col. 3)



The amazing picture referred to in this article.

# DO WE EXAGGERATE OUR FACTS?

**A**T Spiritualist meetings one hears repeated reference to such terms as "facts," "proof," and scientific evidence.

The inquirer is told that this is not a question of belief or faith, but of downright, absolute proof. Now I am tempted to raise the question as to whether we do not exaggerate the evidence we possess in support of our claim to communicate with the dead. In these matters I think it is better to underestimate our case rather than overestimate.

## The Facts Sufficient

I am a great believer in the spirit of Charles Dormer—"Let the facts speak for themselves." The facts supporting our conviction need no exaggeration, and I think it is wiser if our addresses are characterised by a moderation of statement. An example of what I mean is Sir Oliver Lodge's statement of the evidence in answer to the question: "Do we survive?"

My own view is that the evidence is sufficient to justify reasonable conviction; but we cannot maintain it is absolute proof making disbelief impossible. This is the view of such competent students as Sir William Barrett, Mrs. Henry Sidgwick and Mr. G. Arthur Hill. These people belong to the more cautious side of Psychic Research, and their conclusions are couched in careful language. That attitude rather appeals to me.

## Tendency to Over-estimate Evidence

By RONALD McCORQUODALE

### Exaggerated Impression

I feel that, too often, an exaggerated impression is created, and consequently the inquirer feels his investigations to be irritating and disappointing. One is too often led to expect and look for more than in reality one can find. Personally, I always try to emphasise those parts of my conviction which are to me real, solid and sound.

And there is sound evidence, supported by distinguished testimony which may be referred to, that cannot fail to impress the logical mind and appeal to reason. But, too often, we are asked to believe stories extremely difficult to credit. There seems no limits to the marvellous tales one hears, and whilst one cannot say these things are impossible, yet these statements fail to carry conviction to many minds.

Our general secretary did well to raise the question recently of standards of evidence, and to remind us of the need for a critical attitude. And this was admirably stressed many years ago by Professor Henry Sedgwick in his presidential address in 1889 to the S.P.R. on "The Canons of Evidence in Psychical Research." And I think the S.P.R. standard of evidence

should be our idea—the cautious, well-balanced presentation as revealed in the *Proceedings* of this Society.

### Reliable Presentation

I think *The Two Worlds* strives to attain this ideal, and so does the *Journal of the British College of Psychic Science*. *The Two Worlds* has set a standard whereby it seeks to present Spiritualistic matter in bright modern style, but without the cheap sensationalism which has no fair place in religious journalism.

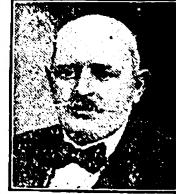
You can, I hold, only journalise Spiritualism up to a point. But serious matters call for serious, dignified treatment. And so with public utterances. We should be loyal to the standard of truth, and report all things as they really are—at least, as best we can.

Let us not in our propaganda zeal make our points appear good when they actually are not—that is, more convincing than they really are. This applies to the writing of psychic experience, as well as in speaking.

### CHILDREN IN THE NEXT WORLD

A little brochure, entitled *Children in the Next World*, transmitted through Frederick Lionel Brown, and obtainable from the Friendship Centre, 85, Lancaster Gate, W. 2, will make pleasing reading to those who are fond of child life.

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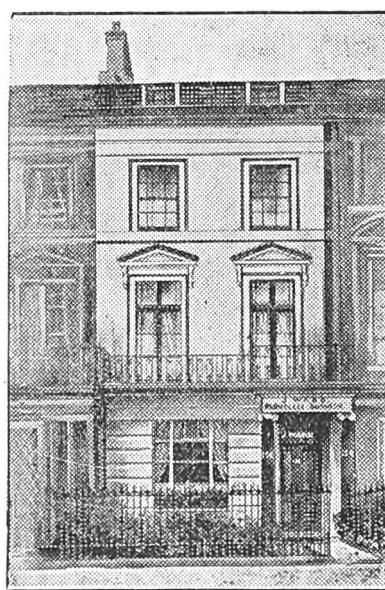
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# AT A MASONIC FUNERAL

## Incidents Which Defy Non-Spiritualist Explanation

By ARTHUR J. WILLS (U.S.A.)

THESE are scientists and scientists—thinking, creative scientists, and the lay class, who, if they can invent some magic "abracadabra" with which to label the problem, are satisfied to consider the matter settled. The generality of the unthinking public accept these labels to save mental effort and pass on with the notion that no more can be said on the subject. Some of these catchy and misleading labels, such as telepathy, were, in the Victorian era, considered to account for all psychic phenomena. When that idea was exploded and only a small percentage (about 8 per cent.) proved to be due to telepathy, came the subconscious and hallucination (collective and other). In their turn they were abandoned as an omnibus explanation, which, like others, needed more explaining than the original problem.

The following incident will bear repeating, as neither telepathy nor the subconscious fits in, though there is a residue of the former :

### Feeling of Numbness

About three years ago I attended the Masonic funeral of a friend. There were some 200 Brethren present, surrounding the grave, and for some unknown reason I found myself standing alone about four feet within the circle. I also became aware that I was standing at the foot of my wife's grave, which was within the circle; the open grave of the deceased Brother being in line with and about twenty feet beyond the head of her grave. Naturally, I thought deeply of her. During the beautiful Masonic service the W.M. spoke of "The severing of a link here below but binds us more strongly to those above," when I felt the distinct pressure of a hand on my left shoulder, which, for about a foot of area, at the same time became numb for a few moments.

Presently the W.M. again expressed a similar beautiful and inspiring thought, when I again felt the pressure and numbness. Surprised, I turned to see who touched me, but no Brother had moved or was near enough to touch me; all were deeply intent on the service. This, in the bright sunlight and open air, is rare. Doubtless, there were quite a number in the double row encircling the grave (gathered together in one place, with one accord, unified by the common loss) who were psychic without being aware of it, and provided the great

### OUR FLOATING POPULATION

During recent weeks spent at the Burstow "centre" of the "White Brotherhood," I have become more firmly convinced that the cause of the "floating population" in our Spiritualist Churches is the too great importance attached to evidential mediumship and the comparatively small attention paid by the committees to the need for good speakers and spiritual addresses.

As the Committee of my Church are trying to remedy matters in order to maintain a high spiritual atmosphere, and in order to teach the inquirer the meaning of true Spiritualism, I would be tremendously gratified if you could suggest to me a number of good speakers in the Midlands and North, with addresses, who are willing to give their services by speaking on the platform during the week-ends.

C. T. QUASTEL.

Sheffield.

power needed in daylight to manifest by touch, though not by sight.

Now for the sequel. The next day I visited a medium who knew nothing of the matter. My wife came and talked to me, and I thanked her for emphasising the fine thought of the W.M. by touching me. To my astonishment, she said, "I did not touch you, my dear; I was not there. I do not like that place. I never go there. It was your mother who touched you. I was with you at home later when you burned the toast," and her gentle, teasing laugh followed. There was no telepathy here, for the medium knew nothing of the matter, and the message flatly contradicted any ideas in my mind, which was naturally filled with the thought of my wife touching me.

Hence, telepathy and the subconscious will not fit the facts, much less explain them. Here an independent entity is in evidence with ideas foreign to those of the persons experiencing the phenomena.

### These "Trivial" Messages

Another shibboleth of the *wise ones* is exploded thusly. They allege that all communications received are trivial and childish, and will no doubt cite the burned toast as a case in point; but wait, my omniscient friend. That was a singularly apt and welcome message to me. When my wife was with us, I sometimes invaded her kitchen and professed to tell her how to cook, and was playfully run out of the kitchen at the point (figuratively speaking) of a big kitchen spoon and sometimes with the remark, "I shall let you do the cooking yourself some day, and *then you will find out*." My failure at such a simple thing as toasting would naturally give rise to her happy little laugh, and point the moral of the incident. "Telepathy of a laugh." We will readily admit that small percentage of the whole incident.

We are living in the forward-looking twentieth century, with radio, automobiles, airplanes, etc., and it is astonishing to find so great a percentage of our fellows facing backward to the dark ages of the tenth century, obsessed with the weird notion that perfection was then attained and that modern thought, based on wider knowledge and practical experience, is anathema. It is time to wake up, study facts, and think clearly, letting "the dead (and mentally dark) past bury its dead."

### WHERE ARE THE PIONEERS?

In your issue of August 16th, "Puzzled" has asked: "What has happened to the pioneers of Spiritualism?" It is a question one may be excused for asking, perhaps, seeing that their personality is not very evidential in the psychic press of to-day. But is there any reason why it should be? We had D. D. Home, Stainton Moses, Dr. Peebles, A. J. Davis, and the Sisters Fox (of Hydesville), and many more.

How does "Puzzled" wish them to turn up? Does he desire that they return through some medium and write a book? . . . or to drop us a P.C. to say they arrived safely? . . . The books we have are only half read. "S. M." would hardly care to continue as an author, nor D. D. Home; they saw too much experience of that, and as to the others—or some of them—I have every reason to know that they make themselves evident at circles, both private and public.

High Wycombe.

F. G. WILLATT.

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S.N.U. NEWS.

Edited By FRANK HARRIS

# The International Committee

HAVING occasion to visit Paris in connection with the annual meeting of the Council of the International Spiritualist Federation, I took the opportunity to pay a visit to the Society Les Philadelphes, a Spiritualist Church run on English lines, and only recently affiliated to the Spiritualists' National Union. I was given a cordial welcome, and was an interested spectator of their methods of working.

The first point of interest was the meeting-place. It was one of a group of buildings set apart for the artists of Paris. It was a square hall some twenty feet high, with seating accommodation for about sixty persons. There was a small gallery at one end which would accommodate a further twenty persons, but which, in fact, was occupied by a book-case filled with volumes on Spiritualism, and intended to form the nucleus of a permanent library. The floor, as beffited a studio intended for sculpture, was patterned in tiles of browns and creams. The walls were coloured plainly in a soft grey, and the lighting so arranged to give a soft, diffused glow and no shadows. There was no platform for the speakers. They stood on the floor-level under the gallery and faced an abundance of flowers banked on tables at the opposite end of the hall. Indeed, flowers were in profusion on every side. The flowers were all free-will offerings, and I was informed that this was a quite usual display, and members and friends seemed to vie with each other in keeping the hall filled with these offerings. In the centre of the wall over the flowers was a large framed conventional picture of the Christ, surmounted by a small lamp.

An unusual feature was two burning candles among the flowers. I was informed that some members came from the Catholic Church and from old habit occasionally asked permission to place these lighted candles on what to them was a substituted altar. Other members came from non-religious sources, and were unused to hymn singing. This was one of the difficulties under which the new venture was carrying on its work. They would like to use our National Hymn Book, but the task of translating was too formidable. Such few hymns as were in use had been written out on sheets of paper by some enthusiastic member in gratitude for messages received.

The wife of the founder, and the present director of the new Church, was at one time a teacher of French in London, and during her stay of ten years she was a member of a circle conducted by Gambier Bolton, and saw materialisation phenomena through Cecil Husk and other mediums of twenty-five years ago. In recent years she has paid frequent visits to London, and has a first-hand knowledge of the meetings held at Queen's Hall, Grotian Hall, etc., and has had sittings with many of London's famous mediums. Madame Jeanne Strati is therefore well equipped to carry on her management of the new Society. Her husband, M. Nicholas Strati, is a man of idealistic temperament, with a strong religious bias. He took the service, and gave a long address based

on a reading from the Gospels, portraying the appearance of Jesus to the two Marys. After the address a medium gave clairvoyance, giving some message to almost everyone present. There was nothing showy or theatrical about the work of this medium, but steadily and quietly she went from description and message to complete her task. Time seemed to stand still, nor did I observe any signs of tiredness, but a tranquil expectancy of spiritual blessings.

After the regular service was completed, the bulk of the congregation remained, standing round in a circle for the better concentration of the healing influences upon a patient who had been brought for treatment. It was a mental case, and I was informed that definite improvement was noticeable from the first treatment. A very old person was present who a few months ago was bed-ridden, the victim of senile decay, but she was now free of her ailments and eager to come each Sunday afternoon as a living testimony to the healing art of the founder.

## The International Spiritualist Federation Meetings

Including the officers, twelve persons representing seven countries affiliated to the I.S.F. met in Paris during the week-end, September 9th and 10th. Professor Asmara, the new President, occupied the chair, and in a brief speech welcomed the representatives, and expressed the hope that in face of the world crisis our work would add to the forces making for Peace. The report of the General Secretary suggested an undertone of disappointment in the meagre information concerning the activities of the several affiliated associations. Maybe the first flush of enthusiasm for the I.S.F. had faded. In the subsequent discussion, it seemed a general complaint that while enthusiasts could be found for the national associations, few persons were interested in the larger outlook of international Spiritualism. The I.S.F. was coming to be regarded much as some of our Churches regard the S.N.U.—viz., an outside body, remote from the life of the associations, and only heard about when asking for fees. To meet these difficulties, a new questionnaire will be sent out, asking for full information of each association for general circulation with a view to reawakening interest in the work of the Federation. Later, when the delegates gave personal reports on the activities of their own countries, it appeared that four countries only had organisations of any size, and widespread activities. Among the bright spots was the report from Spain, that following the Congress at Barcelona last year fifty new groups had been opened. Propaganda was carried on in all the large cities. The political unrest made their work more difficult, and there were internal regional differences. Next to Great Britain, Belgium seemed the most completely organised. There were seven Provincial Federations, each sending two representatives to a National Council.

G. F. BERRY,  
Councillor, I.S.F.

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## FACING UP TO THE THREAT OF WAR AND THE SPIRIT OF SELFISHNESS

## Is Brotherhood Possible?

*How we can apply our Second Principle  
to conditions in the modern world*

By AUSTIN JONES

CONSTANTLY we are told, by earth teachers and spirit teachers alike, that we must ever work for the consummation of the ideal of brotherhood.

To define the requirements of brotherhood may not be too difficult, but there are apparently insurmountable difficulties barring the way to accomplishment. For instance, at this present moment our French neighbours are building a vast fleet of submarines which constitute a dire threat to us, who depend on sea-borne traffic for our food.

How are we to apply the principles of brotherhood in this case? Narrowing down our view, we see an unemployed man illegally eking out his insurance pittance by doing odd jobs. Wherein lies brotherhood? The law says he is a criminal: he is robbing the taxpayer—but we know he has a wife at home despairingly fighting for her children.

**"We Cannot Love to Order"**

Beset by a multitude of problems of thought and decision, ensnared in the toils of physical plane incompatibilities, we turn outwards for a solution. We seek the guidance of the great religions and ethical teachers, and we find that one and all emphasise the same teaching—love one another. But this does not help us. We cannot love to order. If we could, the Christian Church to-day would be a community of saints. Instead, for many centuries it has been guilty of more bloodshed and torture and horrid infamy than any secular power known to history. Why? Because it disobeys the express injunction of its Founder: "Seek ye first the Kingdom of Heaven."

Let us try to gain light on this problem of brotherhood in the light of our own experience and the reflections born of our contact with Spiritualism, and in total disregard of the utterances of authority, whether of Prelates or Saints or Saviours.

**Advantage of Spiritualism**

Before we can define brotherhood, we must define Man. As Spiritualists, we are immediately at an advantage: we do not approach our problem from the point of view that we are merely helpless creatures flung on to this planet, with no knowledge of our future after death. We know that we go on endlessly, evolving ever in other states, and so we include in our definition of Man, not only all human beings in physical bodies, but also all human beings not in physical bodies.

When full realisation of this comes to us, there bursts with stunning force on our consciousness the realisation of the immensity of our being, and of the immensity of our responsibility. If there is any meaning at all to brotherhood, in the light of immortality we are intimately related to every one of the

thousands of millions who have inhabited this planet since the beginning, and with the *untold millions who will yet inhabit it*. At first sight this may appear to be a sweeping assertion which is impossible to prove, but we can bring it nearer to our consciousness if we meditate upon two rival philosophies—heredity and reincarnation.

The former claims that we are the product of all our forerunners, that our bodies, our minds, are the product of the slow evolution of the bodies and minds of our ancestors. Narrowed down to individuals, the son inherits the bodily, mental and spiritual characteristics of the father, or of a near ancestor.

The teaching of reincarnation differs from this. While it admits the transmission of physical and mental tendencies from father to son, it denies the transmission of spiritual tendencies. It claims that while the entity about to take physical birth is guided to parents who are the most suitable, physically and mentally, to provide the equipment called for by the past lives of the newcomer, yet the parents cannot determine his spiritual factor, since that is something that has been evolving ceaselessly, in and out of physical incarnation, for countless ages.

**Our Debt to the Past**

Whichever viewpoint appeals to us, we begin to see that we have a direct connection with the past, and with all who have lived in the past. Something within us existed—*consciously*—when William the Conqueror invaded these shores, when Attila ravaged Europe, when Christian martyrs were thrown to the lions to make a Roman holiday. Something that is part of the deeps of our consciousness may have endured the slavery of building the pyramids under the blazing Egyptian sky so long ago. Or perhaps we studied at the feet of Socrates, or we may have stood sorrowfully by while the Prince of Peace trod the ghastly road to Calvary.

Brotherhood means that we share in the triumphs of the past, and in the failures, too. We cannot dissociate ourselves from the events of history. Long, long ago we came from God, and who are we to say in what manner we have or have not evolved? How foolish to look for truth within the confines of our physical memory, at best only the very limited servant of the spirit that is behind it!

We begin to see the force of the Master's injunction: "Judge not!" We begin to see in brotherhood something more than sentimental piety. Cold reason forbids us to judge,

to condemn. Commonsense bids us offer a helping hand to our brother, however undeserving he may appear to be to our limited vision. All mankind is one huge family, brothers all. We have fought our way through degradation and sorrow and terror, but we know that our destiny is sure. As the first radiant flush of morning after the darkness of night, so is the day that is to be for all of us. Prodigals all, and brothers all, we shall at long last return to God, our Father and our Home.

**"We Are Never Alone"**

And, on this age-long journey from the far country to our home, to what and to whom may we look for guidance and for help? Surely to the teaching and the practice of Spiritualism! We find that we do not walk alone. We are accompanied by the hosts of the Unseen. Every little action of ours, every thought brings sorrow or joy to some unseen watcher patiently trying to help us on our way. We cannot do good, or ill, to ourselves alone. We begin to realise that brotherhood carries with it a weight of responsibility. "The evil that men do lives after them," said Shakespeare. Not only that; it reaches out in spirit to those poor darkened ones who are plunging into the depths, and sinks them still deeper in the mire. Bright spirits are watching them, but, owing to the difference in state, are unable to make their presence known.

Here is an instance of brotherhood operating from the highest to the lowest. A few months ago, through the mediumship of my sister-in-law, I contacted three very rough hooligans of the spirit world. Having won their confidence, after numerous encounters, I enabled them to meet their real helpers—the bright ones who had been with them, unperceived, throughout. All three, amazed that such as they were deemed worthy of help, decided in turn to help others. They descended to the depths, and there found a murderer who had lost hope. He could see them, but they were not competent to deal with him. He could not see the rescue spirits who accompanied them.

**Thought it was "The End"**

They brought him to our circle, and we formed the link between the one-time hooligans whom he understood and the rescue spirits of whom he was unaware. After many visits, he accepted our statement that freedom awaited him. "I thought on that morning," he said brokenly, referring to his execution, "that it was the end," and then he broke down.

Brotherhood! High spirits, ordinary earth people, spirit hooligans, all combining to bring new life to one of earth's failures. When we understand the true implications of brotherhood, we cannot fail to start to live it.

And Spiritualism teaches us to understand.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY - - September 20, 1935

## DARK ROOMS

LAST week there appeared in the Northern papers a report of the prosecution of a man in the North of England who was accused of cheating while practising as a voice medium.

The accused had been conducting a Spiritualist room for a number of years, but he has recently claimed to be a voice medium, and has held seances both at his own rooms and at others in the district. The case is reported on another page.

It is a very sad and humiliating thing when Spiritualists have to make these exposures. The fact that it is done makes the proportion of fraud in the seance room look considerably larger than it actually is. At the same time, we think Spiritualists are very wise when they take firm action against individuals who are exploiting the sorrow and bereavement of the general public for the purpose of personal financial gain.

In the years gone by, when Spiritualism was struggling, there were very few fees to be had, and the temptation to exploit psychic phenomena was by no means as great as it is today.

We have no wish to labour this particular case, but it again points to the danger of shady practices in the dark circle. There is a tendency for the number of dark circles to increase, when as a matter of fact the increase in the strength and understanding of mediumship should mean the production of phenomena under better and surer conditions. That there is a useful function for the dark seance for the laboratory and experimental purposes, we have no doubt. But we view with very mixed feelings its increase as a means of getting Spiritualism across to the general public.

It is, of course, very nice to suggest that as brothers we ought to trust one another and reply upon one another's honesty. But everyone is aware of the fact that—especially where fees are at stake—the confidence of the credulous is often used to line the pockets of the charlatan. This applies in the ordinary routine of life; that is the reason for the existence of the Food and Drugs Act and a hundred other Government regulations.

We say again, as we have said before, that the individual who goes into a dark room to sit with a company of strangers, without taking the necessary precautions against deception, is unwise. In our opinion, any results obtainable in complete darkness cannot be one half as satisfactory as the same results would be under conditions where our normal senses could be properly used.

We shall be told that if messages come through which are evidential in themselves then the condition of darkness does not matter. We disagree entirely. Even if the messages are obtained clairaudiently, and the medium stands up on a chair and shouts them through a megaphone, he is misleading his sitters entirely if he claims that they are direct voice phenomena. To leave a medium perfectly free and untrammelled, without the slightest attempt to place some check upon his activities, in total darkness, is unwise, and we cannot understand an honest medium even asking for such confidence.

Mr. Evan Powell, who has been one of the most prominent materialising mediums for some years, positively refuses to sit in the dark unless he is roped and fastened in his chair. He is quite right. He claims that during the seance he himself is entranced and cannot therefore be responsible for the movements of his body. He insists therefore that sitters, in their own interest and in his, take precautions to see that he does not wander about in the seance room.

Something else is true. In a long experience of seances we have seen quite as much fraud practised by prejudiced sitters as by mediums. People often come to sittings with a definite disbelief in the genuineness of the phenomena, and will resort to the meanest tricks in order to discount its genuineness. If the medium has protected himself he at least can be absolved from complicity where deception takes place.

We may be asked, how often should a medium submit to tests? In our opinion the medium is foolish who sits without some protection. However honest he may be, in the dark seance he has no protection if accusations of fraud are made against him. He has not protected himself or his sitters. In the home circle, where all the sitters are personal friends, there may be every reason for confidence, but in the case of public mediums who are taking fees—and in these days by no means small ones—the public have a right to be protected.

There is one other difficulty which arises, however, and that is the fitness of the individuals who shall impose the tests. There is a lot of loose talk concerning test conditions. When a medium states the conditions under which he is prepared to sit, these are not test conditions. If a clever conjuror states the conditions under which he is prepared to operate, he states them because he knows he has left a loophole. The same argument could apply to a medium who lays it down that such and such are test conditions, when he has already found a way to get behind them. While we would always be prepared to consider the recommendations of any medium, as to conditions which would not impose restrictions upon the operation of genuine psychic forces, yet we do think that experimenters should themselves have a voice in determining what the conditions are.

(Continued at foot of next col.)

## SOUTH AFRICAN JOURNEY

(Continued from page 607.)

worldly; even more so than most countries, for it lacks spiritual tradition and history. The Boer had his Bible, and his gun, and his sjambok! His Christian rivals have his gold and the diamonds! God has never quite taken their places. Yet in that darkest land our tour proved one of the greatest spiritual uplifts of modern times. This was the general admission, not confined to sympathisers by any means. Our welcome was prodigious and will not soon be forgotten. It amazed and delighted us to have many instances of the immense distances people travelled to attend these meetings, to see and hear Meurig Morris. Journeys of hundreds of miles, often over terrible roads, and train journeys through the night, were gladly, joyously, accomplished. It was wonderful. People boarded our trains to greet us and to leave their affectionate "God bless you's" at stopping places *en route* throughout those thousands of miles of railway travel—I had nearly written, travail!

It will interest all our readers to know that this provided practical proof of the good this journal is accomplishing, and incidentally of its wide circulation, for all and sundry gave as their reason for this enthusiasm as having closely followed the career of Meurig Morris in reading the Spiritualist papers!

It was not all gilt, nor all gingerbread. It proved a very costly piece of propaganda, for not only is South Africa a very "dear" country to "missionise" in, we were also the victims of inexperienced and extortionate organisation.

We had the good fortune to meet many distinguished and advanced students of psychic matters, but few associated themselves with active Spiritualist bodies. That is the trouble. The Movement is under a cloud; it is not "respectable." It does not help business; it still means social ostracism—just as much a deterrent of religious freedom as was the rack in the days that are gone.

Much good work is carried on underground. Home Circles are everywhere. This is quite understandable, for the Dutch Boer is intensely psychic. He will have none of Spiritualism (is it not of the devil?), but he does not gainsay the unseen witnesses!

To conclude on the happiest of notes is to give grateful thanks for the great personal kindness, the open-hearted and hospitable welcome everywhere accorded us, pressed upon us, by a host of charming people wherever we went, providing a great accession of well-wishers and, we are sure, lasting friendships.

LAURENCE COWEN.

(Continued from previous col.)

If anyone sits in the dark with strangers he ought to be able to know at any precise moment where his medium is, and what he and the sitters are doing.

The increase in the number of dark circles is undoubtedly opening the way to a large amount of deception, and where this is due to laxity which the sitters themselves agree upon, they are as much to blame as the medium for any deception practised.

# TOPICS OF THE WEEK

**At the British Association** At last Psychical Research has had a hearing before the British Association. In the Psychology Section on Thursday, Mr. Whately Carrington read a careful paper on "Word Association and Trance Personalities," which, beneath its unpromising title, concealed an inquiry of very great interest to Spiritualists. There are, it is well known, cases of trance in which the normal personality of a so-called medium is superseded by another purporting to be that of a deceased individual. These cases of alleged possession are of two kinds, Mr. Carrington argued. There are cases in which a medium is often and regularly "controlled" by a sort of familiar spirit, and there are cases in which it is alleged that different discarnate spirits communicate with particular inquirers through the medium.

**Secondary Personalities** Mr. Carrington asked: "Can experimental psychology throw any light on these claims?" It has methods—word association, reaction-time, and the galvanic reflex—which enable the experimenter to define the emotional make-up of any subject. Using the first two of these methods—and no less than twenty thousand observations were considered—Mr. Whately Carrington claimed to have proved that the "controls," which represent themselves to be Indian girls or something of the sort, are nothing but secondary personalities of the subjects themselves. The evidence with regard to "spirit communicators" is more difficult to interpret, and Mr. Whately Carrington proposes to carry out further experiments on this point.

**Another Fraud Unmasked** The activities of a so-called "direct voice" medium—who has already been exposed in *The Two Worlds*—were given more prominence when he appeared last week in the Whitley Bay Police Court. He was John Hope, of Whitley Road, Whitley Bay, and he appeared on three summonses of having unlawfully and wilfully obtained money by false pretences. Mr. Donald Harvey, prosecuting, described Hope as a "bogus Spiritualist medium," and said that he had been carrying on what he called a Spiritualist mission in Whitley Bay. This was a private house, and Hope, at the time of the offence, was carrying on what he himself described as "direct voice" Spiritualist seances, which were, submitted Mr. Harvey, "actually for the purpose of defrauding people of money."

**Found Guilty** On the night in question several South Shields Spiritualists attended the "voice" seance, and heard, amongst others, a voice purporting to be "Nurse Cavell."

Before the seance actually started a plate was passed around and every one put 6d. on it, which totalled about 10s. Mr. Housby—one of the Spiritualists—attended two subsequent seances, and at the last flashed on a lamp

during the proceedings, and actually saw Hope with the megaphone to his mouth, with a black cloth draped over it. At a previous sitting some ladies had seen saliva on the mouthpiece, and Mr. Housby, who from the first thought Hope was not genuine, was made more suspicious. Teeth marks were also noticed on the instrument, and Mrs. Hope said that the children had been playing with it and had probably bitten it.

After the third seance, Mr. Hope admitted it was his own voice, and said, "If you are not satisfied you can have your money back."

Hope was fined £2 on each summons.

**United Prayers for Peace** We would like to call attention to the announcement which appears on another page, soliciting the unity of all Spiritualists on concentrated prayer. The appeal is issued by the Seekers, of 29, Queen's Gate, London. The prayer has been specially designed to cover all creeds and all denominations. Over sixty thousand copies of the prayer have been circulated to every part of the Kingdom.

While no one would suggest that prayer is an alternative to work, every Spiritualist knows that concentrated thought bent upon a definite object, can and does attract, not only the attention of those upon earth, but assistance from a larger world.

In such a matter as world peace, Spiritualists might well find unity with others who are desirous of the same great object. Peace is beyond all creeds. Many correspondents have written us asking for united prayers. This suggestion offers a chance of unity. Who leads the effort matters little if we can all co-operate.

### From the "Church Times"

The Bishop of Winchester has been writing good-naturedly of the abusive anonymous letters he has received as the result of his criticism of Spiritualism. Among other things, he has been called "an obscurantist" and "a blind leader of the blind." But these are very mild terms. His lordship should some day go through our letter-box in Portugal Street. Every week, and generally on the back of unsigned postcards, I am called "a capitalist hack" and "a Bolshevik agent," according to the taste of my unknown critics; while I and my colleagues are regularly accused of being "in the pay of the Jesuits"!

Evidently the Bishop had no reason to complain, after all.

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Monday, September 23rd,  
At 3-0, Psychometry, Mrs. F. Kingstone.  
At 7-30, Clairvoyance, Mrs. Helen Spiers.  
Wednesday, September 25th,  
At 7-30, Psychometry, Miss Lily Thomas.  
Thursday, September 26th,  
At 3-30, Clairvoyance, Mrs. Stella Hughes.  
At 7-30, Clairvoyance, Mrs. Cannock.  
Friday, September 27th,  
At 7-30, Clairvoyance, Mr. Cockersell.

### TRANCE LECTURE.

Tuesday, September 24th, at 8.  
Mr. THOMAS WYATT. Address by "White FEATHER," followed by questions. Subject : "The Ministry of Angels."

### GROUP SEANCES

(Limited to Eight Sitters.)

Monday, September 23rd, at 7-30  
Mr. Edmund Spencer.  
Tuesday, September 24th, at 3 Mrs. Gordon Thomas  
Tuesday, September 24th, at 7-45 Mrs. Helen Spiers  
Thursday, September 26th, at 7-45 Mrs. Stella Hughes  
Friday, September 27th, at 3 Miss Lily Thomas  
Friday, September 27th, at 7-45 Mrs. Livingstone

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

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# A WONDERFUL SEANCE

## Physical Phenomena at Public Meeting

By HORACE LEAF, F.R.G.S.

DURING my last visit to the United States I was requested by the Secretary of the New York Section of the S.P.R. to act as Honorary Research Officer for them, to try out and recommend mediumistic talent. They were anxious to engage only the finest mediums, particularly of the physical order.

I had occasion to speak and demonstrate at Chesterfield Camp, Indiana, one of the most popular American summer meetings, and there I met William Hart, an old and, in the estimation of some, superannuated physical medium.

Hart was a most peculiar but attractive personality. He had a strong objection to speaking against anyone, no matter how doubtful their conduct might have been. I mention this as an example of the rather fine disposition of the man. He had seen at least sixty summers, was slight in build, and far from healthy, suffering from frequent attacks of asthma. This he attributed to his seance work, which necessitated him being shut up in close rooms where attempts to eliminate light usually resulted in shutting out fresh air as well.

### Tests Imposed

Mr. Hart was not averse to any kind of test, and I sat with him several times under what I regarded as satisfactory test conditions. The nature of his phenomena seldom varied, and included the direct voice, with and without the use of a trumpet. Direct writing, telekinetic phenomena, such as ringing of bells, movement of small objects, and raps.

He always refused to accept payment for his services from anyone unless he thought the manifestations were up to standard. This I found a rather distressing circumstance, as on each occasion that I sat the results were much above those one usually obtained with other mediums of the same order.

### A Public Demonstration

One day Hart suggested that he give a demonstration of his powers on a public platform. This, of course, is extremely rare; so rare, indeed, that I had not witnessed it before anywhere.

On the night appointed an open-topped cabinet was rigged up on the platform of a public hall capable of seating twelve hundred people. I had often spoken from this platform, and had every opportunity of testing it for trapdoors. To make matters more satisfactory, a one-piece carpet covered the entire platform, so that it was impossible for anything to be passed from below into the cabinet.

The cabinet was about six feet long by three feet wide, covered all round to a height of



Horace Leaf

about three feet from the flooring with dark material resembling heavy curtaining. Anyone standing on the platform could look over the top of the covering and see the contents of the construction.

Into it had been placed a tall stool, trumpets, tambourines, a small bell, and a writing-pad on which members of the audience had signed their names. This was placed on the stool.

Hart refused to enter the cabinet, but agreed to sit in front of it with two persons selected by myself and the rest of the company to hold his hands. This they did by one of them sitting each side of him. As soon as they were seated we covered them and the medium up to their necks with a dark cloth, so as to keep the light from their bodies, and that of the medium, if possible. Hart explained that by thus eliminating light from him the results would be better.

### Invited to the Platform

I and several other members of the audience, for the public had been admitted, were then invited to go upon the platform to watch proceedings from a better vantage-point.

The hall was well lit with electric lights, and all seemed set when a most terrific thunder-storm broke out. I do not remember a worse storm, and thought that it would entirely check results, but Hart decided to go on, saying that although it might make results less

impressive he felt that it would not stop them entirely.

Almost as soon as the first hymn had been sung the manifestations occurred. The trumpets were floating about above the cabinet, the handbell was frequently rung loudly and continuously, small hands fluttered above the curtains, and sheets from the writing-pad were flung repeatedly over the curtains with writing on them. On examining the sheets each one was found to have been signed by one of the astonished and delighted audience.

### Shook Hands with Spirit!

Hart invited me to approach the cabinet to see if the materialised hands would shake mine, which one of them did. It was an extremely small hand, resembling that of a child of about six or seven, and was quite solid and warm.

Everybody voted the evening as among the most remarkable they had spent, and I shall always regard it as among my most impressive psychic experiences. Mr. Hart was somewhat exhausted afterwards, and informed me that he seldom indulged in this sort of demonstration owing to its affecting his mediumship harmfully for several days before and afterwards.

About this time I met the only medium that I ever knew who bore for life the effects of ill-timed "scientific" experimenting. He had been a voice medium. During one of his seances a sceptic, thinking he was personally manipulating the trumpet, switched on to him an electric torch. Immediately the medium became unconscious, and when he recovered his arm was withered, and when I saw it—several years after the unhappy event—it was still useless.

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# "YOUNG PEOPLE ALL RIGHT"

## Defence of Modern Youth

By J. McLINTOCK

YOUR correspondent, G. Kenyon Rogers, complains about the present generation being not steeped in the atmosphere of the Bible. He contends that through it all modern young people would die of ennui if left to themselves to find activities and pastimes. He blames the older generation for all this.

Mr. Rogers need not waste his time blaming the older folk for this. The younger generation are not so bad as he and others pessimistically paint them.

### Looking After Itself

Modern youth can look after itself, and is doing so. The trek to the countryside by youth on cycle and foot is a healthy sign. Young people are tired of the Bible atmosphere. They want to live in the present age, not times 2,000 and more years out of date. They want to get away from the hypocrisy of worn-out dogmas and creeds.

That young people no longer are interested in the Bible atmosphere is a favourable sign for Spiritualism. It shows that they will be more open to accept the proven facts of survival and their implications. It shows, too, they will not discolour the teachings from the other side with beliefs in vicarious atonement, virgin birth, and other absurd ideas.

## THE OLD PIONEERS

THE Leeds (Hyde Park) National Spiritualist Church reports: On September 1st, 2nd, and 3rd, through the mediumship of Mrs. Hubert Clay, Newbiggin-by-Sea, Northumberland, we had a very impressive address, worthy of the old pioneers, consisting of propaganda for the real meaning of Modern Spiritualism."

The demonstration of clairvoyance was very evidential and accurate, proving survival to those who were present.

A "Personification Seance," held on the 3rd inst., was very impressive. During deep trance four persons were called to the medium to receive messages and hold conversation with their loved ones who had full control.

## GLASGOW SPIRITUALIST ALLIANCE

AT the above Church a very successful week has just been concluded with Mrs. Helen Hughes, the meetings being held in the New Hall, each meeting being packed it, many having to be turned away.

On Wednesday night Mrs. Helen Hughes' control spoke for his first time in public. All the clairaudient messages delivered were recognised.

## NO LONGER A CULT

### But Care Still Needed

By CHARLES KING

SPIRITUALISM can no longer be arraigned as a cult—it is recognised as a vital part of all religious creeds. And the fact that it has not yet united in coalition with the Churches, and has to institute Churches of its own, in no way affects its spiritual destiny.

But, as the Churches have proved, nothing can live outside its character. That is to say, the progress of Spiritualism depends wholly upon Spiritualists not creating a vicious circle, a circle of self-importance which displays itself in over-confidence in regard to phases of psychic phenomena, for which there is no final explanation. Unlike Rome, for instance, Spiritualists must exhibit charity to inquiring minds.

At the present time, when Spiritualism has got its foot, so to say, on the ladder, exaggeration of statements far less attractive than diffidence.

In psychic practice, it is permissible to think of heaven as a bright kingdom where all our messages of love and affection are safely delivered. Such a picture should prove disciplinary, it should purge the mind of all exhibitions of egotism and intolerance.

Spiritualism is a subject which can easily have its growth arrested by delimitation. Many thoughtful people are studying and weighing at the moment what Spiritualism can reveal concerning a connective link between this world and the other side.

Spiritualists would only destroy their Cause by asserting that these researches must begin at a point indicated by themselves.

## RELIGION CLEARLY DEFINED

I think the following quotation from an article by Dr. G. B. Warne puts in a few terse sentences the true aspects of dogma and religion.

He says: "A doctrine, however elaborate, does not constitute a religion.

"Religion describes the feelings and acts of man which relate to God.

"Theology is a formal statement of man's ideas about the God he worships.

"Religion is right living towards man and God. Theology is the outer expression of a system of belief about God and His attributes.

"Religion unites mankind—theology divides it. Religion is not an end, but a life. It relies more on work than talk, is not a doubt, but a certainty, not a dogma nor an emotion, but a service. Religion means conscious relation between man and God and the expression of that relation in human conduct."

GEORGE BERMER.

## WANTED—MORE QUESTIONS

### Something Overlooked in Services

I WISH to suggest that it is time our Committees should give more serious consideration to the matter of speakers giving "replies to questions" after their addresses.

In my opinion, not more than one in ten of the speakers is really capable of answering questions put on the spur of the moment by the audience, whether verbal or written.

The chairman usually announces that the questions need not be related to the subject of the address; a liberty which the audience is not slow to take full advantage of, and often with deplorable results.

### Some Examples

Here is an account of the questions recently at a London meeting. The answers took only twenty minutes, after an address of fifty minutes.

1. About the "Man Christ" and the "Son of God."

2. How does a blind clairvoyant see?

(Ten minutes were occupied in the two answers—mainly what is known as "talking round his hat.")

3. About the creation of man.

4. About the material body and the "resurrection at the last day."

5. Another question of similar nature.

(Five minutes were occupied over these three subjects, and the answers were vague and inconclusive.)

6. Do you believe in a personal God?

7. A question about people not paying their debts.

8. About the "Lord's Supper" and "Do this in remembrance of Me."

9. (A question inaudible to the congregation.)

10. About Spiritualism not being a recognised religion, and newspaper editors not including the meetings under their headings of "Church Services."

(These last five questions were all passed through the mill in five minutes; some entirely ignored, others showing that the speaker "didn't know.")

### Preparation Essential

Whatever a man's special experience in Spiritualism, it is still possible that nature did not intend him to tackle a job which even a Doctor of Divinity would hesitate to undertake without preparation.

Would it not be better for Committees to accept offers to answer questions from speakers who had proved their ability? Otherwise clairvoyance would be preferable.

But I wouldn't be surprised if a speaker told me that after a fifty-minutes' harangue he felt "spun out."

CANDID FRIEND.

## APARTMENTS

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## SPEAKERS

**JOHN HYDE TAYLOR,** Lecturer and Demonstrator, is due at Blackpool, December 17th next. Will Churches interested please write—37, Delancey Street, N.W. 1.

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## POST-MORTEM TALKS WITH PUBLIC MEN

By A Barrister-at-Law

My investigations into psychic matters, have extended over a period of 46 years, and during that time I have conversed with more than 200 discarnates, most of whom satisfied me of their identity beyond any doubt.

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## MARY PICKFORD, SPIRITUALIST

### Her Views Outlined

MARY PICKFORD, the renowned actress, who is known as "The World's Sweetheart," publishes an interesting article in *Liberty* magazine, U.S.A., which is well worth consideration.

The article deals with fundamental spiritual principles. It is clear of dogmas and creed, and is so rational that it even appeals to those who have no room for religious sects.

#### Psychic Experiences

"Why Die?" is its title, and it contains accounts of many of Miss Pickford's personal psychic experiences, and states in a most acceptable manner the joy and comfort she has received from spiritual communion.

She tells us that through deep grief, caused by her parting with her beloved mother and brother, she gradually came to realise that separation was a delusion, and that there is nothing to fear about death. She is able to say with Victor Hugo, "The tomb is not a blind alley."

She expresses her regrets that these things were not explained to her in her childhood, so that instead of having the fear of death instilled into her mind, she might have had the joy of realising that life is one and continuous. She shows a clear grasp of the relationship of death to life.

Though this article contains more of the philosophy of Spiritualism than many others have done, it is not the first article she has written which shows her leaning towards Spiritualistic and Psychic facts.

## ANCIENT SPIRITUALISM

ON Thursday, September 5th, at the Guild of the Great Companions, 55, Lonsdale Road, W. 11, an interesting lecture on "Egyptology" was given by Mr. Robert Jackson, lecturer of the Blavatsky Lodge, tracing the Egyptian beliefs in immortality and survival back to 5,000 years B.C. at least, and proving their sure and certain knowledge of Resurrection by their central doctrine of the Risen Osiris.

A full description was given of the Book of the Dead, the funeral ceremonies, and the method of embalming; and the high significance of the "Ka" (etheric body), universally believed in by the Egyptians, was ably and exhaustively discussed. Many remarkable parallels were drawn between traditional Christian dogmatic propositions and the Egyptian mythos, and it was made abundantly clear that the real basis of the religion was a highly developed form of Spiritualist philosophy and occultism.

## THE SPEARHEAD OF ATTACK

### Part of Spiritualism

THE part that the inculcation of Spiritualism could play in the solving of world problems was dealt with at the Moot Hall, Colchester, on Thursday evening last week, when an exceptionally well-attended meeting, consisting largely of women, was held under the auspices of the Wellesley Psychic Society. The clairvoyant, Mr. George Daisley, experienced nothing in the nature of hostility from his "subjects."

Capt. V. M. Deane, who presided, said that during the past year there had been no startling developments in the Spiritualist Movement, but they were still facing hostility from orthodox religion and orthodox science. The Roman Catholic Church discouraged their people from taking part in Spiritualism, while the Bishop of London had prohibited all buildings in the Diocese from being used for Spiritualist meetings.

#### Orthodox Science

Dealing with the "extremely hostile" attitude of orthodox science, Capt. Deane declared, "We ask you for a moment to consider what are the implications of this orthodox scientific attitude. If it is correct, where are we? For if so the Bible contains more lies to the chapter than any other book. Christ could never have performed any miracles, nor have risen from the dead, and, in fact, the Man who is accepted by the whole world as a pattern of truth and beauty is a fraud. That is the implication of the orthodox scientific standpoint.

He, however, ventured to say that in trying to alter that, Spiritualism was the spearhead of the religious attack. If they could succeed in convincing orthodox science that one single case of contact with another world had been genuinely established, the effect of that conversion of science would be the biggest event in human history. There could then be no excuse for Atheism.

#### "Tear Up the Bible"

Mr. Maurice Barbanell said that Spiritualism had thrived on the opposition, and if it were wrong it could never have lasted the eighty-seven years it had.

"If Spiritualism is untrue," he declared, "you can tear up your Bible. They tell us that Spiritualism is anti-Christian, but there is not one religion that is carrying out the teachings of Christ. Do not imagine that any one religion possesses the sole avenue along which God can be reached. You cannot catch a God, classify and label Him. Spiritualism makes us a part of God, and links us with the whole of humanity."

Subsequently, Mr. George Daisley, the well-known clairvoyant, transmitted messages from the spirit world to members of the audience.

## FLOWER MEDIUM SURPRISE

DR. NANDOR FODOR writes: "In the last week of August, following the exposure of the Flower Medium, I wrote to you: 'It seems that Miss Lewis is still anxious to prove the genuineness of her mediumship.' I continued that she will be given consideration and courtesy at the Institute, where she had six further sittings booked.

"I regret to inform you that I must have overestimated her anxiety. Lady Molesworth, in whose complete charge she placed herself, cancelled all the six sittings (which would have covered a period extending into November). But, as I understand from her letter, the sittings for flowers elsewhere will not be suspended.

"Enlargements are now being made of the infra-red film taken on the last two occasions of Miss Lewis' visit at the Institute. Beyond what this film may disclose, the International Institute will not be able to throw light on the phenomena under dispute."

## MOSLEMS ACCEPT SPIRITUAL GIFTS

MR. AHMAD, the Imam Woking Mosque, speaking for the World's Fellowship of Faiths, Cheltenham Branch, September 4th, gave some very interesting psychic experiences.

He said: "The Moslem Faith recognised the spiritual revelations of all the world's prophets, including Abraham, Moses, Buddha, Jesus, Mohammed, and others. To-day they experienced similar revelations at the Mosques in Bengal.

"A Moslem endowed with the spiritual gifts would stand in a Mosque and with lightning speed would say, 'Such a thing has happened, such and such an incident would take place.' They were nearly always correct.

"I, myself, am somewhat of a sceptic, and inclined to take these incidents with caution. I was told by one of these gifted people, 'You are going to England to live.' At the time I did not believe it, but here I am in England.

"At one time I was told 'that the City of London was under water.' Since I understood the geographical situation of London I laughed and dismissed the idea. However, in a few days time, it was announced in the Press, a ship named the 'City of London' had gone down at the identical time the prophecy was given. The Moslem generally accepts spiritual manifestations. We believe that they have always been prevalent when people are spiritually minded enough to receive them."

The hon. secretary, Mr. F. E. Smith, presided.

## HEALING AND MEDICAL

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Miss JACQUELINE and Dr. BRAUN will open a Centre for Chiro-therapy, Radiaesthesia, Relaxation and Auric Treatment at 2, Gloucester Terrace, Onslow Gardens, S.W. 7, on Friday September 27th, 1935. Further particulars later (Phone Kensington 7786).

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THANK YOU

# "The Order" Gets to Work

## Clergy and Spiritualists' United Effort

SEVENTY-SIX people crowded into the compact village hall at Loddington, famous in the world of Spiritualism, to listen to speakers dealing with the communion of the Churches and the spirit world.

The meeting had been arranged by "The Order of the Preparation for the Communion of Souls," and was attended by Spiritualists from all parts of the county.

Welcoming the speakers, the Rev. T. B. Clarke, M.A. (Rector of Loddington), a well-known leader of the Spiritualist Movement, said that Mrs. St. Clair Stobart was willing to undergo all sorts of trouble to pass on the great truth.

Frail-looking and delicate, Mrs. Stobart, who is a daughter-in-law of a former rector of Warkton, and a widely travelled lady, held the meeting with a convincing address. She regarded the occasion as one of the most interesting of her life.

"It has been the wish of my heart for some years that we Spiritualists and the Churches should co-operate in spreading this great truth of survival," she declared.

"Up to recent times there has been a certain amount of diffidence, both on the part of the Churches and ourselves. Recently, however, we have got together and have

found that both sides can learn from each other to place Spiritualism on a higher plane."

### Courageous Stand

Mr. Clarke had paid tribute to her courage, but she considered that men like him were more courageous in their stand for Spiritualism, which was either true or false—there was no half-way house.

Quoting Cicero, she affirmed that if one case of survival after death could be proved Spiritualism was made out, but if that could not be done the religion of Christ, which rested upon Spiritualism, was wrong.

### "Churchianity" Blamed

In an address the Rev. G. Maurice Elliott, M.A. (Vicar of St. Peter's, Cricklewood), said that it was evident in the Bible that the early Christians were Spiritualists, but the practice had been lost. For this he blamed "churchianity," which would drop out in time, and bad translations of the Bible, of which he gave several illustrations.

On the platform were the Rev. T. B. Clarke (chairman), Mrs. St. Clair Stobart, the Rev. G. Maurice Elliott, Lady Culme-Seymour, of Rockingham Castle, Lady Carmichael, the Rev. O. R. Plant (rector of Rockingham), and Mr. Cockersell.

## PRAYER TO STOP WAR

By C. A. SIMPSON

AT this critical time, when the threat of war hangs over the world, we believe that the power of prayer can avert it.

Mass prayer stopped the last war. Mass prayer restored our beloved King's health; and now... mass prayer can prevent this disaster.

In this systematic age we can look at prayer scientifically as well as spiritually: we can visualise the tremendous vibration of the ether were a million people to pray the same words at the same time, asking for the peace of the world. Surely God would take and use that great power to bring peace.

We have already sent out 60,000 copies of the prayer below to those who are connected with our work, asking them to pray every evening at nine o'clock.

We feel that the readers of *The Two Worlds* will realise how eagerly those unseen helpers are awaiting the word "GO!" which can only be given them through the immutable law—"Ask and ye shall receive."

We will gladly send copies of the prayer (on receipt of an address) to

anyone willing to help—free of charge. Many earnest seekers who realise what this means—and have themselves received answers to prayer—are helping us with the expenses.

### The Prayer

Following is the prayer for peace:

"Oh, God, we beseech Thee that Thy peace may be brought to this earth; that the ministers of Thy nations, and the Churches of Thy nations, may feel the power of that peace, and that war among nations may cease.

(Pause.)

"Oh, Lord, give us brotherhood between men; fill the hearts of all Thy people with love.

(Pause.)

"We ask Thee to give unto Thy messengers the power to influence and urge the coming of peace and goodwill on earth.—AMEN."

"The whole air is filled with the spirits or souls of men. It is from the impressions they make upon us that dreams proceed, and those forebodings which we have of our health or bodily indisposition."—PYTHAGORAS (530 B.C.).

## Church Announcements

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

SATURDAY, September 21st, at 8, Open Public Circle.

SUNDAY, September 22nd, at 11 and 3, Open Circle. At 6-30, Mrs. S. HUGHES.

MONDAY, at 8, Mrs. A. C. Oaten, D.N.U.

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

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

SUNDAY, September 29th, at 6-30, Miss WHITFIELD.

Manchester Spiritualist Discussion and Literary Society opens

1935-6 Session on September 18th, at 8. Speaker: Mr. F. Chandley.

"Experiences of a Medium." Opportunity for Debate. Look out for announcements of these Weekly Discussion Evenings—EVERY WEDNESDAY.

### NORTHERN

#### Manchester Society of Spiritualists, 38, Maskell Street.

Sunday, September 22nd, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30 and 8, Mr. W. W. ELY.

Monday, at 8, Mrs. F. Jackson.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. Wilby.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, September 29th,

Mr. R. H. HANNAH.

#### Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester

Sunday, September 22nd, at 10-30, Lyceum.

At 3, 6-30, and 8,

Mrs. BRIGGS.

Monday, at 3 and 8, Mrs. Langford.

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

Wednesday, at 8, Mrs. Baker.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, September 29th,

Harvest Festival.

Mr. BEN CARTER.

#### Longsight National Spiritualist Society.

Shepley Street, Longsight.

Sunday, September 22nd, at 2-30, Lyceum.

At 6-30 and 8, Harvest Festival Service,

Mrs. A. SPENCER, Diploma S.A.

Monday, at 8, Open Circle and Healing,

Mrs. Ford.

Tuesday, at 8, Mrs. Marcroft.

Thursday, at 8, Mrs. Hartley.

Saturday, at 8, Open Circle,

Mrs. Crompton.

Sunday, September 29th,

Mr. J. A. BOOTH.

#### Miles Platting Spiritualist Church.

S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, September 22nd,

At 3, Public Circle.

At 6-30 and 8, Mr. WAINWRIGHT.

Monday, at 3, Service.

Wednesday and Saturday, at 8,

Public Circles.

Thursday, at 3 and 8, Mrs. Greaves.

Sunday, September 29th,

Harvest Services.

At 8, Miss BROWNHILL.

#### 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, September 22nd,

Mrs. M. YATES (Chorley).

Sunday, September 29th,

Mr. J. NORBURY.

#### Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, September 22nd, at 2-45, Lyceum.

At 6-30 and 8, Harvest Festival.

Mrs. GERSHON.

Monday, September 23rd,

At 3 and 7, "At Home" and Sale of

Fruit.

Open Circle, Mrs. Gibson.

Thursday, at 8-15, Miss Polly Goodwin.

Saturday, at 8-15, Open Circle,

Mr. Blaydon.

Sunday, September 29th,

Mr. J. SMITH.

#### Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, September 21st, at 8,

Mrs. Roberts.

Sunday, September 22nd, at 3, 6-30, and 8,

Mrs. BAKER.

Monday, September 23rd, at 3 and 8,

Mrs. Oliver.

Tuesday, September 24th,

At 8, Open Healing and Developing

Circle.

Wednesday, September 25th, at 8,

Mrs. Oliver.

Sunday, September 29th,

Mr. TONGE.

#### 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, September 22nd, at 3, Open Circle.

Madame TICKELL.

At 6-30, Madame TICKELL.

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 29th, at 3, Open Circle.

Mrs. E. CROWTHER.

At 6-30,

Mrs. E. CROWTHER, Dip.D.N.U.

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, September 22nd,

Mrs. CROWTHER.

Sunday, September 29th,

Mrs. E. JOHNSON.

## The Britten Memorial.

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

### The Spiritualist Library and Investigation Centre for the North.

'Phone BLA 6840

Healing Services. MONDAYS at 7-45, WEDNESDAYS at 3.

Silver Collection.

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

FRIDAY, September 20th, at 3, Mrs. E. Palmer.

TUESDAY, September 24th, at 7-30, Mr. Roy Morgan.

THURSDAY, September 26th, at 3 and 7-30, Mrs. B. Harris, D.W.U. (Chester).

MONDAY, September 30th, at 3, Miss Jacqueline.

TUESDAY, October 1st, at 7-30, Miss Jacqueline.

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

JOHN JACKSON, Secretary.

Return Visit of Miss JACQUELINE (the well-known clairvoyante and psychometrist) from the British College of Psychic Science, London, for one week, Monday, September 30th to Saturday, October 5th. Please book early for the Group Seances and Private Appointments.

#### LECTURES.

FRIDAY, September 20th, at 7-45, Mrs. E. Palmer, "Mind, Its Relation to Mediumship."

FRIDAY, September 27th, at 7-45, Mr. Ernest W. Oaten (Editor, *The Two Worlds*).

## GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, September 22nd, at 6-30, Mr. T. W. ELLA, Address. Mrs. Neville, Clairvoyance.

TUESDAY, September 24th, at 3-15, Mrs. Redfern, Psychometry. At 8, Mrs. Levett, Clairvoyance.

THURSDAY, September 26th, Healing Free. Apply Church Officers.

SUNDAY, September 29th, at 6-30, Captain H. BLAND, Address. Mr. George Daisley, Clairvoyance.

Developing Circle (Mrs. F. Kingstone) starting October 7th. For particulars apply Secretary.

## LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, September 22nd, at 7, Address and Clairvoyance by Mrs. GRACE NEWTON.

MONDAY, 6 to 9, Free Healing.

TUESDAY, at 7, Group Sitting (limited to 6 sitters), Mr. Keith. At 6, Developing Class.

WEDNESDAY, at 7-45, Address and Clairvoyance, Mr. Bernard Rodin.

THURSDAY, 3 to 6-30, Free Healing.

FRIDAY, at 3, Group Sitting, Mr. Keith.

Interviews Daily from 2 till 6, Mr. Keith.

## THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

(Founded to Spread the Truth of Survival)

PLEASE NOTE CHANGE OF ADDRESS. 73, HIGH STREET, MARYLEBONE ROAD, W. 1.

(Three minutes from Madame Tussauds.)

SUNDAY, September 22nd, at 7, Major NORMAN LEITH-HAY-CLARK. "My Experiences with Mediums."

Followed by examples of Numerology. Readings to members of the audience.

WEDNESDAY, September 25th, at 8, Mrs. Dolores Smith will give a Short Talk and Demonstration of Psychic Faculty.

EVERY MONDAY, at 8, a Healing Circle is conducted by "Hi-Wong," through the mediumship of Mr. P. Annan, B.Sc.

## LONDON

Battersea and Wandsworth Christian Spiritualist Church,

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

Sunday, September 22nd, at 11, Service.

At 6-30, Address and Clairvoyance, Mrs. G. KEVAN.

Monday, at 2-30, Psychometry.

Miss Freda Winn.

Wednesday, at 8, Clairvoyance.

Mrs. E. Morris.

Saturday, at 7-30, Psychometry.

Mrs. L. Fromm.

Sunday, Sept. 29th, Harvest Festival.

Speaker: Mr. F. E. ELMER.

Clairvoyance by Mrs. Beth Barnes.

Battersea Spiritualist Church,

(Affiliated Spiritualist National Union),

Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, September 22nd, at 11 and 6-30,

Miss L. THOMAS.

Address and Clairvoyance.

At 3-15, Lyceum.

Monday, at 2-30, Medicine Man's Healing

Band attends to give Treatment and

Advice.

At 8, Church Healing and Diagnosis

by "Wing Group."

Wednesday, at 3,

Mrs. Hayward Henderson.

Thursday, at 8,

Miss L. George.

Sunday, September 29th, at 11,

Mr. C. ARNEY.

At 6-30, Mrs. F. KINGSTONE.

Bounds Green Christian Spiritualist

Church,

Canning Hall, Canning Crescent,

High Road, Wood Green.

Sunday, September 22nd, at 7,

Mrs. KENNEDY.

Sunday, September 29th,

Mr. R. R. THORNTON.

Bowes Park and Palmer's Green Spiritualist Church, Shaftesbury Hall, Bowes Park.

Sunday, September 22nd, at 11, Miss LILIAN CORRI.

At 7, Mr. ERNEST MORRIS.

Wednesday, at 8, Mr. Stanley Isted.

Sunday, September 29th, at 11, Mr. ERNEST MEADS.

At 7, Mrs. VIOLET REDFERN.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Sunday, September 22nd, at 11-15, Service.

A5 3, Lyceum.

At 7, Mrs. PRIOR.

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 29th, Harvest Festival.

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

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

Friday, September 20th,

Mr. D. Serjeant.

Sunday, September 22nd,

S. F. BARKER, Esq., M.Sc.

Friday, September 27th,

Mr. C. Potter.

Sunday, September 29th,

Mrs. J. MELCHIOR.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road,

(off Wellesley Road, in rear of

Gunnersbury Station.)

Sunday, September 22nd,

At 11, Lyceum.

At 7, Mr. GEORGE NASH.

Thursday, at 7-45.

Mr. Barker.

Christ's Church of the Spirit. 309, Upper Richmond Road, Putney, S.W. 15. Putney 3129.

(Buses 30 and 37 pass door.)

Sunday, September 22nd,

At 7, Mrs. A. E. THOMAS.

Address and Clairvoyance.

Thursday at 3, Psychometry, and

At 8, Address and Clairvoyance.

Mrs. William Edwards.

Friday, at 7-30, Spiritual Healing.

Sunday, September 29th,

Mrs. DUNCAN.

For Seats, Developing Circles, apply—

Hon. Secretary, Monday, 7-30, Healers.

Tuesday, 3, Ladies only. 7-30, General

Developing and Class. Wednesday, 7-30,

Direct Voice.

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

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, September 22nd,

At 7, Mr. CHAS. WALL.

Tuesday, at 3,

Mrs. M. HEARNS, Psychometry.

At 8, Healing Circle.

Thursday, at 8, Mrs. Dolores Smith.

Psychometry.

President and Medium :

Mrs. DONALDSON

Sunday, September 29th, Harvest Festival.

At 3, Psychometry.

At 4-45, Tea and Talk.

At 7, Address and Clairvoyance,

Mrs. EVA DONALDSON.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, September 22nd,

At 6-30, Mr. ERNEST MEADS.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Miss E. Thorndick.

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

Sunday, September 22nd,

At 6-30, Service.

Wednesday, at 7-45, Mr. THOS. WYATT.

Sunday, September 29th,

Service.

Lyceum every Sunday at 3.

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

Sunday, September 22nd, at 11-15,

Mrs. F. PETHURST.

At 6-30,

Mr. RICHARD BODDINGTON.

Wednesday, at 8,

Mr. A. FORDER.

Saturday, at 7-30, Whist Drive.

Sunday, September 29th,

Miss LILY THOMAS.

Forest Hill Christian Spiritualist Church, Beadnell Road, off Stanstead Road.

Sunday, September 22nd,

At 11-15, Public Circle.

At 3, Lyceum.

At 7, Mdme. de BEAUREPAIRE.

Monday, at 8, Study Group.

"Colour and Influences."

Tuesday, at 3, Mrs. A. GREGG.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday at 8, Members' Developing

Circle.

Sunday, September 29th,

Mrs. EDEY.

Hackney Spiritualist Church, 2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, September 22nd,

Mrs. CROWDER.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. CUMINGS.

Thursday, at 8, Mr. S. THOMAS.

Friday, at 7-30, Healing, Mr. REAN.

Sunday, September 29th,

Mrs. JARMAN.

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, September 22nd,

At 3, Lyceum.

At 7, Service as usual.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, September 29th,

Service as usual.

Hendon Spiritualist Fellowship, The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop).

Sunday, September 22nd,

At 7, Mrs. REDFERN.

At 8-30, Spiritual Healing.

Sunday, September 29th,

Mr. A. NICKELLS (Luton)

## UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, September 21st, at 8, Psychometry.

SUNDAY, September 22nd, at 11-15, Address and Clairvoyance.  
At 7, Address and Clairvoyance by Mrs. DUNN.

MONDAY, September 23rd, at 3, Ladies' Meeting, Mrs. Lilian Phillips. At 8, Psychic Demonstration by Mrs. Lilian Phillips.

TUESDAY, September 24th, at 8, Psychometry, by Mr. R. R. Thornton.

WEDNESDAY, September 25th, at 8, Group Seance, Miss D. Fisher.

THURSDAY, September 26th, at 8, Clairvoyance.

FRIDAY, September 27th, at 6-7-30, Healing. At 8, Public Meeting.

SATURDAY, September 28th, at 8, Psychometry.

## CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, September 22nd, at 11, Open Circle. At 3, Lyceum.  
At 7, Address and Clairvoyance, Mr. GLOVER BOTHAM.  
MONDAY, at 3, Psychometry. At 8, Healing.  
WEDNESDAY, at 8, Developing Circle.  
FRIDAY, at 8, Short Talk and Clairvoyance.  
SUNDAY, September 29th, at 7, Mr. EDMUND SPENCER. Harvest Festival. The proceeds of your generosity to be handed over to the Fund of Benevolence.  
TUESDAY, October 1st, at 8, Mrs. Podmore.  
SATURDAY, October 5th, at 7-30, Whist Drive. Tickets 6d. Good PrizesLONDON LYCEUM'S  
GREAT DEMONSTRATION

## BATTERSEA TOWN HALL

(Nr. Clapham Junction Station)

Sunday, SEPTEMBER 29th, at 2-45 p.m.

The Children will welcome you.

Hounslow Spiritualist Mission,  
Corner of Douglas Road, Hanworth Rd.  
(opp. Congregational Church).Sunday, September 22nd, at 6-45,  
Mrs. FILLMORE.  
Harvest Festival.Monday, at 7-30, Mrs. Randall.  
Wednesday, at 3, Mrs. S. Williams.  
At 8, Mr. Flood.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,  
Clements Road, Ilford.  
Sunday, September 22nd, at 7,  
Mrs. STEPHENS and Mr. GEO.  
DAISLEY.Wednesday, September 25th, at 8,  
Open Night for Experiences.  
Thursday, September 26th, at 3,  
Ladies' Meeting. To be arranged.Sunday, September 29th, at 7,  
Mr. HORACE LEAF,  
Address and Clairvoyance.Independent Spiritualist Church,  
113, Clapham High Street, S.W. 4.  
(Corner Carpenter's Place.)  
Sunday, September 22nd, at 7,  
Address and Clairvoyance,  
Mr. N. FERGUSON.Tuesday, at 3, Psychometry Tea,  
Mrs. Morris.

At 8, Healing Centre.

Thursday, at 8, Mr. John H. Taylor.  
Saturday, at 7, Social Supper.  
Sunday, September 29th,  
Mr. T. W. ELLA.JEWISH  
EVERLASTING LIGHT.  
75 Hanbury Street, Spitalfields  
Clairvoyant, B. HOFFMAN.  
Tuesday at 8.  
Thursday, at 7,  
B. Hoffman, President  
Spiritual Healing Free of Charge, on  
Thursday, from 7 to 9. After Circle.Kenton Spiritualist Church.  
Northwick Park Hall.  
Stations : Northwick Park (Met.), and  
Kenton (Bakerloo).Sunday, September 22nd,  
At 6-30, Mr. P. SCHOLEY.  
Address and Clairvoyance.Tuesday, at 3, Women's Meeting.  
At 7-45, Healing Circle.Thursday, at 8, Mrs. E. Clements.  
Clairvoyance.Sunday, September 29th,  
Harvest Thanksgiving.G. H. LETHAM, Esq. (Editor of Light),  
Address.  
Mrs. Challis, Clairvoyance.Kingston Spiritualist Church.  
Villiers Road,  
Sunday, September 22nd,  
At 11, Mrs. N. MACKENZIE.  
Address and Clairvoyance.At 2, Lyceum.  
At 6-30, Mr. R. BARRACLOUGH.Tuesday, at 7-45, Spiritual Healing  
Centre.Wednesday, at 7-30, Mr. E. Spencer.  
Sunday, September 29th,  
Mrs. L. KING.

## FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, September 22nd, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Mr. F. WADE, Address and Clairvoyance (Service).

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

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

FRIDAY, at 8, Members' Circle. Clairvoyant: Mr. Stanley Forbes.

SUNDAY, September 29th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. JOHN POLLARD.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, September 22nd,

At 7, Harvest Festival.

Mr. THOMAS WYATT,

Address and Clairvoyance.

Mrs. Meldon, Soloist.

Monday, at 3, Mrs. Marmoy.

Wednesday, at 8, Mr. H. Boddington.

Address and Clairvoyance,

Sunday, September 29th,

At 7, Mrs. MABEL ROBERTSON.

Address and Clairvoyance.

Spiritual Help and Healing Centre,  
95, Church Road, Richmond, S.W.

'Phone: Richmond 0993.

Sunday, September 22nd, at 7,

Miss HANDS,

Address and Clairvoyance.

Tuesday, at 3, Mrs. Hines,

Psychometry. (Tea).

Wednesday at 8, Miss Hands,

Clairvoyant Readings.

Thursday, at 7-45,

Public Healing Circle.

Saturday, at 8, Mrs. Winifred Green,

Psychometry.

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

Sunday, September 22nd,

At 11-15, Open Circle.

At 6-30, Mrs. BELLUC.

Address and Clairvoyance.

Thursday, at 8, Open Circle.

Every Wednesday, at 7-30, Free Healing.

Sunday, September 29th,

Mr. C. ANTEN.

Harvest Thanksgiving.

Southall Spiritualist Church,

Hortus Road, Southall.

Sunday, September 22nd,

At 7, Mr. A. TAYLOR.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Short Service. Clairvoyance.

Sunday, September 29th,

Miss A. WHITE.

South London Spiritualist Mission  
Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Sunday, September 22nd,

At 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Mr. HAROLD SHARP.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, Mrs. M. Crowder,

Address and Clairvoyance.

Sunday, September 29th,

Mr. and Mrs. BILLETT.

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.

September 24th, at 8, Service.

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South Norwood Spiritualist Society. 34, Lancaster Road, South Norwood Park. *Sunday, September 22nd, at 6-30, Mr. S. M. FORSYTHE.* Address and Clairvoyance. *Tuesday, at 3, Circle for Clairvoyance. Wednesday, at 8, Miss Vera Potter. Psychometry.*

Spiritual Healing Centre. 12, Shepherd's Bush Green, W. 12. *Mrs. VERA PALMER.* Psycho-Medical Healer. Consultations Daily, 2 to 9. *All Cases taken for Treatment.* *Sunday, September 22nd, at 7, Address : Mr. H. PHILLIPS.* Clairvoyance : Mrs. Vera Palmer. Silver Collection. Psychometry

*Monday and Thursday at 8, Tuesday at 3. Clairvoyance Seance* *Tuesday at 8. Limited to 12 Sitters. Public Demonstration of Clairvoyance will be given by Mrs. Vera Palmer on Monday at 3 prompt. Silver Collection.*

Streatham Spiritualist Church, Tudor Hall, Pinfold Road. (Back of Public Library.) *Sunday, September 22nd, at 11, Circle. At 6-30, Miss HERBERT.* *Wednesday, September 25th, at 3 and 8, Mrs. E. Brown.* *Sunday, September 29th, Miss MILLY ROBERTS.*

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 Afternoon, at 3. Lecture and Discussion.* *At 5, Intercession for the Sick.* *Wednesday, at 3, Paper Psychometry, Diana.* *Thursdays, at 8, Healing Circle. Fridays at 8, Open Developing 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, September 22nd, at 6-45, Address and Clairvoyance, Mrs. H. HENDERSON.* *Thursday, September 26th, at 8, An Evening of Clairvoyance. Mr. H. T. Hough.* *Saturday, September 28th, at 8, An Evening of Psychometry, Mr. H. J. Steabben.*

Wembley Spiritualist Society, Union Hall, Ealing Road, Wembley. *Sunday, September 22nd, at 11-15, Service. At 6-30, Mrs. BROWNJOHN.* Address and Clairvoyance. *At 3, Lyceum.* *Sunday, September 29th, Mr. and Mrs. KENNEDY.* Address and Clairvoyance.

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.) *CLOSED from September 7th for Holiday Period.* *RE-OPENS, September 30th.*

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. Hayter.

Brighton National Spiritualist Church and Sussex Psychic Bureau. Mighell (Mile) Street. *Sunday, September 22nd, at 11-15 and 7, Mrs. G. SKINNER.* *Monday, at 7-30, Free Healing.* *Wednesday, at 8, Public Meeting.* *Sunday, September 29th, at 11-15 and 7, Miss E. POTTS.* *Group Seances*

Tuesdays, at 3, and Saturdays, at 7-30 *Thursdays, at 3, Transfiguration. Miss A. L. Scoggins.* *Advice on Health and Healing by Appointment.*

Crusaders' Progressive Fellowship, 73, St. Aubyn's, Hove, Sussex. *Saturday, September 21st, At 7-45, Psychometry, Mr. M. Thomas.* *Sunday, September 22nd, At 7, Service.* *Address and Clairvoyance.* *Mrs. HEATH.*

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.*

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

*Tuesday, at 7-30, Healing Circle.* *Thursday, at 7-30, Open Circle.*

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

Ramsgate National Spiritualist Church. Chatham Street, Ramsgate. *Saturday, September 21st, Mr. COUZINS.* *Sunday, September 22nd, at 3 and 6-30, Mr. COUZINS.* Address and Clairvoyance. *Sunday, September 29th, Mrs. A. GREGG.*

Richmond Psychic Centre. 163, Kew Road, Richmond, Surrey. 'Phone : Richmond 0212. *Monday, September 23rd, at 3, Mr. George Daisley.* Psychometry and Messages. *Tuesday, at 8, Mrs. Beth Barnes.* Clairvoyance and Messages. *Wednesday, at 3, Mrs. Inch.* Psychometry. *Thursday, at 3, Mrs. Ada F. Atkinson, Developing Class.* *Friday, at 8, Mrs. H. V. Prior.* Psychometry and Messages. *Also from 6 to 8, Private Readings by Mrs. H. V. Prior.* *Monday, September 30th, at 3, Mrs. Beth Barnes.* Description and Messages. *Admission Free. Silver Collection.*

Richmond Spiritualist Church. (The Free Church). Ormond Road, Richmond, Surrey. *Sunday, September 22nd, at 7, Mr. ERNEST HUNT.* Address. *Wednesday, at 7-30, Miss Herbert.* Address and Clairvoyance. *Sunday, September 29th, Mr. ERNEST MEADS.* *Healing Service, every Wednesday, at 3.*

Sutton Spiritualist Church, St. Barnabas Road, Sutton. *Sunday, September 22nd, at 6-30, Miss ESTELLE STEAD.* Address and Clairvoyance. *Thursday, September 26th, at 8, Mr. Edwards and Mr. Geo. Daisley.* *Sunday, September 29th, Mrs. LEVITT.*

Harvest Service. Collection for F.O.B.

Southend Spiritualist Church, Hildaville Drive, Westcliff. *Sunday, September 22nd, at 11 and 6-30, Service.* *Thursday, at 8, Service.* *Sunday, September 22nd, Service.*

Eastbourne National Spiritualist Society. Dickens Fellowship Hall. *Sunday, September 22nd, at 3-30 and 6-30, Mrs. LILLY.* *Sunday, September 29th, Mrs. VIOLET REDFERN.*

Worthing Spiritualist Church, Grafton Road. *Sunday, September 22nd, at 11 and 6-30, Mrs. CHESTERMAN.* *Thursday, at 6-30, Mrs. Redfern.* *Sunday, September 29th, Mr. HAROLD SHARP.*

Watford Psychical Research Society, 77a, Queen's Road, Watford, Herts. Medium for Independent Direct Voice : Leslie Flint.

Group Seances for Direct Voice will be held on Mondays and Fridays at 8. Seats must be booked in advance. Tickets for reserved seats from the Secretary.

Private and Special Group Seances arranged for Direct Voice. All communications to Secretary, Mrs. E. Mundin, 46, Doggett's Way, St. Albans, Herts.

## MISCELLANEOUS ADVERTISEMENTS

**Miss JACQUELINE**, 2, Gloucester Terrace, Onslow Gardens, S.W. 7. ('Phone Kensington 7788). Available for Private Sittings, Lectures, Demonstrations, Propaganda Meetings, Group Psychometry, Tuesdays, 7-30 p.m. Classes in Psychic Development.

**GERALD DE BEAUREPAIRE, G.W.Dip.** Clairvoyance, Psychometry, Trance, Healing, by Appointment. Development Circles, Wednesdays, 8 p.m.; Fridays, 3 p.m. Public Healing Circle, Wednesdays, 3 p.m. Open Meetings, Psychometry and Clairvoyance, Tuesdays, 3 p.m.; Saturdays, 8 p.m. Short Private Interviews by Arrangement. Group Seances. Clients visited. Free service to all in straitened circumstances. "The House of Spiritual Service," 54, Wilton Road, Victoria, S.W. 1 (one minute from Victoria Station, next Frost's Stores). Buses 24, 124a, 26b pass door. Telephone : VICTORIA 7886.

**H. J. STEABBN**, 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.

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

**Mr. 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. 5. 'Phone : Frobisher 3915.

**CLAUDIA GUILLOT.**—Lecturer (Elocutionist), Clairvoyante and Psychometrist, has a few vacant dates for 1935-6. Private readings by appointment. Public Psychometry and Clairvoyance, Tuesdays, 3-30 p.m. (Tea). 6, Lorraine Mansions, Widenedham Road, Holloway, London, N. 7. 'Phone : North 2507.

**B. D. MANSFIELD**, Trance Medium, holds Public Seances, on Wednesdays and Fridays, at 8 p.m. Psychometry on Thursdays, at 3 and 8. Spiritual Healing by "Zouat," at 8.30. Tulip Retreat, 42, St. George's Sq., Victoria, S.W. 1. 'Bus 24.

**NORMAN WARD.** Funerals, Cremations, Embalming, Memorials. Phone : Bat. 5925, and Hamp. 2143, any time for immediate personal attention.

**Mrs. ERNEST BROWN** holds Circles. Tuesdays, 3 p.m., Psychometry; 8 p.m., Clairvoyance. Appointments, 30, Brantwood Avenue, Twickenham Road, Isleworth. 'Phone : Hounslow 4182.

**Mrs. A. MÜLLINGER.** Healing Medium and Clairvoyante. At home daily. For appointments 'phone Victoria 3813—20, St. George's Square S.W. 1.

**ADA AMILEY WEST.**—Meetings for Psychometry, Thursdays, at 8 and 7-30, at the Home of Vout Peters, 51, Hunter Street, W.C. 1. Fridays by appointment only.

**LOUIS FREEMAN**, 316, Camden Road, N. 7. Public Circle. Psychometry, Monday, 8 p.m. Thursday afternoon, 3 to 5 p.m. Clairvoyance (Tea).

**Mr. ROBERT DAVIES**, late world-renowned "Psycho" for *The Two Worlds* Publishing Co. Ltd., holds Drawing-room Circles, Tuesdays and Wednesdays, at 3 and 8 p.m., for Demonstrating Clairvoyance and Psychometry. Private sittings arranged. Applications to Beech House, 82, Cleveland Road, Higher Crumpsall, Manchester.

**Mrs. JOY COLQUHOUN**, Psychometry Tea every Monday, 3 p.m. Developing Circle, Friday, 8 p.m.—19, Acacia Road, Norbury, S.W. 16.

**Mrs. HAMILTON** holds Circles for Psychometry. Saturday, September 21st, at 8, Miss L. K. White. Sunday, at 7, Mrs. E. Brown. Wednesdays, at 8. Mrs. B. Hamilton, Psychometry. Open Developing, 69, Westbourne Grove, Bayswater, W. 2. 'Phone Baywater 9675 (exactly opposite Post Office).

**Mrs. DUNN** holds Spiritual Meetings, Thursdays, at 8, Clairvoyance, Psychometry, 15, Downs Road, Clapton, E. 5. Silver Collection. Clissold 5452.

**PSYCHIC CENTRE**, 3, Westbourne Gardens, Porchester Road, Bayswater. Developing Classes, Mondays and Thursdays, at 8 p.m., for east-sitters.

**Mr. SAMUEL WRIGHT**, Normal Medium. At home daily, 2 to 8 p.m.—87, Effingham Road, Harringay, near Salisbury Hotel.

**MADAME ORME.** Circles for Clairvoyance and Psychometry, Tuesday, at 8. Developing Class, Thursday, at 8—55, Lonsdale Road, Bayswater, W. 11.

**RATES**—20 words 2s., for every additional five words, 4d.; discount of 25 per cent. on 13 insertions paid in advance.