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OUR PEACE PLANS
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The Two Worlds

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MYERS EXPOSED AGAIN?

REVELATIONS OF AN IMPARTIAL INVESTIGATOR

By ROY BRANDON



ROY BRANDON

THE time has arrived for some plain speaking concerning the John Myers mediumship. From October to December of last year I was closely associated with Myers in a number of experiments for psychic photography.

I had intended to deal with these experiments in a book which I am writing, but the accusation of trickery recently levelled at Myers by J. B. M'Indoe has precipitated my action in the matter.

Here, briefly, are the facts connected with my own experiences.

In October of last year I was invited to participate in a public test of Myers at the Kilburn Spiritualist Church. Accordingly, on the night of the test and in Myers' presence, I purchased some photographic plates at a chemist's shop in Kilburn. Later, accompanied by a non-Spiritualist professional photographer, the three of us adjourned to the dark-room.

It should be plainly understood that up to the hour of this test my attitude towards Myers was one of complete sympathy—a sympathy that was extended to upholding objections which he made to certain of the arrangements. I felt it my duty to protect him from outside antagonism and to provide him with the best possible conditions for the experiment. In short, I was intent on seeing that the medium had fair play.

My suspicions were aroused, however, when Myers objected to the perfectly fair request that the plates should be signed as they were loaded. The medium insisted that the plates be loaded first and signed afterwards, adding that he had a reason for adopting this course. That reason has never been satisfactorily explained.

The plates were loaded in three groups, two of which were to be used for the private

sitters, and the third, a single plate, to be exposed on the entire audience. A fixed red lamp had been provided, but Myers preferred to use his own red light—a small portable hand-lamp which he invariably uses for these experiments.

I handed the plates one by one to the photographer, who placed them in the slides. An occasional difficulty was experienced in the loading, and Myers offered assistance. Apart from these incidents, he manipulated the lamp with his left hand.

As the plates were fixed in the slides, the latter were placed one on top of the other in

an uneven heap on the table, well in focus of the red light.

When in this manner six plates had been loaded, Myers called a halt and engineered a conversation quite trivial in nature and totally irrelevant to the work on hand. This conversation did not for one moment distract my attention from the pile of slides.

Watching intently, I saw the beam of light move very slowly away from the slides, until finally the latter were in complete darkness.

Myers went on talking. After a brief interval, the light was suddenly jerked back to the slides. I saw that these now represented a perfectly even pile.

Myers then instructed the photographer to pick up the slides and put them in his pocket. "Remember, I have not touched them," he said.

We then proceeded with the other two loadings. The same process was repeated in each case. The lamp was moved with almost imperceptible slowness away from the slides, to be returned after the lapse of some ten to twelve seconds.

The single plate that was to be exposed on the audience was placed in an envelope. Later, when developed, this plate was found to contain more "extras" than the others.

When the loading operations were completed, Myers called in two other investigators to sign the plates. We then went through the tedious process of opening the slides and initialling the plates. It should be noted that already the hour was long past that at which the seance was due to commence.

One other plate was then loaded—this for the photographer to take a normal picture, to prove that the camera had not been tampered with. In this instance the plate was signed before the slide was closed, and there was no manipulation of the lamp. The exposure was

(Continued on next page)

MR. ROY BRANDON'S REVELATIONS

Loopholes in "Fraudproof" Demonstrations

(Continued from previous page)

made, the plate developed, and the result found to be normal. This process was repeated at the end of the demonstration.

It will readily be appreciated that by this time the "test" had become a farce. I submit that the manipulation of the red lamp, in the manner described, on three separate occasions, cannot by any stretch of imagination be attributed to coincidence or accident.

Of course, before leaving the dark-room I could have interrupted the proceedings and asked Myers to submit to a search; at the same time I could have requested that the plates be developed there and then.

I foresaw certain possibilities, and after careful consideration decided against this course. The chief reasons which prompted this decision were, first, my high regard for Maurice Barbanell, who has all along sponsored Myers' mediumship, and, second, my conviction that any exposure of Myers would be incomplete without the presence of Barbanell himself. Subsequent events have only served to strengthen my conviction on this point.

So the demonstration proceeded. Myers obtained results on every plate. The photographer volunteered a statement in which he asserted that Myers had had no contact with plates or slides throughout the demonstration, and that he could offer no normal explanation of the results obtained.

I at once got in touch with Maurice Barbanell, to whom I related in detail the dark-room incidents. Barbanell merely reiterated his belief, due to his own experiences, that Myers' mediumship was absolutely genuine.

He stated that Myers had suffered financially through his mediumship, and that there was no motive for fraud. I then informed him that Myers had been paid £9 for the Kilburn seance, and that this amount was small in comparison with some of the fees Myers was in the habit of receiving elsewhere.

Barbanell finally suggested a further test sitting, at which two Fleet Street colleagues of mine were invited to be present. This sitting took place at Myers' house, and Barbanell and I remained in the seance room while my friends accompanied Myers to the dark-room for the loading. I had promised Barbanell that if the investigators were satisfied I would write the account in *Psychic News*.

Myers was again successful in obtaining results, and as the journalists concerned signified their approval, I kept to my bargain and wrote the story.

Unfortunately, I was not informed until several days after the sitting that these journalists, having compared notes, felt in honour bound to alter their opinion. I was told that an argument had cropped up in the dark-room, and that in the heated words which followed "anything could have happened."

A further experiment, which, curiously enough, was attended with similar unsatisfactory results, took place in January of this year. Again two journalists were present. They were G. B. Reynolds (*Daily Mirror*)—for whom the sitting had been arranged—and E. J. Wass (*Pictorial Weekly*).

On this night a strange thing occurred, which had the effect of thwarting a prior arrangement between Barbanell and myself that on this occasion both of us would be present in the dark-room. Shortly after we had assembled at Myers' house I noticed that Myers, Reynolds, and Wass were missing from our party. It at once occurred to me that Myers had taken these two to the dark-room for the loading, and I acquainted Barbanell with my belief. He replied that he was sure my suspicions were groundless, but on subsequent investigation discovered that the three were actually in the dark-room, the door of which had been locked.

It transpired afterwards that Myers had approached both men separately, and using some pretext had persuaded them to accompany him to the dark-room. Both assured me that there was a certain stealth in the method of approach, neither of the two knowing where he was being directed until the dark-room was reached.

The sitting followed, and Myers again achieved results. To do Barbanell justice he twice asked Reynolds in my hearing whether he was perfectly satisfied, and the reply each time was "Yes." I asked Reynolds whether he was certain that the plates had been signed as they were loaded, and again the reply was in the affirmative.

Later the same night Reynolds and Wass discussed in my presence the sequence of events in the dark-room. To my surprise, I was informed by Wass that all the plates were loaded first, then signed afterwards in a batch (as at Kilburn), and that between these two operations he had noticed that the red light had been moved from the slides.

Reynolds agreed with this version, and then realised that not only had he overlooked a fact of extreme significance, but that, all unwittingly, he had committed himself in his verbal statement to Barbanell.

These fresh facts were revealed to Barbanell, whose answer was that he had given Reynolds two opportunities of expressing doubts, but Reynolds (as already stated) had signified that he was satisfied, therefore he could not accept the retraction.

Sandwiched between these sittings was the Myers experiment at the Fortune Theatre. One of the dressing-rooms was used as a dark-room, and the loading of the slides took place on a long bench, several feet above which was a shelf.

Myers again used his portable lamp, and once more the loading was completed before the signing. When the plates had been fixed in the slides, Myers picked up the latter, and after a few seconds' pause, shone his red lamp on the shelf above, where, apparently, he had placed the slides. These were then opened, and the plates initialled.

One plate was loaded separately. This, Myers informed me, was to be exposed on Horace Hambling during his trance address, when it was hoped to obtain a spirit picture of Hambling's guide, "Moon Trail."

Myers further explained that his guides would blot out Hambling's physical body and

so allow the possessing entity to appear on the plate.

I was in charge of the camera for this picture, which was taken from the auditorium. Instead of focusing the camera on Hambling, I tried an experiment of my own—I directed the lens on to the floor of the theatre.

Nevertheless, a picture of a North American Indian appeared on the plate. If in explanation it is advanced that this picture took the form of a skotograph, then I submit that intelligent investigation of psychic phenomena is a waste of time.

Shortly after the *Daily Mirror* sitting, I was approached by Mr. Francis J. Mott, of the Francis Mott Company, with a view to writing a book on Myers' mediumship. I felt compelled to inform Mr. Mott that I was not satisfied with Myers' mediumship, and that I could not accept the responsibility of writing such a book.

Mr. Mott then suggested to Myers that he should undergo a test sitting. If this sitting proved successful, Mr. Mott promised that he himself would write the foreword to the book, and so personally vouch for the genuineness of Myers' phenomena.

Myers refused this test, and the tentative arrangements made for publishing the book were cancelled.

Now, I am aware that at various times statements have been obtained from investigators vouching for Myers' mediumship. With all due respect to the investigators concerned, I must point out that in my experience, as can be deduced from what I have written, statements of this nature—particularly when they

(Continued on page 65)

Just Published

THE SECRET OF MIND-POWER

by
Dr. C. de Radwan
Ph. D. (Vienna University)

Hypnotism is largely employed in modern Therapeutics. In this book is described a new and revolutionary method of using this mysterious mental power
10/6

with Illustrations

RIDER

"IT MAY NOT BE POSSIBLE— BUT IT HAPPENED!"

Sir William Crookes' statement, and the views of modern scientists

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

UMAN endeavour and concepts are of themselves restricted by our own limitations, hence it is the more singular that science should deliberately restrict itself further, confining its studies solely to the tangible, physical side of the universe, excluding all other phenomena, and denying the realities, which it does not know, behind the physical senses. The scientist insists that his own limited and fixed ideas constitute the boundaries of knowledge.

Even in the region science claims as peculiarly its own special field, it falls short. When Galileo demonstrated the law of gravitation by dropping unequal weights from the leaning tower of Pisa, the scientists of his day refused to admit the actual facts, because they disproved the then accepted theories.

Only a few years ago, when Prof. Langley was experimenting with heavier-than-air flying machines, scientists wrote and discouraged him, insisting that any machine of a greater weight and with a greater wing-spread than they calculated, could not possibly fly. To-day we smile in retrospect at the infallible scientists, as a commercial airplane, many times beyond the limits then set, speeds over our heads. I can recall the hearty laugh of the wise ones when, some 40 years ago, the idea was suggested of sending messages through the air without a wire.

"It Happened"

Severe jolts of this sort, often repeated, have modified the attitude of the more open-minded scientist, and he tends more towards the position of Sir William Crookes, who, when he described an event that had occurred, and was told that it was impossible, replied: "I do not say *it is possible*; I say *it happened*." It is puerile to argue impossibility concerning an accomplished fact.

In the last century thought was conceived as a secretion of the brain, and held to be a product of the functioning matter, thus settling the subject for the scientist of that day. But he overlooked the vital point that matter composed of ultimate atoms was dead or inert in itself, and therefore could not function to produce anything, even a thought, without some separate outside influence or entity acting upon it. Hence, the theory fell to the ground of its own inertia.

To-day these ultimate atoms have dissolved into a myriad of invisible miniature solar systems, composed of electrons, neutrons, etc., of which nebulosities we know very little, and that little but indirectly.

Intangible Values

The more advanced and open-minded scientists of to-day are progressing at least from the physical into the mental world. Prof. Edington says: "The universe is mind stuff," and Sir Jas. Jeans states, "It is a thought in the mind of God." So orthodox science is gradually awakening to a recognition of the intangible values. We know in the business world that oft-times the intangible values outweigh the material ones. So in psychic science, the material is but the means whereby we become aware of the intangible psychic and spiritual values. The experimental proofs

of physical science are incomplete until supported by the experimental proofs of Psychic Research. Each has its place as an essential corollary of the other; both are necessary for a complete understanding.

Perhaps I can briefly differentiate between the two by illustrating so far as space allows.

On one occasion an aunt of mine materialised, and was instantly recognised by me, from certain characteristics of her own. Immediately I spoke her name, she said "Yes," very emphatically, threw up her hands in an ecstasy of joy, and vanished. On other occasions later, she frequently came without the overpowering emotion naturally shown the first time.

Here was a natural proof of an independent entity joyfully returning to communicate unexpectedly. The mere physical part of the demonstration was only the vehicle, the human element shown was the important part—I had only known her slightly, when I was a child.

Wife Who was Forgotten

Some years ago in a materialising seance with a medium who sat some five feet outside of the cabinet on the left, the circle, extending to the cabinet on the right, ended with a man next to the cabinet who was developing as a physical medium. I sat next to him, and several times saw, close up, his wife, who had passed on a few weeks before. Then, on a later occasion, he was absent, and his chair was left vacant between me and the cabinet.

His wife came out, and stood close to me. In the red light I could plainly see the white-clothed medium sitting in her chair, some eight feet beyond. The figure was about three feet from me, clearly visible, so that I could examine her in detail for quite a time. Now, the medium was short, stout, anaemic in complexion, about 40 to 45 years of age. This figure was markedly different, being slender with the softly-rounded features of youth (about 20 or 21 years, I would judge), smooth skin, healthy, lovely complexion, finely modelled brow and delicately chiselled nose—a very beautiful young woman.

Though she seemed to look at the vacant chair beside me, which her husband usually occupied, to which she pointed, saying several times, "He's gone," yet she had no eyes, only empty sockets, and

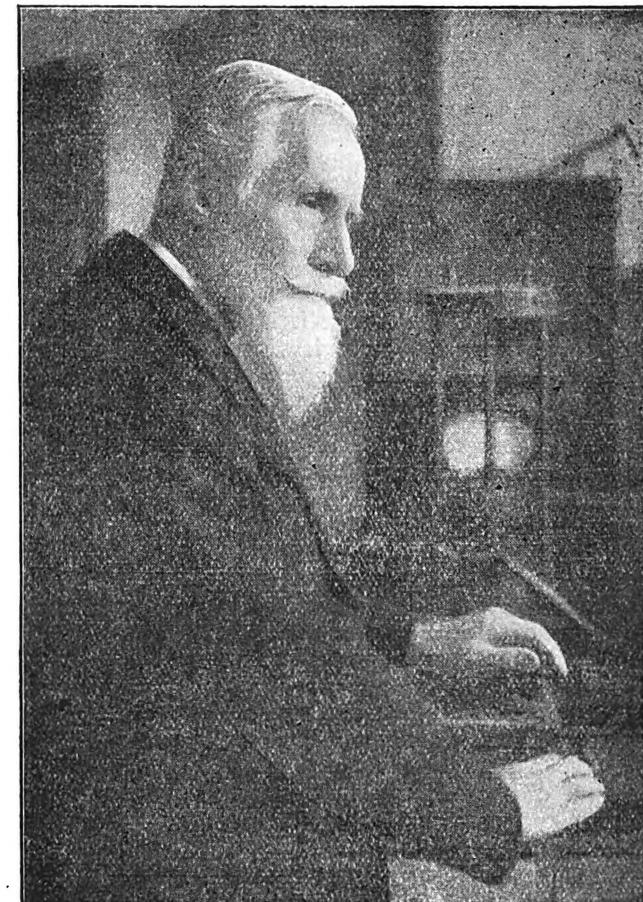
no teeth or tongue, which last accounted for the hissing whisper as she spoke. The right side of the mouth was apparently scarred as from a burn, and the skin tapered off into filmy ectoplasm, like that of the enveloping robe, and a bag of unorganised ectoplasm was attached to that side of the chin, looking like a bit of cotton wool. The part of the hair visible was fine and dark, different from the medium's hair.

I was too interested in the unusual opportunity of studying this remarkable manifestation at close hand to reply to her question. Presently someone in the circle said: "Yes, he is not here to-night." The figure said, "Oh!" and slowly receded into the cabinet.

The Mental Side

Thus far the cold-blooded, scientific observation of the physical side of the phenomenon. But there is more than the mere

(Continued on page 656, col. 3.)



SIR WILLIAM CROOKES, F.R.S.
who has played the leading part in securing the scientific
recognition of materialisation phenomena.

TELEPATHY—NOW A PROVEN FACT

But How Does It Work? : Dr. Johnson's
Case : The Mystery of Mrs. Piper
By W. J. FARMER

IN your issue of September 20th you have a column dealing with Mr. Joad's difficulty in accepting telepathy as a fact, and about his view that a repetition of the experiments is necessary.

If Mr. Joad has made himself familiar with the experiments of the S.P.R., and with the similar cases detailed in Flammarion's book, called *The Unknown*, I think he should feel quite satisfied that no further experiments are required. In common with other people, I have myself often experienced clear examples of telepathy. Once, in a private seance, I got the name Cape Town as the place of death of the alleged communicator at the same time as the medium got it, and once in a Spiritualistic Church I got the name of the communicator just before the medium gave it out; in both cases our impression was simultaneous.

I do not think that anything further can be learned about telepathy from experiments; the fact is very clearly proven, and what we specially need now is to concentrate on cases where telepathy from the living cannot account for the facts given in a communication.

Not Common

I do not think that telepathy is a very common experience in ordinary life—that is to say, that it does not operate continuously, but is comparatively rare. There are millions of separate minds, and if telepathy were common between them we should have nothing but confusion and a mixture of jumbled ideas that would prevent all clarity of thought. Mediums who get much telepathy do not get "jammed." Why?

The laws under which it operates in these special cases are not known to us. We might assume that it is some sort of tuning-in of one mind to another. Dr. Driesch gives cogent reasons against the idea that it is a case of radiation, as in wireless; his view is that it is a totally different thing, and I agree with him.

Telepathy from the Dying

We have on record hundreds of cases where the dying, or perhaps already dead, have communicated clearly with living friends over thousands of miles, and Dr. Driesch inquires how is it that the messages find the right persons; were they radiated, as in wireless, they should reach others too. It is possibly some sort of spiritual method that applies—not ethereal waves—but we do not know the how or the why.

I hope that Mr. Joad will accept the facts already proved, and help us all by devoting his valuable mind to the deeper investigations that are called for. We must all be sending out our thoughts, but clearly they are subject to some law which prevents "jamming" in other minds. We may, for all we know, be very much or very little influenced by this broadcasting; it would, however, appear that it is only in special cases that these messages affect another mind, and chiefly at the time of death or of great mental strain or danger.

The communication sometimes takes on the form of a physical noise, which is very often objective. Dr. Lindsay Johnson tells us of a case where a friend who was drowned called his attention by tapping on the window-pane, and on looking up he saw his friend at the window, all dripping with water. There are hundreds of similar cases, and it is a very great loss to science that men like Mr. Joad do not attach importance to them as real experiences. Dr. Driesch discusses them as realities, and is very helpful indeed. Until science changes its sceptical and unreasonable attitude, it will not be other than lop-sided and "at sea." The scientist coming to inquire into these things for the first time should most humbly study the work already done; it should not be thought necessary to go over all the elementary work again—that has been very well done. He must disabuse his mind of the prejudices that have been born in a materialistic environment, and accept the proved work of those who have done the blazing of the path through the underwood.

Telepathy certainly needs no further proofs, but we may do something more to unveil its laws. Mr. Joad can help us there. I must ask our scientists to account for Poltergeist cases if matter alone is the whole of nature.

Ingenious Explanations

Mr. Joad writes much that I admire, and I feel that he has a mind that would be very valuable in the exploration of spiritual mysteries if it were once convinced of the full reality of the phenomena. No one can advance until assured that the phenomena are real. Surely he has studied Myers' *Human Personality*, and, if so, is familiar with the inexplicable communications of "George Pelham," through Mrs. Piper, which are probably the most evidential in existence. We get all sorts of ingenious but very strained explanations of the most intricate phenomena, which are very, very much harder to credit than the Spiritualist explanation. Telepathy between living minds occurs, but it is certainly not a regular feature in life; it must not be confused with clairvoyance, which is a different thing.

The clairvoyant can see at a distance without being influenced by any telepathic message, can find out matters that are not known to those present; in telepathy one mind acts on another. The underlying principles in both cases are no doubt connected in some way, but they are rather different faculties when in action. A clairvoyant can, for instance, see the interior physical condition of another person's body—this is not telepathy,—and clairvoyants have told me that they have seen spirits leave the body—this, too, is not telepathy,—they have also seen precisely what people at a distance are doing, and their surroundings. But telepathy is a fact proven by Psychic Research, and no one can deny it.

STORY OF A MATERIALISATION

(Concluded from page 655)

mechanics of orthodox science. The very essence of the matter lies elsewhere. Words cannot convey the feeling injected into that brief monosyllable. "Oh!" and the deep sigh accompanying it. The anguish of disappointment and grief expressed was simply heartrending.

At the time we could not account for it, but later learned that the young man was absent in company with another woman, whom he married a few weeks afterwards. It may be that, contacting the absent one via the vacant chair, the returned wife, by some psychic process, became aware of the reason for the husband's absence and of the impending marriage and was overwhelmed to find herself so soon forgotten. There is more than mere intelligence here. There is the profound depth of human feeling of an independent entity, having its own standards and reactions, and capable of its own individual experiences. Physical science dismisses these values as of no moment.

Lately, again visiting in Iowa, I took pains to follow up this case, and found that the marriage had not turned out well. The heart-rending grief of the returning first wife may therefore have been due to previsioning the unhappiness that would follow for her loved one, and not grief at being herself so soon neglected. This is of great interest: it seems to me to open up another aspect of the case.

Science can analyse the artist's colours, yet miss the "soul" of the picture. Psychologists may analyse the reactions produced by music, the language of the soul, but fail to grasp its meaning. "Spiritual things are spiritually discerned," and it is only when we can identify ourselves with the realities underlying phenomena, that we can really know that "spirit with spirit can meet."

How to Develop Clairvoyance with the Crystal

The sitter should sit with the back to the light, holding the Crystal in the palm of the hand, which may rest comfortably on the lap, or it can be placed on a table with a black cloth underneath it.

No side lights or reflections must appear in the Crystal.

Steady gazing in complete silence is absolutely necessary.

Clairvoyance may be developed in many people, seemingly at first insensitive, by frequent short sittings, say, fifteen to twenty minutes at a time, or less if the eyes get tired. Success is indicated when the Crystal becomes milky, turning to blackness WHICH SEEMS TO ROLL AWAY LIKE A CURTAIN, DISCLOSING TO THE SITTER PICTURES, SCENES, FIGURES IN ACTION, SENTENCES OF WARNINGS, ADVICE, etc., etc.

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MYSTERY OF THE PYRAMIDS

Ancient Egyptian Mediums

By JOHN MONGER

THE reference on page 600 of *The Two Worlds* to Mr. Paul Brunton's psychic experience in the King's Chamber of the Great Pyramid, and his opinion regarding its origin, is in accord with the writings of those students of occultism who are able to read Nature's permanent records.

They tell us that the two Great Pyramids of Gizeh were built by Atlanteans, under the instruction of Initiates, some time before the second great catastrophe, which occurred about 200,000 years ago, partly to provide permanent Halls of Initiation, but also to act as treasure house and shrine for some great talisman during the submergence which they knew to be impending.

It was not merely for the purpose of proving survival that the approved candidate for initiation was entranced.

Astral Projection

In fact, it may be safely assumed that for such no proof was necessary. In the ancient Egyptian rite, the candidate voluntarily laid himself down upon a huge wooden cross, which was hollowed so as to receive and support the human figure.

To this his arms were lightly bound, the end of the cord being carefully left loose, in order to typify the entirely voluntary nature of the bondage. The candidate then passed into a deep trance—or, in other words, he left the physical body and for the time functioned entirely in the astral.

While in this condition his body was borne away into a vault beneath the hall of initiation and was laid in an immense sarcophagus—a process which, so far as the physical body is concerned, was not at all inaptly symbolised as death and burial. The man, during the three days and three nights in which he was functioning upon the astral plane, had to pass through what used to be called "the tests of earth, water, air and fire." He had to learn with that absolute certainty that comes not by theory but by practical experience, that the astral body cannot be injured by any of these elements—that none could oppose any obstacle in the way of the work he had to do when using this body.

Deterioration Sets In

On the morning of the fourth day the still entranced candidate was raised from the sarcophagus in which he had lain, and borne into the outer air at the eastern side of the Pyramid, so that the first rays of the rising sun might fall upon his face and awaken him from his long sleep. Not only was this rite the means by which the candidate became fitted for the work of a helper—it typified the descent of spirit into matter. In later days this rite became debased, neither candidates nor priests being spiritually fit to undergo the arduous and dangerous experience. In time the orthodox party materialised what was known of this rite into a biography of the Master Jesus, hence the Creeds.

ENTERTAINMENT OF MEDIUMS

Points for Church Officers

By JOHN H. HAMMOND

I OFTEN wonder if the ordinary member of any Spiritualist Church service ever stops to wonder about the well-being of the medium before and after the service, or overnight. I often wonder if some of those who enjoy the public work of the medium ever wonder if the medium will be given a reasonable amount of supper and bed.

Just as the counsel depends upon his clerk, and, incidentally, the plumber upon his mate, so Spiritualism depends—to a greater extent than is generally realised—upon those who open their houses and larders week by week, to do their bit by "entertaining the speaker."

In my own small sphere of activity, I could number quite a few societies who work hard all the year to pay their way, and aim for a credit balance at the year end, and who only succeed in achieving this state of affairs by the generosity of the "hosts and hostesses." If hospitality had to be paid for they would be unable to continue.

Yet one hears much of the presidents, the officials, the mediums. And the host, whose contribution goes unnoticed and unsung, is just as important as the others, because he is just as indispensable.

Too Few Workers

Another point. I wonder how many colleagues will have noticed that at most centres the entertaining falls upon one, or at the most two, households, while in the congregation there may be several who could, if they would, relieve the strain, the expense, and the tie that must fall to the lot of those who perpetually entertain.

Yet another angle. A society may decide to engage fresh speakers, and may feel that they are experimenting. How many committees even, let alone congregation members, stop to wonder what the social side of their new speakers is likely to be. The result of the experiment of the committee can easily fall into the open lap of the host, with, possibly, uncomfortable results. So-and-so may be excellent while working on the platform, but utterly incorrigible in the house.

Self-sacrifice

How much self-sacrifice is involved the Movement will never know. Sufficient be it, in the words of more than one of my hostesses, that "I do it for my boy, you know," or "I feel I'm making mother happy," or "This is all (all, mind you) that I can do." Sickly sentimentality, do you say? But the medium knows better.

So for myself, and for dozens more like me, who share the board of poet and peasant, of doctor and digger, of engineer and entomologist, but whose appreciation as yet remains unrecorded, thank you, Mine Host and Hostess. Your part in the great and growing machine of Modern Spiritualism is equal quite to the part of the medium. We are both necessary.

A MESSAGE FROM GOD!

Absurd Claims in a Book

Our Movement has frequently been degraded in public esteem by the folly and vanity of deluded people, who attribute the wandering platitudes of their subconsciousness to deceased people of note.

Authors, historical and religious personages are usually the selected victims of such posthumous libelling.

Recently, there has been a recrudescence of communication attributed to Jesus, but the extreme limit is reached in a book entitled *The United Word to the Scriptures: Wonderful Revelations* by Peter Clark. (Price 6s.).

In a circular he has sent me, the author describes the book as

A unique book of guidance, revelation and comfort to mankind. A work of God Himself. How to obtain Divine Messages by direct communication. Describes the great change that will shortly happen to the world when the reign of Christ will supplant all the present regimes

God's latest message to the world, in the form of a book outside the Scriptures. In it God speaks to you.

A Specimen Page

The circular has a specimen page of the book from which I quote what is presumably a typical sample of the contents.

On November 26th, 1931, again being in communication with God, I said :

"Father, do you wish to continue the conversation where we left off last night?"

"Yes, I do. The rulers will watch their chance to urge the people on, to seek defence when war is about to take place."

That comes from page 192. Evidently Mr. Clark has spent a lot of time talking to himself!

J. B. M'I.

PSYCHIC DEVELOPMENT

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S.1049. "This course is wonderful, and has been a great consolation to me. The books are charged with a force one cannot fail to receive great benefit from."

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63, South Street, Reading, Berks.

S.N.U. NEWS.

Edited By FRANK HARRIS

Church Registration

I HAVE been struck by the fact that two recent application forms for affiliation to the Union disclose that the premises are not registered for religious worship. This may be due to an oversight or to lack of knowledge that this is one of the essentials that should be attended to as soon as the premises are taken over for the purpose.

Not only does this procedure ensure that the Church shall be freed from the liability for rates, but it is some safeguard against interference by the police with worship in Spiritualist Churches. In a recent appeal against a rating assessment conducted by the Union on behalf of an affiliated society, the Church certificate of registration for religious worship was the first document asked for by the assessment committee.

The procedure in obtaining a certificate is simple. All that is necessary is for an application to be made to the Superintendent Registrar of the district in which the Church is situated for the necessary form on which particulars of the premises are entered by the applicant. The fee payable is 7s. 6d.

Peace and the Colonial Problem

The Italo-Abyssinian dispute has brought into fresh prominence questions of the accessibility of raw materials and of markets, of restrictions on trade and migration, of the disposition of colonial territories, in their bearing upon the prevention of war and aggression. The necessity for early and determined application to this whole problem of economic opportunity has been widely recognised by British opinion, and was accorded some recognition in Sir Samuel Hoare's speech at Geneva.

In these circumstances, the National Peace Council has decided to make these questions the subject of a special Conference to be held at the Livingstone Hall, Broadway, S.W.1, on Tuesday, October 29th.

The purpose of the Conference will be to provide a survey of the character and scope of the problem, to place its different aspects in their right perspective one to another, and to give precision, so far as is practicable, to the remedial proposals which are current in public discussion. No resolutions will be moved, but it is hoped that the Conference will achieve sufficient unity upon lines of advance to provide a basis of policy for peace for kindred organisations.

The introductory speakers will include Sir Arthur Salter (Professor of Political Theory and Institutions at Oxford, and for eight years Director of the Economic and Finance Section of the League of Nations), and the Marquis of Lothian. The following are among those who are expected to attend and take part in the discussion: Prof. H. J. Laski, Sir John Harris, Prof. A. J. Toynbee, Mr. C. Roden Buxton, Prof. William Macmillan (formerly of the University of Johannesburg), Mr. Wilfred Wellock, Prof. H. Stanley Jevons, and the Rev. Leyton Richards. We have already had several applications for tickets for this Con-

ference, which are being passed on to the organisers.

Mr. Berry on Tour

Mr. George F. Berry, the Organising Secretary of the Union, is at present on tour in the Southern Area. He commenced his tour in the Isle of Wight, where, in spite of stormy weather conditions, his meetings were well attended. From there he went to the Bournemouth district, and addressed meetings at Bath Road and Charminster Road, Bournemouth, Ringwood, Weymouth, and Southampton. Portsmouth was the scene of his work during the past week. At several places Mr. Berry reports the desire to book a return visit.

Mr. Berry also mentions in his report that he met two old members from the Arcade Society, Newcastle-on-Tyne, who have thrown in their lot with the Ringwood Church.

Insurance Renewals

It should be noted that renewals of insurance premiums should be sent to the offices of the Union and not direct to the office of the company concerned. Several cases have occurred recently in which this has been overlooked, with the result that there has been considerable delay in the receipt for the premiums being sent. It should also be noted that remittance for insurance payments, Pool payments and church fees should not be covered by the same cheque or Postal Order, as these accounts are separate and distinct.

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

LIVING DANGEROUSLY

Whenever I pick up a new book on the "Sermon on the Mount" I find myself wishing people would stop preaching about it and start practising it instead. We often make silly excuses for not accepting its simple ethic on face value, because we are afraid it might reveal us as being false coinage. Most of us have been minted in private policies, which we make an excuse for rejecting universal principles.

However, here is a book that is different. Dr. Emmet Fox's *Sermon on the Mount* (Harper and Brothers. 5/-) is a challenge to the supreme adventure of "living dangerously." It is one of those stimulating little volumes that deserves a wide reading public. J. N.



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Hon. Principal: Mrs. Hewat McKenzie.
Secretary: Mrs. M. W. Hankey.

Thursday, October 10th, at 4 p.m.
Discussion Tea. Mr. S. DE BRATH will answer written questions.

Friday, October 11th, at 5 p.m.
Group for Clairvoyance. Mrs. EVELYN THOMAS.

Monday, October 14th, at 3 p.m.
Group for Clairvoyance. Mrs. M. KELLAND.

Monday, October 14th, at 5-30 p.m.
Lecture, "Soul and Body," Mr. ERNEST VICKERS.

Wednesday, October 16th, at 8-15 p.m.
Annual General Meeting of Members.

Friday, October 18th, at 5 p.m.
Group for Clairvoyance, Miss LILY THOMAS.

Write for Syllabus.

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Wednesday, October 16th, at 3. Mr. Glover Botham.

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Members, 1s. Associates and Visitors, 1s. 6d.

Tuesday, October 15th, at 8 p.m.
Trance Address. "White Hawk" through
Mrs. Barkell.
Subject: "The Way of Discipleship."
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For further particulars write for Syllabus.

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LIFE IN TWO WORLDS—1

Continuing "THE ROSEMARY RECORDS"

WHAT IS INSPIRATION?

NEW CHAPTERS FROM THE "ROSEMARY" RECORDS

By DR. F. H. WOOD



"Rosemary's" energetic Recorder

Dr. F. H. Wood has already written six series of articles for "The Two Worlds" on his private records of the Rosemary Mediumship. In presenting a seventh, he embodies the conclusions arrived at by nearly eight years of continuous research in conjunction with the gifted "Rosemary" and her guide "The Lady Nona."

IN his diocesan leaflet for July, 1935, the Bishop of London (Dr. Ingram) deplored the revival of Spiritualism in his diocese. He wrote temperately and kindly, but felt "that this attempt to communicate through mediums with those in the other world" was "all wrong, dangerous, dishonouring to the dead, and a waste of time for the living."

Let us be quite fair. A bishop has the right to print his opinions in his own leaflet. Moreover, if we are honest, we shall admit there is a parasitic type of fortune-telling, phenomena-hunting Spiritualism which deserves his strictures. Did he but know, the higher spirit-guides now contacting earth are as troubled about it as he is. Charges which are half-true, therefore, are always more difficult to meet than those which are wholly false.

True Spiritualism

Where the Bishop erred, perhaps, was in failing to discriminate between this debased form of so-called Spiritualism and the higher type, which—as I have defined elsewhere*—"is critical in method and spiritual in its aim."

He further exhorted his followers "to give up this unauthorised attempt to communicate with the other world, and to come back to the guidance of the Holy Spirit of God, Who alone can be trusted to guide us into all truth."

Here, with all respect, we might ask what the Bishop meant by "unauthorised." If the Bible were his standard, we could easily show justification (1 John iv., 1) for our communication with the other world.

If the Church were his authority, we might ask which Church, or even which section of his own Church.

Spiritual Guidance

Again, could the Bishop define "the Holy Spirit of God" clearly enough to show that no other guidance can be trusted? The Bishop himself was guided, first by his parents, then by his teachers, and finally by his spiritual pastors and masters. Surely they guided him into some portion of truth? They died in due time, most or all of them. But does the Bishop imagine that their desire to guide him ceased with their last breath? All through life he has been guided, though he does not know it, by spirit-guides of this type or some other. It might have been helpful for him had he known by which of these unseen friends he was guided and inspired at the greatest moments of his life.

He might possibly agree with us that God is the pure Spirit-Flame and Centre of all energy in the universe, with Whom all living creatures are linked by the divine spark of life implanted in them. But to what extent this

"divine afflatus" is not necessarily divine at all, but merely an adjustment of psychic conditions for spiritual contact.

On the other hand, we suggest that contact in inspiration is generally made through intermediaries, rather than by direct intervention of "the Holy Spirit of God," as the Bishop defines it. We may call them angels or spirit-guides, according to our predilections. We could go farther, and suggest that it is sometimes possible, through mediumship, to ascertain who are the particular spirits from whom our inspiration comes. The contact is governed by definite psychic laws, and is a matter on which the Church will never be enlightened until it recognises mediumship. True mediumship, being a natural gift, *must* be "authorised" by the Creator; and to develop and use it for comforting the bereaved and for the advancement of knowledge cannot be "unauthorised"; and because mediumship has opened the door between the two worlds, there can now be conscious communication from both sides.

From Our Records

From my own guides, writing or speaking through "Rosemary," I have learned something of the process of inspiration. Whether composing music or writing on psychic matters, I am never quite alone. Two illustrations will suffice:

When writing a cantata called "The Risen Christ," I was conscious of a mood of exaltation, and pictures formed in my mind of the walk to Emmaus, and the joy of the disciples in their great discovery. "Rosemary" was away, but her guide, the "Lady Nona," apparently paid me a visit while I was absorbed in the work, and afterwards described the spirit-guides who at that time impressed me with their thought. They were musical spirits, all of them, and some had been passed a long time. They had been attracted by the creative musical vibration of thought which I had set in motion and, all unknown to me at the time, responded with their psychic power. The odd part was that although "Nona" saw them all, they did not see each other, and only one of them saw her, according to her statements. But all were helping me, and keenly interested in my task. Their invisibility to each other is explained by "Nona" as due to their varying degrees of spiritual development. In the spirit-world there are worlds within worlds, as I hope to show in a later article.

Again, as I wrote these articles, I was helped by other guides (not musical ones), who supplemented my ideas with theirs. They did not shape my sentences, nor choose my words, but the stream of thought has been mingled with theirs. I know, because they have explained the process, and "Nona" has endorsed their statements.

The Church does not understand these processes. Neither by written sign nor spoken word has it any direct response from the unseen intelligences who, presumably, are

*After *Thirty Centuries*. Rider and Co., p. 11.

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FRIDAY - - October 11, 1935

MEDIUMSHIP AND CHARACTER

ONE great change which Spiritualism causes us to make in our ideas is to dissociate character and spiritual communications. Ancient peoples were accustomed to look upon those who received visitations from a spirit world as being specially favoured by the gods. Amongst primitive people, as well as amongst the early civilisations of the world, it was customary to suppose that the hearing of voices, the seeing of visions, the working of miracles (physical phenomena), etc., were an evidence of the saintliness of those to whom, or in whose presence, they were obtained. Yet a close examination of the lives (so far as we have access to them) of these ancient wonder-workers, or of the patriarchs, tends to show that they were very little above the average of their times in moral or spiritual attainments. An examination of incidents in the lives of most of the Old Testament characters shows blemishes which would be regarded to-day as seriously invalidating any claim to exceptional spirituality. Yet they were regarded as individuals specially chosen by Jehovah as His mouthpiece. The facts have excited the ridicule of the iconoclast and the sneer of the freethinker.

In the light of present-day facts, we are brought face to face with what, to some people, is a brutal truth—viz., that mediumship as such is dependent upon temperament, psychic sensitiveness, and physical specialisation, far more than on character or spirituality of life. The misconceptions of the past have been based on a misconception of the relationship between the two worlds, and we are learning that human activities in every direction are governed not by the special favours of God, but by unchanging, immutable law.

The purely "pious" man is surprised that the medium, who is the instrument of the spirit world, can possess the customary human weaknesses. He is in exactly the same position as is the man who takes the opposite view, that he who has dealings with spirits must be a wicked and debased instrument of the powers of evil. Both are on the same level

as the person who imagines that a medium must be a thin, cadaverous, pale and anaemic individual. These are some of the misconceptions which arise from *a priori* premises, without reference to facts. All stable opinion should be based on the observation and collation of verified data.

Gradually, however, the truth is being recognised that psychic faculty (mediumship) is dependent on factors other than character. A great musician, artist, actor, preacher, singer, athlete, or inventor is not necessarily a spiritually-minded man. He is rather an individual with a special gift—endowed not by special favour of God, but by the operation of predisposing natural causes, with a special aptitude for special work, either mental or physical. Let us make it clear, then, that if the possession of mediumship does not necessarily imply the possession of great saintliness, neither does it imply the slightest stain of depravity. The two are not dependent upon one another.

The sacrifices of our early workers will demonstrate that mediums possess just as much saintliness, heroism, and spiritual worth as any other body of people; while they have been prone to human failings which the strenuous nature of public life—with its thousand temptations—have sometimes made too clearly manifest. Mediumship and character, then, are two different things, and are by no means incompatible. They are distract from one another at their roots, but they may well be trained to so intertwine that they strengthen and support each other.

We would go so far as to say that the medium who is personally conscious of the presence of the spirit world in his life has a stronger inducement to develop character than the individual who does not possess this advantage. He is conscious of the counsels of the unseen world—he has help at hand in the hour of trial—he is aware that the eyes of loved ones are looking into his life. He has every stimulus to right living, and the certain knowledge that every wayward act brings its inevitable consequences. We have a right, then, to expect stability of character on the part of our sensitives.

Let it be clearly understood that in times like the present the general public are looking for just those evidences of spirit action and identity which mediumship can produce, and are very little troubled as to the character-quality of those through whom such evidences are obtained. Spiritualists, however, have access to facts, which have emerged through many experiments made over 87 years. It should be theirs to demand some standard of character from mediums, since investigators will base their judgment of the whole Movement upon the character-quality of the mediums they meet.

Our Churches, above all, should demand a standard of character as well as a standard of mediumship, since they know by long experience that these two phases of human activity can be so blended that each can strengthen the other. Character is the most important thing in the living of our lives. Aye, it is even more important than mediumship, for it gives point to our lives here, and determines our position in life when we shall have been called hence.

WHAT IS INSPIRATION?

(Continued from page 659)

guiding it. It believes that the child Samuel was clairaudient, and in past ages it believed in the visions of its saints. But even these have ceased to have any true meaning. They have become "unauthorised." But what were these visions, and how are mediums inspired, for example?

"Yusef," one of "Rosemary's" guides, explained it very simply:

I have merely thrown my thoughts into the air, as it were. My method was to superimpose part of my own aura, and blend it with the medium's. What she has given was that part of my aura which succeeded—some things quite clearly, but others have not got through to-night.

This, at least, is a definite statement, but when Dr. Ingram referred to the "guidance of the Holy Spirit of God," he used language more suitable for the simple folk who listened to the Apostles than for the questioning temper of to-day. He does not help his Church by reprobating those members of it who are trying to throw more light on the nature of inspiration, and the operations of what he calls "the Holy Spirit." Their efforts are not, as he suggests, "unauthorised." They are as legitimate as any efforts to discover truth that have been made since the days of the Apostles.

The contact is no less definite when help is sought on a large scale. Thus, in the crisis between Italy and Abyssinia, said "Nona":

Your country offered up prayers to God for help to avert War. In consequence, the whole collective influence here which works for peace has been directed to your side. It was an inspiration in great force. Most of your leaders are not prayerful men, but if they knew the power at their disposal they would pray oftener.

The Bishop himself would probably agree. He would also endorse the necessity for right living and pure thinking, emphasised by the "Rosemary" guides as essential for all who would seek inspiration from the highest sources. "The closer you keep to the spirit-world by thought, the easier your work, and the better," wrote one of my guides. Another musical guide added "Keep ever open the door of inspiration by living your fullest, truest, and best self."

Seven years ago, at the beginning of our psychic studies, "Rosemary" and I were told:

If you wish to be in contact with the highest spirits, you yourselves must live spiritual lives. It is difficult for such spirits to come at all into earth-conditions, and they can communicate only through very pure mediums on your side. This, then, must be your daily life: to be in your thoughts and deeds always so open to the eye of God that no speck of darkness can be found in all your being. This is the ideal to which you must strive, if you really desire to be messengers of God.

It is a hard requirement for those who are not prepared to discipline themselves. But any who succeed may legitimately consecrate themselves to a calling which is none the less holy because bishops do not recognise it, and which in its highest development may again unlock the door between earth and heaven, and bring a response even from saints and angels. There is evidence to show that the Early Church knew the secret and possessed the key, but when it became a State religion the door was locked and the key was thrown away.

[Next article: "The Contact with Ancient Egypt."]

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TOPICS OF THE WEEK

Marriage Disabilities in Scotland

We see by a recent speech that the Solicitor-General for Scotland is preparing to review the law relating to marriages in that country. He explained that the Gretna Green procedure and system of what is called "irregular marriages," is giving trouble in the allocation of unemployment and other benefits. He proposes to review the whole situation. Pressure should be brought to bear upon him to put Spiritualists on equal terms with all other denominations. Our Editor has conducted marriages in Scotland, and his certificate has been accepted in past times. In later years, however, the authorities have refused to admit the right of Spiritualists to conduct marriages. The position seems to alter according to the person in authority. Such a position is nonsensical. The rights of the people should not depend upon the whims or prejudices of officials, but should be established in law. We hope Scottish Spiritualists and the S.N.U. will be alive to the impending changes. We ask no favour, but demand equality—a British right!

Breaking New Ground

The activities of the President of the S.N.U. are so many that they become hard to follow. He was recently in the West and conducted meetings at Cheltenham, Gloucester, Worcester, and Pershore. It was the first public Spiritualist meeting ever held at the latter place. Further active service embraced meetings at Dumfries and Montrose, at each of which places a few of the faithful were gathered together for the purpose of forming properly constituted societies. We understand that meetings are contemplated at Hereford and Stroud (Glos.), which will break new ground. There are many fields ripe unto harvest, but the labourers and funds are few. A good deal could be done if the means were forthcoming for properly equipping these new additions to our Churches.

Faith must have a Foundation

The Catholic Herald raises an important question in reporting the fire-walking exhibition of Kuda Bux. He refused to repeat the experiment a third time because "the faith had gone out of him." Does this imply psychic exhaustion? *The Herald* says:

The whole country now once more believes in the fact that spirit has power over matter, and that its greatest power is religious faith. It is not yet established whether Christian or Jewish faith is more powerful than the Mahommedan faith of the young Indian.

The Catholic Church might try the experiment at Lourdes. It would certainly be interesting. But isn't it often a question of who, and what, one has faith in? It is not difficult to have faith in what has proved reliable in the past. But to have faith in something new and unknown is quite another thing. It seems to depend on an inward conviction reinforced by experience. Kuda Bux has tested his fire resistance, and his faith is strong because of past experience. The Catholic may have much faith in what he has experienced, but could he have faith in what he may think to be impossible?

Clergy and Spiritualists

The Confraternity has got to work at last, with the result that services addressed by clergymen and Spiritualists are now an established feature of London Spiritualism. This is an important development, and *The Two Worlds* has played some part in making it possible. We only hope that the spirit of harmony and co-operation which now prevails in certain quarters will be extended so as to include all sections of Christian thought. There is no chasm between true Spiritualism and true Christianity. The one fortifies the other. It is only narrow-minded sectarianism which can pick a quarrel with Spiritualists. The clergy who have courageously associated themselves with the meetings which are being promoted at the Fortune Theatre deserve the support, if not of their own Church, at least of the Movement which they so sympathetically view.

Another Psychic Story

Many readers have expressed appreciation of "Tales of Two Worlds," the series of complete short stories which commenced last week. Short stories of psychic interest will therefore appear from time to time, the next being due for publication next week. Don't miss this exceptional story of psychic adventure: there will be a demand for extra copies, so we advise readers who do not have the paper on order to take the necessary steps. Thank you!

Interview with Liszt

Speaking at Edinburgh Psychic College recently, the Rev. Archibald Jackson (Chaplain to the Bishop of Whitby) dealt with the mystery of child prodigies.

Mr. Jackson described an incident connected with Ernst von Lengyel, the Hungarian boy pianist, whose tutor he was. Lengyel, then at the age of 13, was appearing in the principal European concert halls. He was particularly sensitive to thunder, and during a period of thunder one day he fell into what appeared to be almost a trance sleep. When he woke up, he came running to the speaker with the statement, "Oh, I have spoken with Liszt." The boy informed him that Liszt had told him that certain passages of his Concerto in E flat should be played in a certain way. The boy went to the piano and played the passages in order to illustrate what he had been told. Some time afterwards, the boy appeared in Manchester, and the musical critic of one of the leading newspapers commented upon the passages in question as having been played in a way he could have imagined Liszt himself would have liked them to be played. He would not like to say that the boy himself had talked with Liszt, but he thought that one of the borderline multiple personalities of his soul had done so, and had passed on the information.



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MOSES—

himself, through a deep-trance medium, tells you about the LAW OF JEHOVAH in the October issue of this periodical. Read also THE HERMIT in his exquisite parable, 'TREES.' These and others all obtained from THE SPIRIT WORLD.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, October 14th,

At 3-0, Psychometry, Mrs. Gradon Thomas.
At 7-30, Clairvoyance, Mr. Thomas Wyatt.

Thursday, October 17th,

At 3-30, Clairvoyance, Mrs. Stella Hughes.
At 7-30, Psychometry, Mrs. Helen Spiers.

MEETING FOR DEMONSTRATION OF TRANSFIGURATION.

Wednesday, October 16th, at 8, Mrs. BULLOCK.

NORMAL LECTURE.

Tuesday, October 15th, at 8. Mr. H. ERNEST HUNT.
Subject : "The Promise of the Future."

GROUP SEANCES
(Limited to Eight Sitters.)

Monday, October 14th, at 7-45 Mrs. Helen Spiers
Tuesday, October 15th, at 3 Mrs. Stella Hughes
Thursday, October 17th, at 7-45 Mrs. Livingstone
Friday, October 18th, at 3 Mrs. Helen Spiers.

SEANCE FOR TRANSFIGURATION
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Friday, October 18th, at 7-30, Mrs. BULLOCK.

SEANCE FOR DIRECT VOICE.

Saturday, October 19th, at 8, Miss KITTY BARKEL.

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Sunday, October 13th,

At 11, Mr. T. W. ELLA.
At 6-30, Mr. C. GLOVER BOTHAM.
Address and Clairvoyance.

Wednesday, October 16th, at 7-30,
Mr. George Daisley, Clairvoyance.

Friday, October 18th, at 8,
Mr. W. G. Hibbins. Lecture.

SPIRITUALIST COMMUNITY

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Sunday, October 13th,
At 11, Mr. HORACE LEAF.
Clairvoyance by Mr. Horace Leaf.
At 6-30, Mr. SHAW DESMOND.
Subject of Address : "What We Really Know about the Next World."

Sunday, October 20th,
At 11, Mr. JAMES LEIGH.
Clairvoyance by Mrs. Helen Spiers.
At 6-30, Dr. H. P. SHASTRI.
Clairvoyance by Miss Lily Thomas.

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ABYSSINIA—AND AFTER

By RONALD McCORQUODALE

OUR PEACE PLANS

Spiritualists' Scheme May Lead To Permanent Security

WHAT is the contribution Spiritualists are making towards world peace? On such a momentous issue all religious bodies should have a definite attitude. We should be prepared not only to make a stand at the actual moment of war, but consider how we can actively preserve peace. All religious people must surely agree with the attitude of the Archbishop of York in his sane and well-reasoned appeal. A Christian should surely be a pacifist, even in the extreme sense that the Rev. "Dick" Sheppard maintains.

Spiritualists should take a stand on the principle of human brotherhood. But it is not enough to pass pious resolutions at our international gatherings or merely hold Peace services. Just as we must actively prepare for the next election in a practical way if we are to gain legal recognition and religious liberty, so must we evolve some plan of action to prevent war. For, as Mr. J. B. Priestley well says, "There is only one way in which the people can stop this lunacy of war and armaments, and that is for the people who have no fundamental quarrel with the folk of other nations to stop it themselves." That is the fundamental point, and goes to the heart of the matter, for it is not the people who make wars, but the financiers, diplomats, and vested interests. War results from exaggerated financial and economic interests. And every sane man will be with Mr. Oliver Baldwin when he says he hates war more than anything else in the world. There can be no moral defence of war, though Sir Arthur Keith maintains it is nature's pruning-hook. The reader would do well to study Sir Oliver Lodge's essay on the irrationality of war and Tolstoy's letters on the matter.

It is then, as Professor Haeckel once pointed out, not merely the right, but the sacred duty of every sane-minded and humanitarian thinker to devote himself conscientiously to the task of preserving peace. And how can we do that? Well, a certain Spiritualist has conceived the idea of establishing a movement among young men of the *fighting age* which will result in a definite refusal of its members to fight to kill other men. May I briefly outline his plan, which may be considered neither perfect or effective, but at any rate it is an idea, however invulnerable and impossible it may be thought, and it may lead to useful discussion. If the plan appears useless or impracticable to you, what is your idea of how to prevent war?

Such a movement as suggested would have to be international, and for every Englishman registered as a member there would be a Frenchman, a German, an Italian, an Austrian, etc. Thus the argument that such a plan would weaken the nation relative to others in the event of war would not apply. The strength of such a movement would depend, as in the case of the League of Nations, on the measure of international unity in the binding idea of collective security.

The constitution of this movement would

be somewhat as follows: A general secretary and propaganda agent will be appointed in all possible countries, and each member will be sworn in and registered. A group system may be evolved, with prefects at the head, and a copy of the membership books of each group will be sent to the general secretaries of all other groups and countries. Systematic education of members and sustained propaganda should be carried out and co-ordinated in all countries. The principles of the movement will be somewhat as follows:—

(1) That the member refuses to kill any man or destroy what he cannot himself create.

(2) That the member studies the political and social life of the various countries as far as possible, and in every way seeks to educate himself so that he gains true moral sanction for all his actions.

(3) That the member agrees to stand by his principles as Christ and other great leaders did.

(4) That the member propagates the cause of peace in every possible way as an individual, and opposes everything which tends to distort public opinion or might cause war and misunderstanding between nations.

(5) That the member in peace time proclaims his determination not to fight in the event of war, and in war time refuses to fight.

Now the above constitution is but a rough sketch, and is intended only to give a general idea of what is proposed. Space will not permit of a wealth of detail which, for our purpose, is unnecessary. An organisation of this nature will meet with much opposition and will not be easy to formulate. The points mentioned all bring a host of difficulties which require careful study and preparation. Education is a fundamental point of the scheme and a great deal of translation and literature would need to be prepared. In the opinion of the writer the infusion of Spiritualistic teaching would be the best kind of educational instruction. People will have to be told about this movement, and it will be a slow thing in the beginning, but if the masses could be made actively interested, then details and essentials will be hammered out.

This question of war and peace is a personal matter, and each must decide his own attitude, and, if anxious to maintain peace, must ask himself "What am I going to do?" What do you think about this peace plan outlined, and if you approve of it, are you prepared to work it out? Would you be willing to join such a movement and help to organise it? That is the important question. There is plenty of lip-service paid to the cause of peace. People are tired of sentiment and platitudes, and if war is to be avoided the masses themselves must organise for peace and not merely preach about it. Arm for peace, mobilise against war! That is my call to action. My purpose in this article is not to make a case out against war on moral, religious, or philosophical grounds, but to emphasise the great need of some organised effort to *keep* the peace.

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HOW TO STOP THE WAR!

Famous Playwright's Advice

THE last and only hope of averting further catastrophe in Abyssinia is prayer. If Spiritualists will band together in mass prayer for peace, war will be ended.

This was the message in the peroration of Mr. Graham Moffat, the noted actor, producer, and playwright, who spoke on Sunday in the Deansgate Theatre, Manchester, introducing the first of a series of weekly meetings promoted by the Manchester Central Spiritualist Church.

Mr. Moffat received an enthusiastic welcome. Spiritualists, he said, were the happiest people on earth, for they had a correct sense of values. He was getting an old man, but as death drew nearer he experienced no terror. Spiritualists were cheerful because they had seen through the greatest illusion—the illusion that man terminated his life in the grave.

Matter 100 per cent. Space

Professor Julian Huxley had once claimed that there was no place in science for a spiritual world.

In the opinion of the speaker there was no place in modern science for a material world. Scientists had asserted that matter was almost 100 per cent. space! The conception of an invisible spiritual world was fully in accord with the present scientific outlook.

Spiritualists were pioneers. They had predicted many things at which orthodox science and religion had scoffed, but later acknowledged. A. J. Davis was 100 years before the astronomers in discovering two planets. Clairvoyants had demonstrated the reality of the aura years before science admitted its existence.

The importance of Spiritualism from a religious point of view was inescapable. Some people said Spiritualism denied Christianity, but the speaker thought that it confirmed Christianity.

Saved from Agnosticism

"Ten years ago I was an Agnostic. I only call myself a Christian now because Spiritualism has proved to me that Jesus was right."

This was one stirring confession of the speaker, and was received with applause.

Another point made by Mr. Moffat was that Jesus never asked His followers to live by faith alone. He demonstrated the faith.

Finally the speaker dealt with forgiveness of sin. He described how the Prodigal Son was forgiven, but it was not until the son had made the journey back to his father that the fatted calf was killed. So men might have their sins forgiven, but until they brought their lives into alignment with their heavenly Father, forgiveness meant nothing to the individual.

A DEFENCE OF MR. MYERS

Early Test Recalled

By REV. GEORGE WARD

IN your article under above, re Scotch verdict, you state "We have, however, seen no case published, or presented to us, that competent investigators have secured results with Myers in conditions which precluded fraud."

This is a very strong statement to make, and on behalf of the Forest Hill Christian Spiritualist Church, their secretary (Mr. P. Wilson) and myself, I entirely dissent from your statement.

Mr. Myers came to our Church in the spring of 1933, and gave at our invitation, a "test" exhibition with accompanying lantern lectures.

The secretary and myself called on him in town. I purchased the necessary isochromatic plates at a shop not known to Myers and had the packet specially sealed with wax. The plates remained solely in my possession till Myers and I entered the kitchen (dark room) of the Church. I unpacked them and, having inserted each plate in its carrier, initialled them in corner.

Myers suggested I should fetch the secretary to get his initials. As a "competent" investigator I replied, "No, you fetch him." I was not going to leave Myers alone with the plates!

The plates were severally uncovered, Mr. Wilson adding his initials to mine. Unknown to anyone else I added an asterisk to one of the plates. When we left the dark-room I was last out and took care to be first in again!

Though an amateur I exposed all the plates. A lady from the audience (a professional retoucher) volunteered to develop the plates in my presence (Myers not being in the dark-room). Of the fifteen extras obtained in all, five came out on the "asterisk" plate exposed in the Church after lecture.

Neither Mr. Wilson nor myself were pro- or anti-Myers, and though neither of us can add F.R.P.S. to our names we, being sober at the time, regarded ourselves as "competent investigators."

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DEBATE ON SPIRITUALISM

Poor Reply by Secularists

CLAIRVOYANCE was given at a debate on the question "Do Spirits Exist?" which took place at the Miners' Hall, New Seaham, last week, between Mr. John Jobes, of Deneside, Seaham Harbour, a member of Dawdon National Spiritualist Church and Mr. John T. Brighton, secretary of Chester-le-Street Branch of the National Secular Society.

Mr. Robert Lawther, of Hetton, who for 18 years was president of Hetton and District National Spiritualist Church, presided over an attendance of about 250.

Proved by Communication

Mr. Jobes argued that Spiritualism demonstrated that there was no death, and that, given proper conditions, it was possible to have communication with those the world thought dead.

This communication was effected through psychic power possessed by the living, but in a greater degree by those called mediums.

All religions were based on the fact that there was a life after death, and Spiritualism proved it.

Evidence was received from those who had survived the grave. "The incident of death does not separate us from those whom we love," concluded the speaker.

In support of his case Mr. Jobes cited instances from the Bible, and quoted the testimony of Plato, Socrates, Benjamin Franklin, Dr. Johnson, Sir Oliver Lodge, and other eminent men.

Mrs. Jobes gave a demonstration in which she described departed friends (from whom she gave messages) of individual members of the audience, many of whom said they had recognised the descriptions.

The "Defence"

Mr. Brighton acknowledged that his Spiritualist friends were sincere and honest in their beliefs, but declared that he had seen that night nothing more than he had seen before.

He admitted that no one could deny that the medium did actually tell someone something that was an established fact, but these manifestations he attributed to emotion, the joining-up of dissociated memories, and to messages which would fit almost anybody.

The only thing to prove a spirit would be a demonstration of a spirit itself. Why were spirits so backward? Where a third person was introduced there was always an element of suspicion. Referring to the views of eminent men quoted by Mr. Jobes, he observed that some of the most learned men in the world believed some of the silliest things.

He thought they should not worry about the next life. When this one was finished, if there was another, they would get it whether they liked it or not.

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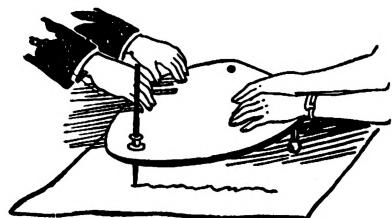
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"We then lowered the light and took the glasses off, and were very surprised to find that several of us could now see clairvoyantly. Each was able to confirm what the others saw.

"My friend is making progress, and sees the perfume of flowers when the sunlight is good. We are hoping, in due course, to diagnose exactly as Dr. Kilner and many sensitivs do."

NOTE.—The above extract follows very closely the method adopted in the public demonstrations of "Kilnascrene." In *The Two Worlds*, of July 19th, fifteen Societies reported the results of their public tests. Out of 427 people tested, only 72 failed to see the aura at first trial. These magnificent results prove that "Kilnascrene" is the best mechanical method of stimulating the clairvoyant faculty yet discovered. They are sent, post free, from the London Psychic Educational Centre, 17, Ashmire Grove, London, S.W. 2, on receipt of 10/-, with full directions for use.

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News From All Quarters

PECKHAM SPIRITUALIST'S PASSING

ON Wednesday, September 18th, some fifty relatives and friends gathered at the Streatham Park Cemetery to bid good-bye to the physical remains and God-speed to the arisen spirit of Mr. Fred Clempson, who for twelve years was the secretary of the Peckham Spiritualist Church, and also held the same office in the Lyceum attached thereto.

The service, which was very impressive, was conducted by Mr. Harry Boddington, the vice-president of the London District Council.

The service concluded with a very stirring and impressive address, which contained some very appropriate remarks by Mr. Boddington, who had been a friend of the family for many years, and therefore spoke with a personal knowledge of the arisen one.

Mr. Clempson was a son of Mr. and Mrs. Clempson, the latter being the president of the Clapham Church, who have experienced the passing to the higher life of two sons within the very short period of fifteen weeks.

A number of very beautiful floral tributes were sent. Mr. Clempson leaves a widow and two daughters, and I am sure the kind thoughts and sympathy of readers will be extended to them and the remainder of the family.

GOOD EVIDENCE

Sir.—I recently attended a seance by Miss Taylor Wagstaff at Leicester. The medium passed under control and reproduced the death scene of my mother. She asked me to do the very things she had asked at her passing. Intimate messages whispered in my ear were highly evidential. It was my mother without a doubt—her voice, her face, her memory, and her characteristics.

The chairman of the meeting had similar tests from his mother-in-law. The whole seance was one of the most evidential I have witnessed in a long Spiritualistic life.

W. H. RICHARDS.

EVIDENTIAL MEDIUMSHIP

An unusual demonstration was given this week at the London Spiritualist Brotherhood. A Lincoln medium, Miss E. M. Desforges, gave psychometric readings from handkerchiefs handed up by the audience. Double names and evidential messages were given in every case by this promising young medium.

CAMBRIDGE SPIRITUALIST CHURCH

The Central Hall, Market Passage, was well filled on Sunday evening for the National Spiritualists' Harvest Thanksgiving Service. Mrs. Clements, D.S.N.U., of London, gave an eloquent address, and some excellent clairvoyance.

The return of envelopes in aid of the Building Fund resulted in over £8 being realised. The hall was tastefully decorated with a wonderful display of flowers, which were afterwards given to various sick and aged people.

LOSS TO SOUTHPORT

MRS. G. H. FERGUSSON, the well-known Manchester Spiritualist, and for the last five years secretary to the Wright Street Spiritualist Church, Southport, passed into the higher life on September 12th, 1935, aged 70 years, and was interred in the Southport Cemetery.

Mrs. Hickman, of St. Helens, conducted the services at the home and cemetery. A large number of friends assembled at both services.

He leaves a wife, son, and daughter to mourn his physical loss, but they have a certain knowledge of his continued life of activity.

Mrs. Whiteley, of Manchester, conducted the Memorial Service held at Wright Street Spiritualist Church, on Sunday, September 22nd.

BELGIAN KING'S STATEMENT

MR. FRANCIS J. MOTT writes : "You will doubtless remember that Mrs. A. Stuart, of Bristol, wrote a book called *No More Tears*, which we published some time ago.

"It appears that upon the death of the Queen of the Belgians, Mrs. Stuart sent to King Leopold a copy of the book. We see by the Bristol papers, under the heading of 'King Thanks Bristol Woman,' that Mrs. Stuart has received a letter from King Leopold stating that he is deeply affected by the reading of the book."

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MR. ROY BRANDON'S REVELATIONS

(Continued from page 654)

are made by examiners with no previous experience of psychic photography, or as in some instances even of normal photography—are easy to obtain, and from the scientific standpoint are of little value.

I will give one further instance. A few months back I received anonymously a copy of a provincial newspaper containing a "splash" story of a sitting with Myers held under stringent test conditions, at which, it was alleged, remarkable results were obtained. The editor himself was present, and according to the account there was no possible loophole for fraud.

The result was that I wrote to the editor

of this paper, outlining four pertinent questions relative to the test conditions. The Editor's reply took the form of a retraction. He admitted that although at the time he had been "mystified" by the results, in view of the points I had raised he would need another sitting before committing himself "in any way."

It is with a certain reluctance that I place these facts before the public. I have on occasion been received and entertained at Myers' house, which makes my position all the more difficult. Nevertheless, from my first contact at Kilburn, I have never contemplated any course other than the obvious

one—to record the truth of my experiences with Myers.

I have no axe to grind. Bias does not enter into the matter. Myers must know that I have no personal antagonism towards him. On the contrary, if I could honestly have done so, it would have given me pleasure to stand solidly by his mediumship.

So far as Maurice Barbanell is concerned, I can only reiterate that I hold him in high esteem. It so happens that Barbanell gave me his wholehearted assistance during the early days of my investigation of the phenomena of Spiritualism. For this favour I am still grateful.

But when friendship and truth clash, truth must prevail.

SURVIVAL PROVED BY SHARK

The Facts of Melbourne Case

WRITING in the *Bulletin* and *Scots Pictorial*, Mr. Denis Conan Doyle gives the facts of a remarkable case, proving survival.

Mr. Doyle writes: "I shall be glad if you will allow me space in your columns to answer an interesting query raised by one of your contributors.

"He refers to the remarkable case of the return from beyond the Veil of Death of a young Australian, who, when communicating to his father at a seance, claimed to have been devoured by a shark.

"Later, a shark which was caught was found to contain, among other things, the young man's watch. Your contributor asks how long elapsed before this discovery. The facts are as follows:

"The boy's father, who, fortunately for his son and himself, happened to be a Spiritualist, got into touch with his son within a week of the latter's disappearance while yachting in Melbourne Bay. He received from his son the message referred to above which, incidentally, contained the assertion that the shark in question was not one of the usual Australian species.

"It was two or three weeks later that a huge deep-sea shark, of a species very rare in Australian waters, was caught at Geelong and, with the results already referred to.

"Incidentally, when my father told this story during a lecture in the course of his very successful tour of Australia, a member of the audience stood up and corroborated all the details concerning the capture, etc., of the shark.

"The man who gave this unlied corroboration proved to be the fisherman who had actually caught the shark."

Church Announcements

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

Weekly Services at the Deansgate Picture Theatre

Sunday, October 13th, at 7 p.m.

Speaker: Dr. F. H. WOOD.

Next Sunday, October 20th, Mr. FRANK SPEAIGHT

SATURDAY, October 12th, at 8, Open Public Circle.

SUNDAY, October 13th, at 11 and 3, Open Circle. At 7, Deansgate Picture Theatre. See above.

MONDAY, at 8, Clairvoyance.

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

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

Manchester Spiritualist Discussion and Literary Society. Wednesday, October 16th, at 8. Mr. FRANK SPENCER. "How I see Clairvoyantly." With Demonstration.

NORTHERN

Manchester Society of Spiritualists, 38, Maskell Street.

Sunday, October 13th, at 10-30, Lyceum. At 3, Open Circle, Mrs. ARMSTRONG

At 6-30 and 8, Healers.

Mr. HOLLAND.

Monday, at 8, Mr. Williams.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mr. S. Sherran.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, October 20th,
Mr. HART.

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, October 13th,
Mr. BEN CARTER (Halifax).

Sunday, October 20th, Service.

Moss Side National Spiritualist Church and Lyceum. Above 64a, Gt. Western Street.

Sunday, October 13th, at 2-45, Lyceum.

At 6-30 and 8-15, Miss ADA TAYLOR.

Tuesday, at 8-15, Open Circle.

Miss Sandiford.

Thursday, at 8-15, Mrs. Cooke.

Saturday, at 8-15, Open Circle.

Mr. Dronsfield.

Sunday, October 20th,
Mrs. M. BRIGGS.

Longsight National Spiritualist Society.

Shepley Street, Longsight.

Sunday, October 13th, at 2-30 and 6-30,

Lyceum Open Sessions.

At 8, Miss A. BATES.

Monday, at 8, Open Circle and Healing,

Mrs. Purvis.

Tuesday, at 8, Miss Richardson.

Thursday, at 8, Mrs. Gershon.

Saturday, at 8, Open Circle,

Mr. Wainwright.

Sunday, October 20th,

Mr. J. HALL.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester

Sunday, October 13th, at 10-30, Lyceum.

At 3, 6-30, and 8, Mr. L. GEE.

Monday, at 3 and 8, Mrs. Gardner.

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

Wednesday, at 8, Mrs. Frost.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, October 20th,

Mrs. BAKER.

If your Newsagent will display
a "Two Worlds" Contents
Bill, please send his Address.

THANK YOU!

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, October 12th, at 8,
Mrs. Buffey.

Sunday, October 13th, at 3, 6-30, and 8,
Mrs. SHEARSMITH.

Monday, October 14th, at 3 and 8,
Mrs. Davies.

Tuesday, October 15th, at 8,
Open Healing and Developing Circle

Wednesday, October 16th, at 8,
Mrs. Shelmedine.

Sunday, October 20th,

Mr. DOREA.

Miles Platting Spiritualist Church. S.N.U.

Coglan Street, Lodge Street, Queen's
Road.

Sunday, October 13th, at 3, Public Circle.
At 6-30 and 8, Mr. ERIC COTT.

Monday at 3 and 8, Mr. Jones.

Wednesday and Saturday, at 8,

Public Open Circles.

Thursday, at 3 and 8, Mrs. Coupland.

Sunday, October 20th, Service.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, October 13th, at 3 and 6-30,
Dr. W. J. VANSTONE, Ph.D.

(London).

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, October 20th, at 3 and 6-30,

Mrs. E. O'KEEF, Cert.S.N.U.

Group and Private Seances arranged
on application.

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.

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.

TUESDAY, October 15th, at 3 and 7-30, Mrs. Susie Hughes, Cert.S.N.U.

THURSDAY, October 17th, at 7-30, Mr. Roy Morgan.

TUESDAY, October 22nd, at 3 and 7-30, Mrs. A. Lomas (Southport).

Return Visit of Mrs. Walter Gilbert (Derby), from October 28th to
Private Sittings by arrangement. Particulars of Membership and Syllabus supplied free on receipt of postcard.

November 2nd. Please book early for the Group Seances and
private appointments.

LECTURES.

FRIDAY, October 4th, at 7-30, Miss Jacqueline. "Sound, Form
and Colour, and Its Relation to Life."

FRIDAY, October 11th, at 7-30, Mr. J. M. Greenwood.

FRIDAY, October 18th, at 7-30, Usual Lecture.

Questions and Discussion follow each Lecture. Members, Associates,
and Friends cordially invited. Silver Collection.

JOHN JACKSON, Secretary.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

SUNDAY, October 13th, at 6-30, Mr. W. H. EVANS, Address. Mrs. Challis, Clairvoyance.

TUESDAY, October 15th, at 3-15, Mr. Edmund Spencer, Psychometry. At 8, Mrs. Woodgate, Clairvoyance.

THURSDAY, October 17th, at 8, Mr. Sam Wright, Clairvoyance.

FRIDAY, October 18th, Healing Free. Apply Church Officers.

SUNDAY, October 20th, at 6-30, Mr. H. A. LEWIS JEFFERSON, Address. Mrs. Nutland, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, October 13th, Address and Clairvoyance by Mr. BERNARD RODIN.

MONDAY, 6 to 9, Free Healing.

TUESDAY, at 8, Developing Class, Mr. Keith.

WEDNESDAY, at 7-45, Address and Clairvoyance, Mrs. Robertson

THURSDAY, 3 to 6-30, Free Healing.

Mr. Keith, Private Sittings Daily, 2 till 6. Circles, TUESDAY, at 7 prompt and FRIDAY at 3.

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, October 13th, at 7, An Address by Mr. P. ANNAN-MOIR ANNAN, B.Sc., on "The Uses and Abuses of Phenomena." Followed by a Demonstration of Psychometry.

WEDNESDAY, October 16th, at 8, Psychometry by Mrs. Soper.

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

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

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

Subs., 2/6 yearly. 2d. per week per volume.

MONDAY, October 14th, at 3 and 7, Mrs. Glenn.

TUESDAY, October 15th, at 3, Mrs. Preston.

MONDAY, October 21st, at 3 and 7, Mrs. Woodgate.

TUESDAY, October 22nd, at 3, Mrs. Atmore.

EVERY TUESDAY and SATURDAY, at 7, Mrs. Woodgate.

WEDNESDAYS, at 3 and 7, Mrs. Betts.

THURSDAYS, at 3 and 7, Mrs. Mote.

FRIDAYS, at 3 and 7, Miss B. Hearns.

FRIDAYS, at 7, Developing Class, Mrs. Woodward.

Hours 1-7. Closed Sundays.

ETHEL A. KNOTT.

LONDON

Bounds Green Christian Spiritualist Church,

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

Sunday, October 13th, at 7,

Mr. DE BEAUREPAIRE.

Sunday, October 20th,

Mrs. EDITH CLEMENTS.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, October 13th, at 11,

Study Group.

At 7, Mr. H. J. STEABBEN.

Wednesday, at 8, Mrs. M. Mauder,
Psychometry.

Sunday, October 20th, at 11,

Mr. W. G. SPEER.

At 7, Mrs. G. ELLIOTT.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Sunday, October 13th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. A. GREGG.

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, October 20th,

Mrs. JARMAN.

Battersea Spiritualist Church,
(Affiliated Spiritualist National Union),
Bennerley Hall, Bennerley Road,
Northcote Road, Battersea, S.W. 11.

Sunday, October 13th, Harvest Festival.

At 11, Mr. CHAS. WALL.

At 6-30, Mr. H. CARPENTER and

Mrs. F. Tyler, Clairvoyance.

At 3-15, Lyceum.

Every Monday, at 3-15, Medicine Man's

Healing Band attends to give treatment
and advice.

At 8, Church Healing and Diagnosis

by "Wing Group."

Wednesday, at 3, Psychometry.

Mrs. G. Elliott.

Thursday, at 8, Clairvoyance.

Mrs. F. Wright.

Saturday, October 12th, at 7-30,

Whist Drive. Admission 1s. Good

prizes. Entrance: Bennerley Hall.

Sunday, October 20th,

Mrs. J. E. SCOTT.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, October 11th, Mrs. Orme.

Sunday, October 13th,

Mrs. BETH BARNES.

Friday, October 18th,

Mrs. D. Nicholls.

Sunday, October 20th,

Mrs. PETE.

Harvest Thanksgiving.

Chiswick Christian Spiritualist Church
Harvard Towers, 56, Harvard Road,
(off Wellesley Road, in rear of
Gunnersbury Station.)

Sunday, October 13th, at 11, Lyceum.

At 7, Mrs. BEATRICE HALL.

Thursday, at 7-45, Miss Carbine.

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

(Near Acre Lane, Clapham N. Under-
ground Station.)

Sunday, October 13th,

At 7, Address and Clairvoyance.

Mrs. V. REDFERN.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Mrs. E. Donaldson.

Psychometry.

President and Medium:

Mrs. Donaldson

Sunday, October 20th,

Miss HERBERT.

Hackney Spiritualist Church,
2, Sutton Place, Urswick Rd., Hackney.
(Founded 1896.)

(Entrance Back of House.)

Sunday, October 13th, at 7,

Mrs. COOKE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cumings.

Thursday, at 8, Miss J. Proude.

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

Sunday, October 20th,

Mrs. HALL.

Christ's Church of the Spirit.
309, Upper Richmond Road, Putney,
S.W. 15. Putney 3129.
(Buses 30 and 37 pass door.)

Sunday, October 13th, at 7,

Miss L. WITHALL.

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

Mrs. G. Ray Richmond.

Friday, at 7-30, Spiritual Healing.

Sunday, October 20th,

Mr. H. SHARP.

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.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road,
Cricklewood, N.W. 2.

Sunday, October 13th, at 6-30,

Mrs. STELLA HUGHES.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Miss L. George.

Forest Hill Christian Spiritualist Church,

Beadnell Road, off Stanstead Road.

Sunday, October 13th,

At 11-15, Public Circle. At 3, Lyceum.

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

Monday, at 8, Study Group,

"The Inner Meaning of the Christian
Sacraments."

Tuesday, at 3, Mrs. Tina Tims.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Developing Circle.

Sunday, October 20th,

Mrs. DOLORES SMITH.

Croydon National Spiritualist Church

Bedford Park, near West Croydon
Railway Station.

Sunday, October 13th, at 6-30,

Mrs. GRADEN THOMAS.

Wednesday, at 7-45, Mrs. Colquhoun.

Sunday, October 20th,

Mrs. CANNOCK.

Lyceum every Sunday at 3.

Ealing Spiritualist Church.

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

Sunday, October 13th, at 11-15,

Mrs. HOLT.

At 6-30, Mr. F. H. WALL.

Wednesday, at 8, Mr. Percy Scholey.

Saturday, at 7-30, Whist Drive.

Sunday, October 20th,

Mrs. H. V. PRIOR.

Hackney Progressive Lyceum Church.

4, Sanford Terrace, Stoke Newington, N. 16.

'Buses, 67, 69, 73, 76, 106, 549.

Trams, 43, 45, 47, 49, 75, 81.

Sunday, October 13th, at 3, Lyceum.

At 7, Mr. S. FORBES.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, October 20th,

Mrs. G. SKINNER.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, October 12th, at 8, Psychometry by Miss Hetty Lewis.

SUNDAY, October 13th, at 11-15, Address and Clairvoyance. At 7 Mrs. RANDALL.

MONDAY, October 14th, at 3 and 8, Psychometry, Mr. R. R. Thornton.

TUESDAY, October 15th, at 8, Psychometry, Miss Hetty Lewis.

WEDNESDAY, October 16th, at 8, Group Seance.

THURSDAY, October 17th, at 8, Clairvoyance.

FRIDAY, October 18th, at 6-45 to 7-30, Healing. At 8, Psychometry.

SATURDAY, October 19th, at 8, Mrs. Lilian Phillips.

SUNDAY, October 20th, Harvest Festival. Rev. M. GIFFORD and Mrs. LILIAN PHILLIPS.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, October 13th, at 11, Open Circle. At 3, Lyceum. At 7, Rev. WHITFIELD, Address and Clairvoyance.

MONDAY, October 14th, at 3, Psychometry. At 8, Healing Treatment.

TUESDAY, October 15th, at 8, Mr. Llewellyn Rosser.

WEDNESDAY, October 16th, at 8, Developing Circle.

FRIDAY, October 18th, at 8, Short Talk and Clairvoyance.

SATURDAY, October 19th, at 7-30, Whist Drive. Tickets 6d.

SUNDAY, October 20th, at 7, Mrs. MINNIE LINES.

TUESDAY, October 29th, at 8, Miss G. Rundle.

Hendon Spiritualist Fellowship.

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

Sunday, October 13th, at 7, Mrs. HOLLOWAY.

At 8-30, Spiritual Healing.

Sunday, October 20th, Mrs. F. LANE.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church).

Sunday, October 13th, at 6-45, Mrs. DONALDSON.

Monday, at 7-30, Mrs. Dyson.

Wednesday, at 3, Mrs. Kent.

At 8, Mrs. Treadgold and Rev. H. Thompson.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, October 13th, at 7, Messrs. BEDBROOK and ROBERTSON.

Address and Clairvoyance.

Wednesday, October 16th, at 8, Mr. W. G. Osborne.

Address and Clairvoyance.

Thursday, October 17th, at 3, Ladies' Meeting. Mrs. B. Barnes.

Address and Clairvoyance.

Sunday, October 20th, at 7, Mr. STEPHEN FOSTER.

Address and Clairvoyance.

Independent Spiritualist Church,

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

Sunday, October 13th, at 7, Address and Clairvoyance.

Mr. POTTER.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

Thursday, at 8, Mrs. J. E. Scott.

Saturday, at 8, Mrs. Dolores Smith.

Sunday, October 20th, Mrs. TIMS.

Kenton Spiritualist Church.

Northwick Park Hall.

Stations : Northwick Park (Met.), and Kenton (Bakerloo).

Sunday, October 13th, at 6-30, Miss JACQUELINE.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45, Mr. G. Daisley, Clairvoyance.

Sunday, October 20th, Mrs. EVELYN THOMAS.

Kingston Spiritualist Church.

Villiers Road,

Sunday, October 13th, at 11, Mr. BURTENSHAW.

At 3, Lyceum.

At 6-30, Mr. ELLA.

Tuesday, at 7-45, Spiritual Healing Centre.

Wednesday, at 7-30, Mrs. J. Wedgwood.

Address and Clairvoyance.

Sunday, October 20th, Mr. P. SCHOLEY.

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.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, October 13th, at 7, Mrs. ELLIOTT.

Address and Clairvoyance.

Monday, at 3, Mrs. E. Hines.

Wednesday, at 8, Mrs. Dora Williams.

Sunday, October 20th, at 7, Mr. T. W. ELLA.

Address and Clairvoyance.

London District Council Discussion Group,

Food Reform Restaurant, 1-3, Furnival Street, Holborn, E.C. 4.

(Nearest station, Chancery Lane).

Monday, October 14th, at 7-45, Mr. Harry Boddington, D.N.U.

Subject : "Can Mediums Be Tested?" Silver Collection.

Manor Park Spiritualist Church.

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, October 13th, at 11, Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mr. H. L. VIGURS,

Address.

Mrs. Black Hill, Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Mrs. V. Redfern.

At 8, Mrs. V. Redfern.

Address and Clairvoyance.

Sunday, October 20th, Mr. H. JUSTICE, Address.

Mr. George Daisley, Clairvoyance.

Wednesday, October 30th, at 8, Mr. T. W. Ella. "The Resurrection Body."

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

SUNDAY, October 13th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. ERNEST HUNT. Clairvoyance by Mrs. Atmore.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. Leonard.

FRIDAY, October 18th, 8-30 to 11, Social and Dance.

SUNDAY, October 20th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. MURRAY NASH. Clairvoyance by Mrs. Atmore.

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, October 13th, at 11, Sunday School.

At 3-30 and 6-30, THE PRESIDENT (Mr. A. E. Pearson).

Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, October 20th, at 3-30 and 6-30, Mr. J. KELLAND.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, October 13th, at 11, Forward Movement.

At 6-30, Mme. E. PUSTERLA.

Wednesday, October 16th, at 2-45, Mrs. Yorke.

Thursday, October 17th, at 8, Mr. C. Potter.

Sunday, October 20th, at 6-30, Mr. S. ISTD.

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

Sunday, October 13th, at 11-15, Open Circle.

At 6-30, Miss A. WHITE.

Address.

Thursday, at 8, Circle.

Every Wednesday, at 7-30, Free Healing.

Sunday, October 20th, Mr. STURDY.

Southall Spiritualist Church, Hortus Road, Southall.

Sunday, October 13th, at 7, Miss HERBERT.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8, Service.

Clairvoyance.

Sunday, October 20th, Service.

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

Sunday, October 13th, at 6-30, Miss VERA POTTER.

Address and Clairvoyance.

Tuesday, at 3, Circle for Clairvoyance.

Wednesday, at 8, Psychometry.

Thursday, at 8, Clairvoyance,

Miss Carbine.

Sunday, October 20th, Service.

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

Sunday, October 13th, at 11-15, Service.

At 6-30, Mrs. G. SKINNER.

Address and Clairvoyance.

At 3, Lyceum.

Sunday, October 20th,

Mrs. BROOKES,

Address and Clairvoyance.

South London Spiritualist Mission

Lausanne Hall, Lausanne Road, Peckham, S.E. 15.

Sunday, October 13th, Harvest Festival.

At 11-30, Open Circle.

At 3, Lyceum Session.

At 7, Mrs. McCONNELL.

Address and Clairvoyance.

Tuesday, at 7-30 Healing Circle.

at 8, Members' Developing Circle.

Thursday, at 8-15, Miss L. George.

Address and Clairvoyance.

Sunday, October 20th, at 7, Miss OLIVE RUTHERFORD.

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.

October 15th, at 8, Service.

Spiritual Healing Centre.

12, Shepherd's Bush Green, W. 12.

Resident Healer : Mrs. Vera Palmer, Consultations : Wednesday, Thursday, and Friday, 2 to 9.

All Cases taken for Treatment.

Public Healing Service on Thursday, at 2. Free Diagnosis will be given at this Service.

Patients to be Treated at our Bournemouth Centre.

Please Book Appointments through the London address.

Sunday, October 13th, at 7, Service.

Speaker : Mrs. VERA PALMER.

Silver Collection.

Monday, at 3, Clairvoyance.

Silver Collection.

Tuesday, at 3, Group Seance. 2s. 6d. (Limited to 12 Sitters).

At 8, Psychometry. 1s.

The Golden Triangle Healing Clinic

68, Gloucester Street, Victoria, S.W. 1

(Buses 24 and 124 to end of street).

Spirit Leader : Golden Ray.

Principal and Healing Medium : Sister Rose.

Diagnosis and Treatment given privately.

Consultations—Monday, Tuesday, Thursday, and Friday. Hours : 6-30 to 9 p.m.

Saturday and Sunday (any time) by appointment only. Clients visited.

Free Healing in genuine case of need.

Spiritual Help and Healing Centre, 95, Church Road, Richmond, S.W. 9. Phone: Richmond 0993. *Sunday, October 13th, at 7, Miss HANDS, Address and Clairvoyance. Tuesday, at 3, Miss Winn, Psychometry. Wednesday, at 8, Miss Hands, Clairvoyant Readings and Mental Questions answered. Thursday, at 7-45, Trance Healing by "Medicine Chief," the North American Healing Guide of Miss Hands, assisted by Mr. Hadley. Saturday, at 8, Mr. Wall, Psychometry.*

Streatham Spiritualist Church, Tudor Hall, Pinfold Road. (Back of Public Library.) *Sunday, October 13th, at 11, Circle. At 6-30, Address and Clairvoyance, Mrs. CALWAY. Wednesday, Oct. 16th, at 3, Psychometry, Miss P. Miller. At 8, H. T. Hough. Sunday, October 20th, Mrs. BYCROFT.*

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. Control Address and Clairvoyance. Tuesday, at 3.*

Psychometry and Discussion. Diana. At 5, Intercession for the Sick. At 8, Psychometry and Debate. Wednesday, at 3, Paper Psychometry, Diana. *Thursday, at 8, Short Service. Address. Healing, Clairvoyance. Friday, at 8, Open Developing Circle, Miss A. THOMAS.*

Classes: Mondays, at 8, Healers' Class. Fridays, at 3, General Development. Diana, Resident Healer and Medium. Absent Treatment and Diagnosis by post. Healing by "Copas." Full information on application to the Secretary. *Spirit Paintings through Diana, depicting your life through the ages. Full name only required. Daily Thoughts, 1s. 6d. Life Science, 1s. Helpful Automatic writings.*

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 Wednesday, at 7-30, Magnetic Healing by Trance Mediums (Free). Every Friday, at 3 and 8, Clairvoyance (Trance). Particulars from Hon. Secretary. Miss Claudia Guillot.*

The Path-Finders Spiritualist Society, 44, Baker Street, W.1. *Sunday, October 13th, at 6-45, Address and Clairvoyance, Mrs. RAY RICHMOND. Thursday, October 17th, at 8, Mr. H. J. Steabben (Psychometry). Saturday, October 19th, at 8, Miss Wilson. Sunday, October 20th, Mrs. CARRIE YOUNG.*

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.)*

Watford Psychical Research Society, 77a, Queen's Road, Watford, Herts. Medium for Independent Direct Voice: Leslie Flint. Sundays, at 7, Service. Address and Clairvoyance. Public Group Voice Seances: Mondays and Fridays at 8. Limited to twelve sitters. Admission by ticket only, obtainable from the Secretary. Private and Group Sittings arranged daily. All particulars from the Secretary, Mrs. E. Mundin, 46, Doggett's Way, St. Albans, Herts.

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, October 13th, at 11-15 and 7, Mrs. E. HOUGHTON. Monday, at 7-30, Free Healing. Wednesday, at 8, Public Meeting. Sunday, October 20th, at 11-15 and 7, Mrs. K. BOND. 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. (Near Town Hall). *Saturday, October 12th, At 7-45, Psychometry. Sunday, October 13th, at 7, Address and Clairvoyance Mr. W. REDMOND (Of Croydon).*

As Mrs. S. G. Heath has met with a severe accident, her meetings at Oddfellows' Hall, Queen's Road, Brighton, must be suspended until further notice.

Richmond Psychic Centre, 163, Kew Road, Richmond, Surrey. Phone: Richmond 0212. *Monday, October 14th, at 3, Miss Freda Winn, Psychometry and Messages. Tuesday, at 8, Mrs. Dolores Smith, Psychometry Messages. Admission Free. Silver Collection. Wednesday, at 3, Mrs. Ida Glenn (from the North). Clairvoyance with Psychometry. Also 6-9, Private Readings by Mrs. Ida Glenn. Friday, at 8, Mrs. Beth Barnes. Descriptions and Messages. Admission Free. Silver Collection.*

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, October 12th, Mr. G. Daisley. Sunday, October 13th, at 3 and 6-30, Mr. G. DAISLEY. Address and Clairvoyance. Sunday, October 20th, Mrs. M. KELLAND.*

Sutton Spiritualist Church, St. Barnabas Road, Sutton. *Sunday, October 13th, at 6-30, Mr. HARRY BODDINGTON. Address and Clairvoyance. Thursday, October 17th, at 8, Miss Eveline Canon. Sunday, October 20th, Mrs. STELLA HUGHES.*

Richmond Spiritualist Church. (The Free Church), Ormond Road, Richmond, Surrey. *Sunday, October 13th, at 7, Mr. W. BREWER, Address. Wednesday, at 7-30, Mrs. Kingstone. Address and Clairvoyance. Sunday, October 20th, Dr. W. J. VANSTONE. Healing Service, every Wednesday, at 3*

Southend Spiritualist Church, Hildaville Drive, Westcliff. *Sunday, October 13th, at 11 and 6-30, Service. Thursday, at 8, Service. Sunday, October 20th, Service.*

Eastbourne National Spiritualist Society. Dickens Fellowship Hall. *Sunday, October 13th, at 3-30 and 6-30, Mr. GEORGE BERRY. Sunday, October 20th, Mrs. LONG.*

Worthing Spiritualist Church, Grafton Road. *Sunday, October 13th, at 11 and 6-30, Mrs. ETHEL THOMPSON. Thursday, at 6-30, Mrs. Gifford. Sunday, October 20th, Mrs. RAY RICHMOND.*

THE EDINBURGH PSYCHIC COLLEGE AND LIBRARY, 30, Heriot Row, Edinburgh, 3. Affiliated to B.C.P.S., London. Syllabus on application. Visitors welcomed.

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