

SHORT PSYCHIC STORY

(See page 675)

The Two Worlds

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CHURCH CONGRESS REVELATIONS

THE BISHOP OF WINCHESTER'S FOLLY EXPOSED

THE BISHOP OF WINCHESTER, who some weeks ago inspired a vicious attack on Spiritualism, exposed the weakness of his own position when he presided at the Church Congress at Bournemouth last week.

In a presidential address which ridiculed what he was pleased to call "the new Paganism," the Bishop (Dr. Cyril Garbett) ruthlessly criticised the publication of cheap literature reviewing the faith from a scientific standpoint. He also condemned the "hostile intellectualism" of men of the calibre of H. G. Wells, Arnold Bennett, and John Galsworthy. Evidently the Spiritualists are in good company!

But perhaps the most penetrating passage in an address remarkable for its hatred of the scientific spirit, was that in which the Bishop portrayed the modern outlook on the life beyond. I quote his words verbatim:

The modern pagan looks upon life after death as a remote possibility, far too uncertain to influence his existence here. His plans, his hopes, his ideals are limited to this world. He treats as unreasonable and absurd the statement that God has paramount claims upon his allegiance and his life.

It is all very well for Dr. Garbett to vent his spleen at the expense of the modern mind, but the Bishop is mistaken if he thinks in so doing he is distracting attention from his own misdeeds. For the modern mind is pre-eminently a product concerning which the Church cannot shirk its parental responsibility: the religion of the modern mind has been inspired, developed, and dictated by the Bishop and his associates. If the modern mind is pagan, then blame attaches to the religious machine which made such paganism possible.

Dr. Garbett is right when he declares that the average man looks at life after death as a remote possibility; he is right when he claims

By JAMES LEIGH



Will Dr. Garbett reply to his challenge?

that men plan their careers without regard for the hereafter. Yet who is responsible but the Church and its leaders? Has their treatment of the future life given the slightest suggestion that there we are touching something vital, permanent, fixed, definite, and secure? On the contrary.

An impartial survey of the situation can only lead to one conclusion. The Church itself is materialistic at the core; and the modern mind, in its lapse into paganism, has only reflected a condition painfully obvious in orthodox Christianity.

That is the truth of the position, though it is somewhat significant that while Dr. Garbett has been sufficiently far-seeing to recognise the ignorance of his pupils, he storms and raves, not at the power responsible for their education, but at the pupils themselves!

Unfortunately, it has always been the case in history that new truth must struggle for existence. One would think that an experience fortifying to Christian faith would have the immediate support of the Bishops and their superiors. But no! It was the laity which first recognised the immense value of this new testimony, while the Bishops have employed themselves in delivering senseless censures.

Let the Bishop of Winchester consider the words of that brave minister, the Rev. Maurice Elliott, who already has come to grips with the issue. Speaking at the first public meeting organised by the Confraternity of Clergy and Spiritualists, Mr. Elliott declared a fortnight ago:

Men and women to-day are seeking reality in religion; they require proof; they want the touch of a vanished hand and the sound of a voice that is still.

For them the "holies," the pretty pink pieties, have no meaning. There is nothing holy about, say, Peter. He was a hearty, blustering fisherman—a real man,—and there is nothing to be gained by paying tribute to Peter's brass toe in London.

People are human, they want the facts.

That is sound commonsense, but it may not appeal to Dr. Garbett, for it is tantamount to a confession that the Church has utterly failed to satisfy the demands of the inquiring mind.

High-sounding phrases and empty platitudes cannot conceal the hapless position of the modern Church. It has been outpaced in the search for Truth. And our authorised mentors have not only failed to cater for the needs of their times: they have been guilty of a greater error, as Dr. Garbett's analysis shows.

(Continued on page 676, col. 3)

HOME CIRCLE FACTS

Horace Leaf Replies to Mr. William A. Camp

MISTER WILLIAM A. CAMP'S somewhat tart criticism of my article, "Mediumistic Development," gave me a most agreeable surprise. Every person who had spoken or written to me about it had praised it beyond its merits. Mr. Camp is evidently an independent thinker and knows what he wants.

His criticism of my literary style is doubtless justified, although his method of choosing passages to condemn does not do justice to an author. The two passages that he selected as of doubtful construction encouraged me to re-read my article. The result was that I felt proud of having written it, and I congratulate *The Two Worlds* on giving it a prominent place in its issue of September 13th.

Regarding Mr. Camp's query, whether "mistake" was "in accordance," I am afraid I must ask him to study punctuation a little, as that will enable him to clear his mind of confusion regarding the relation of clauses to each other. It must be a grave defect in even a clever literary critic not to understand the significance of a comma.

I don't quite understand what he means by a negative approach to the developing of mediums. Perhaps he means that when I advise people to sit with experts I am negative towards unqualified "instructors," which goes to show that language is an art and not a science.

But he is quite right when he says I know that very few people have the opportunity of training under an expert. That was the main reason for my advising them to be careful of home circles. I would not be so foolish as to say all home circles are useless. My belief is that almost any home circle is better than no circle at all. It follows, if there are so few qualified instructors, that others must venture into the breach or there would be practically no mediums to carry forward the work of Spiritualism. Nevertheless, I do think that the lack of proper instructors is deplorable, and the deficiency can be made up only by would-be mediums sitting with experts and learning the art or science (call it which you will) of developing mediumship.

Mr. Camp, therefore, has gone somewhat astray when he suggests that I have a penchant against "The Link." My knowledge of its activities is slight, but enough to encourage me to attend its last conference and heartily to support its ideals. I liked its leaders, and if Mr. William A. Camp is one of them, I fear I like him also, although the acid tone of his criticism leads me to suppose that he does not care much for me. But, there, I may deserve it, especially if I write as badly as he says I do. If what he says about my literary efforts is true I shall begin to dislike myself.

It would interest some of the readers of *The Two Worlds* to know whether "The Link" has as many capable "Visiting Officers" as it needs! My feeling is that the cat is out of the bag already, for what developing classes require is not visiting officers, but regular instructors, who know their job and can see their students through to the end. An occasional visit from an expert is not im-

pressive. Mediumship requires careful nursing from its initial to its final stage.

The fact that old Spiritualists sit in home circles is encouraging, but not altogether consoling. Mediumship is connected with what is technically known as "abnormal psychology," and that requires close study, theoretically and practically. My impression is that I may know more old Spiritualists than Mr. Camp knows. My intimate acquaintance with Spiritualism extends over more than thirty years and has taken me to more than twenty countries, some of them several times, and I have been compelled to give old Spiritualists credit more for enthusiasm than for knowledge of the unfoldment of mediumship.

Indeed, my belief is that "new" Spiritualists may prove more useful on this point, as they may be young and modern enough to appreciate the value of the so-called "scientific method." Old Spiritualists often have a dislike for science, and treat it much as our fathers did—as claiming too much. Probably it does, but it has the right idea when advising people not to dabble with the human mind. I would like to emphasise the term "dabble," although it will upset Mr. Camp.

He may be assured that I am not trying to be humorous when I use that term. Experience has taught me that there is danger in home circles because of dabbling. I assure Mr. Camp that sincere folk do dabble with mediumship; and, furthermore, sincerity is no guarantee against error. Experience teaches that sincerity combined with ignorance is more dangerous than levity or insincerity combined with ignorance.

Let me mention one well-known result from circles conducted by well-meaning but ill-informed people. I refer to what Spiritualists usually call "spirit-obsession," but what psychologists call "mental dissociation." This is an aspect of the subject about which I can claim a good deal of first-hand knowledge, as it has been one of my occupations to treat these cases.

The most common form is that of hearing "spirit-voices," and that of feeling a persistent presence which impels the patient to do foolish things. Almost invariably the unqualified instructor attributes these mental disturbances to a discarnate spirit, when in ninety-nine cases out of one hundred they are caused by the victim's own mind. I challenge Mr. William A. Camp to deny this.

It appears that during the development of the person's mediumistic faculties there has been a disturbance of the subconsciousness; its equilibrium is temporarily lost owing to the unfoldment of mediumship imposing on the subconsciousness unusual influences. Any qualified person can prove a dissociation by talking to the patient for ten minutes, and the test is well-nigh perfect. The situation in its early stages is not acute, and can be put right without delaying the development of supernormal powers. The unqualified instructor, however, simply confirms the victim in his delusions by assuming that the apparent cause is the real cause.

CONTACT WITH EGYPT

(Continued from page 673.)

understood the elements better than your scientists to-day. They could produce what is called magic, and the best among them used it to good ends. Secondly, there were those who sought occult knowledge, only to use it for their own ends; and thirdly, there were others who were unable to grasp the hidden truths at all, and who interested themselves in ritual only.

Such, in brief, is the story of the psychic contact with ancient Egypt. Other contacts of a more material nature have a darker side. Some years ago a few excavators rifled—there is no other word for it—certain tombs of the long-dead Egyptian kings. Had they approached the task with an enlightened psychic knowledge; had they protected themselves, these men might have been alive to-day. As it was, many of them died shortly after they had—in their ignorance—challenged the dark psychic forces of ancient Egypt. And I have "Nona's" opinion for it that "they were in a sense murdered."

No, it is not superstition. "Rosemary" and I are as sanely balanced as any sceptic, and as well educated as most: but people must realise that they cannot trifle with psychic contacts they do not understand. The ancient Egyptians were a clever race. They were far more enlightened than one authority, Professor G. Elliot Smith, declared some time ago (*The Spectator*, December 1, 1933). Their knowledge of psychic matters was far greater than his, and archaeologists would do well to study such facts before meddling indiscriminately with localities where sinister influences may be latent. Not all psychic forces are spiritual and good. But as goodness must ever triumph over evil, so the true spiritual gleam of the torch "Nona" has lit will help to dispel both the darkness of the tomb and the more opaque darkness of a discredited and thoroughly discreditable modern materialism.

[Next article: "Pictures in the Ether."]

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WANTED—BETTER CHURCHES

One Big Church Per Town?: Some Useless Ventures: Scope for Development

By W. J. FARMER

THE tendency of Spiritualists in some places to break up into small Churches has been more than once commented on as a matter to be deplored. We find sometimes a number of small churches in one town which are of very inferior efficiency, with poor accommodation; they cannot provide the funds to employ a good medium, etc.; they are often in very dingy and obscure quarters, and utterly unknown to the general public.

Spiritualists in a big town should concentrate on one worthy central church, well planned, cheerful, and clean, and should advertise its existence.

Salvation Army's Example

Some Spiritualist bodies are too poor to provide a good building themselves, but if they were resolute and keen a way could be found. The Salvation Army collects a good deal of money by leaving envelopes at private homes, to be called for, in which contributions can be placed. Spiritualists needing a good church building can do the same. They should make their appeal in such a form as not to antagonise those to whom they address themselves. For instance, the appeal might be thus worded:—

“Spiritualists are working to prove that there is a future life: this is a belief fundamental to all religion. The Spiritualists of this town are in need of a building where they can carry out their aims and hold services in a manner worthy of their principles, and they will be grateful for such financial help as you can afford. Please put your contribution in this envelope and seal it. Our collector will call for it. Thank you!

The Spiritualist Church in almost any town should in these advanced days be the most popular meeting-place, the centre of many friendly activities, and this ideal can be attained if only a few local people are keen to lead the rest. The success of most of the Spiritualist churches has, I think, most often been due to one enthusiastic convinced man. The model church at Cheltenham is an example of this;

given a good leader the people will respond. In the absence of a local leader, our own central body, the Spiritualists' National Union, has provided a travelling organiser, to advise and inspire the local societies. The principle of proving survival for which the Spiritualists stand should command the adherence of the people, and that the Spiritualist churches are not advancing more rapidly is due to lack of enterprise.

Some of the very small churches are doing no good at all; they have not the talent needed to impress the unconvinced. We often find that the clairvoyants are quite inefficient, and create a far worse impression than if there were no phenomena attempted at all. Schism amongst Spiritualists is not to be approved of, one good strong church is what we need. When that church is really powerful, then it can establish others where needed. It is quite time that a central body should guide more effectually the local societies, and these latter should be willing to be guided and not self-willed. Freedom is a fine thing, but it can lead to anarchy.

“A Travelling Inspirer”

If any Spiritualist has the means to advance his cause, I think he could not do better than pay the expenses of the travelling inspirer to waken up the churches to a forward movement. As it is, the present system in some towns shows the utmost apathy and sluggishness and inefficiency, phenomena poor and worse than useless, because good instruments are not available for want of funds, etc. Dry rot exists. It does not follow that I am aiming at any particular town—the trouble is very widespread.

The literature of the Movement is not pushed; if the members do not read their own papers, one can only expect a lack of intelligent co-operation in the whole Movement.

POINTS FOR HOME CIRCLES

“Link” Officers’ Advice

By FRANK and MARJORIE BELL, G.S.N.S.C.

DIFFERENT are the opinions of both incarnate and discarnate friends on the subject of the placing of cut or growing plants in our seance rooms. We are told that some guides are emphatic in their demands for cut flowers; others equally emphatic in deprecating the use of the same; other guides reject the cut flowers, but ask for growing plants; and still others state that neither cut nor growing plants are desirable.

Now, either plants are a help or they are not. It is for us to find out whether they really do help or hinder.

Dr. Dudley d’Auvergne, speaking at the annual dinner of the British College of Psychic Science, is reported to have said: “In the very near future we shall find it an established fact that *everything, whether it be living substance, or what has been called dead matter*, sends out some form of radiation force, or radio-active movement.”

Flowers and Force

If this be true—and everything points to its being so—then flowers and plants, cut or growing, send out *some* force.

Reports from Home Circles in various parts include descriptions of flowers and ferns which have shown definite signs of withering after seances have been held. This, it is claimed, is indicative of something having been drawn from them. Guides of our own Circle—a most successful one—have stated that flowers were not good in our seance room. This being so contrary to the generally accepted idea of flowers being an asset, we began to try and thresh the thing out.

We remembered that sick rooms are always cleared of flowers at night. Why? Because, in darkness, plants give off CO_2 (carbon dioxide, or, to use its old name, carbonic acid gas). This gas is decidedly bad for humans, and therefore it would appear that their presence in *dark* seance rooms must adversely affect the sitters. That there is a definite relationship—if not actual identity—between human vitality and the psychic force of the seance room, we have long thought not only possible but probable; if this be so, then anything that lowers the vitality of the sitters is to be discouraged. Probably the detrimental effect of the plants on the sitters is greater than the helpful emanations given off by the former.

A Suggestion

As an alternative, we suggest placing flowers and plants in the seance room during the day preceding the sitting. In the presence of light the plants give off oxygen, which vitalises the air, which will be inhaled later by the said sitters.

Fully aware of our ignorance on the subject in question, we write in the hope that some reader, erudite, maybe, in botanical matters, may be good enough to express his or her thoughts on a problem as yet unsolved.

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OUR PEN PARLIAMENT

THE MYERS CASE

Mr. F. W. Warrick writes us confirming Mr. M'Indoe's report of his experiment with John Myers, and adds:

"As regards my not speaking about the grating sound I heard, and my not mentioning it at the time to Mr. Myers, to make an accusation on such evidence as I had would be a serious matter, and there was no necessity to do so as the plates when developed would be affirmative evidence if my conclusion was correct. It has been suggested that I had some sinister object in suggesting that the plates should be developed outside. As a matter of fact, it was nearly seven o'clock, a lady had just called for Mr. Myers, he was closing his surgery, and I presumed that they were wanting to get home for dinner; as Myers had given us of his time, I thought it an act of courtesy to let him get away. As the professional photographer whom I constantly employ for my work lives in the S.W. 1 district, I knew I could have the plates developed the same evening—which was done in my presence, when the plates clearly showed that the slide had been pulled out, incompletely."

F. W. WARRICK.

EVIDENCE OF SURVIVAL

May I join forces with Ronald McCordale in his raising of the question relating to the exaggeration of evidence?

At times I am truly amazed to see our so-called "leaders" accepting as irrefutable evidence of survival messages which ordinary common-sense persons know could apply equally well to any one of a number of their friends on the "Other Side."

The longer I investigate, the more I conclude that communication between the two worlds is a very much more difficult thing than the general public is given to understand, and the more I realise that the present low standard of evidence, as well as of the expounding of our teachings, is responsible for the "floating population" mentioned by your correspondent, C. F. Quastel.

Let us hope that all Church officers and members will read what Ronald McCordale and C. F. Quastel have to say, with the result that the work done by both demonstrators and exponents may be raised to a standard worthy of that for which we strive.

At the same time, I should like to emphasise the need for critics—myself included—to remember that *not to prove a thing is not to disprove it*. This is an important point, which some of us, in our zeal to get the "watertight" evidence so much to be desired, are apt to forget.

Let us all, then, in fairness to ourselves and others, contribute all we can to the securing of the standard which we so earnestly desire, and which is, happily, forthcoming on some of our platforms.

MARJORIE BELL.

HUMAN RADIATIONS

In your issue of September 6th, I notice a reference to human radiations and the aura, from which it appears that you are not aware of the achievements made by so many physicians of long standing who are using some modification of the system invented by Dr. Abrams and published by him in 1916.

I believe that there are at least fourteen members of the medical profession in this country whose long medical experience is now reinforced in diagnosis and treatment by the unerring indications given by the radiations of the patient. One of the best known is Dr. Boyd, of Glasgow, and two of those practising in London are Dr. Guyon Richards and Dr. Dudley d'Auvergne Wright. Having nine relatives and friends who have for the first time learned from two of these gentlemen the real nature of their illness and the curative methods to be adopted, in medicine and diet, I could never again rely on the older methods of the doctors, for many of whom I have the greatest respect. My friends say the same. We should not deliberately choose a surgeon who was debarred from using X-rays in case of need, however much we believed in his knowledge and skill. It is much the same with the identification of the causes of illness and the unerring selection of the appropriate remedies.

I believe that in this respect the physicians referred to are far in advance of those in America, where the system originated. Dr. Abrams is fully entitled to the credit of the discovery, but let us give our own physicians the praise for the great developments which they have effected and for the suffering which they have relieved.

G. MOSTYN.

THE CROYDON CHURCH

I read with much interest the article in a recent issue of *The Two Worlds* regarding the Croydon Spiritualist Church. While fully appreciating the splendid efforts made by the Church officials referred to in the article, I think, as a matter of common justice, that the wonderful work done for the Croydon Church by that well-known medium, Mrs. H. E. Mason, should be placed on record.

Through her friends—friends wholly unconnected with the Church—Mrs. Mason raised between £300 and £400, and it was only on account of this money raised through the unaided efforts of Mrs. Mason that the S.N.U. agreed to make the necessary grant to enable the construction of the Church to become a practical possibility.

RUPERT E. C. HIRTH.

CHRISTIAN SCIENCE

My attention has been called to an article in your issue of September 27th, in which is related the healing of an abscess through Christian Science treatment. Authorised practitioners of Christian Science do not hold their patients' hands while giving treatment. Manipulation is unscientific and would, if employed, be destructive of scientific healing power. Spiritual means alone are the resort of the Christian Scientist in every emergency. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah xlvi. 22.)

Manchester 2.

WILLIAM PITFIELD.

EVIDENCE WANTED

I am anxious to obtain, for a special purpose, outside evidence, under test conditions, of certain physical phenomena in psychical science as valid factors in personal survival.

Would any readers of *The Two Worlds* be kind enough to forward to me a brief report of any recent personal evidence of "materialisation" and "psychic extras" in photography, under strict test conditions which were of a convincing character to them. Communications should be sent to me at the underlined address, and should state the nature of the test conditions, the name of the medium, the date, and should be signed.—All reports will be personally acknowledged.

J. MUDIE-PETRIE.

144, Nethergate, Dundee.

SPIRITUALISM IN READING

Recently the new premises of the Reading National Spiritualist Church were opened by the Mayoress (Mrs. E. G. Holden). The premises are centrally situated in Crown Street, and were formerly a national infant school. It comprises a lofty central hall, with accommodation for 200 people, with several ante-rooms which can be used for classes, seances, etc. It is a quaint old building, bearing on its facade sculptures of the City Arms of Reading—and the Good Shepherd,—whilst prominent on its gable is the Royal Crown resting on a book. The railings in front of the building are decorated with bishops' mitres.

The Church started its work in 1923, when a nucleus of five people decided that a Spiritualist Church was necessary. It has steadily grown, and the new premises will give a fillip to the work. The opening services during the week-end were decidedly successful, and augur well for a useful future.

PAINTING MEDIUMSHIP

West Melton Spiritualist Church was visited by Mrs. W. Gilbert, of Derby, on September 28th and 29th. Mrs. Gilbert gave a demonstration of her qualities while in trance, under the controlling influence of Signor Mantnaz ("passed" 1557), an Italian tapestry designer. The picture was 22½ in. by 30½ in. The actual painting was done in slightly under 45 mins.

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LIFE IN TWO WORLDS—II

Continuing "THE ROSEMARY RECORDS"

CONTACT WITH ANCIENT EGYPT

STUDIES IN CONTACT BETWEEN TWO WORLDS

By DR. F. H. WOOD

READERS of former "Rosemary" articles in this journal may recall the discovery of proof of the fact of extended survival, by means of accurate language-tests of ancient Egyptian, spoken by the "Lady Nona" through "Rosemary," and translated by Mr. A. J. Howard Hulme. It aroused the interest of psychic students in many parts of the world. It also appears to have aroused great interest in the spirit-world, as *an experiment which succeeded*.

The reactions have been rather mixed; and so many "Lady Nonas" have claimed to make contact with other circles in various parts of this world, that the real "Lady Nona" has asked me publicly to state that she has not contacted, and will not make any contact with earth save through her own medium "Rosemary."

In stating that, I want to thank all correspondents who have so kindly reported alleged "Nona" contacts elsewhere. I am sorry—very sorry—that many excellent messages so received are not authentic. In many cases, I am convinced, the mediums concerned were not to blame. There are imitators in that world as in this, and "Nona" is emphatic in her repudiation of them. Now for our story.

It is common knowledge that the speech of ancient Egypt, dead for thousands of years, and lost to human understanding for many centuries, was in 1799 partially rediscovered by the finding of the Rosetta Stone, near the mouth of the Nile. This stone, now in the British Museum, bore a certain superscription in three languages. Two of these were known as Greek, and the old Demotic characters found in Coptic. The third, in hieroglyphs, was the lost written language of Egypt. No one could translate it, but by testing the strange signs against each other, scholars found that these agreed where the other two languages agreed: that where the same sign implied a repeated word, similar correspondences occurred in the Demotic and the Greek. It was a valuable discovery, and the steady restoration of the old Egyptian tongue began from that moment and has occupied scholars for over a century.

But there was one insuperable difficulty. The written signs dealt only with consonants. No clue was found in them to indicate the vowel-element, so precious in all languages. I sometimes tell my singing students that the vowels in a song are like water in a river. Without water, there would be nothing but a dry river-bed. To our scholars, ancient Egyptian is merely a dry river-bed of consonants—of rocks, boulders, and pebbles worn smooth by water which has long since disappeared. No one at the British Museum, for example, could tell us the differences in sound between each of the three forms of the Egyptian word "h-n-t-y." They know its three meanings of "cup," "occupation," and "eternity," but they do not know—as Mr. Hulme and I know—the changing vowel-

sounds which made the three forms of this word distinctive to the Pharaohs of the 18th Dynasty.

We know because we have heard the "Lady Nona" speak all three forms of the word, in contexts which left no room for doubt. They will be analysed, along with hundreds of other Egyptian words and sentences spoken by "Nona" while "Rosemary" was in partial trance, in the new book Mr. Hulme and I are preparing for early publication.

"Nona" has met this supreme test—not to convince Egyptologists, nor to supply the missing vowels of a language they are trying to restore, for those results are bound to follow in due time. She has done it to prove that she herself still exists, as one who spoke that language 1,400 years before Christ was born.

Obviously, the only people who could tell us how it was spoken would be the ancient Egyptians themselves. "Nona" was just such an Egyptian, and she can now speak it with ease, through "Rosemary," when conditions are favourable.

Those of our readers who have followed the evidence already published know that a good case has been made out. Over 600 language-tests have been spoken and recorded down to date. Were it possible to publish them all, together with Mr. Hulme's careful transcriptions, translations, and my own comments as recorder, it would be seen that our case is unanswerable. That is all I need state about the contact as it appears from this side.

From the spirit side the contact has a significance quite different from ours. In that world, survival is a fact which nobody disputes. As "Nona" once said to me :

We here do not need to convince each other, Doctor, as we have to convince you

There are other matters—reincarnation among them—on which spirits are not equally convinced; but of life after death the most hidebound materialist from this side soon changes his opinion when he awakens there. Very often he wants to come back and say so—only to find that the door is closed against him by his own obstinacy on this side. I sometimes wish I could publish all I know of the view the spirit-world takes of materialism—that blight which has so nearly destroyed the world. Bunyan's allegory, "The Holy War," gives us a faint mediumistic impression of the struggle for man's soul which is incessantly waged there against forces of darkness which on this side are the more dangerous because they are so often cultured and merely intellectual, and do not possess a spark of true spiritual flame.

It is no new struggle. Ages ago, in Egypt, "Nona" was one of those who became interested in a new religion of the spirit, which left its mark, though it failed. Now, after

three thousand years of existence on spiritual planes, she has been asked by the high spiritual forces who direct the age-long struggle, to play a new part in it by bringing to this world some proof it cannot ignore that we not only survive death, but persist for thousands of years.

They organised it carefully. Egyptological research was a matter of interest throughout the civilised world, and for that very reason a suitable point of attack. "Nona" was given her task. She found her medium, her recorder, and her translator, who were brought in touch with each other by what appears to be only coincidence. "Nona" has much to say to the world of spiritual value; but, like a yet higher spirit Who took upon Himself the form of a servant, "Nona" did not scorn "signs and wonders" as a preliminary means of securing interest in it.

Her memories of Egypt are as interesting as the restored language. Historians may some day compare them with what is already known, but some of her personal impressions of the Egyptians show that human nature is unchanged :

The priests were of three distinct types. First, men of great learning and great psychic power. They (Continued on page 670, col. 3)

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

National Council Meeting

THE October meeting of the National Council is to be held, on the invitation of the United Committee of the Bristol Churches, at the First Bristol National Spiritualist Church, Surrey Street, St. Paul's, Bristol, during the week-end, October 25-27. On the Sunday evening the Bristol Churches are uniting for a propaganda meeting, at which Messrs. M'Indoe, Oaten, and Barbanell are to be the speakers, and by special request Mr. Frank T. Blake is attending as the clairvoyant. The ordinary evening services of the Bristol Churches are not being held on that night.

The usual opportunity is being given to Churches in the vicinity to have the services of members of the Council on the Sunday evening, and arrangements have been made for Mr. J. Slimin to speak at Taunton, Mr. Richard Boddington at Swindon, Mr. John Findlay at Bath, and Mr. G. F. Berry at Weston-super-Mare. There are several Council members still available for Churches that may like to take advantage of their presence in the area, and applications should be made to the General Secretary of the Union immediately.

Southern Area Tour

Mr. George F. Berry continues to report encouraging attendances at the meetings he is addressing in the course of his southern tour. On September 29 he was at Southampton, where the attendances were good. On the following Monday and Tuesday he spoke at Ringwood, then followed two days at Portsmouth, and a meeting at Winchester, where before crowded audiences Mr. Berry replied to the attack of the Bishop of Winchester. The tour is being carried on in this area until the end of October.

Midland Area

The second election for the position of Area Representative has now taken place. Mr. Bertram P. Membery has been re-elected.

The annual Birmingham Town Hall meetings were held on Sunday, September 29th, when Mr. B. P. Membery was the speaker at the morning meeting, and Mr. J. Arthur Findlay at the evening meeting. Mrs. Stella Hughes was the clairvoyant at each meeting, and from the reports received the evidence for survival was strikingly attested. Mr. P. Langley, Vice-President of the South Midlands Subsidiary Committee took the chair at the morning meeting, and Mr. Membery at the others.

The 1936 Diary

Several orders have been received by the Union for the 1936 Diary, accompanied by remittances for 1s. 9d. It should be noted that the Diary is 1s. 8d. post free for the ordinary type and 2s. 8d. for the leather wallet refill type. The refills can be obtained for 1s. 2d., including postage. Persons desiring to have the wallet type are urged to make early application, as the stocks are running low, and cannot be re-ordered.

National Spiritualist College

A number of requests have been received for the College Booklet as a result of Mr. Ronald

McCorquodale's recent article in *The Two Worlds*. It should be noted that this can be obtained from the secretary of the College, Miss G. M. Halliday, 28, Moorlands Place, Free School Lane, Halifax, Yorkshire. Miss Halliday also keeps the remaining stock of Mr. Berry's pamphlet, *Hints to Students*, and applications for either of these should be made direct to her.

Colwyn Bay

Welcome news of the increased interest in Spiritualism is forthcoming from Colwyn Bay, where Mr. Joseph Bell, D.N.U., recently took over the position of Resident Minister.

The Church harvest festival resulted in an addition to the funds of twelve guineas, a considerable increase on the previous year's effort. There appear to be prospects of considerable headway in the area as a result of Mr. Bell's ministry, and all Spiritualists will wish him well in the task he has undertaken.

Fund of Benevolence

Miss M. L. Stair, Honorary Secretary of the Fund of Benevolence, reports a total income of £283 4s. 5d. for the quarter ending on September 30th and expenditure of £214 4s. 4d. The income includes a legacy from Mr. Sidney Bartlett of £30, and a donation of £5 as a result of Mr. Featherstone's efforts at Derwent Street, Sunderland, as well as £120 drawn from the reserve fund. The analysis of the figures is given below :

	Income.	£	s.	d.
Balance at July 31st	49 5 9			
By Collections :—				
July	49 8 9			
August	46 7 5			
September	18 2 6			
By Transfer from Reserve	120 0 0			
		£	283	4 5
	Expenditure.	£	s.	d.
By Grants :—				
July	572 0 0			
August	70 5 0			
September	68 10 0			
		£	210	15 0
Stationery	1 4 0			
Postages, etc.	2 5 4			
		£	214	4 4
Balance at September 30th	69 0 0			
		£	283	4 5

The income has been received from the following areas :

	£	s.	d.
Lancashire	2	2	8
London	11	0	0
Midlands	0	2	6
Northern	7	18	5
Southern	9	0	0
Personal	83	15	1

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3 Churches.
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The quarter commenced with 66 pensioners and closed with 67.



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Friday, October 25th, at 5 p.m.
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"At Home," Friday, October 25th, at 3-30.

Speaker : Mrs. Hewat McKenzie.
(Hon. Principal, British College.)

For further particulars write for Syllabus.

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THE OLD TRAVELLER'S STORY

IT was a miserable, wet night and the streets were almost deserted. Inside the smoke-room of the Adega Temperance Hotel a bright red fire made the room look cheery and comfortable, and the majority of the commercials who were staying overnight had already settled themselves for an evening indoors.

There would be about twenty of us—men of the road—gossiping and discussing subjects in general. It happened on this particular night that the editor of the local paper had devoted his leading article to "The Haunted Homes of Old England," and had given his readers some remarkable testimonials of living men and women of repute, who claimed to have seen, and in some instances held conversation with, disembodied spirits.

The consequence was that our talk turned on "spooks" in general. Of course we were divided in our opinions, and a strong argument arose, but we could neither prove nor disprove the statements set forth.

Seated by the fire was an old commercial by name of Liddal, who had been on the road more than thirty years, and was respected by every traveller who came in contact with him.

As he had refrained from joining in our controversy I made bold to remark, "Come, Mr. Liddal, what is your opinion of this article?"

"Well, gentlemen, I think it would be better left for a higher Providence than myself to judge," he replied.

"But, surely, Liddal, you don't hold the idea that the dead return, do you?" I asked in astonishment. I had known Liddal for twenty years, and I should have judged him the last person—or one of them—in the world to be a disciple of superstition.

"Oh, yes," he replied, "I must confess to a belief that they do return. But, gentlemen, if you like, I'll relate an incident in which circumstances compelled me to take an active part."

At Liddal's declaration, we who knew him were too much surprised at this unexpected confession to say anything, but we drew up our chairs in a circle around the fire, recharged our pipes, and became enraptured if somewhat shaky listeners to the following remarkable narrative, the veracity of which I do not doubt.

* * *

"Well, gentlemen, my story dates back nearly thirty years," said Liddal. "I was in the drug line, and as the article I was introducing was a most useful one to keep in the house I was calling on better-class people as well as shops, and my canvass was amongst the

villages in the West Riding of Yorkshire.

"Now villages as a rule don't boast of commercial hotels, so I had to make my home in the country inns. One of the villages I had to work was very pretty and quaint, and was situated within easy distance of several other small towns, so I determined to make it my headquarters for a week or so. The best of the local inns was named the 'Old House at Home.' It was a grand old place and looked so clean and inviting that I at once made up my mind to engage a bed there if I could be accommodated. The landlord carried a look of good humour on his face, and impressed me as much as his house.

"It transpired that I was allocated to a room shared by a Mr. Waters—a most fascinating and brilliant conversationalist, and in his company I enjoyed one of the pleasantest evenings in my life.

"Ay, that you must," he replied, laughing boisterously, and I joined in his merriment and dismissed the matter from my mind.

"When Mr. Waters returned I noticed that his face looked pale and wan. All the brightness seemed to have left his nature, and he spoke rarely. I asked him if he were ill, but he said, 'No, Liddal, I'm not ill. I've been to see my wife's grave, and I think it has almost been too much for me.'

"I made no remark, and we retired a short time afterwards. I was dozing off when I fancied I heard my room-mate sobbing. I sat up in bed and was about to inquire the cause of his distress when I distinctly heard him say, 'Mary, Mary, my love, how long must I still suffer alone?' A great pity entered my heart for the man, but before I could say anything to comfort him I received a shock.

"Suddenly I saw by his bedside

A Graphic Story, Showing Love Triumphant over Death

"At 10-30 we retired, but not long afterwards—about two o'clock as near as I can tell—I awoke and was surprised to hear a low conversation going on in the room. There was no light, with the exception of a moonbeam which penetrated through the window, but by its rays I distinctly saw the form of either a man or woman seated on a chair by Waters' bedside whilst he was sitting up in bed.

"I thought perhaps he was ill and had summoned the landlord, and not wishing them to think that my night's rest had been disturbed I closed my eyes and was almost immediately asleep, and did not wake till breakfast time. After breakfast I learnt from Waters that he was staying at the inn for pleasure, that he was a widower, and apparently he was the possessor of a good income."

* * *

"What I had seen during the night never entered my head till I returned for tea after a fair day's work. Mr. Waters was out and had left word that he would not return till about eight o'clock in the evening, so I had to dine alone. When the landlord brought me in my steak and mushrooms I casually asked, "What was the matter with Mr. Waters last night? Was he ill?"

"'Ill? No, sir. Whatever makes you ask that?' asked my host.

"Oh, nothing particular," I replied; "I thought I had awakened in the middle of the night and seen someone in the room with him, but I must have been dreaming."

a figure gently caressing his head, and as the light from the moon shone right upon it I had no difficulty in making out the form to be that of a woman, young and of remarkable beauty. She was arrayed in a soft, clinging garment of light material, which I took to be a nightdress, and I could see that the beautiful face was full of pain. I thought it best not to interfere, but determined to speak my mind on the morrow.

* * *

"I watched them for nearly an hour, but the girl never spoke. She simply stood caressing him and listening to his deep-drawn sobs and passionate words of anguish. Then came a climax: I heard Waters say, 'Don't leave me, dear,' and saw him gather her in his arms; there was the sound of a kiss and then the form faded away, not suddenly but gradually like the smoke from a pipe.

"To say I was frightened fails to express my feelings. I sprang out of bed and clutching the sobbing Waters by the arm almost shrieked, 'Good God, man, what is it?'

"At the sound of my voice Waters sprang up and said, 'Hush, Liddal, hush, or you will betray my secret to the whole household.'

"But what was it, man? Ghost or a human being? Tell me, quick!" I cried out.

"Liddal, it was my wife you saw," he answered. "You have discovered a secret I did not want the world to know."

"Your wife," I gasped; "but you told me she was dead—that you were a widower?"

By JOHN W. V. HEATON

"And so I am, Liddal. What you saw was the spirit of my wife who died two years ago, and though she cannot as yet speak to me her spirit lives and she is permitted to visit me, and we understand each other. Don't question me further, now, Liddal, and go back to bed and forget all about it, there's a good fellow. I want to think."

* * *

"I did as requested but I could not sleep; I lay pondering, wondering. I was puzzled. Not only the form but its strange disappearance worried me. But, later, I fell asleep with my questions still unanswered.

"In the morning we had a long conversation. Liddal told me that ever since his wife's death he had been able to summon her spirit to his bedside, and that his one hope was an early death so that he could rejoin her in the spirit world. In their courting days they had both been Spiritualists, and so had solved the problem of lifting the veil which divides life and death.

"That same day I left my strange lodgings and went farther North. I suppose six months had elapsed before I visited 'The Old House at Home' again. I had dinner there and as I saw nothing of Mr. Waters I inquired of the landlord concerning him.

"Lord bless you, sir, he's dead," he replied.

"Dead?" I queried in surprise.

"Yes, sir, he didn't live more than two weeks after you left the house sudden-like," he said. "By the way, Mr. Liddal, what made you go off in such a hurry? I fully expected your staying a few days longer."

"Yes, and so did I, landlord," I replied, "but we men of the road are like birds of passage—here to-day and gone to-morrow."

"It's a most uncomfortable job being a traveller, sir," he said. "I'm glad I ain't one." And Boniface left me to serve a couple of noisy farm labourers at the bar.

"Well, gentlemen, my tale is finished, and I hope Waters and his wife are happy together in the world of shadows."

* * *

As Liddal finished his tale more than one face had grown a little pale, and when the night-porter came to turn out the lights there was a rush for candles. I remember hearing one of the maids telling the manager next morning that every candle was burned to the end, and the holders were giving the kitchen-maids a lot of trouble to clean. But the landlord was a good sort. Laughingly he answered that the gentlemen must have kept them burning for warmth.

What do you think?

THE END
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FRIDAY - - October 18, 1935

THE PRICE OF WAR

WAR breeds hatred and discord! That is its inevitable result! When war comes in, sanity and justice are supplanted by passion, suspicion, and prejudice. Twenty-one years ago this country entered into war in support of its pledged word, and the defence of a small nation. It is said that we won the war, but the nation has suffered hardships and disorganisation ever since. The United States of America, which only participated in the latter stages of the campaign, has suffered as surely and as heavily as ourselves. The fact is that all the nations, whether victors or vanquished, have been in the midst of trouble and strife ever since. It is inevitable!

War is the negation both of sanity and civilisation, and until clarity of mind can supplant physical force, it is folly to consider humanity as civilised. War can only arise where material values are prized more highly than spiritual worth. The nations at present at strife all profess to honour the commandment—"Thou shalt do no murder." Yet the lives of thousands of the best specimens of human life are being sacrificed for a few square miles of mountain and desert. In the eyes of some nations land is of more value than human lives.

War releases Nature's forces of resistance, and it is quite probable that more human lives will be lost and more constitutions ruined by disease than by bullet and shell. The man who sits down and calmly considers the cost of war, not in cash values, which are comparatively negligible, but in more permanent things—in life, health, spiritual and aesthetic demoralisation, the cultivation of venom, hatred, and primitive cunning—must realise that nations cannot have war without moral degradation.

In all nations murder is punished as the worst of crimes, unless it is done wholesale and under the shadow of a flag, when it instantly becomes a laudable and glorious thing. What a travesty! It is well known that since the last great war crimes of violence have increased in every country. That is the natural result of the training in bloodlust which war develops. Whatever the outcome of the present conflict one result must surely

emerge. It must leave behind feelings of hatred and revenge, and a sense of injury and injustice which will lay the sure foundations of future wars. Does anyone imagine that the treaties of Versailles and Locarno established peace in Europe? Isn't it true that these supposed peace treaties have left behind them a spirit of resentment, injustice, and rebellion which makes the continuance of good relations between the nations difficult?

It is quite likely that the only thing which has prevented war in the last ten years is that the nations have not had the cash or credit to sustain war. That state of things will not last: diplomats know it, and are busy endeavouring to patch the crazy structure of peace treaties, in order that it may last a little longer. The present war is already a world war, since it has affected the minds of all nations.

To the Spiritualist, the repercussions of war are even greater. Man is an immortal being—he cannot be killed. He will continue to live, think, and act. To hurl thousands of men into another phase of human life, for which they are unprepared, is more than criminal folly—it is an offence against God and man. Human beings are in this world to develop character and ability. To hurl them into another plane of life undeveloped and immature is to commit a double offence—it robs this world of the service they might render and them of the education and training which should fit them for their subsequent advancement. Much of the inefficiency of the present state of things in this country is due to the fact that the best bodies and best brains of the nation were removed by the last war. It has affected us even down to such a minor matter as sport. Britain has been under a cloud for twenty years, because the men who should have carried laurels were those who went over during the war. Our stock is rising again only because a new generation has grown up since hostilities ended. What applies in the minor realm of sport applies with even greater force in the realms of commerce, industry, government, art, literature, and the higher realms of spiritual attainment.

War is wrong. It is the negation of all spiritual ideals.

But what are the nations to do when a nation or nations run amuck and, sacrificing all spiritual standards, determines to show its material might against those who have little or no power of material resistance: who have to depend largely on natural fortifications—mountains, rivers and deserts for their defence? The position is a difficult one. Boycott and ostracisation, as implied in economic and financial sanctions, may do much. To pillory such a nation before the whole world as an aggressor and an enemy to world peace is at least justified. But what of military sanctions?

We are sure they would not help to any permanent solution of the problem, and should not be used. War can never establish peace. It can only sow the seeds of future wars. We should not train our young men for murder save in the last resort to defend our homes. The possession of tracts of land is a far inferior attainment to the cultivation of a healthy nation of happy homes. The greatness of a nation depends less upon the extent of its territory than upon its possession of healthy manhood and womanhood, upon

DR. GARBETT CHALLENGED

(Continued from front page)

In allowing the growth of materialism in the Church itself, they have committed treason against authentic religion.

What if modern minds reject as unlikely the existence which is said to start beyond the tomb! Have not the Churches done likewise long ago? The ceremony, sermons, and prayers of the Church betray an inherent conviction that all life worth the having is circumscribed by birth and the tomb.

Before birth, beyond death: these, it would appear, are problems for the mystic, but not for the practical churchman. For the Church which Dr. Garbett serves is obsessed with the idea that all vibrant, pulsing, conscious life is located in this world, and in this world only. The other world must be content with lip-service.

In permitting the growth of this materialistic spirit, Dr. Garbett and his immediate predecessors stand openly condemned of the paganism which they would fain attribute to their unlettered followers. It is not the laity, but the ministry, which has degenerated—so much so that one encounters more materialism in the Established Church than in the sterile simplicity of the Secular Society.

Spiritualism, which Dr. Garbett abhors, may not in itself constitute a religion, but surely it has a message which the Church should hear? That message is the gospel of recurring revelation, of the imminence and reality of a fuller life beyond, and of the fact of communion with the spiritual world.

Orthodoxy has long placed life on earth and life after death in separate compartments. It knows no means of bridging the chasm which it has made between the two. All the revelation that it knows belongs to a hoary past, and is singularly lacking in scientific foundation. It has become so sceptical that it prays for "the blessed hope" of life beyond.

The Bishops storm at Spiritualism. Yet what alternative can they offer? Only a system which, on Dr. Garbett's own count and showing, produces materialistic minds who take no thought for the morrow.

And what is this Spiritualism which the Bishop condemns? In essence, it is the proof that life is purposeful, spiritual, and continuous. We substitute for the hope of another life one simple fact—continuity. Life persists; law and order prevail. Meanwhile, the Bishop of Winchester and his associates abuse the people for becoming sceptical about things concerning which the Church itself has long lost all genuine conviction.

(Continued from previous column)

cultured minds, freedom of soul, and spiritual idealism. We have a new world to build, and it cannot be built upon the dark and passionate methods of the past.

The cry of the spirit-world is "Peace and Love." It is a higher ideal than that of any creed. It is based on permanent principles, whilst war rests on expediency. Minds are more important and enduring than armaments, and we hope that these will be used to persuade the nations to Peace.

(Continued at foot of next column)

TOPICS OF

THE WEEK

Sheffield's Big Meeting A very successful meeting was organised by the Sheffield Society for Psychological Research, at the new City Hall, on October 10th, when Mr. Shaw Desmond and Mrs. Helen Hughes gripped the attention of a large audience. Rev. Alfred Hall presided, and a feature of the meeting was the musical items which were given by a well-known broadcasting band. Mr. Desmond claimed that in every country in Europe to-day there were to be found scientists of the first rank who believed that survival after death was as clearly proved as any other fact of science. The materialists were fighting in their last ditch, and the Spiritualist Movement was winning all along the line. The clairvoyance of Mrs. Helen Hughes was accurate in every detail, and the meeting gave a great impetus to the local Society.

Challenge to the Church Mr. Shaw Desmond, in his address at Sheffield, issued a challenge to the Churches. He declared: "If your Churches in Sheffield are foolish enough, shallow enough, and ignorant enough to ignore the Spiritualist Movement, those Churches will continue to be empty."

Mr. Desmond said that if, on the other hand, the Churches and clergymen would realise that the whole of the early Christian Church was based on communion with the dead, and that the greatest Spiritualist of all was Jesus, they would once more be filled. "That goes for every Church in Sheffield," he added, "Roman Catholic, Protestant, Unitarian, or any other. The Church of England is learning that it cannot live and leave out survival—it cannot live and leave out Spiritualism."

The Quick and the Burnt The *Southern Daily Echo* prints the following commonsense editorial:

A short time ago an English audience was shown an exhibition of fire-walking. So far as the Eastern exponent was concerned it was successful. The Westerner who tried to emulate the exploit did not fare so well, and had to hop off the burning path in double quick time, and with burnt feet. *Nature* has since examined the details of the exploit, supplied by authorities on the spot, and has come to the conclusion that fire-walking is a matter of agility. In other words, the Western gentleman who came off the fire so ingloriously would have been all right if only he had been quicker. So it would seem that the training, instead of being by prayer and fasting or by mental concentration, as has been suggested, should be even as one trains for the hundred yards. Those who have seen the performances of native fire-walkers in the East may not feel quite so confident of the adequacy of this theory. However, it will be interesting to note if any sprinter comes along who can stay the short distance without mishap.

Rev. Tweedale's New Book The Rev. Chas. Tweedale writes asking us to correct a wrong impression which may arise in the minds of readers. He says: "My new book is not a compilation, but a record of my own personal experiences, which include some of the most evidential cases ever recorded, and I had to cite others to cover the whole ground—religious, Biblical, scientific, historical, and experimental. The incidents recorded con-

stitute fresh matter. It is an original work, containing a unique record of personal experiences, and will contain a large number of photographs of permanent value."

[As this book has been written to bring into form a large number of personal and extended experiences, we fail to see how it could be produced without compiling such experiences in one volume, but we gladly make the correction.—*Editor.*]

Mrs. Flora Frampton

Her many friends on Tyneside and the North generally will be pleased to know of the success which is attending her work in Victoria, British Columbia. As the pastor of the First Spiritualist Church in that city, she has now entered her seventh year in that office. Victoria is essentially a residential city, and audiences are both numerous and enthusiastic. Owing to the vast spaces of Canada, the work has chiefly to fall upon local workers. Occasional changes of platform take place between the Churches at Nanaimo, Vancouver, and Victoria. Mrs. Frampton reports the steady growth of Spiritualism throughout British Columbia, and sends her regards to her Tyneside friends.

Fruits of Scholarship

Speaking on Sunday-week at Birmingham, Bishop Barnes made an apt and pertinent comment on the present situation of the Christian Church:

It is precisely the authority of Scripture that is in doubt at the present time," he said. "That is due to the continuous research of scholars. So, for the present, the day of traditional dogma is over.

Well said. Spiritualists have no fear of the issue. The truth cannot be destroyed. Re-examination of scripture can only reveal the truth-content of the ancient records, and unmask the miststatements with which our translations abound. Modern scholarship will also undoubtedly prove a strong alliance between primitive Christianity and Spiritualism.

A RETURN TO SANITY

"The best little book I have read for years." These are the actual words of a friend of mine to whom I handed *I and Me* (Faber and Faber, 7/6). If I were dictator I would make everyone buy a copy of this wise and witty little masterpiece. It is a veritable encyclopaedia of common sense, debunking a lot of the nonsense that is presented to us under the banner of "psychology."

The author not only knows his subject, but also knows how to present it in an interesting manner to Mr. Everyman. The main aspects of the book are the dual nature of personality; its need for individual integrity, and the necessity for social adjustment. Here we have a vivid portrayal of the daily conflict which occurs between experience and environment, followed by a series of helpful suggestions as to how these two factors may be reconciled within our own natures. There is no short cut to happiness, but there is a royal road to contentment, and *I and Me* will help you to find it.

J. N.

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MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY.

Monday, October 21st,

At 3-0, Psychometry, Miss Lily Thomas.

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

Thursday, October 24th,

At 3-30, Psychometry, Mr. Thomas Wyatt.

At 7-30, Clairvoyance, Mrs. F. Kingstone.

TRANCE LECTURE.

Tuesday, October 22nd, at 8. Mr. THOMAS WYATT. Address by "White Feather," followed by Questions. Subject: "Mediumship and Mysticism."

GROUP SEANCES

(Limited to Eight Sitters.)

Monday, October 21st, at 7-45 Mrs. Helen Spiers
Tuesday, October 22nd, at 3 Mrs. Stella Hughes
Tuesday, October 22nd, at 7-45 Miss Lily Thomas
Thursday, October 24th, at 7-45 Mrs. Graden Thomas
Friday, October 25th, at 3 Mrs. Helen Spiers
Friday, October 25th, at 7-45 Mr. Edmund Spencer

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

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Sunday, October 20th,

At 11, Mr. DAVID BEDBROOK.

At 6-30, Address by "MOON TRAIL."

Mrs. Helen Spiers, Clairvoyance.

Monday, October 21st, at 3,

Rev. WALTER WYNN.

Subject: "Biblical and Pyramid Prophecy."

Admission by Ticket.

Wednesday, October 23rd, at 7-30,

Mrs. E. Cannock, Clairvoyance.

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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.

Sunday, October 27th,

At 11, Mr. ERNEST HUNT.

Clairvoyance by Mr. Thomas Wyatt.

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

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DR. R. A. WATTERS' EXPERIMENTS

(Photographing the Astral Body)

IN *The Two Worlds* of August 30th, 1935, was published an article, "Peeps into the Psychic World—III," by Hereward Carrington, in which he discussed certain experiments consisting of the study of animals during the process of death in a cloud chamber, done in the laboratory of the Johnston Research Foundation.

He says "Among the most dramatic experiments conducted of late years are those recently undertaken by Dr. R. A. Watters and the present writer (Carrington)." Of the Wilson Chamber he says "The apparatus we employed was a modified form of this." (My italics.) Discussing the experiments, he continues, "We experimented, and seemingly succeeded, obtaining outlines 10 or 15 seconds after death." (Again my italics.) At least five statements are made which would lead the unsuspecting reader to believe that Mr. Carrington assisted the Foundation's laboratory in these experiments.

As a trustee, in authority, and attorney for the Johnston Research Foundation, I feel compelled to make a statement which I must ask your paper to publish.

The work in question was financed by the Johnston Foundation, and the experiments were conducted by Drs. William B. Johnston, R. A. Watters, and Mr. E. K. Jenkins. Mr. Carrington's claim that he helped perform these experiments with our instruments is perfectly absurd: he has never been inside the Foundation's laboratory. Briefly, Mr. Carrington did not know that our laboratory was making these experiments (which were begun in May, 1931) until Dr. Watters wrote him on September 8, 1931, and described the Wilson machine which Mr. Claude Jenkins built, and sent some photographs describing our findings.

Subsequent correspondence did not reveal that Mr. Carrington possessed superior knowledge of Wilson apparatus, and he was not asked to come to Reno. The apparatus was designed by Mr. E. K. Jenkins—after drastic changes—and was built on the order of similar devices described by the Cambridge Instrument Company (1931); and the idea to apply this system of observation to animals resulted from a study of Gaskell's book, *What Is Life?* Proper credit for our ideas and instruments has been given in our papers describing the Foundation's work.

It is true that Mr. Carrington edited the manuscript, which was later rewritten and became the *Bulletin* of the Foundation bearing the title, "The Intra-Atomic Quantity." On page 29 of the *Bulletin* Mr. Carrington was given due credit for the part he played in

this work, namely, that of editing and correcting the first draft of the script. But correcting the script's grammar is hardly sufficient ground for the claim that he assisted in the laboratory work.

It is not our intention to enter into any controversy with Mr. Carrington through the Press. It is the habit of certain publicists to get their publicity by quarrelling and bickering in this fashion, but that is not our method of settling our problems. As far as we are concerned it is a closed issue, unless, of course, other statements are made which require legal action.

Mr. Carrington, in reviewing the achievements of 50 years' Psychical Research, naturally referred to work done by others than himself. He frequently used the term "we" when referring to Psychical Researchers in general.—ED.]

THE GOSPEL CONTINUED

WHY should not Spiritualism be recognised as a continuance of the Gospel of Jesus Christ? He showed the people of His time many things. He combated narrowness and harshness of judgment. He healed the sick both in body and mind, and predicted for all an after-existence. When He quitted this earth His hearers had received as much instruction from Him as they were capable of assimilating.

But did that end the lesson? Life moved on and He knew that more would be needed. Could not the rest be rendered from the other side?

The orthodox will not consent to such a view. They say it is fantastic, uncanny, and delusive, though they are well aware that Jesus Himself was unorthodox.

In Spiritualism those who believe in the Lord follow the Lord in spirit now as believers followed Him in the flesh in ages gone by.

To my mind a spirit message is to or from a kingdom without a drawbridge, a kingdom to which there is free access. The abode of One who bade all come unto Him. It is strange indeed that Spiritualists should incur ecclesiastical resentment by following the path that Christianity dictates. Spiritualism is faith in the credible, the believable, the after-existence foreshadowed by Christ.

And this, we are told, is all wrong. Spiritualists, generally, are still judged by the standard of the pretender. Yet no one—not even Spiritualists—judge churchgoers by the least worthy of their number. But it is not to pretenders that secrets of the ether are revealed; to pretenders these secrets are a closed book.

CHAS. KING.

WAS COLUMBUS CLAIRVOYANT?

I saw a print the other day with the inscription: "There sat Christopher Columbus in a hall, laughed and scoffed at by the sages of Salamanca, for they considered his project to be nothing more than the mad idea of a disordered brain. Closing his ears to their taunts and jeers, he fell into a reverie and, gazing into space, a vision arose before him of the land of his dreams, and a voice within him said: 'Hope on, waver not, and you will find it.'

His perseverance was rewarded, and on the 14th October, 1492, a new world lay in reality before him.

D—

CAMBRIDGE ACTIVITY

CAMBRIDGE National Spiritualist Church held a most successful meeting on Sunday, October 6th, in the historic Guildhall, Mr. Drake (President) in the chair.

Mr. Ernest Oaten held the attention of an audience of some 750 for an hour as he related "Some Tales that Dead Men Tell." He claimed that the only reliable information obtainable concerning the next state of life was that which came from the people who live there.

Mrs. Edith Clements gave a fine display of clairvoyance—every one of the detailed descriptions and names being acknowledged.

Mr. Oaten then devoted half an hour to replies to questions, which were both interesting and informative. A meeting well worth the efforts expended.

FOR YOUR LECTURE-HALL

Mr. J. M. Stuart-Young, of Onitsha, Nigeria, who has been a frequent contributor to *The Two Worlds*, is spending a short holiday in England, and would be prepared to lecture on West African psychology for any of our Churches, —no fees—travelling expenses only.

He should be addressed at the Lord Nelson Hotel, Lord Nelson Street, Liverpool.

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ENGLAND'S BIG MISTAKE

History Might Have Been Changed

DR. F. H. WOOD was the speaker at a meeting in the Deansgate Picture Theatre, Manchester, on Sunday, under the auspices of the Manchester Central Spiritualist Church. Speaking on "The Facts Behind Survival," Dr. Wood said that this country lost a great opportunity in 1869, when a committee was set up by the Dialectical Society to inquire scientifically into psychic phenomena.

Had that inquiry been promoted in a true impartial spirit, the whole course of European history would have been different in the last 60 years, for an impartial investigation would have settled beyond doubt the fact of mediumship, and this would have led to a general conviction that life persists beyond death.

Mussolini's Ignorance

"Mussolini does not know the facts behind survival," said Dr. Wood. "Otherwise he would not have placed his country in its present unenviable position. If the world had known the facts behind survival, we should not have had the Great War with all its havoc."

He appealed to the Church and to science that each should recognise its responsibility and face up to the facts which proved the reality of the spiritual world. Science should institute Chairs of Psychic Philosophy in the Universities. There was no reason why the Church should not set up its own auxiliary branches of psychic work, covering the various phases of mediumship, including spiritual healing.

In his peroration, Dr. Wood said spades, the symbol of the grave, were trumps in the game of life 70 years ago. "Hearts had no value in those days of materialism, but to-day, through the activity of the Spiritualists, hearts are trumps; and the trumps are in our hands."

BATTERSEA THANKSGIVING

On Sunday, October 13th, Bennerley Hall, Battersea, was tastefully decorated with flowers, and a long table laden with gifts for the Harvest Festival to be handed on to the Wandsworth Institute in Swaffield Road.

At the morning service Mr. C. Wall gave the address and clairvoyance.

In the evening the Church was filled to the utmost capacity, some of the congregation having to stand. The address was given by Mr. H. Carpenter, and clairvoyance by Mrs. Frances Tyler.

PSYCHIC PLAY'S SUCCESS

A Brilliant New Work

AN indication of the widespread interest in Spiritualism is to be found in the number of plays now being produced which have Spiritualistic themes.

Yet another new Spiritualistic play was produced when, on Friday and Saturday last, Mr. Frank Speaight's four-act play, entitled "An Octave Higher," was produced by the Manchester Social Amateur Players.

This is a dramatic presentation, not only of the case for Spiritualism, but of the philosophy arising out of our facts. From the point of view of Spiritualistic propaganda, it is easily the best experiment of its kind that has yet been undertaken.

Spiritualism in Practice

The story introduces psychic phenomena which have the effect of proving conclusively that man survives death.

It then goes on to illustrate the importance of those phenomena, and shows the helpful influence they had upon the lives of the characters.

Mr. Frank Speaight himself took a part in the production, and his brilliant artistry was immediately obvious, but all the acting reached a very high standard, and Miss Patricia Tapley, the producer, is to be complimented.

"An Octave Higher" was a great success, and called forth recurrent applause from fascinated audiences. It is to be hoped that an early opportunity will be found for the production of this play in a London theatre.

NEW SPIRITUALIST CHURCH

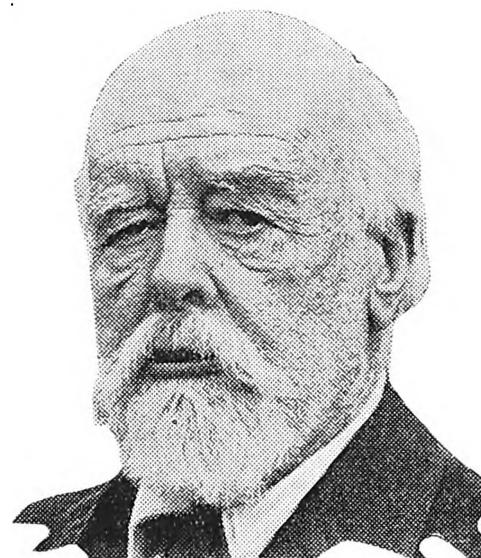
SINCE their first propaganda meetings held in February and March last, the Spiritualists of Hersham and Walton-on-Thames commenced a small centre at 12a, High Street, Walton-on-Thames, where services have been conducted since, but now comes the information that a new Church has been built for them at the rear of the shops, at the Halfway, Walton-on-Thames.

The building is of brick of pleasing elevation, and will accommodate approximately 200 people. The rostrum is of exceptionally pleasing design.

On the altar there is a pair of brass candle-sticks, with a central crystal vase having a few lily blooms, and it has been so arranged that when the main light on the rostrum has been switched off the floodlighting of the altar illuminates the cross.

The building is electrically lighted and heated, and a special room has been set aside for Circles; there is also a medium's room, two cloak-rooms and a kitchenette.

by Sir
OLIVER LODGE



"Beyond The Veil"

It is fifteen years since the *Sunday Dispatch* startled the world by publishing a series of spirit revelations by the late Rev. George Vale Owen. We are now privileged to print a series of articles under the same title, "Beyond the Veil," from the pen of Sir Oliver Lodge, the country's most eminent and sincere Spiritualist. You, as a believer, cannot afford to miss this series of articles.

The first will appear
NEXT SUNDAY

in the

**SUNDAY
DISPATCH**

SIGNIFICANCE OF COLOURS

Talk on Aura.

MRS. BERTHA HARRIS' Chester, lectured recently on "Aura Radiation—How I See It and Interpret It" to a large audience at the Edinburgh Psychic College.

Dealing with the significance of the various colours shown in the human aura, she said pink was usually found in the auras of medical men, nurses, and all who lived a life of service. As pink deepened it showed good health, but as it grew to red it indicated annoyance and bad temper.

In the same way golden browns and autumn tints appeared in the auras of business people. Pale green indicated the lover of Nature; deeper green, good character; dark green, a greedy, selfish, and dishonest nature. When dark green was shown near certain organs of the body it indicated signs of ill-health. This colour shown under the eyes was a sign of kidney trouble, and when round the mouth showed cancer in the blood stream. Grey shown round the joints was a sure sign of rheumatism and sciatica.

In the case of an epileptic there was only an aura shown round the top part of the body, and none round the hips and legs. In the case of a distorted brain there was always a distorted aura.

Many questions were put to the speaker at the close of the address, and Mrs. Harris gave demonstrations of auric readings to members of the audience.

GIRL'S AMAZING TRANSFORMATION

AN amazing case, in which a young Hungarian girl of 17 assumed the character of a Spanish woman of 40, is reported in the Hungarian newspaper *Az Est*, and the theory of transmigration of souls is advanced as an explanation of the mystery.

Iris Farczady, 17-year-old daughter of an Austrian ex-army officer, recently suffered a nervous collapse. When she recovered, according to the story told by her parents to the newspaper, she had forgotten her language, her family, and her past life, and spoke only in Spanish, claiming to be a 40-year-old woman, a native of Madrid, and the mother of 10 children.

It is stated that Iris, who had never been in Spain and had never learned Spanish, gave a detailed description of the district of Madrid, in which she claimed to have lived.

At the request of a representative of the newspaper the girl actually wrote down a few sentences in Spanish, which were printed by *Az Est*. The girl's father, who is a Spiritualist, stated that his other daughter and his two sons do not possess any psychic faculties.

SPIRITUALISTS & INSANITY

An Important Statement

By Rev. WILLIAM J. PIGGOTT

CERTAIN members of my women student groups, under the Board of Education and the London County Council, have recently brought your issue of June 7th to my notice, in which the old charge of Spiritualism being a great cause of insanity is again raised.

May I answer it, personally, from an experience of nearly fifteen years' Chaplaincy work in an Essex Mental Hospital, containing over 2,500 patients, and of nearly five years' work in a similar Institution in Surrey, containing nearly 3,000 patients.

The One Patient

In all that long experience I have only met one Spiritualist patient, and she collapsed under the double task of caring for an invalid husband and two aged parents.

Neither Spiritualism nor even alcoholism (and I am a staunch abstainer) are the chief causes of insanity.

Mental breakdown is mainly due to intense anxiety, created by poverty, unemployment, and general social insecurity, and the absurd paradox of wide-spread need surrounded by nation-wide and world-wide plenty.

May I close by a friendly comment on the article entitled: "Spiritualism's Crying Need . . . Culture."

The responsibility for the proportion of truth in that article can certainly not be laid at my door.

Services Ignored

I am a well-educated and successful speaker at both open-air and indoor meetings, and a keen and sympathetic student of the psychic side of life.

Yet I have circularised every Metropolitan and many ex-Metropolitan Churches and Societies, and have advertised in the Spiritualist Press, offering lectures *without any fee*, and the response has been heartbreaking.

If "the rank and file are at their wits' ends" to secure good and sympathetic speakers, they cannot have looked round very far!

I make neither complaint nor reproach, but content myself by saying I am still ready to serve the Movement, and equally ready to step back if worthier speakers offer nobler and more effective service.

"What man of virtue is there who does not know that those souls which are severed from the body . . . are received by the ether, that purest of elements, and that they show themselves as such to their posterity afterwards?"—JOSEPHUS (A.D. 70).

HAPPENINGS AT A RECTORY

Rector's Wife Convinced.

MRS. DEREK KEPPEL, wife of the Rector of Tooting, says the Tooting Rectory is haunted.

"Friends who have visited us say that this is the most frightening house they have ever stayed in," said Mrs. Keppel to a reporter.

"Between 9 and 9.30 at night the hall door opens and closes. We hear steady footsteps round the hall and up the staircase, and when they arrive at the spare bedroom the sounds cease.

"This room used to be used by a former rector, the late Rev. J. H. Anderson.

Ghostly Atmosphere

"Nobody will sleep in it, and when I go in there, there always seems to be a mysterious feeling about it.

"I have not seen the ghost myself, but lots of people say they have.

"This is not imagination, I assure you, for it has been visiting the rectory since I have been here.

"Different servants who have been with us say they have heard the nightly walk of the ghost."

The manservant at the rectory told the reporter: "One Christmas I was sitting alone in the dining-room with the dog late at night when the dining-room door opened as if somebody had their hand upon the handle.

"The dog's hair stood on end, so did mine."

The Rev. H. E. Derek Keppel ridicules the ghost story.

THANKS FROM MELTON MOWBRAY

MAY we, through the medium of your paper, thank all those who have kindly offered their services to reply to the attack upon Spiritualism by the Rev. W. P. Crossland? As we are responsible for bringing Modern Spiritualism into Melton Mowbray, the members and congregation wish us to reply to the reverend gentleman and the journalist, whom we feel exaggerated his address.

Mr. Crossland was unaware we held meetings, and had he known he would have attended before delivering his address. We feel sure that when he has visited our meetings we shall have no trouble in converting him, as he is quite open to conviction.

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By EMMET FOX

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APARTMENTS

HASTINGS.

HIGHBURY COURT, 15, Wykeham Road. The South Coast Spiritualist Rendezvous and Home of Rest. On high ground, overlooking the Channel. Near Station, shops, sea front and spa. Established at the Haunted House in 1916. Board residence, 6/- per day.—Mr. and Mrs. H. E. Curtis.

LONDON, W.2.

SUPERIOR Bed and Breakfast, 4/- per night. Abercorn 2848. Miss Roe, 15, Westbourne Square.

BRIGHTON.

CHARMING Furnished and Unfurnished Apartments to let in a fine old 20-roomed house, West Hampstead district. Moderate rents. Ideal situation for professional worker in the Movement. Clements, 88, Hackney Road, London, E. 2.

CLACTON-ON-SEA.

COMFORTABLE board residence. Sunny rooms. Vacancies for Christmas. Apartments. Moderate terms. (Home Circle).—Mrs. Rylance, "The Den," Park Road.

Rates for Advertisement in this column: 20 words 2s., for every additional five words, 4d.; discount of 25 per cent. on 13 insertions paid in advance.

WANTED

A COPY OF THE PICTURE, "Apparition Mediumenique," by J. J. Tissot (20th May, 1885). Reply price, etc., Bone, 6, Sefton Road, Croydon.

SPEAKER'S OPEN DATES

CROMWELL ADDISON. Inspirational Truth Addresses, now booking 1936, a few dates vacant 1935. Expenses beyond 20 miles.—Write 11, Woodberry Grove, Finsbury Park, London, N. 4.

TO LET

TO LET.—Churchill Spiritual Church. Heat, Light, Seating for 80. Newly Decorated.—Apply, 39, Churchill Street, Oldham, for further particulars.

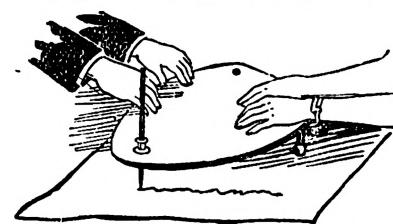
SITUATIONS WANTED

SUPERIOR WORKING HOUSEKEEPER requires post one or two gents, or business people. Capable and trustworthy.—Box M.E.S., Two Worlds Office, Manchester.

THE PLANCHETTE

"THE TWO WORLDS" Ball-Bearing Planchette illustrated below, with pointer adaptor (Ouija), is one of the earliest of psychic instruments, and by most it is acknowledged to be the best.

When the board moves, the sitter is ignorant of any action on his or her part, but feels that the instrument is being operated by an outside power.



"The Two Worlds" Ball-Bearing Planchette, with Ouija adaptor (Price 8s. 6d. post paid) is fitted with three main ball bearings, each running on twelve small ones, to ensure smooth running. It is well manufactured, and handsomely polished.

The Adaptor for working as an Ouija board is made of strong metal—no awkward fittings, and on the whole we can state that the instrument, with its chart and accessories, will last for years.

"THE TWO WORLDS"

PUBLISHING CO., LTD.

18, Corporation St., Manchester 4.

NEWS FROM COLUMBIA

Annual Conference Held

THE Ninth Annual Convention of the British Columbia Spiritual Association was held in Labour Temple, New Westminster, on September 7th, 1935.

Prayer was offered by Rev. E. Clarke, and 21 delegates represented the various Churches.

The following were officers elected for ensuing term: President, Rev. Dr. McL. Angus; Vice-President, W. E. O'Cook; Secretary, Mrs. M. J. Bishop; Treasurer, Mr. Fred Parrott; Auditors: Mr. C. Morley, Mr. J. Muir.

Mr. W. L. Holder, superintendent for Lyceums for B.C.S.A. was very enthusiastic over progress being made with children in different Lyceums. A banquet was served by the New Westminster Church to visiting delegates.

Alderman Langster, in the absence of Mayor Hume, of New Westminster, extended a hearty welcome to the delegation. Speakers for the evening were Rev. Dr. McL. Angus, Rev. Dr. Lewis (Seattle, U.S.A.), Rev. Williams (Berkley, California), Mr. James J. Allen (San Antonio, Texas, U.S.A.), Rev. E. Clark (Vancouver, B.C.), Rev. F. Frampton (Victoria, V.I.), Rev. Ada Dancey (Duncan, V.I.), Mrs. Mcsler (Nanaimo, V.I.), M'Daniels, President of New Westminster Church, and others.

Secretaries' reports showed a steady progress with increasing membership and more interest along spiritual lines.

LONDON LYCEUMISTS

THE London Lyceum District Council held their Annual Demonstration at Battersea Town Hall, on September 29th.

Owing to the weather, this effort lacked the support of those not attached to the Movement, but the Lyceumists themselves made a great rally, there being about 500 present, with friends. The session was conducted by Mr. Albert G. Fruin (President). Mr. J. Stewart represented the S.N.U. and L.D.C.

A silver shield presented by Mr. Ashley for annual competition for efficiency was presented to Wembley Lyceum. A pleasing feature of this year's demonstration was the presentation and dedication of pennants to two of the newly-formed squadrons of Knight Crusaders—Fulham and Manor Park; while these were supported by a third squadron, Croydon.

This section provides the youth of our own Movement with a scout and guide movement in keeping with our own teaching, and shows signs of becoming a very strong asset to the London Lyceums.

WHAT'S WRONG WITH S.N.U.?

Too Little Spiritualism?

THE first meeting of the L.D.C. Discussion Group, held on Monday, October 7th, was a great success.



Maurice Barbanell

at the chairman's table!

With Mr. J. M. Stewart presiding, Mr. Maurice Barbanell spoke on "What's Wrong with the S.N.U.?"

In good-humored and temperate terms he spoke of the Union making little progress during recent years. He stressed the need for a more spiritual conduct of life, and deprecated concentration on annual balance sheets.

Mediumship, he insisted, was the soul of Spiritualism, and the question of finance and Church buildings should be relegated to the background. Spiritualism was in itself a cure for all the evils of the world to-day, and that truth should be recognised by the leaders of the Movement.

Mr. Barbanell continued that he was not afraid to mention social conditions, and he emphasised that whilst politics should not enter into religion, it was quite certain that religion should enter into politics.

The discussion was continued on a very high level, and the chairman had some difficulty in maintaining a time-limit.

Interesting questions were asked and answered, and in the subsequent debate many shrewd comments were made, especially regarding the Spiritualists' attitude towards war.

Judging by the enthusiasm and the large attendance, it is quite clear that the present session will be an outstanding success, whether judged from a social or an educational point of view.

ILFORD THANKSGIVING

The Ilford Psychical Research Society held their Harvest Festival on Sunday evening, October 6th, when the choir gave a very excellent rendering of Mauder's "Song of Thanksgiving," the pianoforte accompaniment being ably played by their talented member, Mrs. Lee.

The many gifts of flowers, fruit, eggs, etc., were distributed among the sick members.

Church Announcements

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

Weekly Services at the Deansgate Picture Theatre

Sunday, October 20th, at 7 p.m.

Speaker: Mr. FRANK SPEAIGHT

Next Sunday, October 27th, Mr. E. LEATHERBARROW

SATURDAY, October 19th, at 8, Open Public Circle.

SUNDAY, October 20th, 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 23rd, at 8, Mr. S. M. Haffar. "Spiritualism and Islam."

NORTHERN

Manchester Society of Spiritualists, 38, Maskell Street.

Sunday, October 20th, at 10-30, Lyceum.

At 3, Open Circle.

At 6-30, Mr. HART.

At 8, Open Circle.

Monday, at 8,

Special Clairvoyant Meeting, Mr. Roy Morgan.

Tuesday, at 8, Whist Drive.

Wednesday, at 8, Mrs. A. Ball.

Thursday, at 8, Members' Class.

Friday, at 8, Free Healing.

Sunday, October 27th, Members.

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 20th, Service.

Sunday, October 27th,

Mr. W. W. ELY, B.Sc.

Moss Side National Spiritualist Church and Lyceum.

Above 64a, Gt. Western Street.

Sunday, October 20th, at 2-45, Lyceum.

At 6-30 and 8-15, Mrs. M. BRIGGS.

Tuesday, at 8-15, Open Circle.

Mrs. L. A. Roberts.

Thursday, at 8-15, Mrs. Worthington.

Saturday, at 8-15, Open Circle.

Mrs. Stott.

Sunday, October 27th,

Mrs. FELLOWS.

Longsight National Spiritualist Society.

Shepley Street, Longsight.

Sunday, October 20th, at 2-30, Lyceum.

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

Monday, at 8, Open Circle and Healing,

Mrs. Worthington.

Tuesday, at 8, Mrs. Fletcher.

Thursday, at 8, Mrs. Whitehead.

Saturday, at 8, Open Circle.

Mrs. Bowker.

Sunday, October 27th,

Mrs. E. GUY, A.N.S.C.

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.

Collyhurst National Spiritualist Church,

Collyhurst Street, Manchester

Sunday, October 20th, at 10-30, Lyceum.

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

Monday, at 3 and 8, Mrs. Dumville.

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

Wednesday, at 8, Mr. Cott.

Thursday, at 8, Private Circle.

Friday, at 8, Healing Circle.

Sunday, October 27th,

Mr. A. C. PHILLIPS.

Collyhurst Progressive Lyceum.

Transfiguration Seance.

Saturday, October 26th, at 7-30,

Medium: Mr. H. H. Baxter.

Tickets, 1s. Proceeds for Children's Party

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, October 19th, at 8,

Mr. Le Clerc.

Sunday, October 20th, at 3, 6-30, and 8,

Mr. DOREA.

Monday, October 21st, at 3 and 8,

Miss Goodwin.

Tuesday, October 22nd, at 8,

Open Healing and Developing Circle.

Wednesday, October 23rd, at 8,

Miss Bates.

Sunday, October 27th,

Mrs. LOMAS (of Southport).

Miles Platting Spiritualist Church. S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, October 20th, at 3,

Public Open Circle.

At 6-30 and 8, Miss WILSON.

Monday, at 3 and 8, Mr. Ashley.

Wednesday and Saturday, at 8,

Public Open Circles.

Thursday, at 3 and 8, Mrs. Hartley.

Sunday, October 27th,

Mrs. MASON.

Liverpool Spiritualists' National Church.

14, Daulby Street.

Sunday, October 20th, at 3,

At 3 and 6-30,

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

Monday, at 8, Study Group.

Tuesday, at 7-30, Healing Brotherhood.

Wednesday at 3 and 8, Clairvoyance.

Every Sunday, at 8-15, Clairvoyance.

Sunday, October 27th, at 3 and 6-30,

Lyceum.

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.

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

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

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

THURSDAY, October 24th, at 7-30, Mr. Robt. Davies, D.N.U.

FRIDAY, October 25th, at 3, Mrs. B. HARRIS, D.N.U.

Private Sittings by arrangement. Particulars of Membership and Syllabus supplied free on receipt of postcard.

'Phone BLA 6840

Return Visit of Mrs. Walter Gilbert (Derby), from October 28th to November 2nd. Please book early for the Group Seances and private appointments.

LECTURES.

FRIDAY, October 18th, at 7-30, Mr. Frank Hughes, "A Glimpse at Modern Thought, and some Conclusions."

FRIDAY, October 25th, at 7-30, Mrs. B. Harris, D.N.U., "What all the World is Seeking."

Questions and Discussion. Silver Collection.

JOHN JACKSON, Secretary.

Christ's Church of the Spirit. 309, Upper Richmond Road, Putney, S.W. 15. Putney 3129. ('Buses 30 and 37 pass door.) Sunday, October 20th, at 7, Mr. H. SHARP.

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

Friday, at 7-30, Spiritual Healing. Sunday, October 27th, Miss L. THOMAS.

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.

Ealing Spiritualist Church. 25, Baker's Lane, Broadway, W. 5. Sunday, October 20th, at 11-15, Mr. A. TOWNSLEY. At 6-30, Mrs. H. V. PRIOR. Wednesday, at 8, Mr. George Prior. Saturday, at 7-30, Whist Drive. Sunday, October 27th, Dr. W. J. VANSTONE.

Forest Hill Christian Spiritualist Church, Beadnell Rd., off Stanstead Rd., S.E. 23. Sunday, October 20th, At 11-15, Public Circle. At 3, Lyceum. At 7-30, Mrs. DOLORES SMITH. Monday, at 8, Study Group, "Gates of Life! Water; Scorpio." Tuesday, at 3, Mrs. Duncan. At 7-30, Healing Circle. Wednesday, at 8, Mr. F. L. BROWN. "Character Readings from Face and Head." Thursday, at 8, Public Circle. Friday, at 8, Members' Developing Circle. Sunday, October 27th, Mr. G. J. SWIFT.

Hackney Progressive Lyceum Church. 4, Sanford Terrace, Brooke Road, Stoke Newington, N. 16. 'Buses, 67, 69, 73, 76, 106, 549. Trams, 43, 45, 47, 49, 75, 83. Sunday, October 20th, at 3, Lyceum. At 7, Harvest Thanksgiving. Mrs. G. SKINNER. Monday, at 3 and 8, Clairvoyance. Tuesday, at 8, Open Circle. Sunday, October 27th, Mr. G. PORTER.

Hendon Spiritualist Fellowship. The Liberal Room, 65, Brent Street, (opposite "Bell" Bus Stop). Sunday, October 20th, at 7, Mrs. F. LANE. At 8-30, Spiritual Healing. Sunday, October 27th, Miss JOAN PROUD.

Hounslow Spiritualist Mission, Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church). Sunday, October 20th, at 6-45, Mr. GODFREY. Monday, at 7-30, Mrs. Butler. Wednesday, at 3 and 8, Mrs. Fillmore. Lyceum at 3 every Sunday.

Ilford Psychical Research Society, Clements Road, Ilford. Sunday, October 20th, at 7, Mr. STEPHEN FOSTER, Address and Clairvoyance. Wednesday, October 23rd, at 8, Mrs. Nutland, Address on the "Aura," with Demonstrations. Thursday, October 24th, at 3, Ladies' Meeting. Miss HEARNS, Psychometry. Sunday, October 27th, at 7, Mr. THOS. WYATT, Address and Clairvoyance.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

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

TUESDAY, October 22nd, at 3-15, Mrs. Podmore, Psychometry. At 8, Mr. George Daisley, Clairvoyance.

THURSDAY, October 24th, at 8, Miss Lily Thomas, Clairvoyance.

FRIDAY, October 25th, Healing Free. Apply Church Officers.

SUNDAY, October 27th, at 6-30, Mr. C. GLOVER BOTHAM, Address and Clairvoyance.

London Spiritualist Brotherhood

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

SUNDAY, October 20th, at 7, Address and Clairvoyance by Mrs. EDEY.

MONDAY, 6 to 9, Free Healing.

TUESDAY, at 8, Developing Class.

WEDNESDAY, at 7-45, Service. Clairvoyant: Mr. Dearnley Sergeant.

THURSDAY, 3 to 6-30, Free Healing.

Interviews Daily, 2 till 6. Mr. KEITH.

Circles, TUESDAY, at 7, 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 20th, at 7, Mr. JAMES LEIGH (Assistant Editor of *The Two Worlds*) will deliver a lecture entitled "Scientific Implications of Spiritualism." Followed by a Demonstration of Psychic Faculty by Mrs. Dolores Smith.

WEDNESDAY, October 23rd, at 8, A Short Talk and Clairvoyance by Mrs. A. E. Thomas.

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

LONDON

Bounds Green Christian Spiritualist Church,

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

Sunday, October 20th, at 7, Mrs. EDITH CLEMENTS.

Sunday, October 27th, Mrs. G. RAY RICHMOND.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, October 20th, at 11, Mr. W. G. SPEER.

At 7, Mrs. G. ELLIOTT.

Wednesday, at 8, Mr. C. H. POTTER.

Sunday, October 27th, at 11, Miss ROSE WARD.

At 7, Vice-Admiral ARMSTRONG.

Battersea Spiritualist Church,

(Affiliated Spiritualist National Union), Bennerley Hall, Bennerley Road,

Northcote Road, Battersea, S.W. 11.

Sunday, October 20th, at 11 and 6-30, Mrs. J. E. SCOTT,

Address and 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.

Miss L. Thomas.

Thursday, at 8, Clairvoyance.

Mrs. Wm. Edwards.

Sunday, October 27th, at 11, Mrs. ELLIOTT.

At 6-30, Mrs. HOLLOWAY.

Brixton Spiritual Brotherhood Church, Stockwell Park Road, Brixton.

Saturday, October 19th, at 7-30, Whist Drive. Admission 6d. Prizes.

Sunday, October 20th, at 11-15, Service.

At 3, Lyceum.

At 7, Mrs. JARMAN.

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 27th,

Mr. BOLTON.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

Friday, October 18th,

Mrs. D. Nicholls.

Sunday, October 20th,

Mrs. PETE.

Harvest Thanksgiving.

Friday, October 25th, Mrs. H. HENDERSON.

Sunday, October 27th,

Mrs. M. NICHOLSON.

Clapham Christian Spiritualist Centre,

New Morris Hall, 79, Bedford Road.

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, October 20th, at 7,

Address and Clairvoyance.

Miss HERBERT.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Mrs. LILY GOLDSWORTHY.

Psychometry.

President and Medium:

Mrs. DONALDSON.

Sunday, October 27th,

Mr. WHITE, Speaker.

Mrs. TREADGOLD, Clairvoyante.

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

Sunday, October 20th, at 11, Lyceum.

At 7, Mrs. BALMER.

Thursday, at 7-45, Mrs. Hillier Smith.

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

(Founded 1896.)

(Entrance Back of House.)

Sunday, October 20th, at 7,

Mrs. HALL.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. CUMINGS.

Thursday, at 8, Miss Butcher.

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

Sunday, October 27th,

Mrs. NEVILLE.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, October 20th, at 6-30,

Mrs. IDA GLENN.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Mrs. E. DONALDSON.

Croydon National Spiritualist Church,

Bedford Park, near West Croydon

Railway Station.

Sunday, October 20th, at 6-30,

Mrs. CANNOCK.

Wednesday, at 7-45, Mr. COCKERSELL.

Sunday, October 27th,

Mrs. STELLA HUGHES.

Lyceum every Sunday at 3.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, October 19th, at 8, Mrs. Lilian Phillips.
 SUNDAY, October 20th, Harvest Festival. At 11-15, Address and Clairvoyance, Mr. R. R. THORNTON. At 7, Address by Rev. M. GIFFORD, B.A. Clairvoyance: Mrs. Lilian Phillips.
 MONDAY, October 21st, at 3 and 8, Psychometry, Mrs. Lilian Phillips.
 TUESDAY, October 22nd, at 8, Psychometry, Mrs. M. Metcalfe.

WEDNESDAY, October 23rd, at 8, No Meeting.

THURSDAY, October 24th, at 8, Clairvoyance.

FRIDAY, October 25th, at 6-45 to 7-30, Healing. At 8, Transfiguration Seance.

SATURDAY, October 26th, at 8, Psychometry, Mr. R. R. Thornton.

CLAPHAM SPIRITUALIST CHURCH.

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

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

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

SUNDAY, October 20th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mrs. MINNIE LINES.

MONDAY, October 21st, at 3, Psychometry. At 8, Healing Treatment Free.

WEDNESDAY, October 23rd, at 8, Developing Circle.

FRIDAY, October 25th, at 8, Short Talk and Clairvoyance.

SUNDAY, October 27th, at 7, Mrs. FLORENCE KINGSTONE.

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

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

Sunday, October 20th, at 7, Address and Clairvoyance. Mrs. TIMS.

Tuesday, at 3, Psychometry. At 8, Healing Centre.

Thursday, at 8 Service.

Saturday, at 8, Service.

Sunday, October 27th, Service.

Kenton Spiritualist Church. Northwick Park Hall.

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

Sunday, October 20th, at 6-30, Mrs. EVELYN THOMAS.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45, Mr. H. Leaf.

Clairvoyance.

Sunday, October 27th,

Mrs. W. EDWARD.

Trance Address and Clairvoyance.

Kingston Spiritualist Church.

Villiers Road,

Sunday, October 20th, at 11, Mr. HUMPHRIES.

At 3, Lyceum.

At 6-30, Mr. SCHOLEY.

Tuesday, at 7-45, Spiritual Healing Centre.

Wednesday, at 7-30, Miss Potter,

Address and Clairvoyance.

Sunday, October 27th,

Mr. and Mrs. WHYMAN.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

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

Address and Clairvoyance.

Monday, at 3, Mrs. Cook,

Address and Clairvoyance.

Wednesday, at 8, Mr. A. E. STEVENS.

Sunday, October 27th, at 7,

Miss V. THORNDICK.

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 21st, at 7-45, Mr. J. BURNAND (Theosophical Society), Subject: "Can Miracles be Performed Nowadays?"

Manor Park Spiritualist Church. Strone Road, Shrewsbury Road, Forest Gate, E. 12.

Sunday, October 20th, at 11, Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mr. H. JUSTICE, Address. Mr. Geo. Daisley, Clairvoyance.

Thursday, at 3, Ladies' Meeting. Mrs. Maunder.

At 8, Mr. MARESCO MARISINI. Address and Clairvoyance.

Sunday, October 27th,

Mrs. H. V. PRIOR.

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

Occult Research Society. Stemberg Road Halls, Anerley.

Sunday, October 20th, At 11, Sunday School.

At 3-30 and 6-30, Mr. J. KELLAND. Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, October 27th, at 3-30 and 6-30, Service.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, October 20th, at 11, Forward Movement.

At 6-30, Mr. S. ISTERD.

Wednesday, October 23rd, at 2-45,

Mrs. BYCROFT.

Thursday, October 24th, at 8,

Mrs. PRINCE.

Sunday, October 27th, at 6-30,

Mrs. E. M. THOMAS.

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

Sunday, October 20th, at 11-15, Open Circle.

At 6-30, Mr. STURDY.

Address.

Thursday, at 8, Circle.

Every Wednesday, at 7-30, Free Healing.

Sunday, October 27th,

Mr. M. NASH.

Southall Spiritualist Church, Hortus Road, Southall.

Sunday, October 20th, at 7,

Mrs. REDFERN.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8, Special Meeting.

Miss Jacqueline.

Sunday, October 27th,

Mr. DAVID BEDBROOK.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

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

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address by Mr. J. A. Taylor. Clairvoyance.

FRIDAY, at 8, Members' Circle.

SUNDAY, October 27th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Miss A. WHITE. Clairvoyance by Mrs. Atmore.

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.

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

Sunday, October 20th, at 11, Circle. At 6-30, Address and Clairvoyance, Mrs. BYCROFT.

Wednesday, Oct. 23rd, at 3, Psychometry, Service.

At 8, Service.

Sunday, October 27th, Service.

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 20th, at 6-45, Address and Clairvoyance,

Mrs. CARRIE YOUNG.

Thursday, October 24th, at 8, Mrs. Dolores Smith, Clairvoyance.

Saturday, October 26th, at 8, Mrs. Blackwell.

Sunday, October 27th,

Mrs. A. NUTLAND.

TOWN HALL, CHISWICK

THERE IS NO DEATH

Come and hear

SHAW DESMOND

(Novelist, Author and Poet)

Give the evidence for this claim of SPIRITUALISM, on
Wednesday, 23rd October, 1935, at 7.30 p.m.,
and listen to Mrs. HELEN SPIERS (Clairvoyante)

Describe and give messages from the dear ones who have passed the veil
Chairman: George Craze, President M.S.A.

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Silver Collection. Reserved seats, 1s., can be obtained from the organi-
sers, Marylebone Spiritualist Association, 42, Russell Square.

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
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information on application to the
Secretary.

Spirit Paintings through Diana, de-
picting your life through the ages.
Full name only required.

Daily Thoughts, 1s. 6d. Life Science,
i.e. Helpful Automatic writings.

Saturday, November 2nd,

Social, from 4 p.m. to 9 p.m. Music,
Tea, Clairvoyance, and various
other items of interest.

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.

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sers, Marylebone Spiritualist Association, 42, Russell Square.

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

Sunday, October 20th, at 11-15, Service

At 6.30, Mrs. BROOKS.

Address and Clairvoyance.

At 3, Lyceum.

Sunday, October 27th,

Mr. NUTHALL.

Address and Clairvoyance.

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.

Mitchell (Mile) Street.

Sunday, October 20th, at 11-15 and 7,

Mrs. K. BOND.

Monday, at 7.30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, October 27th, at 11-15 and 7,

Service as Usual.

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).

Friday, October 18th, at 3-15, Psychometry

Mrs. ROCKETT and Mrs. ANDREWS.

Saturday, Oct. 19th, at 7-30, Psychometry.

Sunday, October 20th, at 7,

Address and Clairvoyance.

Mr. WELLS (London).

Eastbourne National Spiritualist
Society.

Dickens Fellowship Hall.

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

Mrs. LONG.

Sunday, October 27th,

Mr. TYLER.

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

Treatment to Sufferers.

Richmond Psychic Centre.

163, Kew Road, Richmond, Surrey

'Phone: Richmond 0212.

Monday, October 21st, at 3,

Psychometry by Mrs. LILY GOLDSWORTHY.

Tuesday, at 8, Mrs. IDA GLENN

(from the North).

Clairvoyance with Psychometry.

Also from 3 to 8, Private Readings.

by Mrs. IDA GLENN.

Wednesday, at 3,

Mrs. EDEY, Psychometry and Messages,

and from 6 to 9.30 Private Readings by

Mrs. EDEY.

Thursday, at 3, Mrs. ADA F. ATKINSON.

Developing Class.

Friday, at 8, Mrs. H. V. PRIOR,

Psychometry and Messages.

Also from 6 to 8, Private Readings by

Mrs. H. V. PRIOR.

Ramsgate National Spiritualist
Church.

Chatham Street, Ramsgate.

Saturday, October 19th, Mrs. M. KELLAND.

Sunday, October 20th, at 3 and 6.30,

Mrs. M. KELLAND.

Address and Clairvoyance.

Sunday, October 27th,

Mr. H. SHARP.

Sutton Spiritualist Church,

St. Barnabas Road, Sutton.

Sunday, October 20th, at 6.30,

Mrs. STELLA HUGHES.

Address and Clairvoyance.

Sunday, October 27th,

Mr. H. SHARP.

Richmond Spiritualist Church.

(The Free Church),

Ormond Road, Richmond, Surrey,

Sunday, October 20th, at 7,

Dr. W. J. VANSTONE, Address.

Wednesday, at 7.30,

Mrs. Dolores SMITH.

Address and Clairvoyance.

Sunday, October 27th,

Mrs. TINA TIMS.

Healing Service, every Wednesday, at 3

Southend Spiritualist Church,

Hildaville Drive, Westcliff.

Sunday, October 20th, at 11 and 6.30,

Mrs. RAY RICHMOND.

Thursday, at 6.30,

Mr. GERALD DE BEAUREPAIRE.

Sunday, October 27th,

Mr. CAMPER.

Worthing Spiritualist Church,

Grafton Road.

Sunday, October 20th, at 11 and 6.30,

Mrs. RAY RICHMOND.

Thursday, at 6.30,

Mr. GERALD DE BEAUREPAIRE.

Sunday, October 27th,

Mr. CAMPER.

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Onslow Gardens, S.W. 7. (Phone, Kensington
7785). Available for Private Sittings, Lectures,
Demonstrations, Propaganda Meetings, Group
Psychometry, Tuesdays, 7.30 p.m. Classes in
Psychic Development.

GERALD DE BEAUREPAIRE, G.W.Dipl.,
Clairvoyance, Psychometry, Trance, Healing,
by Appointment. Development Circles, Wednesdays,
8 p.m.; Fridays, 3 p.m. Public Healing Circle,
Wednesdays, 3 p.m. Open Meetings, Psychometry
and Clairvoyance, Tuesdays, 3 p.m.; Saturdays,
8 p.m. Short Private Interviews by Arrangement.
Group Seances. Clients visited. Free service to all
in straitened circumstances. "The House of
Spiritual Service," 54, Wilton Road, Victoria,
S.W. 1 (one minute from Victoria Station, next
Frost's Stores). Buses 24, 124a, 25b pass door.
Telephone: VICTORIA 7886.

H. J. STEABEN, 44, Baker Street, London,
W.1. Interviews daily, Monday to Friday, 11 to
1. Afternoons by appointment only. A limited
Public Seance for Psychometry and Clairvoyance,
Tuesday at 3. Public Developing Classes,
Tuesday and Friday, at 8.

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

Mrs. JEANE CAVENDISH. Circles for
Psychometry and Clairvoyance, Tuesdays,
Thursdays and Fridays, 8. Interviews daily,
11 to 7, and by appointment. Please note new
and only address—68, Warwick Road, Earl's
Court, S.W. 5. (Phone: Frobisher 3915).

CLAUDIA GUILLOT. Lecturer (Elocutionist