

The Two Worlds

Registered at the G.P.O.
as a Newspaper.

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

No. 2500—Vol. XLVIII.

FRIDAY, October 25, 1935

Price TWOPENCE.

Entered as Second Class Matter, March 15th, 1926, at the Post Office at Boston, Mass., U.S.A., under the Act of March 3rd, 1879 (Sec. 396, P.L. and R.).

THE MYERS CONTROVERSY

REPLY TO MR. M. BARBANELL

By ERNEST W. OATEN

MR. BARBANELL criticises the attitude of myself upon the mediumship of Mr. Myers. He seems to find a contradiction in the fact that I said "I have seen no case published or presented to me which satisfied me that competent investigators have secured results with Myers in conditions that precluded fraud," and a statement in the same article, "It must not be forgotten that Mr. M'Indoe had previously testified to having conducted experiments with Myers in which he could find no loop-hole." Since the word *be* "referred" to Mr. M'Indoe, I cannot see any contradiction.

Quite a considerable number of investigators have conducted experiments with Myers in which *they* are satisfied with the results. *The Two Worlds* has published several of these statements, since every honest investigator is entitled to state his opinions whether they be positive or negative. If Mr. Barbanell wishes to know Mr. Ernest Oaten's opinion I can only affirm that the fact that other people can find no loop-hole in their experiments does not necessarily satisfy me, particularly after I have critically read their statements. Such statements generally leave something unsaid which could easily form a flaw in the procedure, and in most of the reports sent in, whether pro or con, such omissions are very evident. Whether those reports appear in *The Two Worlds*, or in its contemporaries, most of them could be riddled by putting a few questions. Surely the opinions of Maurice Barbanell or Ernest Oaten are minor matters. The facts are the important things.

It is true, as Mr. Barbanell says, that when attacks were made upon Mr. Hope I had no hesitation in standing by him because of the evidence which I had examined, based upon hundreds of experiments under varying conditions. It would give me the greatest pleasure

in the world to be able to stand by Myers, or any other honest medium under the same circumstances, but I do not intend to make up my mind on insufficient evidence. My present position is that I am waiting for accumulated evidence of Myers' genuineness, especially in view of a large number of unsatisfactory incidents.

May I point out, however, that I have never considered it the business of an editor to force his opinions down the throats of his readers, or to tell them what they ought to believe. A question-mark after a heading should be obvious to anyone with an elementary education. Its significance is that the reader is asked to make up his mind upon the facts presented, and we have sufficient confidence in the intelligence of the readers of *The Two Worlds* to believe they can do so. The time has gone by when intelligent men slavishly adopted the opinions of editors. It is the business of a paper to present the facts. Sir Arthur Conan Doyle, when conducting his propaganda meetings for Spiritualism, used to make the public statement, "It is my duty to tell you what I know; what you do with the information is your business." That, we think, is a sane attitude.

The editor who adopts one medium as his special pet does injury to every other honest medium. He popularises one individual whose work he happens to be familiar with, and, by so doing, overshadows the work of others who are just as important and just as honourable. Publicity has its dangers. It is our fervent hope that Myers is a genuine medium, who never resorts to shady practices; but we still await the evidence.

Concerning the picture obtained at the Fortune Theatre, which Mr. Barbanell claims

is a picture of Moon Trail, Mr. Hambling's guide, Mr. Barbanell says: "Moon Trail, when asked, said it was a picture resembling him in the latter part of his earthly life." Mr. Hambling has given Roy Brandon permission to make the following statement: "When questioned as to whether this picture was his, Moon Trail's reply was non-committal. 'So far as memory serves,' he said, 'It is something like me when I was an old man. I tried to build up that night, but was not able satisfactorily to do so.' When asked if he, personally, accepted the Myers picture as that of Moon Trail, Mr. Hambling's emphatic reply was: 'No, I do not!'"

As our readers know, we have always regarded the recognition of a photograph as quite secondary in importance to the conditions under which it was taken. We have examined scores of photographs which are claimed to be recognisable likenesses. In most cases there is a general similarity, but when the features are examined individually, and we find the original possesses a turned-up nose and the psychic has a turn-down one, when one shows straight eyebrows and the other curved, when one shows a deep lobe to the ear and another a short lobe, many so-called recognitions could be riddled. I stand for a standard of evidence. Spiritualism can withstand all the criticism levelled against it and can answer any tests imposed upon it. Credulity is its greatest enemy, and slipshod methods of investigation are the bane of the modern Movement. There is no need to exaggerate weak claims, and there is a far greater need for stringency in investigation. If mediums who command reasonable fees are not prepared to toe the line of rigid investigation for honest investigators, then they should be content to work within their own circles as amateurs or leave the Movement alone.

DILEMMA OF THE CLERGY

Reasons for Their Present Attitude to Spiritualism

By RONALD McCORQUODALE

CLERGYMEN cannot be expected to approve of Spiritualism as an organised religious body or an independent Movement. Naturally, in spite of his sympathy, the Rev. F. Spurr wants us all to be Baptists, not Spiritualists, and I suppose Dr. Maclean thinks we should all be members of the Church of Scotland. As Sir Oliver Lodge reminds us, clergymen have a whole system of theology to maintain, and I am not, therefore, impressed by their opinion on many matters or by their assessment of Spiritualism as a separate religious body. I am not surprised at the attitude of the bishops, since I do not think that clergymen are intellectually impartial and free in their judgment of Spiritualism as a religious movement. A minister cannot escape a certain amount of theological bias, and his outlook is coloured by the "system of dogma" he has to maintain.



Ronald McCorquodale

I am convinced that both these distinguished churchmen fail to appreciate the positive reason for the existence of Spiritualism as an independent religious body, and why we consider its foundations sufficient to warrant its appearance as a "new sect" in what Dr. Maclean describes as a sect-ridden world.

Why Spiritualism Was Born

It must be remembered that all new sects which arise in the world are a reproach to the parent body from which they have broken away *because it failed to meet some need of its members*. Naturally, the parent body resents the offspring, and is hostile.

As the Rev. L. Belton reminds us :

If traditional Christianity cannot provide satisfaction to the intellect and heart, then other avenues must and will be explored by inquiring minds, and an answer sought elsewhere.

The Answer to a Quest

Exactly. And thousands of thinking men and women are finding in the Spiritualist Movement something satisfying—something they cannot find elsewhere. The Movement is appealing intellectually and spiritually to growing numbers of intelligent people. The reason is that as a Movement we bear witness to a fundamental truth, and to facts of great importance but forgotten and obscured, and also have formulated teaching that nourishes the heart of man. Listen to what Dr. Maclean himself says in his great book, *Death Cannot Sever* :

Opinions may differ as to whether communication has as yet been indisputably established by the methods of psychical research between the two worlds; but of this there can be no doubt, that multitudes have had their lives transfigured by the search. Nobody can read, for instance, of how Conan Doyle was delivered from atheism and transformed into a passionate protagonist of immortality, or how Robert Blatchford, the undoubted foe of the supernatural, was converted

into a humble seeker after God, without realising there is here a power to create a new world.

For my own part, I cannot but believe that the searching of the psychics has widened the horizons of many lives. *It has brought comfort and solace to thousands to whom the Church has ceased to have a message.* It has unveiled the unseen in a manner which has brought to many a new conviction of God. It has comforted desolate hearts with the conviction that death cannot sever the hearts whom love unites. It has made God a reality to many who were without God and without hope in the world.

Surely, anything that can do all this justifies itself as a Movement, and warrants independent existence. One needs only to read such a book of testimony as *No More Tears*, to realise the good Spiritualism is doing.

Failures of Orthodoxy

It must be remembered that the appearance of Spiritualism as an independent body was necessitated because the existing religions did not sufficiently emphasise the fact of human survival, and did not favourably regard the psychical phenomena which demonstrated this basic truth. This belief is not new, but it has been ignored and obscured, and needs re-emphasis as a truth to be admitted and realised. Official religion has not put any after-death teaching to the forefront—it has

neglected any doctrine of personal survival and the reality of a spiritual world. For many reasons, since the war the appeal of the Churches has weakened intellectually and spiritually, and the numbers who have left the Church and attached themselves to the Spiritualist Movement indicates how far that weakened appeal is due to an unsatisfactory eschatology. Here is what an eminent divine and principal of a theological college says :

Among the reasons for the decay of influence of the Christian pulpit during the past generation one is undoubtedly the fact that the doctrine of immortality has so largely lost its place at the heart of the Christian message. Preachers do not concern themselves with Life after Death. Life is dealt with as though it found its sanctions, rewards and punishments within the circle of earth's experience, and needed no future life to round off its incompleteness, and bring its tremendous issues to fruition. The thought of another existence beyond the grave has receded from the foreground of religious thought.

A Bankrupt Condition

In a word Christian Eschatology is bankrupt. As the Rev. Leslie Belton declares : " Historical Christianity no longer produces a body of doctrine concerning death and survival satisfying to the heart and reason. Modernists and liberal Christians openly renounce many of the traditional doctrines regarding the life to come and the future state. Such doctrines as the Resurrection of the Body, the Last Judgment, and Eternal Heaven and Hell are being repudiated. Now, the point is that historical Christianity, dispossessed of its traditional teaching about death and the life hereafter, has no new doctrine to offer.

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PICTURES IN THE ETHER

STUDIES IN CONTACT BETWEEN TWO WORLDS

By DR. F. H. WOOD

LESS than a hundred years ago, the invention of photography seemed a form of magic to our grandfathers and great-grandfathers. It was wonderful beyond belief that a sensitised film could retain an impression of light-rays, and reproduce them as a picture.

In our own day, inventors have recorded and preserved sound by means of the phonograph and the gramophone. Bolder still, they learned how to transmit sound, first through telephone wires, and latterly without wires, by utilising the magneto-waves which are ever vibrating through space. They invented transformers which could imprison a sound in London and release it again in Australia. By a system of relays King George, on his Silver Jubilee, spoke to his subjects in every part of the world.

These facts should help to make more credible what appears to be no less a wonder, though known as yet only to psychic science—namely, that the ether itself, that intangible substance apparently filling all space, is a huge sensitised film which bears the impress of every act and spoken word. I think it was Sir Oliver Lodge who once said that some day we might again see the form of Christ and listen to the Sermon on the Mount. Science has not yet invented the transformer which will make these etheric pictures visible to normal people. Wonderful as radio is, it has not yet reproduced for us the organ-improvisations of Bach and the violin-playing of Paganini. If Sir Oliver's forecast is to be fulfilled, these are marvels yet to come.

And yet the world is not entirely destitute of transformers which can, on occasion, tap etheric pictures and sound-impressions of long-past incidents. It is one of the wonderful faculties of mediumship, and our mediums themselves are the transformers.

The psychometrist, holding a fragment of rock chipped from an ancient stone-circle, will see and describe prehistoric sun-worship. Other mediums, taken to the scene of some past event, will testify in detail what took place there long ago. Certain laws appear to govern these impressions. Emotional intensity at their recording leaves a deeper imprint; and if the locality be remote from busy life, with little chance of more recent impressions overlying it, the record can be sensed more clearly by mediumistic faculty.

"Rosemary," whose gifts in this direction have manifested many times, has tapped etheric records so old that the Sermon on the Mount would appear recent by comparison. Here is one which I quote from *Psychic Science Quarterly*, July, 1934: She and a friend had climbed one of the Mendips in Somerset, and sat down to rest above Ebbor Gorge. Presently she saw "a number of prehistoric men of the Stone Age running over the summit with a loping, stooping gait, head down, arms hanging loosely and straight, not swinging as running men use them to-day. . . . They carried short-handled flint weapons and slings.

Their features were expressionless, with low forehead, projecting eyebrows, and small, unintelligent eyes. Their lower limbs seemed bent or slightly curved in shape, and they were clad in rough skins, with bare knees, and feet and ankles covered half-way up the calves." As they ran, they gave vent to sounds which "Rosemary" described as "a low muttering of each to himself, rather than communicated speech." They were wholly intent upon the pursuit of something, and were not in any sense aware of "Rosemary." Anthropologists will recognise them as men of the Le Moustier type, who lived not less than 20,000 years ago (or more), and whose remains have been found in many parts of Europe, including Somerset.

Whatever be the nature of these etheric impressions, I am satisfied that "Rosemary" does not invent them. . . . The picture was not static. On the contrary, there was both sound and movement; and in some way we do not understand, 20,000 B.C. was linked with the 20th century A.D., just as the Versailles of 1789 was linked with 1901 in the well-known case recorded by Miss Moberly and Miss Jourdain.*

Another etheric impression of "Rosemary's," now published for the first time, was recorded in one of the Eastern counties of England, where in former times Saxons and Danes formed settlements in districts they had formerly invaded. This picture, which I give in "Rosemary's" own words, was impressed on the ether about the year 600 or 700 A.D., judging from the details given:

"I can see a long brown boat coming up the stream towards the island where we are sitting. It is rowed by paddles, not oars, and the men in it have long hair and beards, and an open, rather vacant, look in their eyes. The front of the boat is high and well carved, and at the stern an elderly man is sitting, watching the men who are paddling the boat along. He has a split upper lip, caused by the claw of some animal, and is the hero of a hundred battles. But he and his people enjoyed a time of peace on this island, round which piles were built into the water, to form a natural defence. I can see children playing on the island, and over there stood a long hut, and an armourer's forge with a large grindstone outside it. Outside the hut I can see a stack of 20 or 30 spears. The huts are built with logs placed vertically, not horizontally. The chief's hut is on raised ground, in the centre of the village. Helmets and shields are hanging outside it, and over the doorway is a large helmet and sword. Steps lead up to the hut, and the communal life of the village went on there. The men used to eat in one hut, and the women in another. There were two classes on this island: the

chief and his clan, and the British slaves who waited on them, and slept on mats in a common sleeping-place. Dogs were used for hunting—not unlike greyhounds in shape, but with shaggy coats. They were really big wolf-hounds, but not at all like our Alsatisans. I think that is all."

In a subsequent sitting, I asked "Yen San" (one of my guides) to explain these etheric pictures. He replied:

"There are many ways in which these things continue to have apparent existence. In events which are very close in time to yours, showing personal forms, it is probably the etheric body of the form which still lingers.

"But events which happened long ago, particularly if strong and vital, seem to be put on a sort of vibratory record. And if at any time the vibration is perceived by a sensitive on your side, the whole thing leaps into the consciousness again, without the intervention of any spirit concerned.

"Then again, it is possible for a scene to be presented deliberately, by a spirit, and for some special reason. In the case of our medium (Rosemary) many forms of life are visible to her senses. Wherever she goes she is visible to us, while other earth-people are invisible.

"The last type of record to which I will refer is an unpleasant one. When a medium wanders into some atmosphere where dreadful passions were aroused, the effect might cause physical as well as mental distress. Some spirits are earthbound for a long time, and sometimes, even after they have freed themselves, they leave behind a sort of shell of the occurrence which may last a long time. Therein lies the danger. She should make it a rule to leave places at once where repulsion is felt."

"Yen San's" information will interest those readers who value the welfare of our mediums. They pay the full price of their sensitiveness.

Impressions remaining in closed buildings are sometimes as vivid as those found in open spaces. In a small country town in the South of England there stands a fine old abbey church, of which the town is justly proud. Among its legends is one of a saintly nun, who, being "warned from heaven" that the Danes were about to attack, fled with her sisters to safety before the Danes arrived. We now know, of course, that the nun was psychic. It is odd how the Church treasures these legends, and yet fails to see their relationship to modern mediumship.

(Continued on page 689, col. 1)

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DR. HANS DRIESCH'S VIEWS

How A Famous Biologist Surveys Our Talks

By W. J. FARMER

PERSONALLY, a critical examination of Spiritualistic phenomena is of the most intense importance to me, hence I have derived very great interest, and enlightenment too, from *Psychical Research*, by Dr. Hans Driesch. He is very careful not to state positively a conviction that Spiritualism is the explanation of psychic phenomena, but all his extremely solid reasoning tends to that conclusion. The book must be read with the closest attention to get hold of its really cogent drift to the side of Spiritualism. It is perfectly clear that if the author, for the purposes of his book, could positively assert that certain phenomena, such as hauntings, were as reported, he would be able to be far more definite in his published conclusions. Many of us are very certain that hauntings are well-established phenomena and are able to add their weight to the other phenomena that Dr. Driesch considers established as facts.

Explaining Telepathy

He discusses the theory of radiation, put forward to account for action at a distance of one mind on another, but shows sound reasons for its unsoundness, and this is one of the most interesting discussions in the book. Amongst other points, he observes, with Tischner:

"In the second place, it seems very strange that, judging from all we know, the strength of the supernatural transference of knowledge is independent of distance, so that it is a matter of indifference whether a transference between Calcutta and London is in question or of one between two rooms in the same house. But the intensity of radiation diminishes in accordance with the law of inverse squares.

"Tischner asks further, what agreed conventional symbols are used in the transmission when the subject of the telepathy is anything abstract, such as a thought or a feeling. In telegraphy, whether with or without wires, we have such symbols of a conventional kind; in speech or writing, the wireless methods of transmission of meaning in everyday life, these symbols are the spoken sound and written letters, and thus combinations. There can be no question of this in telepathy. . . . It is simple nonsense and juggling with words to say that the content of a thought, with its accent of truth or falseness—that is, its meaning—is really the same as a determined constellation or movement of electrons in the brain, 'only seen from the other side.' But this must actually be assumed in the theory of radiation.

Radiation No Explanation

"The theory of radiation does not explain how a telepathic message reaches the precise person whom it concerns. Transmitted waves would reach many people, if not all. . . .

"Judging from all we know on the subject, the transference from agent to percipient—or in so-called clairvoyance, from object to

percipient—of supernaturally acquired knowledge cannot take place in space or, more accurately, through space or spatial paths. Hence, as the transference nevertheless takes place, we must go out of space into unknown modes of transference."

He discusses most interestingly the problem of "cosmic consciousness" accessible to mediums as an explanation of their supernatural knowledge, as against the Spiritualist belief in the contact with a discarnate mind. This latter theory is termed "monadism." He says of this:

"However strange it may seem, it is precisely within the domain of monadism that life after death is not so very different from ordinary life; indeed, the communication is supposed to be telepathic, but it still remains a communication between personalities, which is precisely something we know, while we know nothing of any kind of communication between an individual and the superpersonal cosmic consciousness. So at least monadism does not require more new things than the doctrine of a plan-bearing cosmic subject; perhaps it even requires less, and it retains the personality, the very thing which is so characteristic of living mind."

On Psychometry

He has some very interesting remarks on psychometry, and regards the object as a liner between the mind of the person connected with it and the percipient, and this seems the probable truth, whether that mind be in the body or out of it. I personally know that psychometry is an indisputable fact.

This very interesting and highly instructive book has an excellent preface by Sir Oliver Lodge. I am tempted to discuss it far more extensively, but I think it is better that my readers should be induced to study the book for themselves if they are interested in the samples I have given. It is precisely the type of book that, without being definitely Spiritualist, supplies the intellectual conceptions that shed a flood of light and reason on the theory of survival as held by Spiritualists.

A Vitalist

Dr. Driesch is a vitalist in his conception of the universe, as opposed to the mechanists; and the vitalistic theory is that held, of course, by Spiritualists. It may be popularly expounded thus: that as we—minds enshrined in matter—create articles, so the objects regarded as natural were also created by Mind, and did not arise by the unthinking action of matter.

It must be definitely understood that in this very brief article I cannot possibly convey a really explicit conception of the fine thinking in Dr. Driesch's book. It is certainly one of the very best books in existence about psychic phenomena and their deepest implications. The book must be studied direct.

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"ROSEMARY'S" CLAIRAUDIENCE

(Continued from page 687.)

"Rosemary" and a friend discovered this abbey while on holiday a short time ago. Entering quietly, without consulting guide-books or seeking information, they sat down in a quiet corner for meditation. "Rosemary" closed her eyes, and began to speak quietly in the way her friend recognised at once as partial-trance:

"I can hear the soft tread of many feet. That is strange! I did not know women were allowed to do it, but the Abbess herself is taking the service! There are about a hundred nuns here, wearing dark-grey, not black; with a white wimple round their heads, and a loose grey covering over their dress. They wear sandals, but have bare feet, and they are singing a sort of chant which goes like this" (Demonstrated). She could not distinguish the words, but could hear the singing quite clearly. She went on to describe the nuns, their duties, penances, and care of the sick. "The influence," she said, "was strongly feminist: horticulture, needlework, and the teaching of children were among the chief pursuits."

Then a picture was presented to "Rosemary" of a sunny day in the 12th century, with the nuns busy at various tasks on one side of the cloister. It was a picture, she said, given by one of the nuns, whose "left-hand little finger is twisted—as though it had been broken and clumsily set."

On becoming normal, "Rosemary" and her friend rose and proceeded to look round the abbey. They found a tablet showing the names of former abbesses, which confirmed what neither had known—that this had been a religious house solely for women. This and other facts given in the clairvoyance were thus confirmed, and but for the scanty historical records of the abbey many other details might have been confirmed. The melody hummed by "Rosemary" bears a close resemblance to a well-known Church melody used in our abbeys and cathedrals during the 12th century.

My own theory is that the first part of this contact was an etheric impression, latent in the abbey, which "Rosemary" subconsciously tapped. The later details, I suggest, were imparted by the spirit of a nun "with twisted finger," who, sensing the mediumistic light of "Rosemary," made a personal contact and supplied just such information as she would easily recall from her former life in the abbey.

I do not suggest that the nun was earth-bound. She may not even have been present, as we understand the term; but in some strange way her thought contacted "Rosemary's," and linked A.D. 1156 with 1935 as easily as friends link up on a long-distance telephone. To us who accept survival it seems easier to hold this theory than credit the whole episode to "an uprush from the subliminal"—whatever that may mean! Other students of psychic science may bring forward various hypotheses to account for etheric impressions, pictures, and sound-records. But until we know more about the natural laws underlying them, one hypothesis is as good as another.

[Next article: "Living Contacts with the Spirit-World.]

PSYCHOMETRY MEETINGS

An Appeal

By J. D. TURNER

AT a semi-public meeting in London recently, a well-known worker in the Greater London area drew attention to the unreasonable use of the psychometric faculty which is so often expected at meetings where that gift is demonstrated. Those present were, in the main, in agreement with the speaker, but the general feeling apparently was that this is a matter which the officiating mediums should take up with the Society officials for whom they work.

It struck the writer that this is a question worthy of more publicity, which might very well be referred to in the columns of *The Two Worlds*, and perhaps evoke some expression of opinion from its readers.

With a relay of exponents, such as some U.S.A. societies are understood to have, such meetings can no doubt be indefinitely prolonged, though the quality of what is given may be open to question to some extent.

In the ordinary case of British meetings, the medium cannot be expected to continue for more than an hour, if so long, and if the readings are to have any value, evidential or spiritual, it is clearly impossible to give more than about 20 in that time, at the very utmost.

Yet how often is the medium expected to give thirty or forty, or even more? It is only the very strong-minded who feel able to refuse to abuse their powers in this way, for that is what it amounts to.

The exponent has a quite natural desire not to disappoint his or her audience, but they should have a better backing from the Church or Society officials, upon whom should devolve the duty of explaining the position to the audience.

At an open meeting, where no specific charge is made, apart from a voluntary collection, no one present has any inherent right to a reading. The position is different when a specific charge is made, and here the officials should make it clear that only a definite and limited number of articles will be accepted.

Needless to say, I am not speaking from hearsay, but from personal experience of such meetings over a wide area.

Let all concerned, who have the interests of the Movement at heart, co-operate to bring an end to such an undesirable state of affairs.

AT GOSFORTH

The Gosforth National Church harvest thanksgiving services were, this year, an unqualified success. The decorations were magnificent, and the gifts of flowers, fruit, and vegetables exceeded all expectations.

Mr. Nichol, of Sunderland, gave an appropriate address, followed by clairvoyance which was exceptional. Trance clairvoyance is rare to-day, and that of Mr. Nichol took us back to the beginnings of Spiritualism, when unconscious control was more general. So evidential and accurate were his delineations that an extra half hour was willingly accorded, so that as many as possible could be helped by his messages.

SCIENTISTS AND THE AURA

Major Phillips has this year improved upon his pith-ball experiment, which, last year, proved that we can move ponderable matter exactly as spirits move tables. There is sufficient electricity in the human body to charge the apparatus. The significant fact remained that there was no movement in the pith-balls until someone definitely willed them to move.

His "Auragraph," at the Inventions Exhibition this year, measures the radiations of people standing within a few feet of the instrument. Their emotional vibrations are not only recorded but printed on a tape machine, so that doctors can presently diagnose in new ways.

A distinguished Swedish scientist, Dr. Oscar Brunler, last week lectured on "Human Radiations." He traced definite scientific experimentation back to Reichenbach, and gave that scientist, at long last, the recognition his researches deserve. He stated that Kilnascrene glasses show the south pole of a magnet as yellow and the north pole as blue. A Fellow of the Institute of Physics was asked to analyse them. He did so, and found that the visible spectrum is almost cut out and only the ends approaching the ultra-violet and the infra-red rays affect the retina of the eye. But scientists are still only on the fringe of their studies.

Dr. Brunler said that "Spiritualists thought the 'aura' was the soul, but it was something infinitely more beautiful."

I have never yet heard any Spiritualist claim that the aura was anything more than a radiation. But we live and learn. Possibly the fact that it forms a sort of robe to the in-dwelling spirit may have given rise to the idea. All experiment proves physical, as well as psychic, reactions, so that both sets of extremists can quite honestly claim to have proved their case.

Dr. Brunler calls the rays in the electro-magnetic field surrounding the body "Odic" and the long rays, which he says have been detected up to 200 feet by the Bonn University, "Helioda."

He is publishing a book in November on "The Influence of Light and Colours on the Health." He proposes to include some of his other lectures, which will interest Spiritualists equally with the medical world.

Dr. Guyon Richards has been giving private demonstrations of the aura by means of neon lamps. An interesting feature of his demonstrations is that he can get reactions from patients suffering from specific diseases identical with tubes containing similar bacilli. The point of interest to Spiritualists is that he has enlisted the services of a clairvoyant artist, who paints the aura around patients' photographs, and each corroborates the other's diagnosis.

Dr. Dudley Wright is working on somewhat similar lines, and, unblushingly, uses a divining rod to locate disease.

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S.N.U. NEWS.

Edited By FRANK HARRIS

National Council Meeting

THE Sunday Evening Propaganda Meeting, to be held in connection with the visit of the National Council to Bristol, is being held in the Co-operative Hall, Castle Green, Old Market Street, Bristol.

A change in the speakers at this meeting has been made. Mr. Barbanell is to preside, Mr. Oaten being the speaker, and Mr. Frank T. Blake, an ex-Vice-President of the Union, the clairvoyant. Mr. J. B. M'Indoe, the President, is to speak in Cheltenham on the same evening at the Cheltenham Spiritualist Church.

The Council Meetings are to be held in the Surrey Street Church, Brunswick Square.

President's Lecture Tour

Mr. J. B. M'Indoe, President of the Union, is to take a series of Propaganda Meetings during the week, his subject being "Man's Survival—Religion Affirms, Science Confirms It." These meetings have been arranged under the auspices of the Cheltenham Spiritualist Church, and will be held as follows: Wednesday, October 23rd, Corn Exchange, Cirencester; Thursday, October 24th, Town Hall, Cheltenham; Monday, October 28th, The Shire Hall, Hereford; Tuesday, October 29th, Watson Memorial Hall, Tewkesbury. Either Miss E. M. Bubbs, Vice-President of the Cheltenham Spiritualist Church, or Miss Petronella Nell, of London, will take the chair at each of these meetings, which are timed to commence at 7-30 on each of the nights.

London District Social Activities

We are asked to announce that the London District Council and the London Lyceum District Council are once more combining to hold an Armistice Eve Dance. This is to be held in the Holborn Hall, Grays Inn Road, on Saturday, November 9th. Fancy dress and masks are to be the order of the day, and Mr. and Mrs. Graham Moffatt have promised to act as judges for the fancy-dress parade. Tickets are in the hands of all affiliated Churches and Lyceums in the area, and the combined Social Committees of the two Councils are working hard to ensure a thoroughly successful evening.

Daulby Hall, Liverpool

The Liverpool Spiritualists' National Church, more familiarly known as Daulby Hall, is making a great effort to clear the debt incurred in the re-roofing and provision of new heating apparatus.

The Ladies' Guild of the Church is holding a Sale of Work on Friday and Saturday, November 8th and 9th next, which will be opened on each day at 3 o'clock. It is hoped by this effort to both clear off the debt and at the same time to show the Ladies' Guild that their practical help for the Church is appreciated. The way in which the latter can best be done is by all who can help doing their bit towards a substantial success of the effort.

The Deansgate Meetings

The Manchester Central Spiritualist Church is being repaid for its enterprise in holding the large propaganda services each week at

the Deansgate Picture Theatre, Manchester, by ever-increasing congregations. The meetings are becoming a feature of Sunday life in the city. On Sunday, October 27th, Mr. E. Leatherbarrow is speaking. On the following Sunday, November 3rd, the Duchess of Hamilton and Miss Lindaf-Hageby are sharing the meeting, and on "Peace Sunday," Mr. H. Twigg, of the League of Nations Union, is to conduct a Remembrance and Reunion Service, at which clairvoyance is to be given by Mr. W. W. Ely. The meetings are to be continued, and speakers at the later services include Dr. E. Vipont Brown, Mr. George F. Berry, Mr. John G. Findlay, Miss Estelle Stead, and Mr. Ernest W. Oaten.

Model Trust Deeds

Requests still arrive from Church secretaries for copies of the model trust deed of the Union where there is apparently no intention of entering into a Joint Trust with the Union. Much confusion would be saved if secretaries would when writing state exactly what is intended to be done. If the model deeds are merely required for information as to procedure, we know exactly what to send, but if they are required for the use of a local solicitor, in drafting a conveyance and deed, then a draft model in the latest form has to be obtained from the Union's solicitors. I have had to make this query so often recently that delay has inevitably arisen because of the failure to state exactly what was needed. Another point also arises here. Where local solicitors are employed in the drafting of a Joint Trust Deed, it is necessary for them, first of all, to secure the model from the Union and then to submit the deed for inspection by the Union's solicitors before it is circulated for signature. Failure to do this in one case has resulted in the deed being incorrectly drawn and having to be re-drawn, with consequent additional charges, before it could be signed.

Southern Tour

Mr. George F. Berry informs me that he is still having well-attended meetings on his Southern tour. During the past week he has spoken in Eastbourne, Portsmouth, Shirley, and Taunton. At Bognor, where he should have spoken on Monday, the meeting had to be abandoned because the owners of the hall refused to allow a Spiritualist meeting to be held there. I thought that even Royal Bognor had got past this stage of petty intolerance!

ACTIVITY AT ROMFORD

Romford Spiritualist Church held its Harvest Festival on Sunday, September 29th, when the Church was packed. Seating accommodation is provided for some 300 people, but a large number had to stand throughout the service.

The Church was a blaze of colour, and was tastefully decorated with harvest offerings. Mrs. H. Smith conducted the service, and clairvoyance, including Christian and surnames, was given by Mrs. Lillian Phillips.

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Mr. H. O. Edwards.

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"At Home," Friday, October 25th, at 3-30.
Mrs. Hewat McKenzie.

Tuesday, October 29th, at 8. Mrs. Alice Bailey.
Subject: "The Problem of Ideas."

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Sunday, November 10th, at 10-45

An Armistice Day Service will be held at The Bureau.

For further particulars write for Syllabus.

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Wednesday, 3 to 6 p.m.

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"THE SIGN"

A Challenge to the Archbishop of York

By Mary Winefride Slater

THE Archbishop of York has recently expressed his views very forcibly with regard to the inadvisability of seeking to obtain knowledge of the future life beyond the grave, and of the great dangers that assail those who attempt to communicate with the so-called "dead." In view of this drastic condemnation, it may prove a matter of interest to readers of *The Two Worlds* if I give an account of an authenticated case of spirit return which occurred in the Archbishop's diocese, in the City of York.

After many years of careful investigation into the claims of Spiritualism, I still remained unconvinced of the possibility of spirit communication. My friends declared that one-half of the proofs that had been given to me would have been sufficient to convince them, but I still felt uncertain how much of the information I received came directly from discarnate spirits, or that it was possible to discount altogether the part that might be attributed to the subconscious mind, telepathy, and the power to tap what Professor Richet calls the "sixth sense."

The Promise

My "conversion" came quite unexpectedly, although I had been warned by a medium a few days before that it would do so. "Your spirit friends tell me that you have asked for a sign," she said. "This will be given to you within three days."

I explained that I had become so wearied by "tests" that always left me only half convinced, that I had vowed to give Spiritualism up altogether unless I could be given "a sign" which would constitute evidence that was proof positive.

The following day I went to a meeting at the York Spiritualist Church. The well-known blind medium, Arthur Clayton, conducted the service, and gave the address and clairvoyance. He had to be led on to the platform, being almost sightless. After having given a full description of the appearance and character of at least a dozen spirit people, all of whom were recognised, the meeting was about to close when he suddenly called out, "Does anyone here know John White?"

Although there were over two hundred people in the hall, no one answered. Mr. Clayton then described the spirit. "He is wearing a peculiar black uniform," he said. "It looks strange to me, because with it he wears a high white starched collar with turned-down butterfly tips!"

Someone asked if this could be a military uniform, but Mr. Clayton said he did not know. "John White seems to have been connected with the Church in some way that was social rather than parochial," he explained. No one could recognise this spirit, who was described as a very Christ-like character. "Before passing on," the medium continued, "John White felt a gradual numbness, which crept from his knees up the left side of his body until it reached his heart, which ceased

to beat." The message given by this spirit was for someone whose life was being spoilt and health impaired by a nameless fear of the unknown. It was a condition for which this person was quite unable to account, and ashamed to speak of. John White explained that this apprehension was due to lack of self-confidence and repressed psychic powers, which, if carefully developed, would cause this distressing condition to cease.

The Message

"Although no one can recognise this spirit," Arthur Clayton concluded, "I feel I must deliver his message of comfort and cheer to whoever it may concern. It is possible that there is someone in this hall who may, on reflection, realise from whom it originates. John White says: 'Could you but see, as we see, the ever-growing band of powerful loving spirit helpers by whom you are surrounded, you would know that you are never alone, and have no cause for fear. We all love you over here!'"

Although I felt that the conditions described in this message could well be applied to me, I dared not claim recognition of this spirit, because even though I had a friend in York whose name was John White, I had spoken to him only a few weeks before, and he appeared to be in excellent health. I also felt that it was not an uncommon name, and there might be more than one man so called in the city.

Disappointed

As no further information could be obtained, the meeting closed, and I returned home very disappointed, as I had felt sure that I should have received the promised "sign." It was inconceivable, I told myself, that I should not have heard if John White had been ill or had passed on. The following day I was surprised to hear the Minster bells tolling. This is unusual unless they are tolled for the death of royalty or for some influential person connected with the Minster. I saw many city officials in black coats and top-hats who were evidently going to a funeral. In spite of many inquiries, I could not find out who had "passed on," and I forgot all about the matter.

On the third day I visited some friends, and their first remark was "Wasn't it sad about old John White? We thought of you when we read the account of his funeral in the paper. Did you go to the Minster yesterday? We knew what a great friend he was of yours, and felt sure you would be there."

I felt as if I had received a blow that left me breathless. I realised that "within three days," as the medium had prophesied, I had been given "the sign" for which I had asked. There was no possibility of my subconscious mind, telepathy, or the "sixth sense" having played any part in this "proof positive" of spirit return; which was all the more signifi-

cant because on the last occasion that we had met we had made a solemn pact in the Minster that whichever of us passed first into the spirit world should return to give proof of the continuity of life. John White had kept his promise only sixteen hours after the change had taken place, even though his mortal body lay still unburied!

His Reputation

It is difficult to understand why I could get no answer to my numerous inquiries with regard to the tolling of the Minster bells, as John White had been a verger at the Minster for thirty-five years. He was loved and respected by everyone, and was held in high esteem by two Archbishops, Dr. Maclagen and Dr. Temple, also by two Deans, Dean Pury Cust and Dean Ford. He was regarded as a trusted friend by Canons, Minor Canons, and by all the Cathedral dignitaries. Queen Mary wrote to him personally to thank him for the manner in which he had conducted her round his beloved Minster, and he received many letters from American visitors and from people from all over the world, expressing gratitude and appreciation of the detailed historical information that he had imparted to them regarding the ancient building, when he had so proudly shown them the beautiful old stained-glass windows which are unequalled by any other cathedral in the world. Arthur Clayton was correct when he described John White's duties as "social rather than parochial!"

Spirit Intervention

I firmly believe that my spirit friends deliberately prevented me from hearing of his passing because they knew that I should try to bring forward subconscious mind, telepathy, and the "sixth sense" as a possible explanation if I had known before the meeting. Unknown to all save a few, he was a convinced Spiritualist. He was clairvoyant and clairaudient. He told me that on one occasion he saw the late Dean Pury Cust standing at the High Altar, with his hand raised to make the Sign of the Cross in blessing over him. He also told me that some years ago he had been seriously ill, and at death's door, when Holy Communion had been brought to him. For one moment he saw Jesus Christ, who gave him the Sacred Elements, and immediately the vision faded away. He had indeed a very "Christ-like character."

It is not surprising that no one recognised the "peculiar black uniform," which was the nearest description that the blind medium could give to the black cassocks worn by the Minster vergers, over which they wear loose black cloaks trimmed with black velvet.

Reaction set in when I began to think matters over quietly. Although I knew that Arthur Clayton had only come to York for the meeting, and had gone straight from the railway station to the Church, "Was it possible," I asked myself, "that someone

(Continued on page 694, col 3)

FOUNDED NOVEMBER 18th, 1887.

The Two Worlds

THE LEADING SPIRITUALIST WEEKLY.

PRICE TWOPENCE. Postage One Halfpenny

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Editor and Secretary: ERNEST W. OATEN.

Issued by

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED,
18, CORPORATION STREET, MANCHESTER 4.

Where all Business Communications should be addressed.

(Telegraph and Telephone BLACKFRIARS 9908.)

Cheques and Drafts should be crossed "— and Co." and made payable to The Two Worlds Publishing Company Limited. The Editor will not undertake to be responsible for any rejected M.S. nor to return any contribution unaccompanied by a stamped and directed envelope.

London Office: 71, FLEET STREET, E.C. 4.

Phone: Central 7641. Wires: "Jonagont, Fleet, London."

FRIDAY - - October 25, 1935

UNIVERSAL SPIRITUALISM

SPIRITUALISM is that Movement which keeps open the door between the spiritual world and this physical one. It is the open avenue to revelation. It enables communications to be received from those whom the world calls dead, and is, in fact, a telegraphic system established between the higher life and this.

Now, all revelation throughout the world's history has been due to impulses which originated in a spiritual world, and found their goal on earth. The sacred Scriptures of all nations, and all religions, have been based upon messages received from the higher life. It is an amazing thing that though man has tampered with them, altered them, misinterpreted and reinterpreted them—though he has twisted them to meet his own particular prejudices, and modified them to support his own creeds, yet he has failed utterly to destroy them, and there is still enough truth in the scriptures of the world to show that at least they had their basis in spiritual revelation.

Such revelations from the spirit world have been received through, or at least accompanied by, psychic phenomena of various types, and our Christian Bible is on an exact parallel with all other scriptures of the world in making that view apparent. The stories told in the Old Testament are replete with evidences of a psychic nature. Visions, voices, trances, dreams, the floating of axe-heads, burning bushes, etc., etc., are scattered throughout them.

It is surprising how many people scoff at the movement of a table, but stand in awe and wonder as they read the Scriptural story of an axe-head floating in water—yet the phenomena are the same.

Christianity boasts of its influence on the world, and congratulates itself upon the spreading of its good tidings, yet, had it not been for psychic phenomena, Christianity would have died on the Cross between two thieves, and the mission of Jesus would have been forgotten. The continuance and growth

of a Christian tradition is based upon the fact that, after the Crucifixion, Christ appeared to his disciples. He broke bread with them. He talked with them. The first psychical researcher even demanded to put his fingers into His side, and the spirit did not refuse the challenge. The fact that Jesus appeared to the few old faithfuls kept the disciples together when, otherwise, they would have dispersed and the whole matter been forgotten.

The failure of Christianity is that fifteen or sixteen centuries ago it put the priest on guard at the gates, as the censor of spiritual revelation; and the first consideration of the priest throughout history has been the securing of power in his own hands. Spiritual communion was an excellent thing while the intermediary was the priest. But the murdered Jesus did not make his psychical appearances in the Church or the Temple, but in the highway, in the inn at Emmaus, where he broke bread, and in the little upper room.

In 1848 a murdered pedlar, Charles Rosna, came back from beyond the grave and told the story of his murder to unbelieving critics. He proved his identity. He reopened the gates of intercommunication with no priest to bar the door, and communion with the spirit world became the property of all men who would take the trouble to open communication. Just as the established Jewish Church of 2,000 years ago opposed the new revelation because it came in an upper room, rather than in the Temple, so the modern Church has opposed Spiritualism because the message has been delivered in the homes of the people rather than at the communion rail. But truth knows nothing of sects or parties, powerful though they may be.

After the great revelation of 2,000 years ago, the priest put a tollgate at the door of communication. Since the revelation of 1848 Spiritualism has kept the door open for all and sundry. Truth is the immortal birthright of every human soul who, in earnestness and sincerity, will seek it and apply it to his life. There need be no barrier and no intermediary between God and man. Every man can be his own medium—every home can be a sacred shrine. Long may it so continue!

KUDA BUX IN MANCHESTER

Kuda Bux, whose recent fire-walking experiment excited a great deal of interest, has been in Manchester this week, and gave a remarkable exhibition at Lewis' Stores. Invitations were sent to the Medical Faculty for Monday, October 21st, when a most remarkable and convincing demonstration of clairvoyance was given. Kuda Bux was securely blindfolded, to the satisfaction of the whole company, and then was able to repeat words written on a blackboard, to which his back was turned, and to distinguish a number of articles held in positions which would normally be beyond range of his sight had he not been blindfolded. In every case he was accurate. One medical man who was present tried a number of remarkable tests, and elicited the fact that if his sense of smell was eliminated his power of vision also failed. Whether this would occur in every case we are not able to state, but it does afford a fruitful ground for inquiry. Cases are not unknown in which senses have become transposed. Kuda Bux's visit excited considerable interest.

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"Fear, in one form or another, is responsible for half the failure, sorrow and misery in this world," states Prof. Elmer E. Knowles, the eminent Psychologist. "The worrying habit," continues the Professor, "has grown apace through the tension of modern times, and become humanity's worst enemy; it undermines the strongest constitutions, sours the sweetest dispositions and silences most of the song and laughter in the lives of its unfortunate victims."

"But," says Prof. Knowles, "there is a sure cure for these insidious drawbacks, which anyone can apply in the privacy of their own home." His new book, "The Key to the Development of the Inner Forces," an edition of which has just been printed for free distribution, describes a simple, guaranteed method of overcoming the inferiority complex, timidity, self-consciousness, and the shy, ill-at-ease feeling when in the presence of strangers.

It explains how these serious handicaps may be replaced with self-confidence, will-power and force of character. How Personal Magnetism, Personal Influence, Physical and Mental Charm and the powers of Memory and Concentration may be easily acquired.

Proof of the efficacy of Prof. Knowles' unique method is found in the words of Count H. Csaky-Pallavicini, who writes: "Everyone in the world should have your simple system. People need this instruction as our lungs need fresh air, and our bodies food." The book, which is being distributed broadcast free of charge, is full of photographic reproductions showing how these unseen forces are being used all over the world, and how thousands upon thousands have developed powers which they little dreamed they possessed. The free distribution of 10,000 copies is being conducted by a large Brussels Institution, and a copy will be sent post free to anyone interested.

In addition to supplying the book free, each person who writes at once will also receive a psycho-analysis character delineation of from 400 to 500 words, as prepared by Prof. Knowles. If you wish a copy of Prof. Knowles' book and a Character Delineation, simply copy the following verse in your own handwriting:

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Count H. Csaky-Pallavicini

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TOPICS OF THE WEEK

Peace

Mr. E. Tarrant Smith, writing from Holland-on-Sea, "is glad to see that a definite peace plan has been brought forward by Spiritualists, who ought to be in the front rank in resisting war." He calls attention to the activities of the "No-More-War Movement," and suggests that it would be better for Spiritualists to co-operate with this already-existing Movement rather than try to build up a similar organisation restricted to Spiritualists. We incline to agree with him. The multiplication of organisations is a source of weakness. It would be folly to build ten houses to house one family, and we are afraid that much of the desire for creating new organisations rests upon the fact that they afford an opportunity for individuals to have official positions, and to think that thereby they are doing something. We suggest that an army of generals would be useless in the field. The bulk of the striving has to be done by those who hold no official titles, and there is little doubt that the rank and file of the Spiritualist army, who are supporting their Churches and providing them with the means to get on with their work, are fulfilling a more important role than many of those who occupy official positions. We think it would be wise in all international movements, yes! and in religious movements, too, if the divisions which divide parties and sects could be broken down and the spirit of unity made more apparent.

Sir Herbert Samuel Looks Ahead

Some years ago we had the pleasure of calling on Sir Herbert Samuel, who was then Home Secretary, to enlist his sympathy in dealing with the disabilities under which Spiritualists suffer. He reminded us of the fact that there was a time, not long ago, when the Jews suffered similar disabilities, and this fact gave him a sympathy with our claims. Last week he gave the Presidential Address to the British Institute of Philosophy, and his remarks showed that he possesses the open mind. "It is not impossible," he said, "that a line of research may be opened some day which shall bring within the reach of human understanding a fourth aspect of the Universe, and afterwards perhaps other aspects, and in one of these it may be we shall find Deity, not only implicit but explicit, and probably other aspects of the Universe besides those so far revealed, for neither our physics nor our psychics at present give us any complete explanation. Whether it is within the capacity of the human mind to grasp these other aspects we do not know, and we cannot tell until we do discover them."

The Guiding Hand

Sir Herbert maintained that the new science had undermined all orthodox theology. He went on to say: "In the sphere of theoretical and applied science this age knows itself to be living in a time of confusion, and in such confusion there grows up a plentiful crop of weed—in Government, in Literature, and the Arts. But I seem to see that, gradually, philosophy is adapting herself to the new

situation. The average individual," Sir Herbert said, "believes in luck, but there is an omniscient mind which knows and guides." Sir Herbert, true to the traditions of his race, is evidently a Deist, but at any rate he realises that it is possible for the human mind to project itself beyond its present limitations, and for knowledge to grow from more to more.

Sir Oliver Speaks Again

The *Sunday Dispatch* is giving publicity to a series of articles on the after-life by Sir Oliver Lodge, one of the most careful and courageous students who has ever taken up the study of psychic matters. Sir Oliver has spent half a century in the study of psychic problems, and has brought to bear upon them the cautious and conservative mind of the true scientist. While the world imagines he has advanced too quickly, the majority of Spiritualists, knowing the nature of the evidence he has obtained, have always regarded him as over-cautious. For a scientist caution is a good fault, but such caution adds value to anything he has to say, and we have no doubt that the *Sunday Dispatch* will considerably increase its circulation as a result of the series.

He Speaks with Assurance

It is fifteen years since the same paper published the series of automatic writings given through the hand of the Rev. George Vale Owen. Those articles created an intense interest, and those who disagreed with them most were obliged to pay tribute to their beauty and spiritual worth. Those articles dealt with Spiritualism from the other side of life. Sir Oliver will deal with it from this side. We were recently privileged to spend a few hours in his company, and, apart altogether from what he has to say, if the man in the street could only realise the deep and positive certainty which expressed itself in his voice as he talked with us of the country to which he will presently journey, he could only conclude that the spirit world is to Sir Oliver as real and absolute a place as his present residence. His eyes glowed with anticipation as he spoke of the time, which we hope may be delayed some years, when he will go out to meet once again the wife and children who await him.

ASTROLOGICAL ADVENTURES

The old maxim that "The wise man rules his stars while the fool obeys them" seems a little irrelevant in an age when Mr. Naylor rules as uncrowned king of the heavens. Even if the idea has been overruled in fact, it still reigns in fiction.

The Wheel of Rebirth, by C. Challoner (Rider and Co. 7/6), reads rather like a Ripley "Believe it or Not" feature, but in actuality it is a Zodiacal adventure in reincarnation. I suppose that to the ardent believer in this idea it will be yet another Papal edict, but to me it is a pleasant example of what can be done with a vivid imagination and a facile pen. Still it proved highly entertaining reading. I think you will enjoy it. I did! J. N.

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At 7-30, Clairvoyance, Miss Lily Thomas.

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Tuesday, October 29th, at 8. Mr. H. Ernest Hunt.

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AN ANSWER TO PRAYER

(Concluded from page 691)

could have told him of John White's passing?" Even if this had happened it seemed unlikely that anyone would have remembered to describe a collar with "turned-down butterfly tips!" Arthur Clayton did not live in York, and was also blind!

In a torment of doubt, I went to my room and prayed that I might know the truth. I took a pencil and paper and wrote the following question: "John White, dear friend, can you tell me if you came to the meeting the other night?" I heard the answer clair-audiently, and wrote it down. "Yes! I am over here at last! You will never guess who helped me to come back. It was your father!"

My father had been vicar of a church in York, and had known John White intimately for many years. Spiritualism was anathema to him! Almost the last words he said to me before his passing were: "Leave Spiritualism alone. It is the border-line between insanity and the Devil!" I had been trying to persuade him to read the Vale Owen scripts!

Since his passing he was described to me by the well-known medium, Mrs. Estelle Roberts, during clairvoyance after the Sunday evening service at the Grottrian Hall in London. She said: "Your father wishes me to tell you how much he regrets that when he was on earth he did not know all that he has learnt since he has been in the spirit world. He

would gladly come back now to proclaim the truths of Spiritualism that he attacked so vigorously from the pulpit. He says that he is very proud of you now!"

It is significant that the Rev. George Vale Owen was conducting the service at which my father returned in spirit!

To satisfy myself, I put one more question to John White: "Forgive me for doubting you," I wrote, "but to make sure that this is not coming from my own mind, can you tell me what illness caused your passing?"

"At the end I became paralysed on my left side," was the reply, "and then my heart gave out. I had a stroke!"

I took these written questions and answers to the house of a friend, and asked that they might remain there until I could find out if there was any truth in the information they contained. On my way home I met the Chancellor of the Minster. "I was sorry to hear about John White," I said. "I did not even know he had been ill. We have lost a mutual friend."

"Yes!" he answered. "I have known him since he was a boy."

"What did he die of?" I asked.

"He has suffered from bladder trouble for some time," the Chancellor replied; "this became aggravated, and the end came very suddenly."

Before discrediting the information I had

Concluding the true story: "THE SIGN"

received in my room, I summoned up courage to pay a visit to Mrs. White, who I knew did not approve of Spiritualism. I told her all that had happened, and asked her to tell me what had caused her husband to pass on so suddenly.

"He was seriously ill with bladder trouble for some weeks," she said, "but just before the end his left side became paralysed and his heart gave out. He had a stroke. What you wrote in your room was correct, but only myself and those attending him knew this to have been the cause of his death."

I then told Mrs. White that I had seen her husband clairvoyantly and that with him I saw Archbishop Maclagen, Dean Pury Cust, Dean Ford, and, lastly, a Mr. Dunsford, who before his passing had been a reporter on the staff of a Yorkshire newspaper.

"Why should I see Mr. Dunsford with your husband?" I enquired.

"Because he was my husband's very dear friend!" was Mrs. White's reply.

Mr. Dunsford used to carry the Processional Cross at my father's church, and serve at the altar. I had no idea that he had ever known John White.

The words, "Except ye see signs and wonders ye will not believe," may well be applied to me. With humble gratitude I accept "the Sign" so graciously given to me by my spirit friends.

A TRUE DREAM

Another True Story—By MARGARET FRY

THE following story is perfectly true. What I write really happened, and, too, in the village I name.

In the sleepy little village of Summerhayes life went on monotonously, day in, day out, and one often heard the remark, "Nothing ever happens." The village had the appearance of peaceful content but, as in most small villages, scandal was rife in it. And perhaps no wonder, seeing that many of the narrow-minded inhabitants had—both they and their parents—been born in the village, married in it and, never moving out of it, passed all their life in it; for it is by this kind of people that gossip is magnified until it becomes harmful and causes much unhappiness.

The Vicar of Summerhayes was an elderly bachelor, and a very lonely man. A keen student of astrology and of the meaning of dreams, he was termed eccentric.

Some people laugh at dreams—and, admittedly, it would certainly not do to take notice of them all. I, for one, the writer of this story, used to be amused when I heard people speak of dreams as having any special significance, but since the following incident I do not laugh.

One night I dreamt I was walking past the Vicarage, and as I glanced at it I thought how very dark it all looked. Suddenly I stopped and looked towards the church, the tower of which could be seen plainly through the surrounding trees. All at once the tower became full of smoke—it was on fire!—and, as

I stood watching, it crashed to the ground in the direction of the Vicarage.

I walked on to the church and, entering, took my way to the vestry. There I saw five strange clergymen, one of them being a stout gentleman. They went out of the church. I also left it, turning towards the Vicarage, in which I suddenly saw a bright light.

On the following day I met the Vicar in the village, and, feeling very uneasy, I told him of my vivid dream. I said it might mean a calamity coming to someone connected with the church. After I had described the clergymen, the Vicar said, "How strange! Your description of the stout, elderly man fits the Archdeacon."

A few days later the Vicar was missing. People had sought for him in the church, but had not been able to find him. I was asked if I had seen him, and I replied—I do not know what made me say it—"Go to the Vicarage. I think you will find the Vicar there, and that he has committed suicide."

Those who had questioned me were shocked at my words, but these proved to be true. The Vicarage was an empty building, unused by the Vicar, who lived in rooms.

A few days subsequently I attended the funeral of the late Vicar. As I stood near the graveside I chanced to look up, and suddenly I shivered and felt uneasy, for coming out of the church were the five clergymen I had seen in my dream, and one of them was a stout, elderly man—the Archdeacon, whom the late Vicar had mentioned to me.

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SOME TRUE GHOST STORIES

IN spite of the spread of materialism, a belief in ghosts is widely held throughout the world to-day. This belief has come down through the ages with human kind. Sometimes they have been vague phantoms, sometimes very solid ghosts indeed. As other writers have stated, Dickens seems to have been the first to give to the ghost that human touch which brings the inhabitants of ghostland into close relationship with us: in the ghost of Marley, in the *Christmas Carol*, he made ghosts what they should be, if they are true at all—human beings carrying human frailties and virtues with them, beyond death.

My mother has seen ghosts. The following experience—which I relate in my own words—she has often related to me.

A Troubled Spirit

She lived, when a young woman, on the outskirts of a cathedral city, and one moonlight night, when she was coming up a broad country road that led to her home, she saw, walking *across* the road, the figure of a woman. The latter was short in stature, but the most amazing thing about her was that *she had no head!* My mother says—and I can believe her—that she must then have fainted, for the next thing she knew was that she was lying on the ground, trembling violently. When she described to her mother whereabouts on the road it was that she had seen the apparition, her mother informed her that some years previously a woman had been murdered on that spot, her head being severed from her body by her assailant, who was mad with rage and jealousy.

On another occasion, when she was returning home by the same road, but this time in daylight, my mother had to pass what the local people call the "White Gate." When about to pass this gate, on this particular day, she beheld two children sitting on the top of it. There was nothing remarkable in that, but when, as she came nearer to them, she could see the children closer, she saw that they were dressed in the fashion of children of fifty or sixty years ago. This surprised her; but when she was about to walk up to them to speak to them, they disappeared *before her eyes*. And it was not a question, she told me, of their getting off the gate and running away—they simply faded out suddenly. Of that she is quite certain, for she was so surprised at their dress and appearance generally that her eyes never left them.

The following two accounts of ghostly activities were not experienced by my mother herself, but both are well authenticated.

Ghostly Hands

Her father had a small farm, and one winter's night, when, after "bedding down" his horses, he was coming across a field to his home, he, having got to the edge of the field, was suddenly gripped by hands; it was so dark he could not see anyone, but he could distinctly feel two pairs of hands. Two features of this assault put the fear of the unknown in him—one was that, whilst the scuffle lasted, he could distinctly hear the rattling of chains, and the other that, when

Nearly every Spiritualist has a true Ghost Story to tell. Strangely enough, the ghosts of fact are often more remarkable than the ghosts of fiction. Read these remarkable experiences described

By WALTER TAYLOR

he threw out his arms to come to grips with his attackers, he could clutch at nothing—and yet he could feel two pairs of hands on him. It was like fighting blindfolded, he declared, and he became terrified of assailants who were apparently not human. They tore at his clothing, and dragged him many yards across the ground, and then left him; and then he, normally a man who knew not fear, picked himself up and ran for his life. When he came into the house he was deathly white, said my mother, and his clothes were *literally in shreds*. No, he had not had any drink; nor could he think of anyone who would wish to do him injury. *He* said, to his dying day, that it was the work of the devil.

Phantom Sounds

Near to the cathedral city where my mother was brought up is an ancient township, where, many years ago, an accident occurred which resulted in the haunting of a bridge once every twelve months by two men, four horses, and a waggon. The incident was as follows: In the days before our modern transport was thought about, heavy goods were conveyed by waggons. On the day in question, this particular waggon was nearing the bridge when something went wrong, and the two men (the driver and his companion), the waggon, and two of the horses, were thrown over the bridge and into the river, both men and horses being drowned. And now, every year, on the exact anniversary of the accident, the horses and waggon are *heard* coming over the bridge. The *clot-clot* of the horses' feet, and the rumble of the waggon-wheels, have been distinctly heard. My mother states that *she* can remember people going in large numbers every year, on the anniversary of the tragedy, to visit the scene of the ghostly visitation, and that she has heard many a one testify to the truth of the ghostly sounds.

I, too, have seen ghosts, but never in any sudden or startling fashion; they have always appeared gradually and normally—a circumstance due, perhaps, to the fact that I have studied the matter and had some training in "ghost perception."

Rappings

I remember an incident in our home. My mother had been ill and, when on the point of recovery, had had her bed taken downstairs in order to save those who were attending her all the running up and downstairs. One night, with my mother alone downstairs (for she was now getting much better—or so we thought) I had retired to my room when I heard two knocks on my bedroom door. I went immediately to the door and opened it—but no one was there. I

asked the occupants of another room if they had knocked, and was told that they had not, and also that they had not heard any knocking, even though they were but a few yards away. So I returned to my room and, with the door closed again, undressed and got into bed. And then, when I was settled in bed, the two knocks came again, and this time louder. But I did not go to the door—I waited. But I must have been tired for, waiting and hearing nothing, I began to doze off; but then, just as I was falling asleep two knocks, louder than ever, came again. I sprang out of bed and, another moment, had the door open, but, as before, I could see nothing. Again the occupants of the next room had heard nothing—indeed, they had apparently been asleep, for I had difficulty in arousing them to answer my question. I then went downstairs to where my mother lay, and, to my surprise, she had difficulty in speaking to me. When she was able to, I learned that she had had a bad attack of her heart complaint, and had wanted to call for us, but could not.

So much for my own part in the incident. But there was more to it. On the following day, my mother, then much better again, told me that on the previous night she, when she felt the attack coming on, had gone from her room to go through another room to get to the scullery, and that then she had seen—strangest of all ghosts!—*herself walking in front of her actual body!*

Widespread Experiences

I know that the sceptics will laugh to scorn what I have written about ghosts, but let them laugh. How many homes can one go into where there have not been, or how many people can one meet who have not had, similar experiences to those I have related? Let those who are interested read *Real Ghost Stories*, edited by the late W. T. Stead.

This paper on *Ghosts* cannot better be concluded than with the following lines by David Gow:

THE LAND OF GHOSTS.

Beyond this region of painful earth,
With its mingling of gloom and gleam,
With its fears and fret, and its hollow mirth,
Is a land I visit in dream.

It is swathed in mist, and its folk appear
Such fearsome and phantom hosts,
That the worldlings think of the place with fear,
And call it the Land of Ghosts!

But there comes a time, be it day or night,
When a hand from the mist lays hold,
And one by one of us slips from sight,
In silence and dark and cold.

But we who, in dream, the riddle may read,
Shrink not from those cloudy coasts,
For *that* is the region of life indeed,
And *this* is the Land of Ghosts!

NEW CHURCH OPENED

A Reporter's Impressions

AN open-minded Press is reflected in the following report taken from the *Walton Herald and News*:—

"Walton's first Spiritualist Church, which has recently been erected behind the new shops at the Halfway, was dedicated on Tuesday evening. There was little or no ritual about the service, and those in charge of it appeared in no ornamented clerical robes.

"The Church itself was little more than the ordinary undecorated building such as is used for a public hall; it had no stained-glass windows, no rich altar-vestments and costly brasses. The ceremony had, however, this distinguishing feature: the Church was filled to overflowing, to the point that a long plank was placed across some trestles at the rear to accommodate some of those who were standing.

"A violin and an organ played together as the congregation came in; known or unknown, each person received a welcome at the door; one or two girls walked in without hats. A man strolled in with his hat on his head and a pipe in his mouth. He took his seat and wondered why people stared at him. Eventually he removed both.

"Waiting for the service to begin, one was interested to observe the features of this unusual church, the plush-cushioned seats that lined one wall, the blue window curtains, and the notice "Silence" over a door. A gold cross on the platform surmounted all, shining against a background of blue curtain.

No Cause for Fright

"And so the service began. Addressing those who might be at a Spiritualist meeting for the first time, the president (Mr. Arney) said he would assure them there was nothing to be frightened about. The hall would not be in darkness.

"A hymn was sung, and Mr. W. A. Butler offered a prayer and read from the Bible. Then, as the lights at the front of the hall were dimmed, Mrs. Janet E. Scott came to the front of the platform and stood for a moment quite limp and immobile. When she began to speak, in a strained and unnatural voice, she was, to the belief of her Spiritualist friends, under guidance of "White Heart," a North American Indian, whose medium she is."

Here followed a summary of the address.

Spirit Messages

"Mrs. Mackenzie, who is well known as a clairvoyant at the Addlestone Church, then came to the front of the platform to give messages to people in the Hall.

"In practically every case the receivers of them recognised the descriptions given to them, and also acknowledged that they knew the meaning of the messages."

"BASIS OF ALL RELIGIONS"

Famous Actor's Views

MR. FRANK SPEAIGHT was the speaker at the Deansgate Picture Palace, Manchester, on Sunday night in connection with the series of meetings now being conducted by the Manchester Central Spiritualist Church. Mr. Speaight is well known in the north in connection with his Dickens' and Shakespearean recitals, and his appearance at Manchester on the eve of his departure for his thirtieth American tour attracted a good audience.

Mr. Speaight claimed that Spiritualism is the science of Spiritual things, and therefore was the basis and foundation of all religions. To be a Spiritualist was simply to follow truth. The survival of man's personality beyond this present life was a fact that could be proved by all who wished to prove it. Character and not creed was the most important thing in life. Belief was quite a minor matter. It is what you are that counts! Spiritualism showed that man must redeem himself by good works, if not in this life, then in the next.

"Spiritualism does not take anything vital from any religion, but adds to all. It embodies the unadulterated teachings of Christ to love God with all thy heart and thy neighbour as thyself. That was the fulfilment of the law of the Prophets." Forgiveness of sin is very much misunderstood. If a boy came to his father, and said "You paid for my schooling but I did not go. You sent me to the technical college but I did not learn. You paid for a university course but I did not attend, and now I can neither read nor write. Father, forgive me." The father's forgiveness might be complete, but the boy would still have to read and write.

Mr. Speaight related a number of his experiences in America. On one occasion he had been present in good light when seven materialised forms were visible simultaneously. On another occasion, when he and Mr. Dickson were alone in a flat, Mr. Speaight's mother appeared to him in fully materialised form in good light, and then the three of them conversed together. One of the most magnificent forms he had ever seen was that of a Red Indian. He stood 6 ft. 6 in. or 7 in. in height, and was in the full ceremonial regalia of his tribe, with his Eagle Feather head-dress—a magnificent specimen of humanity. He spoke with him for some 20 minutes, and the full rich baritone voice of the materialised form was among the most musical he had ever heard. The veil between the two worlds had grown very thin, and it was true to say that spirits walk with men.

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A. G. ROTH, Healer, X-ray Visionary. Specialist in Diagnosis, is holding Circles Wednesdays at 3 and 7-30, for Psychometry or Clairvoyance.—1, Julian Avenue, Horn Lane, Acton, London, W. 3.

Mr. GANNON, 223a, Camden Road, London, N.W. 1 (near Brecknock, side entrance). Public Meetings for Psychometry, Thursdays and Saturdays at 8. Interviews daily.

Madame ORME, Open Circle Tuesdays, at 8. Developing Class, Thursday at 8. Private interview by appointment.—55, Lonsdale Road, Bayswater, W. 11.

Mrs. HAMILTON holds Circles for Psychometry, Saturday, October 26, at 8, Miss C. Wilson. Sunday at 7, Mr. G. de Beaurepaire. Wednesdays at 8, Mrs. B. Hamilton, Psychometry. Open Developing. 69, Westbourne Grove, Bayswater, W. 2. 'Phone: Bayswater 9675 (exactly opposite Post Office).

NORMAN WARD.—188, Trinity Road, S.W. 17. Funerals, Cremations, Memorials. 'Phones: Bat. 3925 and Hamp. 2143. Prompt personal attention.

Mrs. DUNN holds Spiritual Meetings, Thursdays, at 8. Clairvoyance, Psychometry.—15, Dowas Road, Clapton, E. 5. Silver Collection. Clissold 5152.

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Write for Particulars of Treatment and Cures, Letters Marked "H.," c/o Kennedy, Flat No. 3, 8, Roland Gardens, London, S.W. 7.

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CHANGE OF ADDRESS

Mrs. HELEN HUGHES, "Zeeta Dawn," Dalton-le-Dale, near Seabam Harbour, Durham.

Miscellaneous Advertisements

ADA AMILEY WEST.—Clairvoyant and Psychometrist. Public Seances at 51, Hunter Street, W.C. 1. Thursdays, October 24th and November 7th at 2-30 p.m., and 7 p.m.

FRANCES DAUNTON holds Public Psychometry Circles every Tuesday, at 8 p.m., and Sunday at 7 p.m. Open Developing Class held every Wednesday, at 7-30 p.m. At Home daily, hours, 2 to 7 p.m.—33, Penwynn Road, Earl's Court, S.W. 5. (Close to Earl's Court station.)

SIR W. CROOKES' CONVERSION

Arresting Claim Made

THERE is one aspect of the researches of the late Sir William Crookes into Spiritualism that is not made sufficiently clear, and which, in justice, ought to be pointed out. When, in July, 1870, Crookes, at the request, it is said, of a London daily paper, announced his intention of "investigating Spiritualism," he was already much inclined towards belief.

Dr. Fournier D'Albe, his biographer, clearly shows that at the time of his Eclipse Expedition Crookes was a Spiritualist at heart. He made propaganda for Spiritualism on board ship, and in his diary for New Year's Eve he speaks of getting spiritual communications from his brother, and even of himself getting occasional glimpses of the "spirit-land"! He tells us that a year previous to the diary entry his wife and he were sitting together in communion with dear departed friends.

It was the tragic death of his youngest brother that was the turning-point in Crookes' life. Crookes was very much attached to his brother and felt the blow keenly, and the event seems to have greatly affected Crookes' outlook on life.

This event brought him into close touch with Mr. Cromwell Varley, F.R.S., the telegraph electrician, who was interested in Spiritualism, and who persuaded Crookes to try and get into communication with his dead brother by Spiritualistic methods. In this, as we discover from his diary, he believed himself to be successful.

I think these facts ought to be known as the impression is conveyed that when Crookes publicly announced his intention of investigating that he was contacting Spiritualism for the first time, and was bringing to bear an agnostic if not materialistic frame of mind on the whole matter.

The truth seems to be that at the time of this public announcement Crookes' mental make-up had a predisposition in favour of spiritual things, though, of course, this does not make his researches any less scientific or convincing, as it can still be maintained that his attitude was entirely dispassionate as far as his public investigation of Spiritualism was concerned.

However, I think it is important that Spiritualists should note these facts about Crookes' life which seem to be obscured.

RONALD MCCORQUODALE.

It is recorded of him that "he being a learned man was commonly known on account of his wisdom to hold communion with the Muses" (the spirits of the wise).—NUMA POMPILIUS (700 B.C.)

MISS TEMPEST'S STORY

HERE is a true story of psychic interest told by Miss Marie Tempest, the famous actress:

This is what happened on the first night of a new play. An actor, whom I will call Charles Mason, was playing one of the leading parts. He was then a comparatively unknown man, but at rehearsal his performance promised to be of absorbing interest. He was engrossed in his part he thought of nothing else, he was absorbed in it, and dreadfully anxious about it.

Well, the first night came, and Mason's performance was a revelation even to Miss Tempest, who had rehearsed with him, and his grip upon the audience was wonderful. The part—not a very large one—was strongly emotional, a rather mystical, eerie character, and the sense of something remote, which he conveyed, actually startled Miss Tempest. Only at one moment he seemed to fail in his rendering of the character he played.

Towards the end of the evening Miss Tempest noticed him, with rather a dazed look, put his hand to his forehead, as though it pained him. The action was not suited to the business of his part.

Next morning there was a rehearsal, and Charles Mason and Miss Tempest arrived at the stage-door together. She thought he looked ill and worried. "What happened?" were his first words. "How did you manage?"

"What do you mean?" she asked him.

"How did you manage without me? There was no understudy ready! What was done? I haven't even seen a paper. I hurried here at once. Do tell me what happened!"

Miss Tempest replied: "Nothing happened, except that you played magnificently, and the piece was a great success."

"Nothing happened! I played!—But I didn't play. I never came to the theatre!"

Nothing would convince him, not even the notices of his own performance, which Miss Tempest showed him.

"It was about two hours before we were to ring up," he said, "I was in my rooms running through my lines in the fourth act. You know that quick turn I have at your entrance? Well, I made it, so as to be sure to time the words properly; only as I did so I must have caught my foot in the hearth-rug. I was standing by the fireplace. I fell," he went on, "and, in falling, I must have struck my head against the fender. I was stunned. There is the place."

He pointed to his forehead, and Miss Tempest saw that there was a livid bruise on his temple.

"I was unconscious," he said, "from then till an hour ago, when I found myself lying on the same spot where it had happened."

D. FORBES WINSLOW.

Church Announcements

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

Weekly Services at the Deansgate Picture Theatre

Sunday, October 27th, at 7 p.m.

Speaker: **Mr. E. LEATHERBARROW**

Next Sunday, November 3rd, **Her Grace The Duchess of Hamilton and Miss Lind-af-Hageby**

SATURDAY, October 26th, at 8, **Open Public Circle.**

SUNDAY, October 27th, 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 30th, at 8, Mr. F. Chandley. "Introduction to Scientific Experiments."

NORTHERN

Manchester Society of Spiritualists,
38, Maskell Street.

Sunday, October 27th, at 10-30, **Lyceum.**

At 3, **Open Circle, Mr. THORNTON.**

At 6-30 and 8, **Members.**

Monday, at 8.

Mrs. Forrester.

Tuesday, at 8, **Whist Drive.**

Wednesday, at 8, **Miss Jennings,**

Earlestown.

Thursday, at 8, **Members' Class.**

Friday, at 8, **Free Healing.**

Sunday, November 3rd,

Mr. J. TAYLOR, A.N.S.C.

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 27th,

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

Sunday, November 3rd,

Mr. J. CHAMBERLAIN.

Moss Side National Spiritualist

Church and Lyceum.

Above 642, Gt. Western Street.

Sunday, October 27th, at 2-45, **Lyceum.**

At 6-30 and 8-15, **Mrs. FELLOWS.**

Tuesday, at 8-15, **Open Circle.**

Mrs. Henley.

Thursday, at 8-15, **Miss Richardson.**

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

Mrs. Case.

Sunday, November 3rd,

Mr. J. HALL.

Longsight National Spiritualist

Society,

Shepley Street, Longsight.

Sunday, October 27th, at 2-30, **Lyceum.**

At 6-30 and 8, **Mrs. E. GUY, A.N.S.C.**

Monday, at 8, **Open Circle and Healing,**

Mrs. Beeman.

Tuesday, at 8, **Mrs. Baker.**

Thursday, at 8, **Mrs. Jackson.**

Saturday, at 8, **Open Circle.**

Mrs. Briggs, A.N.S.C.

Sunday, November 3rd,

Mr. E. PILKINGTON.

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 27th, at 10-30, **Lyceum.**

At 3, 6-30, and 8, **Mr. A. C. PHILLIPS.**

Monday, at 3 and 8, **Mrs. Wilby.**

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

Wednesday, at 8, **Mrs. Langford.**

Thursday, at 8, **Private Circle.**

Friday, at 8, **Healing Circle.**

Sunday, November 3rd,

Mr. L. GEE.

Stockport Progressive National Spiritualist Church.

(Over 37, Mottram Street.)

Saturday, October 26th, at 8,

Mrs. Oliver.

Sunday, October 27th, at 3, 6-30, and 8,

Mrs. LOMAS (of Southport).

Monday, October 28th, at 3 and 8,

Mrs. Lomas.

Tuesday, October 29th, at 8,

Open Healing and Developing Circle.

Wednesday, October 30th, at 8,

Mrs. Roberts.

Sunday, November 3rd,

Mrs. MYCOCK.

Miles Platting Spiritualist Church.
S.N.U.

Coglan Street, Lodge Street, Queen's Road.

Sunday, October 27th, at 3,

Public Open Circle.

At 6-30 and 8, **Mrs. MASON.**

Monday, at 3 and 8, **Mr. Carlton.**

Wednesday and Saturday, at 8,

Public Open Circles.

Thursday, at 3 and 8, **Mrs. Thornton.**

Sunday, November 3rd,

Mr. WHITELEGG.

Liverpool Spiritualists' National Church,

14, Daulby Street.

Sunday, October 27th,

LYCEUM,

At 3 and 6-30,

Monday, at 8, **Study Group.**

Tuesday, at 7-30, **Healing Brotherhood.**

Wednesday at 3 and 8, **Clairvoyance.**

Every Sunday, at 8-15, **Clairvoyance.**

Sunday, November 3rd,

At 3, **Open Circle.**

At 6-30, **Mr. J. BELL, Dipl. D.N.U.**

Friday and Saturday, November 8th and 9th,

Sale of Work.

Group and Private Seances arranged on application.

The Britten Memorial.

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

FRIDAY, October 25th, at 3, Mrs. B. Harris, D.N.U.
MONDAY, October 28th, at 3, Mrs. Walter Gilbert.
TUESDAY, October 29th, at 7-30, Painting and Clairvoyance, Mrs. Walter Gilbert.

WEDNESDAY, October 30th, at 7-30, Mrs. Walter Gilbert.

Private Sittings by arrangement. Particulars of Membership and Syllabus supplied free on receipt of postcard.
JOHN JACKSON, Secretary.

THURSDAY, October 31st, at 7-30, Painting and Clairvoyance, Mrs. Walter Gilbert.

FRIDAY, November 1st, at 3, Mrs. Walter Gilbert.

LECTURES.

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

FRIDAY, November 1st, at 7-30, Mrs. Walter Gilbert, "How we are used Psychically when Travelling." Questions and Discussion. Silver Collection.

GOLDERS GREEN SPIRITUALIST SOCIETY

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

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

TUESDAY, October 29th, at 3-15 Miss Lily Thomas, Psychometry. At 8, Mrs. Redfern, Clairvoyance.

THURSDAY, October 31st, at 8, Mrs. Evelyn Thomas, Clairvoyance.

FRIDAY, November 1st, Healing Free. Apply Church Officers.

SUNDAY, November 3rd, at 6-30, Dr. W. STEDE, Address. Mrs. McConnell, Clairvoyance.

LONDON SPIRITUALIST BROTHERHOOD

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

SUNDAY, October 27th, at 7, Address and Clairvoyance by Mrs. GRACE NEWTON.

MONDAY, 6 to 9, Free Healing.

WEDNESDAY, at 7-45, Address and Clairvoyance, Mrs. Eva Donaldson.

THURSDAY, 3 to 6-30, Free Healing.

SATURDAY, November 2nd, from 4-30 to 8, "At Home."

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

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH

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

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SUNDAY, October 27th. The Annual General Meeting and Election of Honorary Officers will take place at 3-30.

Only members admitted (official invitation to follow). Kindly be in your place punctually. Tea will be served.

At 7 Mrs. MARJORIE BELL will address the Society on "Phenomena I Have Witnessed." Followed by Clairvoyance by Miss Rose Jackson.

WEDNESDAY, October 30th, at 8, Mrs. Thompson, psychometry.

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

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MONDAY October 28th, at 3 and 7, Mrs. Woodward.

MONDAY, November 4th, at 3 and 7, Mrs. Edith Long.

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

THURSDAYS, at 3 and 7, Mrs. Woodgate.

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

New Syllabus Now Ready.

TUESDAY, October 29th, at 3 and 7, Mrs. Woodgate.

TUESDAY, November 5th, at 3, Mrs. Beth Barnes.

WEDNESDAYS, at 3 and 7, Mrs. Betts.

FRIDAYS, at 3 and 7, Miss Hearn.

Hours 1-7, Closed Sundays.

ETHEL A. KNOTT.

LONDON

Bounds Green Christian Spiritualist Church,

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

Sunday, October 27th, at 7,
Mrs. G. RAY RICHMOND.

Sunday, November 3rd,
Mrs. BAXTER.

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

Sunday, October 27th,

At 11, Mrs. G. ELLIOTT.

At 3-15, Lyceum.

At 6-30, Mrs. HOLLOWAY.

Every Monday, at 3-15, Medicine Man's
Healing Band attends to give treatment
and advice.

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

Wednesday, at 3, Psychometry,
Mrs. E. Morris.

Thursday, at 8, Clairvoyance.

Mrs. Lilian King.

Sunday, November 3rd,

At 11 and 6-30, Mrs. F. TYLER.

Bowes Park and Palmer's Green Spiritualist Church,

Shaftesbury Hall, Bowes Park.

Sunday, October 27th, at 11,

Miss ROSE WARD.

At 7, Vice-Admiral ARMSTRONG.

Wednesday, at 8, Mrs. Joy Colquhoun.

Sunday, November 3rd, at 11 and 7,

Mr. EDMUND SPENCER.

Brixton Spiritualist Brotherhood Church,

Stockwell Park Road, Brixton.

Saturday, October 26th, at 7-30,

Psychometry, Mrs. Henderson.

Sunday, October 27th, at 11-15, Service.

At 3, Lyceum.

At 7, Mr. BOLTON.

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

(Gentlemen invited.)

Tuesday, October 29th, at 2-30,

Psychometry,

Mrs. Maunders and Mrs. Brown.

Refreshments. Admission, 6d.

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

Admission, 6d.

Wednesday, at 7 to 9, Public Healing.

Thursday, at 8-15, Open Circle.

Sunday, November 3rd,

Service.

Saturday, November 2nd, at 2-30,

Jumble Sale.

Central London Spiritualist Church,

33, Hatton Garden, E.C. 1.

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

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

Sunday, October 27th,

Mrs. M. NICHOLSON.

Friday, November 1st, Mrs. J. Proud.

Sunday, November 3rd,

Mr. D. SERJEANT.

Chiswick Christian Spiritualist Church

Harvard Towers, 56, Harvard Road,

(off Wellesley Road, in rear of

Gunnery Station.)

Sunday, October 27th, at 11, Lyceum.

At 7, Mr. A. E. CARR.

Thursday, at 7-45, Madame Corrie.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

(Founded 1896.)

(Entrance Back of House.)

Sunday, October 27th, at 7,

Mrs. NEVILLE.

Monday, at 8, Open Service.

Tuesday, at 8, Healing, Mr. Cummings.

Thursday, at 8, Mrs. Maunders.

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

Sunday, November 3rd,

Mrs. SCOTT.

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

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

Sunday, October 27th, at 7,

Mr. WHITE, Speaker.

Mrs. Treadgold, Clairvoyance.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Mr. Chas. Burtenshaw.

Psychometry.

President and Medium:

Mrs. Donaldson.

Sunday, November 3rd,

At 3, Psychometry. At 4-45, Tea and

Talk.

At 7, Mrs. HILLIER SMITH,

Psychometry.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, October 27th, at 6-30,

Mr. E. KEITH.

Address and Clairvoyance.

Wednesday, at 3, Psychometry.

At 8, Mrs. N. Harrington.

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

Sunday, October 27th, at 6-30,

Speaker, Mr. H. L. VIGURS.

Clairvoyant, Miss May Phillips.

Wednesday, at 7-45, Mrs. Atmore.

Sunday, November 3rd,

Mr. GEO. DAISLEY.

Lyceum every Sunday at 3.

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

(Buses 30 and 37 pass door.)

Sunday, October 27th, at 7,

Miss L. THOMAS.

Address and Clairvoyance.

Thursday at 3, Psychometry, and

At 8, Address and Clairvoyance.

Mr. Dearnley Serjeant.

Friday, at 7-30, Spiritual Healing.

Sunday, November 3rd, at 11,

Communion Service.

Mrs. G. RAY RICHMOND.

At 7, Mrs. G. RAY RICHMOND.

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 27th, at 11-15,

Miss BONNET.

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

Wednesday, at 8, Mrs. B. Stock.

Saturday, at 7-30, Whist Drive.

Sunday, November 3rd,

Mrs. F. KINGSTONE.

Forest Hill Christian Spiritualist Church,

Beadnell Rd., off Stanstead Rd., S.E. 25.

Sunday, October 27th,

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

At 7, Mr. G. J. SWIFT.

Monday, at 8, Study Group.

"A Spiritual Ladder."

Tuesday, at 3, Mrs. Rayner.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8, Members' Circle.

Sunday, November 3rd,

Mr. VYVYAN DEACON.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street,

(opposite "Bell" Bus Stop).

Sunday, October 27th, at 7,

Miss JOAN PROUD.

At 8-30, Spiritual Healing.

Sunday, November 3rd,

Mrs. CARRIE YOUNG.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

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

SUNDAY, October 27th, at 11-15 and 7, Address and Clairvoyance, Mr. R. R. THORNTON.

TUESDAY, October 29th, at 8, Psychometry, Miss Hetty Lewis

THURSDAY, October 31st, at 8, Clairvoyance.

FRIDAY, November 1st, 6-45 to 7-30, Healing. At 8, Flower Psychometry.

SATURDAY, November 2nd, at 8, Psychometry.

CLAPHAM SPIRITUALIST CHURCH.

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

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

SUNDAY, October 27th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mrs. FLORENCE KINGSTONE.

MONDAY, October 28th, at 3, Psychometry. At 8, Healing Treatment.

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

WEDNESDAY, October 30th, at 8, Developing Circle.

FRIDAY, November 1st, at 8, Short Talk and Clairvoyance.

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

SUNDAY, November 3rd, at 7, Mr. H. BODDINGTON.

FULHAM NATIONAL SPIRITUALIST CHURCH.

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

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

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, at 8, Service. Address and Clairvoyance by Mrs. Dolores Smith.

SUNDAY, November 3rd, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. RICHARD BODDINGTON. Clairvoyance by Mrs. I. Atmore.

Forest Gate Christian Spiritualist Church.

Earlham Hall, Earlham Grove, Forest Gate, E. 7.

Sunday, October 27th, At 6-30, Rev. JOSIAH J. WELCH. At 8, A Public Circle.

Sunday, November 3rd, Mrs. EDITH E. BALMER.

Sunday, November 10th, Mr. PIERCE PAIN.

Wednesdays, at 3, Ladies' Meeting.

Hackney Progressive Lyceum Church.

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

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

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

Sunday, October 27th, at 3, Lyceum.

At 7, Mr. S. PORTER.

Monday, at 3 and 8, Clairvoyance.

Tuesday, at 8, Open Circle.

Sunday, November 3rd, Mrs. METCALF.

Highbury Healing and Psychic Centre.

26, Highbury New Park, Highbury, N. 5. Open Daily, 10-30 to 1 (Sats. excepted).

Tuesdays, at 8, Development Circle.

Wednesdays, at 3, Psychometry Tea.

At 8, Meeting.

Thursdays, at 8, Social Evening.

Medium in attendance.

Saturday, at 8, Psychometry.

Appointment arranged on Application.

Fully qualified Mediums always in Attendance.

Hounslow Spiritualist Mission,

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

Sunday, October 27th, at 6-45,

Miss LEONARD.

Monday, at 7-30, Miss Herbert.

Wednesday, at 3 and 8, Miss J. Proud.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, October 27th, at 7,

Mr. THOMAS WYATT.

Address and Clairvoyance.

Wednesday, October 30th, at 8,

Mr. G. de Beaurepaire,

Address and Clairvoyance.

Thursday, October 31st, at 3,

Ladies' Meeting. Miss Vera Potter.

Address and Clairvoyance.

Sunday, November 3rd, at 7,

Dr. VANSTONE.

Address and Questions.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, October 27th, at 7,

Address and Clairvoyance.

Mrs. M. LINES.

Tuesday, at 3, Psychometry.

At 8, Healing Service.

Wednesday, at 8, Mr. Cockersell,

Clairvoyance and Drawings.

Thursday, at 8, Mrs. Lilly.

Saturday, at 8, Mr. Ferguson.

Sunday, November 3rd,

Mr. GORING.

Kenton Spiritualist Church.

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, October 27th, at 6-30,

Mrs. WM. EDWARDS.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Thursday, at 7-45, No Meeting.

Friday, November 1st, at 7-30, in the large

Hall,

Mrs. Estelle Roberts.

Trance Address and Clairvoyance.

Sunday, November 3rd, at 6-30, in the large

Hall,

Mr. H. ERNEST HUNT, Address.

Mrs. Challis, Clairvoyance.

Kingston Spiritualist Church.

Villiers Road,

Sunday, October 27th, at 11 and 6-30,

Mr. and Mrs. WHYMAN.

Address and Clairvoyance.

At 3, Lyceum.

Monday, at 7-30,

Mr. and Mrs. Whyman.

Address and Clairvoyance.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30,

Address and Clairvoyance.

Manor Park Spiritualist Church.

Strone Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, October 27th, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Mrs. H. V. PRIOR,

Address and Clairvoyance.

Thursday, at 3, Ladies' Meeting.

Mr. B. Camper,

At 8, Mr. F. Couzens.

Address and Clairvoyance.

Sunday, November 3rd,

Mr. F. A. GROCOTT.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, October 27th, at 7,

Miss V. THORNDICK.

Address and Clairvoyance.

Monday, at 3, Mrs. A. Ashworth.

Afternoon of Psychometry.

Wednesday, at 8, Miss Rose Ward.

Address and Clairvoyance.

Sunday, November 3rd, at 7,

Mrs. E. HINES.

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 28th, at 7-45,

Mrs. Barbara McKenzie

(British College Psychic Science).

Subject: "Mediumship and Its Progressive Development."

Occult Research Society.

Stembridge Road Halls, Anerley.

Sunday, October 27th,

At 11, Sunday School.

At 3-30 and 6-30, SERVICE.

Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, November 3rd, at 3-30 and 6-30,

SERVICE.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, October 27th, at 11,

Forward Movement.

At 6-30, Mrs. E. M. THOMAS.

Wednesday, October 30th, at 2-45,

Mrs. Stokes.

Thursday, October 31st, at 8,

Mrs. May.

Sunday, November 3rd, at 6-30,

Mr. G. DE BEAUREPAIRE.

South Norwood Spiritualist Society.

34, Lancaster Road, South Norwood

Park.

Sunday, October 27th, at 6-30,

Mrs. ANN ALLCROFT.

Address and Clairvoyance.

Tuesday, at 3, Circle for Clairvoyance.

Wednesday, at 8, Miss B. Derbyshire.

Psychometry.

Thursday, at 8, Clairvoyance,

Friday, at 8, Developing Circle.

Sunday, November 3rd,

Miss CARBINE.

Shepherd's Bush Spiritualist Society,

73, Becklow Road, Askew Road, W

Sunday, October 27th, at 11-15,

Open Circle.

At 6-30, Mr. M. NASH.

Address.

Thursday, at 8, Circle.

Every Wednesday, at 7-30, Free Healing.

Sunday, November 3rd,

SERVICE.

Southall Spiritualist Church,

Hortus Road, Southall.

Sunday, October 27th, at 7,

Mr. DAVID BEDBROOK.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Short Service and Clairvoyance.

Sunday, November 3rd,

Miss LILY THOMAS.

South London Spiritualist Mission

Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Saturday, October 26th, at 7-30,

Social Evening.

Sunday, October 27th, at 11-30, Open Circle

At 3, Lyceum Session.

At 7, LONDON LYCEUM

DISTRICT COUNCIL.

Addresses and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

Thursday, at 8-15, Mr. Pollard,

Address and Questions.

Sunday, November 3rd, at 7, Public

Meeting.

South-West London Psychic Centre

5, Spencer Park, Wandsworth

Common, S. W. 18.

Tel: Victoria 9113.

Monday, at 8,

Open Circle.

(Members, 1s. Non-members, 1s. 6d.)

Wednesday, at 7-30,

Healing by

"BLACKFOOT" and his Healers.

Streatham Spiritualist Church,

Tudor Hall, Pinfold Road.

(Back of Public Library.)

Sunday, October 27th, at 11, Circle.

At 6-30, Mrs. BYCROFT.

Wednesday, October 30th, at 3 and 8,

C. H. Potter.

Sunday, November 3rd,

Miss C. WILSON.

UNDER THE AUSPICES OF THE CHELTENHAM SPIRITUALIST CHURCH Mr. J. B. M'INDOE

President of the Spiritualists' National Union, will address Meetings at THE SHIRE HALL, HEREFORD, on **October 28th, at 7-10 p.m.**, and THE WATSON MEMORIAL HALL, TEWKESBURY, on **October 29th, at 7-30 p.m.** The Chair will be taken by **Miss E. MAUDE BUBB**, Leader of the Cheltenham Spiritualist Church.

Spiritual Healing Centre,
12, Shepherd's Bush Green, W. 12.
Mrs. Vera Palmer,
Psycho-Medical Healer and Medical
Diagnosis.
Consultations: Wednesday, Thursday,
and Friday, 2 to 9.
All Cases taken for Treatment.
Public Healing Circle, on Thursday, at
3 and 8, for Magnetic Treatment. Band
of Healers in Attendance. Silver Col-
lection.

Sunday, October 27th, at 7, Service.
Speaker and Clairvoyant,
Mr. H. J. STEABBEN.
Silver Collection.
Monday, at 3, Mrs. Vera Palmer,
Clairvoyance. Silver Collection.
Tuesday, at 3, Group Seance.
At 8, **Mrs. Vera Palmer,**
Psychometry. 1s.

Spiritual Help and Healing Centre
95, Church Road, Richmond, S.W.
Phone: Richmond 0993.
Sunday, October 27th, at 7,
Miss MORING.
Address and Clairvoyance.
Tuesday, at 3, Mrs. H. Henderson.
Psychometry (Tea).
Wednesday, at 8, Miss Hands,
Psychometry.
Thursday, at 7-45, Trance Healing and
Diagnosis by "Medicine Chief."
The N.A. Guide of Miss Hands. Normal
Healing by **Mr. J. D. Hoadley.**
Saturday, at 8,
Mr. D. Serjeant, Psychometry.

**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.

Wigmore Psychic Centre,
Grottrian 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.

Wembley Spiritualist Society,
Union Hall, Ealing Road, Wembley.
Sunday, October 27th, at 11-15, Service.
At 6-30, **Mr. NUTHALL.**
Address and Clairvoyance.
At 3, **Lyceum.**
Sunday, November 3rd,
Miss D. MOORE.
Address and Clairvoyance.

The Path-Finders Spiritualist Society,
44, Baker Street, W. 1.
Sunday, October 27th, at 6-45,
Address and Clairvoyance,
Mrs. A. NUTLAND.
Thursday, October 31st, at 8,
Miss M. Scott Hubbard,
Psychometry.
Saturday, November 2nd, at 8,
Mr. H. J. Steabben.
Sunday, November 3rd,
Mr. H. J. STEABBEN.

**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.**
Miss A. Thomas.
Wednesday, at 3,
Paper Psychometry, Diana.
Thursday, at 8, Short Service. Address.
Healing. Clairvoyance.
Friday, at 8,
Open Developing Circle,
Miss A. THOMAS.
Classes:
Mondays, at 8, Healers' Class.
Fridays, at 3, General Development.
Diana, Resident Healer and Medium.
Absent Treatment and Diagnosis by
post. Healing by "Copas." Full
information on application to the
Secretary.
Spirit Paintings through Diana, de-
picting your life through the ages.
Full name only required.
Daily Thoughts, 1s. 6d. Life Science,
1s. Helpful Automatic writings.
Saturday, November 2nd,
Social, from 4 p.m. to 9 p.m. Music,
Tea, Clairvoyance, and various
other items of interest.

Watford Psychic Society,
77a, Queen's Road, Watford, Herts.
Medium for Independent Direct Voice:
Leslie Flint.
Sundays, at 7,
Address and Clairvoyance.
Private and Group Sittings arranged for
Direct Voice, also Home Circles and
Societies visited. Propaganda Meetings
undertaken.
All particulars from the Secretary,
Mrs. E. Mundin, 46, Doggetts Way,
St. Albans, Herts.

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.
Every Visitor Gets a Message,
with Advice on Health.
Buses to Cornwall Road, Nos. 46, 28,
31. To Elgin Crescent, Nos. 15, 52.
No. 7 bus to door.
(Met. Station—Ladbroke Grove.)

SOUTHERN

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

**Brighton National Spiritualist
Church and Sussex Psychic Bureau.**
Mighell (Mile) Street.
Sunday, October 27th, at 11-15 and 7,
Open.
Monday, at 7-30, Free Healing.
Wednesday, at 8, Public Meeting.
Sunday, November 3rd, at 11-15 and 7,
Mrs. R. DARBY.

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 25th, at 3-15, Psychometry
Mrs. Rockey and Mrs. Andrews.
Saturday, Oct. 26th, at 7-30, Psychometry.
Sunday, October 27th, at 3-15, Circle.
At 7, Service. Address and Clairvoyance.
Madam RAINBOW (London).

**Eastbourne National Spiritualist
Society.**
Dickens Fellowship Hall.
Sunday, October 27th, at 3-30 and 6-30,
Mr. TYLER.
Sunday, November 3rd,
Mrs. BEATRICE STOCK.

Richmond Psychic Centre.
163, Kew Road, Richmond, Surrey
'Phone: Richmond 0212.
Monday, October 28th, at 3,
Psychometry, **Mrs. Beth Barnes.**
Descriptions and Messages.
Tuesday, at 8, Mr. George Daisley.
Clairvoyance and Psychometry.
Admission Free. Silver Collection.
Wednesday, at 3,
Miss E. Herbert.
Clairvoyance and Psychometry.
Thursday, at 3, Mrs. Ada F. Atkinson.
Developing Class.
Friday, at 8, Mrs. H. V. Prior,
Psychometry and Messages.
Also from 6 to 8, **Private Readings by**
Mrs. H. V. Prior.

Richmond Spiritualist Church.
(The Free Church).
Ormond Road, Richmond, Surrey,
Sunday, October 27th, at 7,
Mrs. TINA TIMS,
Address and Clairvoyance.
Wednesday, at 7-30,
Mrs. F. Mote.
Address and Clairvoyance.
Sunday, November 3rd,
Mr. ROBERT KING.
Healing Service, every Wednesday, at 3.

Southend Spiritualist Church,
Hildaville Drive, Westcliff.
Sunday, October 27th, at 11 and 6-30,
Mrs. RUTH DARBY.
Thursday, at 8, Mr. F. W. Nuthall.
Sunday, November 3rd,
Mrs. FLORENCE BROOKS.

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

**Ramsgate National Spiritualist
Church.**

Chatham Street, Ramsgate.
Saturday, October 26th, Mr. H. Sharp.
Sunday, October 27th, at 3 and 6-30,
Mr. H. SHARP.
Address and Clairvoyance.
Sunday, November 3rd,
Mr. COCKERSELL.

Sutton Spiritualist Church,
St. Barnabas Road, Sutton.
Sunday, October 27th, at 6-30,
Second Anniversary in New Church.
Mrs. GRACE COOKE
(Control, "White Eagle").
Address and Clairvoyance.
Thursday, October 31st, at 8,
Mr. and Mrs. Whyman,
Address and Psychometry.
Sunday, November 3rd,
Mr. T. WYATT.

Worthing Spiritualist Church,
Grafton Road.
Sunday, October 27th, at 11 and 6-30,
Mr. CAMPER.
Thursday, at 6-30,
Mrs. Edey.
Sunday, November 3rd,
SERVICE.

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

APARTMENTS

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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.
S. Abercorn 2848. Miss Roe, 15, Westbourne
Square.

BRIGHTON.
YOUR Spiritual Home. All Bedrooms modern
comforts. Pure, generous diet. Central,
good garden. Tariff. **Mr. and Mrs. Massingham,**
16-17, Norfolk Terrace, Brighton.

GLACTON-ON-SEA.
COMFORTABLE board residence. Sunny
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Moderate terms. (Home Circle).—**Mrs. Rylance,**
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COMFORTABLE Home. Permanent or others.
Moderate terms.—Apply, **Mrs. J. Rockey,**
Mount Wise, 73, St. Aubyns, Hove.

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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.
Miss MOLLY ROBERTS.—Trance Speaker and
Clairvoyant, is now open to Public Engagements.
—Address, 5, Hosford House, Forest Hill, S.E. 23.

TO LET

COMFORTABLY Furnished Bed-sittingroom:
Kitchen adjoining. Own gas stove, meter.
Also bed-sittingroom, every convenience. Quiet
house. Moderate.—17, Linden Gardens, Chiswick,
London, W. 4.